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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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No. 1.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

GOOD news from the churches continues to come in, and the interest in the good work seems to be growing.

BRO. J. M. Mohler has been preaching for the Brethren at Mechanicsburg, Pa. His labors there are greatly appreciated, and good is being accomplished.

THE Brethren at Broad Run, Frederick Co., Md., commenced a series of meetings on the 12th. The meeting-house is near Brownsville, on the Washington County railroad.

BRO. R. ael Baker, of the Alleghany church, W. Va., Brethren Fike and Digman held a series of meetings with them of one week, resulting in five baptisms, one reclaimed and others "almost persuaded."

THE Brethren's Almanac for 1886 is stereotyped, so that our ability to supply is unlimited. Send in your orders as soon as possible, as people generally like to have an Almanac in the early part of the year. Single copy 10 cents, or \$1.00 per dozen postpaid.

THE Brethren on the eastern shore of Maryland are anxious to build a meeting-house, but do not feel themselves able. We wish the desired help could be tendered them, as they should have a place for public worship. We are looking forward hopefully to the time when all these wants can be supplied. The good leaven is at work and it will continue till the whole is leavened.

SOME of our churches are organizing Bible classes for the long winter evenings. Where it is not convenient to hold them in the church, they are held in private houses. We like this plan very much, as it brings religious services to families that would get them in no other way. It is a good thing to make Bethels out of our homes. It is good for the children, good for the parents, and the meetings are good for all who attend them. We wish all such meetings well and bid them God speed.

A GREAT many of our churches feel that they ought to do some extra church work by holding a series of meetings, but seem to think that such meetings cannot be successfully held, unless a strange minister is called. We know that it is generally desirable to have a strange minister for such occasions, but it is not always necessary, as such meetings can be held by the home ministry as well. Encourage your home ministers to go to work and give them the same attendance and interest that you would give a stranger, and you will be surprised at the good that may be done.

QUINTER ON BAPTISM.

THIS work is now printed and in the hands of the binder, and in a very short time will be ready for distribution. It is the most exhaustive work on Trine Immersion ever published, and will be and ever remain the standard work of the church on that subject. The author, not long since, was asked how long he was at the work, in preparing for and writing it. The answer was, "My life-

time," which, of course, meant from the time he became interested in church work,—which was very early in life—up to the present. He has had at his disposal all the best works ever written on the subject, and therefore was able to give the very best. It is a work that should have a large circulation in the church, and all such as are interested in Christian or apostolic baptism, and hope that our brethren will now, at once, send in their orders for it and aid in having it largely distributed.

It contains 370 pages, neatly and substantially bound in cloth, for \$1.50. Agents wanted to sell it, to whom a liberal discount will be made when ordered in dozen lots or more. Single copies sent to any address where the order is accompanied with the price as above given.

THE NEW YEAR.

FOR fourteen years we have been before the Brotherhood as a representative of a religious paper, and during that time we have enjoyed a considerable experience in regard to the needs and wants of the church, and the character of our people. During all this time we have acted in the double capacity of editor and business manager, and in this way have become so familiar with the handwriting of a large number of our agents and contributors that we know the writers of the letters before we open them, and, in some cases, guess their contents. Fourteen years, though not a very long time, has brought about many changes, and quite a number of the active workers, who started with us, have gone over to the other side, while others have taken their places, and the work still goes on. Though we have had our ups and downs, yet we feel that God's blessings have attended our labors, and we are encouraged. With the new year we start out with renewed determinations to more fully dedicate our work to the Master's cause and do our best towards helping to extend the borders of Zion. In this work and in this field, we most heartily greet our fellow-laborers and patrons with our best wishes for the New Year, 1886. We feel deeply indebted to all who have stood by us, both agents and patrons, and hope that your labors thus spent may not be in vain. May God bless you all, and the days of grace allotted to us in this new year be improved to our good and to the help and edification of our fellow-men. And to all we wish a happy and prosperous New Year.

CONVERSION.—WHAT IS IT?

DEAR EDITOR:—What does convert mean, and when is a man converted?
J. W. PURSLEY.

YOUR question has been a subject upon which there has been much speculating and theorizing.—Yet, after all that has been said and written, people continue to have their differences of opinion in regard to it. We have not the time now to give an extended exposition of it, but will try to give such common sense ideas as may assist the anxious inquirer in coming at a satisfactory conclusion.

Lexicographers give a number of definitions to the word convert, but we shall only name the one that has a direct bearing on our subject. It is a combination of two Latin words, *con*, from, and *vertere*, turn away. Therefore, in its simplest and most significant form, it means, to turn away from, and in the sense we here use it, to turn away from that which is evil to that which is good. Conver-

sion is generally termed, a change of mind; but it means more than this. It means not only a consciousness of sin and a desire to be freed, but an actual turning away from it. The mind may be changed a thousand times, and so often may we desire to be freed from sin, but this is not conversion. It is only a change of mind—a change of desires, without being put into practice. "To turn away from," is a fundamental principle in conversion, and without it there can be no real conversion from sin to righteousness. To make it real, we must leave the one and go to the other.

Faith and repentance do not constitute conversion. They are important elements to this end.—They must precede it, but do not necessarily produce it. Devils believe and tremble, and no doubt often repent of their terrible condition, but still they are not converts to the religion of Christ. In life two kingdoms are represented: the kingdom of Satan, or the world, and the kingdom of Christ, or heaven. Conversion turns us away from the one into the other. This brings us to regeneration or a new life. Old things have been left behind, behold all things have become new. We die to the kingdom of the world and become alive to the kingdom of Christ.

Regeneration is also from two Latin words, *re*, again and *generare*, to beget. It is often confounded with conversion, but is essentially and distinctively different. It is that which conversion leads to. Conversion completed is regeneration commenced, which leads to the new creation in Christ Jesus.

The querist further says: "I believe that a person is converted before he receives the Holy Ghost." This depends upon what is meant by receiving the Holy Ghost. To say that the Holy Ghost has nothing to do with our conversion is to deny an important part of its office, as by it, the world is reproved of sin, of death and of a judgment to come. As a reprover and wooer from sin, the Holy Spirit is ever present with the sinner; but as an indweller of the heart, it cannot be received until the heart is cleansed and renewed, or the new creature is formed. About this there can be no question.

As some may wish to know what relation baptism sustains to conversion and regeneration, we will go a little further than has been asked of us by our querist.

Baptism, by all churches, is accepted as the initiatory rite to visible church membership. And as God has so ordained, it is essential as well as expressive. Water baptism, or immersion, most beautifully represents the change as brought about through conversion and regeneration. It not only represents the turning away from sin, but a death to sin, and its burial, as well as the coming forth of the renewed man in Christ Jesus. Hence, when we receive baptism, we say to ourselves and to those who behold us, that the old man of sin in us has been crucified, is dead, and we now bury him, and as we came forth out of the water, we do so, as being renewed, to walk in a newness of life.—We thus comply with the initiatory rite divinely instituted for this purpose and can have the assurance that God will perform in us all of that which this, his outward rite, signifies. It is sometimes said that God can save without baptism as well as with it. We do not deny but what he can do so, but as he has not promised to save us on any other conditions than those given us, it is best and safest to do as he has told us. He that believeth and is baptized shall be saved; he that believeth not and is not baptized, shall be damned.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

OUR TRUST.

BY ADDIE HOHF.

"DEAR Lord, what meanest thou? Thy word
Is broader than our hands have done;
Thou saidst, 'Go, preach, till all have heard
From pole to pole, from sun to sun.'

"Didst thou not know we cannot do
So large a work as this requires?
Our homes, our friends, our business, too,
Combine to fetter our desires.

"Let the poor heathen pray to stone,
Or stick, or god of ghastly shape;
We have not time to make thee known;
May we hard duty not escape?

"Those savage souls are slow to hear
The Truth thy servants have diffused;
Their moral standing's low, we fear;
We pray thee, Lord, have us excused."

"Weak servants! Is't for this I bless
Your hearth and field with royal cheer?
Does bounty make your impulse less
My holy edict to revere?

"How dare ye claim my righteous name?
Did I not make the heathen soul?
Your life and his from one man came;
Must darkness o'er your brother roll?

"See! I have put you in the grade
Of knowledge, wealth, and arts refined;
But ye have let your heart-love fade
To feel ambition in your mind.

"How fare 'all nations'? Do they kneel
At your rich news of great 'good will'?
Nay, you've not time to go: you feel
That sphere another ought to fill.

"Yes, I've some faithful servants yet
Who sacrifice their dearest ties
To lift the heathen; and they get
Large pay of joy in those saved eyes.

"But yet your trust fulfilled must be;
Your part no other man may do;
But if to preach you are not free,
Thus will I cancel all your due:

"Lay by a sacred tenth; with this,
By prayer hallowed, send forth men
To save my world; let not one miss
The glory when I come again."

Huntingdon, Pa.

FAITH.

BY LANDON WEST.

FAITH is defined by the apostle Paul, to be "the substance of things hoped for, the evidence of things not seen."

It is confidence in the Word of God; a willingness to accept what he has spoken, and to look forward to the fulfillment of what he has promised. It is the exercise of that feeling which is shown by the child, when it assures us of its confidence, that the parent's word will not deceive nor fail, and that each promise will be remembered and kept. So it is with the child of God. There is first readiness to hear the Word of Truth, and then, without any reserve, to accept and keep it, having no fear whatever as to the result. Like Abraham, the believer feels assured that "the Judge of all the earth will do right."

ITS IMPORTANCE

cannot be over-estimated, when we see what faith is, and what it does. It is the link that brings our race again to the Tree of Life. It is a power put into action upon our part, to aid us back again, into the family and favor of God, and, if faithful, then, there we are to remain.

To gain the favor of another, we must manifest our respect for them, in accepting and believing their word, and, while their mind and wish are embraced by us, and made a part of our own, intercourse can begin and and continue, but when these are refused, communication is at an end; they cannot reach us, nor can we reach them; the line of connection is cut off. And so with faith; it is the only line of communication between earth and heaven; it is direct, and offers an easy interchange of mind and law between each subject, poor as he may be, and the Supreme Ruler of the Universe. It is impossible to value its worth, in the work of salvation, because we cannot yet know the worth of favor and fellowship with God. If we could but once know the value of pardon and freedom from sin, the fullness of the Spirit, the glory of coming to God, the power of the resurrection from the dead, and the glory and duration of heaven,—then, and only then, we might speak of the value of faith. Could we but once know all the fruits of sin and unbelief, the extent of banishment from God, and the horror of a second death, then we might put a better estimate upon faith, the agent by which all these are shunned.

It is all told in the brief statement of Paul, who says: "But without faith it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder, of them that diligently seek him." He makes faith so important in our coming to God, that we cannot be accepted without it, and hence we cannot know its value until we know the worth of pleasing God, and of being accepted by him.

THE KINDS OR CLASSES

of faith, make it important too, to know that ours is genuine. We should all know that faith differs as to kind and extent. There is a "faith which worketh by love," and there is a faith that "is dead;" hence it becomes all of us to know the kinds there are, also to see what kind we possess. We may think we have faith, and we may have it, but not a living faith; and we may trust ourselves to be in the faith, and may be, but in the state named in Rev. 3: 15-19. We ought then to see what is said as to the kinds of faith. James says, "that faith without works is dead, being alone," and he then appeals to all professors, to show him their faith without their works, and he will show them his faith by his works.

The intimation is, that one's confidence in God can be shown in no way but by obeying the Word he has spoken, and this is a challenge to the world to prove it otherwise. To hear the Word, and not keep it, is to show no regard for the One who has spoken from heaven, and we may yet claim to have faith, but James calls it a dead faith.

A living faith being the necessity, it is then a question as to how and where to obtain it. Where is the hidden treasure, and how shall we obtain it?

The apostle says, that "faith cometh by hearing, and hearing by the Word of God." The Bible, then, holds the treasure, and the telling of it to the world begets faith in the minds of all who will accept it. Those who accept most of the Word, have the most faith, while those who will not accept the Word, have no faith; and those who have the most faith, always have most of the Word, and those who have no faith, take none of the Word.

The manner of obtaining it is simple and easy. The Word of Life is spoken to us; we hear it and accept it, and in this way is faith formed within us. All the good seed which grows up in our life is faith, but no more nor less. That which is more is not faith, for it is not in the Word; and that which is less is not faith, for it is not in us.

The truth and life are in the Word, and delivered to the saints. If we do not take the Word, then we do not have the faith which the saints had.

All our faith comes through the one channel, and whenever we cease to hear the Word, there does our faith stop; it can go no further. For example: Jesus said to all, Repent. We hear, but if we do not obey, then is our faith dead. He commands baptism, requiring a new birth, both of water, and of the Spirit, but if we do not comply, here again is our faith dead. There is no sign of life.

He gave to twelve men the example of washing the saints' feet, and said to them, that they ought to wash one another's feet. We hear of it, but if we do not obey, we do not follow the Master, and here again, is our faith in the Word, dead.

Dear reader, we can show a living faith only by hearing the Word as a little child, and then following the Master in the way he has led.

So his Word and examples went on until his work was finished, and he ascended to heaven. These are all given us as lessons of faith; if we will take them, we can love him, and we can follow him in this the one way and easy path which leads to heaven, but we must get into that way, and there walk by faith, until it will lead us to that rest which remaineth for the people of God.

REPENTANCE.

BY B. C. MOOMAW.

THE keeping of God's commandments is the fundamental idea of our system of faith; here is one of them. "And the times of this ignorance God winked at, but now commandeth all men, everywhere, to repent." Acts 17: 30. This was no special injunction to the Athenians. "All men everywhere" includes us, no matter how far distant we may be, in time or place, from this apostolic utterance. It comes to us, bearing the impress of divine authority. When God speaks, let all the earth be silent. When God commands, let

all his creatures hasten to obey. We see the importance of repentance in the frequent repetition of the command by inspired lips, and its invariable relation to the scheme of salvation. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." Matt. 3: 2. "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." Matt. 4: 17. "Then Peter said unto them, Repent, and be baptized, every one of you." Acts 2: 38. "Repent ye therefore, and be converted, that your sins be blotted out." Acts 3: 19.

Thus we see the first, loud, clear, ringing note of each successive introductory stage of the new dispensation, calling upon the children of men to turn their faces from nature's darkness to the bright and marvelous light of the gospel; from the black night of sin and death, to the bright dawn of the new and glorious morning of redeeming love. In John, Jesus, and Peter, we hear the Father, the Son, and the Holy Ghost, saying, REPENT. Triple-voiced, divine, absolute, eternal authority, enforces this prime obligation upon all the wandering sons and daughters of Adam.

The doctrine of repentance has commended itself to nearly every school of religious thought, so that it is given due prominence in nearly every Christian creed. It has, however, been charged against the Brethren, that they do not sufficiently insist upon its importance, but allow the unrepentant to be baptized upon a mere profession of their willingness to obey the ordinances and rules of discipline, peculiar to the church. To this, we emphatically plead, not guilty.

1. We notice, in the light of these Scriptures, that repentance is one of the primary principles of the system of grace, in the sense of being first in order of time and development, and preparatory to something higher. It is one of the first results which follows "hearing," in the Scriptural sense, being simultaneous and reciprocal with faith.

It is the breaking up of the soil of the heart, in which the good seed of eternal truth is to grow, and bring forth fruit to everlasting life. It is the plucking up of the weeds, briars, and thorns, which occupy the ground, so that the good wheat may afterward yield, some thirty, some fifty, and some an hundredfold. The more thorough, and radical, and deep this preparatory work, the more abundant will the golden harvest be.

Without repentance, it would be impossible for us to enter the kingdom of heaven, either in the church militant, or church triumphant. We may become nominal Christians, assume a form of godliness, be baptized, enter the visible church, and perform all its ordinances, without true repentance, but we would be destitute of the spirit and power of godliness, and have only "a name to live, while we were dead." Not all who make an outward profession are God's children, but "the foundation of God standeth sure, having this seal, *the Lord knoweth them that are his.*" He, only, can see into the heart, and judge infallibly of its real condition.

We hold that repentance is a much deeper, and more vital work of grace, than the superficial substitute, which generally goes by that name. It is a sorrow for sin, a godly sorrow which worketh life, but does not stop there. It is a hatred of sin, radical and uncompromising, but does not stop there. It goes on to a renunciation of, or turning away from sin, with unalterable resolution of perseverance, but does not stop there. "The word rendered 'repentance' implies a total revolution in the mind, a change in the judgment, disposition, and affections, another and a better bias to the soul." *Bishop Scott.*

This is the mature fruit of the gift and grace of repentance. It underlies the whole process of regeneration, from its inception to its consummation, when the new creature, the babe in Christ, rests in the arms of the church. It is a turning away, not only from the ordinary violations of God's law, and from the love of the old life of sin, but also from all willful disobedience or neglect of duty. It is a taking up of the cross, with all that this implies,—rejection of the world and its vanities of the flesh, and its corruptions, of the devil and his evil works. It embraces sins of omission, as well as sins of commission, so that every command of our Lord becomes binding, and all the nice distinctions of vital or indifferent, essential or non-essential, disappear.

Whereas, before, we delighted in the pleasures of sin, now we abhor them. Whereas, before, we were proud, disobedient, and unthankful, now we are humble, anxious to do God's will, and grateful for his mercies. Whereas, before, we were indifferent to all, or some of his holy commandments, now we are careful to obey in every particular, to the full extent of our opportunity and ability. Whereas, before, we took pleasures in the vanities and superfluities of the carnal mind, now we strive "to touch not, taste not, handle not," that which has not in it the element of the cross.

This is the way we look at this important subject, and these are the "fruits meet for repentance," which we expect of every applicant for baptism. Indeed, so far from baptizing any one without this kind of repentance, no administrator of that ordinance among us, who is at all acquainted with the principles of the gospel, and the rules of the church, would for a moment, think of receiving an applicant upon any other terms. We hold that all have sinned, and come short of the glory of God, as all have inherited the fallen and corrupt nature, which must be changed and renewed, so all are in need of repentance, no matter how carefully they have sought to observe the moral law, or how well they may be theoretically indoctrinated into the principles of the church.

As true repentance is an internal work of grace, which penetrates to the affections, dispositions, and purposes of the soul, so no mere intellectual assent to the doctrines of the gospel, can be substituted for it.

Like every other work of grace, true repentance is wrought in the willing heart by

the Holy Spirit, through the Word. It is the gift of God. Acts 5: 31; 2 Tim. 2: 25.

Submitting unto God, with the sincere desire that he should "work in us both to will, and to do of his good pleasure, we will not fail to receive the grace of repentance, in which shall be laid a good foundation for eternal life.

If we are only "willing in the day of his power," and do not, in our natural pride and stubbornness, resist his Holy Spirit, he will manifest in us the riches of his glory, by the renewing of our minds after the image of his Son, and by the sanctification of our spirits, making us meet for the heavenly and eternal inheritance.

We are given a Scriptural sign of true repentance in the motive by which it is characterized. Sometimes it may happen that one will grow tired of some form of sin through satiety, or when they find that it is unprofitable, or too expensive, or injurious to the health, or damaging to one's credit and reputation, and may quit it for some or all of these reasons. Others may be frightened into repentance, not because of the sinfulness of their course of life, but because of the immediate danger of punishment. Others may repent because they are caught, and punished, either in loss of reputation, property, or liberty, their repentance proceeding not from a sense of the exceeding sinfulness of sin, but from the inconvenience, loss, and pain of its consequences. I do not stop to discuss whether or not these motives or feelings enter into true repentance, but they are not Scriptural. In Rom. 2: 4, we are given the true motive of genuine repentance. It is the "goodness of God." A feeling or sense of his long-suffering, his kindness and goodness toward us, is manifested in his daily providence which continually supplies all our wants, and prolongs our days of grace, in spite of our rebellion and ingratitude; but especially the great and marvelous manifestation of his mercy and love in the gift of his only Son, to suffer and die for us,—all this eternal and unexampled goodness, when once seen and felt by us, makes us ashamed of our sins, by which so gracious and loving a heavenly Father is grieved. We learn to despise and reject the follies which wound his loving heart, and drive away his Holy Spirit.

Dear reader, "the wages of sin is death, but the gift of God is *eternal life*, through Christ Jesus our Lord." You may well tremble at the result and reward of sin, and reject it on that account, but turn rather to the other side of the picture, and contemplate those unspeakable gifts which the glorious and eternal God offers to such worms of the dust as we,—Christ, pardon, purity, peace, hope, joy, resurrection, eternal life. All that God can give is ours, if we only turn from our sinful disobedience, and surrender body, mind, and soul to him.

Will you still despise "the riches of his goodness, and forbearance, and long-suffering," and thus heap up more awful condemnation against the day of wrath, or will you now "rather choose affliction with the people of God, than to enjoy the pleasures of sin for a

season?" Behold, the angels are waiting to carry the glad tidings of your repentance to the very presence of God. Heaven rejoices, and hell mourns, over every sinner that repenteth.

Oh this mighty act of grace which concerns three worlds! Hell loses a victim, the world loses a subject, and heaven gains an immortal soul, destined to live in bliss and glory for eternal ages. Seek for it, cry mightily to God until you receive it. Do not rest until every chain is broken, every stain washed away, and the soul rejoices in the assurance of salvation. Wrestle with your besetments; stand up against the assaults of the devil; depart from iniquity; "lay hold on eternal life." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. 55: 7.

Green Forest, Va.

TRINE IMMERSION.

BY ELDER JAMES QUINTER.

TRINE immersion, the form of immersion or baptism practiced by the Brethren, consists of an immersion into the name of the Father, an immersion into the name of the Son, and an immersion into the name of the Holy Spirit. These three immersions constitute the "one baptism," or one immersion, alluded to by Paul, in Eph. 4: 5, as the several local churches of Christ in the world, constitute the "one body," alluded to by Paul, Eph. 4: 4, or the one general church.

The baptismal formula, or the form of administering baptism, as given by Christ, reads thus: "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28: 19.

We hold as there are three distinct personal agents, or persons, contained in the baptismal formula, so there are three distinct names contained in it. Such is the plain import of the literary structure of it. But as the baptismal formula has been freely used in the Trinitarian controversy, its literal meaning, is not always recognized or accepted.—There is a prejudice against its literal meaning, arising from the mysterious doctrine of the Trinity, with which it has been associated. In proof of this we give the following testimonies: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. The Father, Son and Holy Ghost; there are three distinct persons; in the name, not names; there is one essence." *Homiletic Encyclopaedia, Art. Trinity, by Adams.* "By one faith we enter the one ineffable name JESUS, the Lord JESUS CHRIST." F. M. Bowman (Baptist). Mr. Bowman would make "name" in the baptismal formula, the name of Jesus.

"We repeat that the Bible commission demands one baptism in the one name of the Triune God." Dr. Ray, (Baptist). We give the above as examples of the obscure manner in which "name" in the baptismal formula is explained. Such an application of "name"

has a tendency to obscure it, as what is often written upon the word *baptizo*, in the baptismal controversy has a tendency to obscure the literal meaning of that word. We take the literal and grammatical meaning of the baptismal formula, and find in it three distinct names as well as three distinct persons. We look at the literal meaning of the baptismal formula in ascertaining the form of immersion, as immersionists look at the literal meaning of *baptizo* to ascertain the proper action of baptism.

We regard the baptismal formula as elliptical, and, reading with the ellipses supplied, *baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.* The elliptical character of the baptismal formula may be proved in several ways. The plainest, perhaps, is by the practice of reputable writers. The practice of reputable writers is the standard of grammatical accuracy of our language. Hence, what is in accordance with the usage of writers of acknowledged reputation, is in accordance with the grammar of our language. When men write upon the baptismal formula, or upon similar sentences, and have nothing to bias their minds, they recognize name to be understood before "the Son," and before "the Holy Spirit," though it is not expressed. In proof of this we offer the following testimony: "Again, he did not immerse into the name of the Holy Spirit, because the Spirit was not yet given. . . . The Son and Holy Spirit not being yet revealed, he could not immerse into either the name of the Son or of the Holy Spirit." Alexander Campbell in the *Christian Baptist*, p. 647, "Again, baptism was to be administered in the name of the 'Son,' etc. Dr. Shedd's *History of Christian Doctrine*, vol. 1, p. 330. "How strangely it would have sounded if baptism had been ordered in the name of the Father, and of Gabriel, and of Michael—one divine and two angelic names." Dr. Pierce in his *Discussion with Mr. Burrus*, p. 26. Here we have a form of expression precisely similar to that used in the baptismal formula, but name is only applied to the first person named, and is understood before the other two. But if the ellipses are supplied, as they must be to complete the construction, it will read, in the name of the Father, and in the name of Gabriel, and in the name of Michael.

Such examples could be greatly multiplied, but we shall offer but one more. Dr. Myer is a very learned and popular German Commentator. In a note in his Commentary on Matthew, on the baptismal formula, and in justification of the use of "name" in the singular number, he says: "The singular points to the specific name assigned in the text to each of the three respectively, so that *into the name* is, of course, to be understood both before *the Son*, and before *the Holy Spirit*; compare Rev. 14: 1, 'His name and the name of his Father.'"

We shall offer the testimony yet, of a few writers, who, when referring to the baptismal formula, plainly recognize a tri-plurality of names in it. Mr. Isaac Errett, the able ed-

itor of the *Christian Standard*, in referring to the baptismal formula, says: "It is the only act with which are associated the names of Father, Son and Holy Spirit." *First Principles: Or the Elements of the Gospel*, p. 108. Mr. A. Burges, a Disciple minister, in referring to the form of baptism given by Christ, says: "The ordinance, therefore, must not only be immersion, but immersion into these three names." *The Living Pulpit of the Christian Church*, p. 301.

Persons of candor and intelligence, and free from prejudice will recognize a plurality of names in the baptismal formula, as well as a plurality of persons. And with a plurality of persons, and a plurality of names in it, in its full construction it will clearly take the form, "baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit." And the first name refers to Father, and not to the "Triune God," or "essence of God." And the second name refers to Son, and the third to the Holy Spirit. And the words added to complete the grammatical construction of the sentence, and to supply the ellipses, "are as much a part of the sentence, as if they were expressed." *Covell's Grammar*, p. 180.

Then what does the baptismal formula, with a plurality of persons, and a plurality of names in it, and with the form it possesses when the ellipses are supplied, teach? It plainly teaches trine immersion, as we shall now proceed to show, after having stated it in its full grammatical form as trine immersionists accept it, and as reputable authorities admit it should read.

Single immersionists admit by plain implication, if not by direct affirmation, that the baptismal formula, read, baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit, teaches trine immersion. We shall now give the testimony of several of these to prove what we have said. We take their testimony because they have considered the subject, and it is important in our discussion of the subject.

Mr. G. W. Clark, a Baptist Commentator, in his notes on the baptismal formula, says: "The singular points clearly to only one immersion. If a *threefold* immersion had been intended, the form would have been either *in the names of*, or *in the name of* the Father, and *in the name of* the Son," etc. There is a work called, *The Act of Baptism in the Christian Church*, by H. S. Burrage. It is a Baptist work. The author says: "But the great commission is a witness against, not for trine immersion. As Dr. Conant has shown, to justify such a practice, the forms should have been either 'in the names of,' or in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit."—Dr. Conant is referred to by the last author. Dr. Conant, in referring to trine immersion, says: "To justify such a practice, the form should have been either, *in the names of*, or *in the name of* the Father, and *in the name of* the Son, and *in the name of* the Holy Spirit."

Here we have three authors of eminence

among single immersionists, who, when writing against trine immersion, use language that plainly shows that if there is a plurality of names in the baptismal formula, they must admit that trine immersion is taught in it. They first say that "name" before Father, should be *names*, to justify a trine immersion. That is, it should indicate a plurality of names to justify trine immersion or a plurality of immersions. They then say, that name should be repeated before Son and Holy Spirit to require a trine immersion or a plurality of immersion. They no doubt entertained the idea that if *name* was before Son, and before the Holy Spirit, that would indicate a plurality of names, and therefore justify trine immersion. So, in their judgment, to have authority for trine immersion in the baptismal formula, we must have a plurality of names in it. But we have shown that there is a plurality of names as well as of persons in it. The testimonies to this are many, and they come from writers of different denominations. Single immersionists testify to a plurality of names in the baptismal formula. If then a plurality of names in it, contains authority for trine immersion, as it does according to the authorities just quoted, and if we have a plurality of names in it, as we surely have, and as has been clearly proved, then we have authority for trine immersion in the baptismal formula.

Again, those authors last quoted, declare that if the baptismal formula read, *baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit*, then would trine immersion be taught in it. But we have seen that the principles of our language as recognized by reputable authors, supply name before Son, and before Holy Spirit, and that when the grammatical construction of the baptismal formula is complete according to the grammatical principles of our language, name is justly applied to Son, and to the Holy Spirit, as well as to Father. So when the baptismal formula is complete, it will read, *baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit*—the way those authors say it should read to teach trine immersion.

And further, there will be recognized in the baptismal formula, when it is candidly and intelligently read, three distinct personal agents or persons, and three distinct names, into each of which the believer is to be baptized. And to put a person into each of three distinct persons or objects, evidently requires a plurality of actions. Therefore a plurality of actions, or trine immersion is necessary to meet the demands of the baptismal formula.

We shall offer one more consideration in this connection in favor of trine immersion. It seems to have been the design of our Lord in giving us the formula of baptism, that he has given us, to show a distinction in the Godhead; that each divine person may be considered in connection with the work he does, and the office which he fills in the work of redemption. When our Lord instituted the memorials of his death in the commun-

ion service, he designed his followers to make a distinction between his body and his blood. And he therefore selected two symbols, the bread to represent his body, and the wine to represent his blood. And the distinction is shown by the two symbols. Now, if such a distinction was to be shown in the communion service, from the peculiar form of the baptismal formula, it appears that a distinction in the Godhead was to be shown in the ordinance of baptism. That distinction is clearly and beautifully shown in trine immersion. The believer is baptized into each person in the Godhead to show his need of each, and his connection with each, and his honor to each.

The historical argument for trine immersion is clear and conclusive. We can only present it in its briefest form. We take as a basis for our historical argument the prevalence of trine immersion in the third century. "Trine immersion was the general practice of Christians from the end of the second till the close of the twelfth century. The proof of this statement is overwhelming." *Baptism of the Ages and Nations*, p. 15. Mr. Orchard, a Baptist historian, in his *History of Foreign Baptists*, vol. 1, p. 35, makes the following declaration: "The most respectable historians affirm, that no evidence exists as to any alteration in the subject or mode of baptism during the third century." He gives his authority.

Then if trine immersion was the general practice in the third century, as Dr. Cathcart, in his *Baptism of the Ages*, affirms it was, as we have seen, and if there was no change in the third century, and Mr. Orchard affirms there was not, meaning that those of the third century had the baptism that those of the second century had, then it follows that they had trine immersion in the second century. We have also other testimony to prove the prevalence of trine immersion in the second century. But it is not necessary to adduce it, as trine immersion in the second century has been proved.

In regard to baptism in the second century, Mr. Orchard makes the following quotation from authority he calls the "best historians." "It does not appear by any approved authors, that there was any mutation or variation in baptism from the former century." *History of Foreign Baptists*, Vol. 1, p. 26. If, then, trine immersion was the mode of immersion in the second century, and we proved it was, and if there was no change in the second century, baptism being what it was in the former century, that is, in the first century—in the apostolic age. Thus we see we can clearly, and successfully, and that, too, by the testimony of single immersionists, trace trine immersion back to the apostolic age. This confirms the correctness of our views of the baptismal formula as authority for trine immersion.

As we could give but a very brief synopsis of the arguments for trine immersion, we thought it best to confine ourself principally to the Scriptural arguments, and we have done so. Since our Christian faith, practice,

and experience are all to be tested by the Scriptures, they should be molded in the Scriptural mold.

THE ORDINANCE OF FEET-WASHING.

BY M. M. ESHELMAN.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."—John 13: 14, 15.

THE first argument to prove that feet-washing is a church ordinance, is drawn from the fact that it contains all the elements necessary to an ordinance in the house of God. First, it has divine authority. The Lord Christ, the anointed, "proceeded forth and came from God." John 8: 42. And more, the same Jesus says, "He sent me." He came not "of himself;"—came not as one uncommissioned, but to do his Father's will. When his work was about finished—just as he was entering the regions of death to slay it—he remarked, "I go to the Father." John 16: 17. Further, "As the Father knoweth me, even so know I the Father." John 10: 15. Here the Son asserts that he knows the Father the same as the Father knows him. Only a divine being can know God as God knows. Paul, by the Holy Spirit, asserts that by Christ "were all things created that are in Heaven and that are in earth." Col. 1: 16. Now if God created all things "by that word, or Christ," then there is not anything that was not created by him, and if "all things" were created "by him," and "for him," then truly "he is before all things." This most clearly proves and sustains the doctrine of the divinity of Christ, who washed his disciples' feet, gave them the example and told them to do to each other as he had done to them—not as Whitley says "by being always ready to do any service by which we may promote the welfare and advance the purity of any member of the church." This is the voice of a noted preacher who lived many centuries this side of Christ and the apostles, and it is not as the voice of Jesus who said to Christians "Ye also ought to wash one another's feet."

Second, feet-washing has in it the ordinance—divine command. John 13: 14, reads: "Ye also ought to wash one another's feet." The Greek has it, "Ye are bound to wash one another's feet." These are not the words of any human philosopher, scientist, or theologian, old or new, but of the Counselor, the Prince of Peace, the mighty God, the everlasting Father. Isa. 9: 6. And the wonderful Being must be his own definer—his own commentator. Let him define *ought*. Webster may do it well as a man; Joseph Cook does it grandly when he says, "*God is ought*," but he who contains all power, all knowledge, all wisdom, excels all in defining his words. Here is his meaning of *ought*, "Thou wicked and slothful servant, * * * thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matt. 25, 26, 27. In his reckoning with that one-talented man, he tells him what he *ought*

to have done. No doubt this receiver of a gift reasoned thus: "O well, what matters it if I do not improve the gift. The master will say, 'I ought to have increased the gift,' but as the word 'ought' is in the potential mode, and simply denotes duty or obligation it is not binding, therefore, if I am willing in my heart to do any menial act for my brother's comfort it will do just as well. I cannot see much in *ought*."

But now hear the Maker of words—the perfect Scholar—the accurate Definer: "Take therefore the talent from him, and give it unto him which hath ten talents. And cast ye the unprofitable servant into outer darkness." Matt. 25: 28, 30. Because that "earthly man"—that lazy, careless, indifferent servant did not do what he ought to have done, he was not left in "inner darkness," but cast "*into outer darkness*." That is the weight of a neglected, outraged, disregarded OUGHT. God's ought means light, life, bliss, comfort, eternal joys. "Ye are bound to wash one another's feet," says Jesus "Ye are restrained, ye are circumscribed to do as I have done to you."

Third, Christian foot-washing has in it divine example. This is the third principal element in a church ordinance. There can be no doubt, no question about the Lord Jesus giving an example in foot-washing; for he himself says: "I have given you an example that ye should do as I have done to you." Not as John Wesley says: "To wash each other's feet by performing all sorts of good offices toward each other," but "*to wash one another's feet*." Jesus says, "*Do as I have done*."—Wesley, Scott, Whitley, and others say, Wash each other's feet by performing all sorts of good offices. Jesus bids us do as he did,—human beings say, "by doing something else." Christ did not give the example *by something else*, but did the thing he desired his disciples and followers to do. Why not break bread and divide the cup by doing something else — "by performing all sorts of good offices?" Why not obey the command to pray "by performing all sorts of good offices?" The fact is, no man can wash feet as Jesus did by not doing it, nor by being willing to do it and then refuse, nor by supposing he would be willing, nor by mending clothes, nor blacking boots, nor by feeding the minister's horse, or brushing garments — by none of these things nor any other, can a believer follow the example of Jesus in foot-washing. But a disciple imitates Christ in foot-washing by doing as he bids.

Fourth, the Lord's foot-washing is accompanied by the fourth element in an ordinance, divine promise.

"If ye know these things," (foot-washing is one of them) "happy are ye if ye do them." John 13: 17. This happiness hangs on the "*if*." It is not declared, "happy are ye" if ye evade foot-washing, nor if ye do something else, nor if you think it not binding, nor if ye are too proud to do it, but *if ye do it*. The blessing lies just beyond the *doing*; and to get the blessing one must needs march straight through the work.

We have now shown that the foot-washing taught, practiced, exemplified, and explained by Jesus Christ, at the same time, place and occasion of the Lord's Supper and Holy Communion, has in it the four principal elements of a church ordinance, and on this ground alone should be received, believed, and obeyed from the heart.

The second argument to prove that foot-washing should be practiced as a church ordinance is drawn from the fact that Peter could have no part with Jesus, unless he submitted to being washed. John 13: 8. "If I wash thee not," says Christ, "thou hast no part with me." Here he promulgates a divine law with its penalty. Unless Peter would submit, he would lose his part with Jesus—would be separated from Christ and the other apostles,—would be turned back into the beggarly elements of the world—and, unless he would repent, "be cast into outer darkness." This may seem strong; but if Peter could have no part with Jesus, would he be saved? Could he take an angel or two and go off into some other part of the universe and set up a little world of his own because he could not see the propriety nor understand the philosophy of the Lord's foot-washing? Certainly not!

The third argument to prove that foot-washing should be practiced by members of the church is founded on 1 Tim. 5: 10. The apostle Paul, in giving instructions concerning a widow, says: "Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet." The Savior washed the feet of believers who had assembled in a church capacity, and Paul instructs Timothy concerning a believer in Jesus. Now the widow might wish to know *where* to wash the saints' feet—at home as an act of hospitality, or in the assembly of the saints. Here a question might arise; and how shall Timothy settle it? He says: "I remember when Paul met the elders of Ephesus at Miletus, he said he had not shunned to declare all the counsel of God." Acts 20: 27. Now foot-washing, as performed by Christ, was a part of "all the counsel of God," therefore you, my dear sister, should wash the saints' feet as the Lord commanded. Thus I have learned, and thus we do; for we are following the Master, Jesus.

The fourth argument to prove that the foot-washing introduced by Jesus, is a church ordinance, is founded on the fact that it represents a spiritual cleansing. "Ye are clean, but not all." John 13: 10. If it had been designed merely as a literal cleansing—washing away the dust,—then Judas might have also been cleansed; but a lesson was introduced and illustrated. To comply, was to receive the blessing upon the soul. Submission from the heart was proof that "his words" were abiding in them; for they were made clean through the word which Jesus spake unto them. John 15: 3. Christ spake the word to them, they received the word, obeyed from the heart, receiving thereby an illumination of mind, renovation of heart, and purification of soul. The words of Jesus in foot-washing and his example, were de-

signed to show them that they were not greater than he, and that, though they were "clean every whit," they must not save, must not except, must not refuse "to wash feet," because a spiritual blessing shall most surely follow obedience. John 13: 17.

Farther; that same "one Lord" who instituted the bread and cup of communion just before his apprehension, trial, condemnation, and death, at the same time, in the same place, upon the same occasion, with the same believers, instituted, ordained, proclaimed, and exemplified foot-washing and in the most forcible language required the church there assembled *to do as he had done*. Back to Jerusalem, in the upper chamber, to Jesus and the apostles, all evangelical believers go to find warrant for the Holy Communion; and when they find it, they accept it on the ground of divine authority, divine command, divine example, accompanied by divine promise. We, too, go back there, learn this, receive it on the same principles, and from the heart try to obey it; and now, if there is one man in all the world so taught of God that he can make it clear that believers in Christ everywhere should accept, obey, and enjoy the Holy Eucharist on the ground of it containing all the elements of an ordinance, and reject that foot-washing set up by Christ when it also contains the like elements, let him put on his armor and march to the battle; for he must fight his own pyramid if it does stand on its apex. It will probably require more than Samsonian jaw-bones and Shamgarian ox-goads to slay the work of Jesus and to overcome the harmony which exists between "the ordinances" which the apostle Paul praised the church at Corinth for keeping, and which Jesus received from his Father, and gave to his followers, who, to this day, are made happy in obeying.

"I have given unto them the words which thou gavest me," says the Savior; "and they have received them." John 17: 8. He had just delivered his Father's words on foot-washing; and it was infallibly certain that the apostles received the words—accepted them in a practical manner—were cleansed by them—made fit for the Master's use—freed from the law of sin and condemnation, and enjoyed an undefiled and approving conscience. So may we in like manner.

There is no fruit of righteousness—no perfect delight,—no mounting up as on eagle's wings to him who delights in obscuring that which is clear; in sending swift black clouds over the gospel light; in throwing doubt where there should be all certainty and perfect assurance of faith. When the trumpet rings through the earth; when you start from your grave, and the Judge on his dazzling throne, with clouds and great glory, meets your eye, the words which he spoke, at his first coming, will run, like a meteor, through your mind; and if you have neglected his commandments—if you stuck your talent into the earth—if you permitted a perverting preacher to lead you into negligence and disobedience, your heart will wring with anguish. "And, when the great angel binds you up with your fellows in bundles to burn,

you will feel that you are not able to say, "What do I care?" for cares will come upon you like a wild, unbridled deluge." Please care now and obey Jesus in all things.

Belleville, Kan.

A BIBLE VIEW OF THE LORD'S SUPPER.

BY J. G. ROYER.

CHURCHES generally admit that the Savior ate a meal with his disciples, and in connection with it instituted the bread and cup of communion, but the practice of the majority of the churches shows to the world that they do not consider the meal eaten in connection with the communion the Lord's Supper. A Bible view of this subject affords no good reasons why all churches should not consider the meal which the Savior and the apostles ate in connection with the communion, the Lord's Supper.

The term "supper" (*deipnon* in the Greek) in the New Testament means meal—evening meal or feast. "When thou makest a supper, call not thy friends." Luke 14: 2; also verse 16, "A certain man made a great supper and bade many." "There they made him a supper." John 12: 2. "For in eating every one eateth before other his own supper." 1 Cor. 11: 21.

In all of the above texts the word "supper" is applied to a full evening meal.

Paul says (1 Cor. 11: 21, 22), "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper." We understand that in the expression "Lord's Supper," which occurs nowhere else in the New Testament, the term supper is used in the same sense as it is in the texts quoted, (a) because the same word (*deipnon*) is used in the Greek, (b) because the expression Lord's Supper is used with reference to the same eating referred to when he says, "Every one taketh before other his own supper." Since all admit that in the expression "Every one taketh before other his own supper," the word supper means a meal, we can come to no other conclusion than that it means a meal in the expression Lord's Supper.

Some urge that since Paul says, "This is not to eat the Lord's Supper," he means to condemn the practice of eating a meal or supper in the church; but this is evidently a mistake. The Corinthians brought together provisions for a meal, and they had fallen into the disorder of "one eating before the other," and so made it their own supper, instead of the Lord's Supper. It was this disorder that Paul reprov'd and condemned, and not the eating of a meal or supper. He says (verse 33), "Wherefore my brethren when ye come together to eat, tarry one for the other." This text shows clearly (a) that Paul did not object to their coming together to eat, but to the disorder of one eating before the other, (b) that when Paul speaks of tarrying one for another, he had reference to a meal or supper eaten by them; for in speaking of the bread and cup, he says nothing about one

eating before the other or one tarrying for the other. Therefore we must conclude that the expression, "Lord's Supper has reference to a meal and not to the bread and cup of communion. It will not do to call the bread and cup the Lord's Supper, for in 1 Cor. 10: 16, Paul gives the Bible name for the emblems. If an inspired apostle, like Paul, says the bread and cup are the communion of the body and blood of Christ, we should not attempt to make these emblems alone the Lord's Supper.

Paul does not only speak of a Lord's Supper, but in 1 Cor. 10: 21, he says, "Ye cannot be partakers of the Lord's table and the table of devils;" and in 1 Cor. 11: 23, he says, "I have received of the Lord that which I also delivered unto you." Here Paul informs us that the Lord had both a table and a supper; and we are led to inquire, When did the Lord use a table and when did he give a supper that would warrant Paul to deliver such instructions. Paul answers, "The Lord Jesus in the same night in which he was betrayed took bread." "After the same manner also the cup when he had supped," speaking definitely of the time the Lord took bread, and, "after the same manner also the cup." He says it was, "when he had supped," implying that the Lord took the bread and cup at the close of a meal or supper.—We turn to the Lord to see if we find a Lord's table, and how he used it.

Matthew says (26: 20), "When the hour was come, he sat down with the twelve." Anderson translates this "reclined at the table." Luke says (22: 14), "When the hour was come he sat down and the twelve apostles with him;" and in the 21st verse, "Behold, the hand of him that betrayeth me is with me on the table." From these texts we learn that when the Lord commanded his disciples to go and prepare or make ready, they used a table large enough to seat all who took part in the services that night. In speaking of the services while they were all seated at the table, Matthew says (26: 26), "As they were eating, Jesus took bread and blessed it." Mark says (14: 22), "As they did eat Jesus took bread," and Luke says (22: 19, 20), "And he took bread and gave thanks and brake it." "Likewise also the cup after supper." Here we have three inspired men testifying, that while sitting at the table, the Savior and his apostles ate a meal or supper, and at the close of that meal the Lord took bread and gave thanks, and "likewise the cup."

We should not forget that the Lord commanded two of his disciples to go and prepare for the services of the evening, and when the Savior and the rest of the disciples assembled, they all sat down and ate a supper, and partook of the emblems of his broken body and shed blood, Jesus himself serving, even to the washing of their feet.

Now, we ask, Whose supper was it that they ate there, together? Was it Peter's? Was it John's? Who ordered it, and who served at supper time? We answer, the Lord; and in justice we must call it the Lord's Supper. This supper was on the Lord's table and

therefore we have a Lord's table, and a Lord's Supper in connection with the institution of the communion.

This, then, is the teaching of Christ in his example—in the evening, the Lord's Supper upon the Lord's table and the Lord's people seated, around it eating an evening meal or Lord's Supper, as Paul calls it, or "feast of charity," as it was called in Jude's time, and at the close of the supper, and in connection with it, the bread and cup of communion.—How different the practice of many churches to-day—a small table or stand, no meal or supper on it; no one seated to it; the members receiving the bread and cup of communion in the morning or before dinner, and calling it the Lord's Supper.

Oh! when will Christians take the example of him "whose example is the light of heaven, the mind and spirit of the Deity shining on the way upon which Christians are to run with patience the race set before them, looking unto Jesus, the Author and Finisher of our faith."

(To be Continued.)

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

ANointING.

ANointING the sick with oil was practiced by the apostles "and they anointed with oil many that were sick and healed them." Mark 6, 13. The apostle James wrote to the brethren as follows: "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." James 5: 4, 5. Here are three things commanded and three things promised. First, to call on the elders of the church; second, to pray over him; third, to anoint him in the name of the Lord,—upon compliance with which are based the following promises: First, to be saved; second, to be raised up; third, to have his sins pardoned if he has committed any. These promises would seem sufficient to prompt any one who believes them, to avail himself of the helpful comfort in reach. Stop fretting and being discouraged; and, leaning on God's promises, use his appointed means. Therefore, able or unable to fathom God's primary object makes little difference if you possess the spirit of faithful Abraham. God did not require of him to understand the primary object of the required sacrifice; but the obedience of a trusting heart. The advantages of a reconciled, submissive, trusting state of mind and heart in sickness over an unreconciled, fretful, discouraged state is apparent, even in a physiological point of view. Add to this the unfathomable power of faith and prayer, and who is able to measure the advantage to be gained from a faithful observance of anointing the sick with oil in the name of the Lord as recommended in the above Scripture?

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Mt. Morris, Ill., - - - Jan. 5, 1886.

Sample Copies of this Number of the Messenger will be sent out at the rate of One Cent per Copy.

FIVE have been received into the church at Horton, Ind., by baptism since their communion meeting.

Two souls were converted and added to the church at North Manchester, Ind., on Thanksgiving Day.

THE General Church Erection and Missionary Committee will meet in Mt. Morris, on Tuesday, January 5th.

Two precious souls were received into church fellowship in the Linnville church, Va., Dec. 20, by baptism.

THE Brethren at Roann, expect to hold a series of meetings, the Lord willing, in February. Bro. I. J. Rosenberger is to be with them.

BRO. J. H. Miller reports a good meeting at Nappanee, Ind. Five were baptized, two applicants and one reclaimed. The meetings were to continue.

BRETHREN C. Holdeman and Geo. Barnhart, of Missouri, expected to start for the Arkansas mission field, Dec. 30. Hope their labors for the Lord will be blessed.

BRO. Henry Rohrer asks for some of the brethren to come to Carson, Dak., to preach for them. Will some of our Dakota brethren attend to this call? Address as above.

IF THE minister who wrote an article under the title of supplement, will send his name to this office, we will publish the essay. Anonymous articles cannot appear in the paper.

Two were received by baptism in the Rock Run church, Elkhart Co., Ind., on Thanksgiving Day.

WE call the attention of our readers to the special supplement contained in this issue of the MESSENGER. It contains some interesting information in regard to Bro. D. L. Miller's Book, "Europe and Bible Lands."

ACCORDING to the best information that we can obtain, the Southern District of Kansas now contains a membership of about 1400. In Bro. Howard Miller's Record of the Faithful, published in 1882, the number is given at 400. This gives an increase of thirty-five per cent in four years.

AT a recent church meeting held by the Brethren in the Howard church, Howard Co., Ind., Bro. Daniel Bock was ordained to the full ministry, and brethren J. S. Brubaker and Aaron Moss were ordained to the second degree of the ministry. May the Lord bless these brethren in their work, and give them grace to bear the responsibility placed upon them by the church.

MANY of our readers will doubtless remember Mason Long, the reformed gambler, who traveled over the West last year, giving free lectures on the evils of intemperance and gambling. Some of the enemies of reform and the advocates of saloons, circulated a report that he had again returned to his old habit of drinking and gambling. The *Fort Wayne Sentinel*, printed at Mr. Long's home, publishes the following notice, signed by the mayor, the prominent business men, and the ministers of that city, which completely refutes the falsehood so generally circulated:

"WHEREAS, groundless rumors of drinking and gambling have been circulated, affecting the good name of Mason Long, we, citizens of Fort Wayne, and for many years acquainted with Mr. Long, deem it our duty to testify against such slanders. We cheerfully bear witness, that Mr. Long, since abandoning his former course of life, now more than eight years, has been an upright man, a constant Christian, and, as we believe, an efficient worker in the cause of morality and reform. His character stands without reproach and above suspicion among those who know him."

NEAL DOW, the great temperance advocate of Maine, says:

"We save at least twelve millions annually as the result of prohibition, and indirectly as much more, resulting in making Maine one of the most prosperous States in the Union, while in the old rum time it was the poorest, our people spending in strong drink the value of our property of every kind, in every period of less than twenty years, as the people of the Union are now doing in every period of less than thirty-five years. The Maine law is no 'failure,' but a great success."

There are some people who take pleasure in speaking of the failure of prohibition, but statements like the above cannot be controverted. Another fact, conclusively settled by statistics, is, that, whilst the United States is paying annually a liquor bill of \$800,000,000, of which Maine's pro rata share would be over \$12,000,000, she is only paying out for intoxicants about \$500,000, thus showing that Maine does not drink her "quota of liquor." Of course, there are violations of this law as there are of all laws, but these statistics prove beyond a doubt that prohibition does prohibit.

LATE news from the meetings at Belleville, Kan., show that the Lord is working with the church at that place. On Sunday, Dec. 20, five were received by baptism, and others are almost persuaded.

A POSTAL card from brother S. B. Shirky, Norborne, Mo., tells how the Lord blessed the labors of our dear brother S. S. Mohler, for the church at that place. Twenty-one have come out on the Lord's side, and others are lingering on the borders of Zion.

THE Sunday-school *Quarterly* is now ready to send out. We hope our Brethren who are engaged in Sunday-school work will assist us in getting them into our Sunday-schools.—Sample copies free to those who wish to examine the *Quarterly* with a view of introducing it. Send in orders at once.

BRO. J. M. Mohler says: "Our meetings closed in East Petersburg, Pa., on Sunday evening, the 29th of November, being in progress twelve days. The immediate results of those efforts were nine applicants for baptism, and one to be reclaimed. May the grace of God and the penetrating power of God's Holy Spirit ever be with those, whose province it is to guide into all truth."

WE have purchased and will soon place into our office a folding machine, which will fold, paste, and trim the MESSENGER. Our readers will receive the paper neatly trimmed and pasted, so all can read it without taking the trouble to cut it open or pin it together. We believe this improvement will be generally appreciated by our readers. This machine, like all kinds of printing machinery, costs us a good deal of money, and we hope our Brethren and friends will make a renewed effort to increase our subscription list, and thus help us bear the burden.

THE CATHOLICS ON FEET-WASHING.

NOTWITHSTANDING the fact that our Divine Master plainly commanded his disciples to wash feet, yet there are found many people who assume to themselves the prerogative of setting aside the example and command of Jesus. In order to do this, they seek for various excuses and reasons why they should not obey this plain command of the Savior. Some of the reasons given are so flimsy that it seems almost incredible that honest men would use them. Of this character is the one given in a recent number of a religious journal, in which it is held that because only a few minor sects observe feet-washing, therefore it is not to be practiced. The fact is that even this trifling excuse for not obeying the Lord's command is based upon a false statement.

The Roman Catholic Church, with a membership of about 190,000,000, observes in its way this command of Jesus, and is to be commended for it. Below we give an interesting extract from a letter received in reply

to inquiries addressed to the President of the University of Notre Dame, a Catholic school, in regard to their practice of feet-washing. The writer says:

"The literal imitation of this, our Savior's act, has always been observed in the church. At the commencement it was almost a daily practice. St. Paul, when mentioning the qualities which should adorn the Christian widow, includes that of 'washing the feet of the saints;' 1 Tim. 5: 10, that is, of the faithful. We find this act of humble charity in the ages of persecution, and even later. The 'Acts of the Saints' of the first six centuries, and the Homilies and writings of the Holy Fathers are filled with allusions to it. Afterwards, charity grew cold, and this particular way of exercising it was confined almost exclusively to Monasteries.—Still, from time to time it was practiced elsewhere. The church, with that spirit which makes her treasure up every recommendation of her Divine Lord, has introduced this act of humility into her Liturgy, and it is on *Maundy-Thursday*, the day before Good Friday, that she puts the great lesson before her children. In every church of any importance, the Prelate, or Superior, honors our Savior's condescension by the ceremony called 'The Washing of the Feet.' The Bishops throughout the world follow the example set them by the Sovereign Pontiff, who performs this ceremony in the Vatican at Rome. * * * The twelve apostles are represented by twelve poor, who, according to the most general practice, are chosen for the ceremony. After a deacon has chanted the Gospel of the Mass of Maundy-Thursday, which is the 13th chapter of St. John, as far as verse 15th included, the celebrant then takes off the mantle, girds himself with a towel, and, kneeling down, begins to wash the feet of those who have been chosen."

IMMERSION.

THE *Christian Evangelist*, a Disciple paper, and, by the way, one of the best papers published by that church, uses the following language in defense of immersion: "The Greek church, embracing seventy millions of people, all of whom speak the Greek language, has continued to immerse from the time of the apostles," and further says, "The Greeks ought to understand their own tongue."

Now we submit to our worthy cotemporary whether the practice of the Greek church in regard to the rite of baptism does not prove a little too much for him. We say, too, that the Greeks ought to understand their own language. The New Testament manuscripts were all written in Greek, and the Greeks, no doubt, fully understand the language of the great commission given by Christ to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What is the practice of the Greek church? We quote from Dr. Schaff's *Church History*, volume 1, page 468: "The Oriental and the Orthodox Russian churches require even a threefold immersion, in the name of the Trinity, and deny the validity of any other. They look down on the Pope of Rome as an unbaptized heretic, and would not recognize the single immersion of the Baptists." They thus define baptism in their Catechism. "A sacrament in which a man who believes, having his body thrice plunged in water in the name of God, the Father,—the Son, and

the Holy Ghost, dies to the carnal life of sin, and is born again of the Holy Ghost to a life spiritual and holy."

Will the editor of the *Evangelist* give the practice of the Greek church in full to his readers? Or, does he fear the whole truth? In addition to the practices of the Greek church, we submit the following testimony, quoted by the same author, from Marriott (in Smith and Chatham, I., 161), "*Triple immersion*, that is thrice dipping the head while standing in the water, was the all but universal rule in early times." Surely, the practice of the Greek church, and the facts given by reliable historians, prove too much for our single immersion friends.

OUR BOOK ON TRINE IMMERSION.

WE now announce to our brethren that our work on Trine Immersion is going through the press, and will be ready to send out in a few weeks. There has been an unavoidable delay on account of a press of business in our office. We are sorry for the delay, but we could not help it.

The book will contain nearly four hundred pages, and will be printed on good paper, and will be neatly and substantially bound in cloth, and sold for \$1.50, postage prepaid.

Orders are now solicited, and they will be filled in the order in which they are received, and as soon as the work is ready, which will be in a few weeks. Orders should be sent to the *Brethren's Publishing Co.*, and they can be sent to either Huntingdon, Pa., or Mt. Morris, Ill. We want the book circulated as much as possible, and we hope to be able to make satisfactory arrangements with agents to sell it.

The following table of contents, will give some idea of the work:

Chapter I, The Baptismal Formula of the Church; Chapter II, The Correct Rendering of the Baptismal Formula; Chapter III, Principles of Interpretation; Chapter IV, What have we in the Baptismal Formula; Chapter V, The Import of Name in the Baptismal Formula; Chapter VI, The Practical Import of the Baptismal Formula; Chapter VII, The Introduction of Single Immersion into the Church; Chapter VIII, The Elliptical and the Full Form of the Baptismal Formula; Chapter IX, An Application of the Principles contained in the Baptismal Formula; Chapter X, A Common Error Refuted; Chapter XI, Trine Immersion in its Historical Aspect; Chapter XII, The Testimony of Reformers, Theologians, and Literary Men in favor of Trine Immersion; Chapter XIII, The Churches that Have Practiced Trine Immersion; Chapter XIV, Objections to Trine Immersion Answered; Chapter XV, Trine Immersion an Important Support to Immersion; Chapter XVI, The Posture of the Body in Baptism; Chapter XVII, A Review of Dr. Forney; Chapter XVIII, A Review of Dr. Cathcart; Chapter XIX, A Review of Mr. F. M. Bowman; Chapter XX, The Conclusion.

J. QUINTER.

SOME THOUGHTS ON THE GROWTH OF THE SOUL, IN PURITY, KNOWLEDGE, AND JOY.

"Were men to live coeval with the Sun,
The patriarch pupil would be learning still,
Yet, dying, leave his lesson half unlearned."

WE like the above sentiment of Dr. Young, author of the *Night Thoughts*, and we like the manner in which the truth is expressed. The thought is beautiful, and it is beautifully expressed. The idea of a patriarch pupil is a pretty one, and a very true one. Though we should attain unto the age of the oldest patriarch, if we would love study, and have formed the habit of study, we should be a pupil still, for every student feels that he has learned but a tithe of what is to be learned.

We remember very distinctly that in the days of our boyhood, and school life, when we would get a new idea from our reading or study, we rejoiced in the acquisition we made, though that acquisition consisted in a single idea, and that idea, too, a very ordinary one. We presume that our own experience is that of all students who love study, and pursue it to gain true knowledge. And we confess that such is our experience in our present advanced age of life. Our present studies are mainly to obtain Christian truth from the Bible, and whatever other sources we find can yield it, and to know how we can best use it for our own benefit, and for that of others.

And in our study of the Scripture, when a difficult text has yielded to our efforts to obtain an understanding of it, or when a plain text has suggested a new thought upon reading it, the effects of such knowledge is excellent, and pleasant, for such knowledge is spiritual food, designed to develop the divine life in the soul and character of the Christian.

If divine ideas are thus received and appropriated, and thus become assimilated to our divine nature, which we have received in our new and heavenly birth, and thus produce a growth of that nature,—this is building ourselves up on our most holy faith, as we are admonished by the apostle Jude to do.

And the height to which we shall rise in the great future, in our divine manhood, will depend upon the addition or accretion of the new ideas of God, and of his creation, redemption, and providence. And if there is so much to learn in the school of God, or if he has so much to teach us of himself, and of his going forth to create and destroy, to redeem and condemn, that we can continue our studies, and be pupils when we are patriarchs, and when death causes a cessation of our labors and studies, we shall leave the lesson half unlearned. How great must be the acquisition of knowledge that a renewed mind can make!

For death will only be a cessation of study. When the renewed mind and pure spirit have freed themselves from this "vile body,"

and have taken upon them a glorious body, their studies will be renewed, under circumstances promotive of a more rapid advancement and improvement. And it is highly probable that "the spirits of just men made perfect," in their disembodied state, will be pupils still.

In regard to the magnitude of the field that will furnish subjects for study, we may say that it is boundless. The amount of unwritten revelation left by the great Christian teacher, that justified one of his biographers to say, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written," gives us some faint idea of what he spake, though we shall make due allowance for the figurative character of the expression. And if we consider the unwritten revelation delivered by our Lord, and add to this the amount of unwritten revelation left by all other living teachers in the school of God, what an amount of new revelation will there be to learn!

And the "seven thunders" uttered their voices, but the revelator was directed to "seal up those things which the seven thunders uttered, and write them not." These revelations were to be kept secret. But no doubt what the seven thunders spake, will be revealed hereafter. "Secret things belong unto the Lord our God." No doubt much that is now secret and mysterious, will hereafter be revealed and made plain. Hence the amount of material that will furnish matter for study hereafter is immense.

And while death, sin, and ignorance, contract and wither the soul, life, purity, and knowledge, expand it. If then every additional idea of God, his works, his government, and of all that pertains to his glorious and various manifestations, rightly appropriated, becomes an accretion to the growth of the soul, and a new source of spirit joy, what must the future of the true disciples or learners of Jesus be! No language can describe it, and no human mind at present can conceive of it. It will be grand and glorious! And let this prospect of the future of the disciples of Christ, be an incentive to them, to be humble and faithful students in his school.

J. Q.

ESSAYS.

TEMPERANCE.

BY S. T. BOSSERMAN.

THERE is perhaps no greater question before the people to-day than this, "What shall be done with the liquor traffic?" It agitates the public mind; it is discussed by statesmen; preached about from the pulpit; talked of in the neighborhood and social circles; and while the world sits as jurors, no verdict has yet been rendered and brought into effect.

There are but two sides to the question, either for or against it. "Touch not, taste not, handle not," on one side or, "I will engage" on the other. Indulge, or let the vile stuff alone! But while there are but two sides to the liquor question in fact, there is an attempt for another, and were it not for this vast army of "straddlers," who want to favor both sides of the question, the fate of the traffic would sooner be sealed.

There seems to be a natural aptitude in man to seek for gain and popularity. The statesman holds his position by the wish and will of the people. The politician caters to the wishes of the temperance element with a speech bordering prohibition; but while among the brewers and distillers he would legalize the tariff by license or taxation. The minister often plays the part of "dumb dog" on the issue, fearing a shortage in his rations from the parishioners. The merchant and manager of public affairs fear a depression in trade and they, too, though temperate themselves, do not lift up a warning voice against this destructive evil of the liquor traffic. Those persons just named may not indulge in strong drink nor in the more harmless beverages themselves; but, for the reasons already assigned, are poor workers in the great reform in rescuing the perishing from a drunkard's grave. Then we have another class of workers, equally poor, and worse, which is the moderate drinker, who comes up masticating the words of inspiration, "Be temperate in all things" and therefore claims Biblical right in moderate indulgence and, though with good sterling qualities otherwise, yet with this kind of a milk and water policy endeavors to please all. Then, again there is a large class of people who have an aptitude for stimulants next to natural appetite, made so by their method of living. Their experience, which they claim next to infallibility, is such, proving the correctness of their habits, that nothing but that which is highly stimulating will add to their comfort and continuance of life, hence the rum-shop is their resort and they claim justification in the act. The classes of people named in this article are hard to conquer, and to keep under restraint would seem to require the severest exercise of civil power.

History but repeats itself. After nations, by the most sanguinary law have risen to the highest state of civilization and refinement, they fall back again to debauchery and ruin, mainly by excesses in intoxicants. While this state of affairs is deplorable, while individuals become slaves to rum, families are ruined, the peace of the neighborhood disturbed, and universal depravity the outgrowth of this nefarious traffic, what is the remedy for this evil? What position should the State assume? What attitude the Church?

This great Babylon must be taken, must be destroyed. One desires local option and kill it by inches, another legalizing it by taxation and strangle it to death in that way, another complacently folds his arms and says, "Let it alone and it will die a natural death." Restraining influences are growing stronger. Public opinion regards the traffic with dis-

favor and by this many are thrown in "narrower limits of indulgence" and in time may overcome the habit of its use. "Diffusion of knowledge which leads to self-restraint" in the indulgences of intoxicants is on the increase and may be the surest means to reclaim men from this universal sin. Such should be one of the grand principles of the church in diffusing that knowledge. Such principles should be fundamental in church work—a foundation stone upon which the structure rests. It is with a considerable degree of satisfaction and pleasure that we look back at the history of the church of our choice (the Brethren or Tunker) in the attitude she has always assumed in this work. Her restraining influence has ever been truly prohibitory, acting under the influence of divine truth and accepting its teachings, weaving them firmly in church discipline to the exclusion of its members, who persist in the use of ardent spirits as a beverage. Hence her record is prohibitory, "touch not, taste not, handle not," and she stands to-day as one of the oldest temperance societies of the States.

As early in the history of the church as 1778 when distillation of ardent spirits was common among all classes of men, the Brethren adopted prohibitory measures, Bible measures, effecting a moral restraint to the casting out of all distilleries, and in a few years from that time onward, as a church we stand purely on temperance principles, without a distillery, brewery or liquor vender among us.

Christianity to-day, based upon the Bible can take no other position. She, to be true to Christ, must stand aloof from any measure that would sanction the sin of intemperance. She must adopt measures that are redemptive; that will reform and build up. She should lend a hearty co-operation in any measure taken to restrain the flood of intemperance, in which no gospel principle is compromised.

Are we sick?—faith would lead us to ask God for health; but in so doing, are we ready to use the means provided for the restoration of health?

God has promised us food—to give us our daily bread; but does this exempt us from sowing and reaping? The prayer offered does not exclude the means to be used. Faith does not exclude works. Hence to rescue the perishing, the church cannot lie at ease and be still. Her minister cannot proclaim the whole counsel of God and fail to sound the alarm against the rum traffic.

Temperance people all over the land have been praying for deliverance from this most gigantic curse. They see in its track, crimes most horrid, vice unrestrained, wickedness with uplifted hand, felling the innocent on every side, and the earnest groanings and pitying sighs of the widows and orphans are heard with the wailing cries of distress and poverty from thousands of homes. It is time to step forward, uniting voice and strength, prayer and means, to meet the enemy, King Alcohol. If the lever is placed in our hands, why not use it? Our time, our means, our voice, our prayers, and our faith, are essential equipments in the work, and in the might

of Israel's God we should go forth, using our influence upon the side of sobriety and comfortable homes, good health, good clothes, and elevated and refined society.

Alcoholic Babylon is reaching gigantic proportions, a city whose streets and avenues extend from sea to sea. Could we but have a Cyrus, whose engineering skill could devise, and whose influence could call to his assistance sufficient force to turn the course of the river, Rum, that the city might be entered and finally captured! Such strength is attainable by the workers in the cause. The plans are laid down in the Volume of Divine Truth. And if each person would resolve himself into a committee of one and "touch not, taste not, handle not," the fate of the traffic would be sealed. Could the one who indulges, fully realize that "drunkards shall not inherit the kingdom of God," 1

Cor. 6: 10, and the vender realize the eternal fire-consuming woe that is pronounced upon him for giving his neighbor drink, Hab. 2: 12, then would the sale of the vile stuff cease and the blessings of peace and prosperity would crown the homes all over the land.

I am glad the States are measuring their strength for better prohibitory laws, looking for a way out of the gulf into which they are plunged. I am glad the good people everywhere are organizing an effectual means against this evil, and that Christian organizations are using more stringent measures in expunging this soul-ruining curse from their respective societies. And while the Brethren have ever taken a gospel stand against the rum traffic, I am pleased to know that a more special effort is made in preaching from the pulpit against intemperance and that we stand upon record as a temperance-loving and gospel-abiding people.

Let us ever exert such an influence upon the right side of this great question as will teach those around us the benefits and blessings of truth and sobriety and hold up the evils of rum, its disgracefulness, its ruinous effects upon the souls and bodies of men, that our means, time, talent, prayer, and labor may assist in speedily bringing freedom and liberty to the millions now bound by the clanking chains of intemperance.

Dunkirk, Ohio, Nov. 2, 1885.

LET US HAVE PEACE.

BY B. F. MOOMAW.

PEACE is put first for reconciliation to God by the blood of Christ, Col. 1: 20. Second, quiet and comfort in the conscience, Rom. 14: 17, which is the gift of Christ, John 14: 17, and a fruit of the Spirit, Gal. 5: 22. Third, Christian harmony and concord. Fourth, the tranquillity of the church, Ps. 122: 6. A quiet life, 1 Tim. 2: 29. Fifth, perfect joy and rest in Heaven, Isaiah 57: 2. The power that passeth all understanding, Phil. 4: 7. And to this may be added the universal peace to be enjoyed by the meek during their reign with Christ on earth, one thousand years, Ps. 37: 11, the glorious consummation of the object of his advent into this world as enunciat-

ed by the heavenly hosts, praising God and saying, "Glory to God in the highest, and on earth peace and good will toward men." Luke 2: 14.

THE KINGDOM OF CHRIST.

In connection with a kingdom, the thought of a King is implied. Jesus Christ is prophesied of as the prospective sovereign of this kingdom, "Yet have I set my king upon my Holy Hill of Zion. I will declare the decree: the Lord said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2, 6: 8. Christ acknowledges that he is a king, John 18: 37; and so was he entitled by the writing upon the cross. John 19: 19.

THE CHARACTERISTICS OF THE KING.

We learn from the Scriptures that he is a Prophet, a Priest, and a King. Of his prophetic character we do not propose to speak, as that does not come within scope of the object of this essay, it being designed to represent him as the Prince of Peace, a priest after the order of Melchisedec, who was King of Salem, which is King of Peace, Heb. 7: 1, 2. "Unto us a Child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counselor, the mighty God, the everlasting Father, the Prince of Peace, of the increase of his government and peace, there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever; the zeal of the Lord of Hosts will perform this." Isaiah 9: 6, 7.

OF THE KINGDOM OF CHRIST.

We speak of it as a peaceable Kingdom, differing from the kingdoms of this world which are continually, more or less, engaged in cruel wars, destroying men's lives by thousands, and millions, and treasures beyond computation. The number slain is estimated at 2,333,333 annually; 194,444, monthly; 6,481, daily; 179, every hour; 4½, every minute. "Shall the sword devour forever?" Not if God's word be true! Let Christians come up to the help of the Lord against the mighty,—"the Messenger of Peace."

To subvert this sad state of things, Jesus Christ established his kingdom most glorious, with the motto, "Peace on earth, and good will to men, confirmed with the declaration that his kingdom is not of this world, therefore not a fighting kingdom, which he exemplified in his teachings, thus, "If a man smite thee upon the right cheek, turn the other also." And when his disciples would have revenged an indignity offered him and them by the citizens of a Samaritan village, by commanding fire to come down from Heaven and consume them, as Elias did, he turned and rebuked them and said, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives; but to save them." Luke 9: 54, 56. Also in his trial and death,—while he could have asked, and his Father would have given

him more than twelve legions of angels, to have protected him, "he suffered himself to be bruised for our transgressions and wounded for our iniquities, led as a lamb to the slaughter, and a sheep before the shearer and opened not his mouth." And when Peter would have defended him with the sword, he quickly commanded him to put it up, and turned to the suffering servant and healed the wound.

He made his grave with the wicked and with the rich in his death, because he had done no violence, neither was any deceit found in his mouth.

THE INSPIRATION OF THE APOSTLES.

"There is a spirit in man and the inspiration of the Almighty giveth him understanding." Job 32: 8. Thus the Apostles, being brought under the influence of the spirit of their Master, were enabled to forego the pleasures of the world, and to suffer for his name, so that suffering with him they might also be glorified together, to be with him, and see the glory that he had with the Father before the world was. With the prospect of this happy end, they were willing to be accounted fools for Christ's sake, to endure hunger and thirst; nakedness and buffeting; and being reviled, says Paul, "We bless, being persecuted, we suffer it; being defamed, we entreat," and gives the following instruction to us: "Dearly beloved, avenge not yourselves; but rather give place unto wrath, for it is written, Vengeance is mine, I will repay, saith the Lord." "Therefore if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." Be not overcome of evil, but overcome evil with good." Rom. 12: 19, 21. We cannot fail to discover from what is said above, what kind of a spirit Christ and the Apostles had, doubtless a meek and quiet spirit which is, in the sight of God of great price, certainly not a war spirit.

THE SAME NEEDFUL FOR US.

"For except ye have the spirit of Christ, ye are none of his."

"For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place, and it shall not be."

"But the meek shall inherit the earth; and delight themselves with the abundance of peace." Ps. 37: 10, 11. "Blessed are the meek for they shall inherit the earth." Then will be fulfilled the prophecy of Isaiah, 11: 6, 9. "The wolf shall drink with the lamb, and the leopard shall lie down with the kid, and calf, and the young lion, and the fatling together, and a little child shall lead them, and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox, and the suckling child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." "They shall not hurt nor destroy in all my holy mountain, saith the Lord, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

"And our Lord will judge among nations, and shall rebuke many people, and they shall beat their swords into plowshares and their

spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4.

We understand that these prophecies refer to the millennium, and that then the spirit of Christ will reign universally, and that peace will prevail accordingly from sea to sea, and from the river to the end of the earth, wherever intelligent beings are found, and to the extent of the spirit of Christ, so far the principles of peace prevail, whether greater or less. Then we conclude from these premises, that if the spirit of Christ prevails throughout all Asia, Africa, Europe, and America, so far the reign of peace would be established, and upon the same hypothesis, if the Spirit of Christ prevailed in either of these countries, the reign of peace would extend so far and if the spirit of Christ governed one of the many churches professing the Christian religion, might we not recognize that his kingdom is in course of construction, and expect to find in it the reign of peace? To pursue the same idea, if one congregation possessed the spirit of Christ fully, there would be found the great principle of love and peace, and if one individual has the kingdom of Christ within him, as declared by Christ, Luke 17: 21, and has become this "temple of God," and the temple is holy, as God hath said, I will walk in them, and dwell in them, the reign of peace is here introduced.

Since, then, the kingdom of Christ is intended to destroy the reign of the adversary with its influence upon the heart, as exhibited in the conduct of men in the preternatural state, imbibed in the fall, the legitimate fruits of which are wrath, strife, seditions, fightings, and warrings, may we study the subject thoroughly, and be guided into the truth—have the reign of peace fully established within us, follow peace and pursue it, for "without peace and holiness of heart, no man shall see the Lord," for all his ways are the ways of pleasantness, and all his paths are peace. Prov. 3: 17. "And when Christ who is our peace, and the friend and patron of peace, 'shall come to make up his jewels,' and in his power and great glory shall destroy the last remains of sin, renovate this sin-cursed earth, and bring it back to its primitive state, its inhabitants composed of risen saints, and those who are changed and glorified, we shall then be prepared to enjoy with them the glorious consummation, the will of God, 'done on earth as it is in Heaven.'"

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) and has seen of the travail of his soul and is satisfied."

DIVINITY OF CHRIST,

BY E. A. ORR.

"What think ye of Christ? Whose Son is he?"

THIS question, asked eighteen centuries ago, has lost none of its interest or importance by age. Christ is the "Author and Finisher of our faith," and it must partake of his character. If he is divine, our holy religion

possesses like character. If he is human only, then is "your faith vain," and "we are of all men most miserable." If he is only human, our religion must stand on a par with the great religions of the world. If it is better and greater than Mohammedanism, it is because Christ is better and greater than Mohammed, and the difference is only that between two human institutions. Let this idea become universal, and Christianity will lose its hold on the minds and hearts of humanity. We must believe that the difference between Christianity and all other religions, is not a difference of human institutions, but that it is a difference between human and divine institutions. The one is as far above the other, as the Eternal God is above Joe Smith.

So it still behooves the church to maintain its divine origin, by maintaining the divinity of its Author. While we believe Jesus, the Christ, to be human; and so far as he is human, that he is possessed of "like passions as we, ourselves," we must for the following reasons, which we compile and condense, believe him to be divine as well.

I. The Bible gives Christ the proper names of Deity: Isa. 9: 6; John 1: 1; Heb. 8: 8. Inspiration knows best the character, and since it has given him names that can only be applied to Deity, we must conclude that he is Deity.

II. The Scriptures ascribe to him the exclusive powers and honors of the Deity.

1. All acknowledge God to be the Creator of all things. Gen. 1: 1; Isa. 48: 12-13; Rom. 11: 33-36. But in many other passages, the same powers are assigned to Christ. John 1: 1-3; Eph. 3: 8-11; Col. 1: 16-17.

2. God only is to be worshiped. Deut. 16: 13; Matt. 4: 10, yet this honor is given to Christ, and that by divine command. John 5: 22-23; Heb. 1: 6; Acts 7: 59-60; Philpp. 2: 9-11.

3. It is God's prerogative to pardon sins; none but Deity has this prerogative, yet Christ claimed and exercised this authority. Luke 5: 20-25.

III. The three persons of the Trinity are often represented as co-ordinate agents in the work of creation and redemption. Gen. 1: 26; Matt. 28: 19; 2 Cor. 13: 14, etc.

IV. The Scriptures often make Christ equal with the Father. John 5: 17-18; 10: 30-33; Philpp. 2: 5-8.

These and many arguments are offered by the tripitarians in support of the full divinity of Christ. The fact is also demonstrable from reason, as well as from Scripture, but as we are talking to those who believe the Bible, we think these are numerous and strong enough to satisfy any honest mind. Others would not believe, though one "rose from the dead." But, kind reader, it is not enough to believe that Jesus is the Christ, the Son of God. We must confess him before men, and live in humble obedience to him. We must believe, and love, and serve, then the promises are ours.

HEAVEN must be in me before I can be in heaven.—Stanford.

ARE CHRISTIANS ALLOWED TO SWEAR?

BY S. Z. SHARP.

"But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."—James 5: 12.

"Again, ye have heard that it hath been said of them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

"But I say unto you, swear not at all; neither by heaven, for it is God's throne."—Matt. 5: 33-34.

THE words of both James and our Lord, are addressed to the "brethren," and followers of the Christ, and have no reference to the common swearing of the worldly people. All respectable people condemn that habit, and even the law of Moses which allowed the legal oath, did not countenance common profanity. Our subject, then, is limited to the question, "Are Christians allowed to swear under any circumstances?"

The Lord Jesus Christ, and the apostle James answer this question in a very emphatic manner, and some comments on their answers, will be the substance of this article.

We should first observe, however, that we have nothing to do with the oath sanctioned by the Mosaic dispensation, any more than with polygamy, and other practices allowed by Moses, but prohibited by Christ, as incompatible with his spirit and doctrine. No one denies that God allowed a race that was addicted to superstition and idolatry, to employ a civil oath. It allowed the same race to practice bigamy, and give divorces to satisfy the "hardness of their hearts."

Before proceeding further with the discussion of this subject, we refer to the definition of the term oath.

Oath. 1. A careless or blasphemous use of the name of the Divine Being.

2. A solemn declaration or affirmation with an appeal to God for the truth of what is affirmed.—Webster. The latter kind of oath is closed with the words, "So help me God." The first definition refers to common swearing, the second to a legal oath.

We shall now present the arguments of those in favor of legal oaths.

1. It is claimed that inasmuch as the Lord swore by himself, and confirmed his promise unto Abraham with an oath, Gen. 22: 17 therefore man may also swear.

We reply that no act of God can be sin, however sinful the same act may be in man. God may take the lives of all the innocent people in the world, in a moment, and commit no sin, but to take the life of a single innocent human being wilfully, would be a crime. The fallacy of this argument lies in this, that men presume to make themselves equal with God, in taking an oath, but since man cannot take the prerogative which belongs to God alone, this argument falls to the ground.

2. It is claimed that swearing by the living God is sanctioned by the Jewish law. Deut. 6: 13, 19 and 20. We answer that Christians are not under the Jewish law. "We are not under the law, but under grace." Rom. 16: 14. The offering of sacrifices, circumcision, keeping the seventh day, eating the passover on a

certain night, were all sanctioned and commanded in the Jewish law, but when Christ set up a kingdom for himself, and had fulfilled the law of Moses, he also abrogated that law, and the law that regulated oaths with the rest. Hence the Christians have no longer anything to do with the Jewish law of oaths, than with their law of circumcision.

3. It is argued that the Son of God was on trial before the high priest, and the latter adjured Christ to tell whether he was the Son of God, that Christ responded; hence it is claimed that Christ sanctioned the oath. Christ was then before a Jewish tribunal, governed by Jewish laws, which were in force until Christ died on the cross; so that if this adjuration was really an oath, it took place under an old law, the same as the circumcision of Christ, which was also administered by Jewish officers under the Jewish law, and none of these things concern Christianity. But was this really an oath? This term was employed by Joshua when he cursed those who would build up Jericho again. Joshua 2: 26. It was used by a priest when a woman was on trial for incontinence, and if tested by the bitter water and found guilty, this word meant that a curse should fall upon her. Num. 5: 19.

Tested by all the examples in the old Testament, we find this adjuration by the high priest, had no resemblance either to the oath as administered to a witness by the Jews, or as administered by the courts now. This word occurs six times in the New Testament, and not in a single instance has it the form of a civil oath, or of any other kind, but means to lay a burden upon, or to command. Mark 9: 25; 1 Thess. 9: 27; 1 Tim. 1: 3; 5: 21, etc. As these instances are those quoted in favor of Christians taking the civil oath, we need not notice them any further, since they mean only to charge certain ones with a duty, as we deliver a charge to a minister, when we install him into office, or place a gift in the hands of a friend for his safe keeping. And when Paul says, "God is my record, etc.," Phil. 1: 8, it is no more an oath than if he had said something else was his record. Such arguments are too flimsy to waste time any longer upon them, and to sweep them away at one stroke, we need only to say that not a single court of justice would recognize such expressions as an oath, nor would those who argue in their favor, regard them as such, when used at court.

Since there can be no valid argument drawn from Scripture, in favor of Christians taking an oath, let us now see what the arguments are against Christians taking the oath:

1. A simple affirmation by a Christian is questioned by no one. It satisfies the law, it satisfies the hearers, it satisfies the gospel of Christ. There is no doubt on this point. On the other hand the oath is called in question. The language of the gospel is against it. The very least that can be said in its favor is, that it is of doubtful expediency, and when there is acknowledged safety on the one hand, and doubt on the other, prudence would dictate that we pursue the course that leaves no room for doubt.

2. It is claimed that a Christian should invariably tell the truth on every other occasion as much as when testifying in court, and when he takes the prescribed civil oath, he admits that there must be a reason for his doing so. He admits that in this instance his simple yea, yea, or nay, nay, would not answer, and thus he virtually lowers his character for veracity. If taking an oath lowers a Christian's character, he should not take it. If a Christian cannot be trusted, or cannot tell the truth without taking an oath, it is a question whether he is a Christian.

3. We are governed by the command of Christ, not by the Jewish law. That law forbade profanity, and allowed the civil oath, but the law of Christ expressly forbids what that law allowed. Matt. 5: 33.

4. The law against swearing is one of the strongest, clearest, and most peremptory to be found in the New Testament. Were anyone to ask the Son of God, as he now sits on the right hand of God, whether he might take an oath at civil court, or in taking an office, he would have no response from heaven; but if he were to open his Bible, he would find the answer of the same Son of God recorded in Matt. 5: 34, "Swear not at all." But may I not swear at court? The same response, and the only one there is, answers again, "Swear not at all."

When we have learned that we must not steal, nor kill, nor bear false witness, nor commit adultery, and mentioned all the other crimes in the whole catalogue, then James 5: 12, says, "Above all things, my brethren, swear not, neither by heaven, nor by the earth," and then to cast off every shadow of claim to swearing, he says, "nor by any other oath."

NON-CONFORMITY.

BY DANIEL HAYS.

THERE is no conflict between the laws of God in nature and in revelation. The God of the Bible is the God of nature. The orbs of heaven are clothed in light. The earth is covered with a mantle of green. The gorgeous tints of flowery plants inclose not a clod. The order in nature has its correspondence in the laws of grace. God looks upon the heart, and the "ornament of a meek and quiet spirit, is, in the sight of God, of great price."

Over a century ago, a lover of nature wrote as follows, on the simplicity of dress:—"That a plain dress is the best ornament of a beautiful woman, I had lately a most convincing proof. The neatness of a daughter of that religious sect called Quakers, in one of the public walks, caught my eye. Never was innocence and elegance more sweetly portrayed. But when I had an opportunity of beholding her face, my astonishment and delight were increased. Her complexion was lovely, her eyes sparkling, her teeth and lips were such as a Reynolds only can imagine, and her smile an emanation of divinity. I contemplated her person with a pleasure till then unknown, and should have pronounced

her the most finished work of heaven, but that it occurred to me, that many of my fair country-women appeared inferior to her, from only not being satisfied with what heaven had made them,—tortured hair, a superfluity of ribands, idle gems, etc., etc., were, though meant for so many additions, only so many disadvantages to them, by preventing the eye from judging rightly of their charms, or indeed, beholding them through the happiest of all mediums,—the medium of simplicity. In short, I am convinced that some deity, in his wrath, suffered them to be betrayed into this dressing folly; from which I most heartily wish, some sensible mortal would endeavor to reclaim them."

The Christian law of dress is too plain to be mistaken. The daughters of Zion incurred the displeasure and curse of God, because of their pride, jewels, ornaments, their changeable suits of apparel, etc., etc., (Isa. 3). They were following the vain fashions and customs of the idolatrous nations around them. Paul steps to the front, as the mouthpiece of Jehovah, and says, "Be not conformed to this world, but be ye transformed by the renewing of your mind." Rom. 12. John defines the nature and spirit of the world as follows: "For all that is in the world, THE LUST OF THE FLESH, AND THE LUST OF THE EYES, AND THE PRIDE OF LIFE, is not of the Father, but is of the world." 1 John 2: 16. With the spirit of the world thus defined by holy men, who wrote by inspiration of God, it is only necessary to see the dress of some who profess to be Christians, to know that they belong to the world, and not to Christ. "By their fruits ye shall know them." What avails it to say, "If the heart is right, all is right," when our dress is in violation of the Law of God? We determine the character of the tree by the fruit it bears. The external manifestation is an index of the heart. Let the heart be right in the life of God, and the external will become right also.

St. Peter and St. Paul have laid down the Christian law of dress as follows:—"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." 1 Pet. 3: 3-4. "In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." 1 Tim. 2: 9-10.

"Outward adorning" is then, by the Christian law of dress, prohibited. That we may know what is meant by outward adorning, "plaiting the hair, wearing of gold, putting on of apparel, pearls, costly array," are specified in detail. That which is required with equal emphasis, is "modest apparel," "good works," the adorning of the "hidden man of the heart," "the ornament of a meek and quiet spirit." The great principle underlying this law, is to adorn that which is incorruptible, and not to pander to man's corrupt and

depraved nature. It requires that our apparel be plain, modest, and within easy reach of the poor. What does not conduce to our bodily health and comfort, should be regarded as inconsistent with the Christian religion. Let our dress so index our character, as to show that our hearts are set on heavenly things, and not on earthly things.

Non-conformity embraces all that is implied by a separate life from the world. The world lieth in wickedness, and under the dominion of the prince of darkness. Theatrical amusements, fairs, festivals, picnics, exhibitions, shows, and the like, are of the world; all of which the Scripture forbids as follows: "Love not the world, neither the things that are in the world. If any love the world, the love of the Father is not in him." John 2: 15. Secret orders, of whatever grade, find no place in the Christian church. They belong to the world, while the stage, the dance, the ball-room, the skating-rink, the social club, the drinking-saloon, etc., fall within the limits of the world, and "which all are to perish with the using." Indeed, so holy is the Christian life, and so separate is he to live from the world, that he is commanded to "abstain from all appearance of evil." "Be ye holy, for I am holy, saith the Lord."

In 1 Cor. 11, the order is given, in which men and women are to appear before God in worship. "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God." From the foregoing, the law is plainly this:—In religious exercises, the man "ought not to cover his head;" while the woman should have her head covered. The duty of the woman is further enjoined in verse 10. "For this cause ought the woman to have power on her head, because of the angels." The covering (or veil) here named, is not a cover, or veil for the face, but a covering for the hair. Tertullian condemned the practice of some, in his day, of wearing a mere fillet, or band, instead of the hair covering of Paul's day. The plain, modest covering of our sisters, can be traced back through the non-resistant, and martyr people, and through Tertullian to the apostles. It is a perfect veil for the hair. The hair was "given the woman for a covering," as "a glory to her," but that "glory" must be covered (veiled) "for the woman is the glory of the man," and "the head of the woman is the man."

In violation of the gospel injunction that "a man indeed ought not to cover his head," a corrupt, worldly fashion has been introduced by men, relatives of the deceased, keeping their hats on during all the services of singing, prayer, and preaching at funerals. It betrays such indifference to the solemn services of God, that it has not a single feature to recommend it. No enlightened man would

think of engaging in any religious devotion, at any other time or place, without removing his hat. Newton, the philosopher, would not utter the great name of God, without removing his hat. Common courtesy requires that men remove their hats in the presence of females. Shall we disregard the order of God in prayer, when we have the most need of his blessing? Surely not. May God keep us "unspotted from the world."

SECRET SOCIETIES.

BY D. E. PRICE.

"These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If you were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 17-19.

"And I heard another voice from heaven, saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" Rev. 18: 4.

SINCE it is a fact, that many professing the Christian name, and those occupying official positions in the popular churches, have united with the various secret societies, it becomes a question whether it is consistent for those who profess to be followers of the meek and lowly Jesus, to unite with said organizations; or whether God will recognize those as his children in the day of final account, who do.

The church of the Brethren has always forbidden any of its members joining such societies; and if they belong to any secret society when they apply for membership into the church, they must first withdraw their membership from such society, before they can obtain membership in the church. This being the practice of the Brethren church, we will try, by the help of God, to defend said practice.

1. The gospel of Christ is declared to be a "perfect law," or "perfect law of liberty." See Psalms 19: 7; James 1: 25. Hence, if the law by which Christians are governed is perfect, they need no aid through human organizations to improve, or complete their Christian character.

Christianity embraces all the good that is to be found in any of them. Do they boast of their benevolence? It is confined to those of their own order; while the law of Christ says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. Therefore we, if we are Christians, are not allowed to confine our benevolence to those of our own order, but our sympathies must reach out after all; however we may give them the preference.

Do they boast of temperance in regard to the use of intoxicating liquors? The gospel requires us to be "temperate in all things." 1 Cor 9: 25.

2. The apostle Paul says, 2 Cor. 6: 14-18, "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness; and what concord hath Christ with Belial; or what

part hath he that believeth, with an infidel; and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

There might be many more similar passages produced, but we have quoted the above in full, and will let it suffice.

The apostle's language shows, that as little communion as light has with darkness, just so little fellowship hath he that believeth, with an unbeliever, or infidel. We all know, by common observation, that light and darkness cannot dwell together; but when light approaches, darkness must withdraw her curtains.

In view of the above plain declaration of Scripture, *how can we expect to be recognized as God's children*, if we unite in fellowship, with *Infidels, Atheists, and Mohammedans*; for all such are admitted into at least some of the secret societies.

3. It is wrong for Christians to unite with them, because they are generally oath-bound societies; and the gospel forbids the use of the oath. Hear the *perfect Lawgiver* on the subject: "Again ye have heard, that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil." Matt. 5: 33-37.

Again, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12.

4. It is contrary to the teachings of the gospel of Christ, for Christians to identify themselves with such societies, because some of them require the renouncing of the Christian religion, whenever they enter the lodge. They address God the Father, in their religious exercises, but are not allowed to use the name of his Son, Jesus Christ. Under such circumstances, how can they expect the Lord Jesus Christ to confess them before his heavenly Father, or be recognized as God's children, when he positively declares, if they deny him, he will also deny them, before his Father in heaven? "Whosoever, therefore, shall confess me before men, him will I confess, also, before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Mark 10: 32-33.

"Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he

that denieth me before men, shall be denied before the angels of God." Luke 12: 8-9.

5. The followers of Christ should not unite with such societies, because of their secrecy. There is no secrecy in the Christian religion. When Jesus was questioned by the high priest concerning his doctrine, he replied as follows: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." John 18: 20.

"Ye are the light of the world. A city that is set on a hill cannot be hid; neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 14-16. "And he said unto them, Is a candle brought to be put under a bushel, or under a bed; and not to be set on a candlestick? For there is nothing hid, which shall not be made manifest; neither was anything kept secret, but that it should come abroad." Mark 4: 21-22.

"No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in, may see the light." Luke 11: 33. See also Luke 8: 16-17.

In consideration of the above facts and Scriptural declarations, we conclude that all secret societies are of human origin, and only worldly organizations; and all the good they have they borrow from the Bible; and have much that the gospel of Christ forbids.

Christianity as far exceeds all human organizations, as the sun outshines the moon; and as all the light of the moon is borrowed from the sun, so all the good or light they have, they borrow from the Son of Righteousness.

We do not propose to interfere with secret societies as long as they are confined to those who make no higher pretensions; as they may be of some advantage, financially and socially, to the man of the world; but invite them to come up higher, and travel on the "highway, the way of holiness," Isa. 35, and "Build up on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," Eph. 2: 20, which foundation is long enough, and broad enough to cover or eclipse all human or worldly organizations.

Mt. Morris, Ill.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Bro. M. M. Eshelman, of Belleville, Kan., under date of Dec. 13, '85, writes as follows: "Nov. 28, Bro. D. M. Miller, of Lanark, Ill., began to help us in the Lord and preached nightly until Dec. 3rd. On the 7th he began again and is still hard at work against the battlements of sin. To-day the writer had the pleasure of baptizing Wm. Gooch, Harvey Meyers, and Nat. Williams; and the church, and angels, and Jesus, and the Father are exceeding glad. We are praying for more to yield to Jesus."

—E. H. Stauffer, of Big Grove Church, Benton Co., Iowa, says: "On Dec. 6th, after preaching, a dear young sister was buried in baptism, and at present writing, Bro. Samuel Goughnour, of Des Moines Valley church, is with us, speaking good words unto saint and sinner—one applicant at present."

—Bro. D. B. Lehman of Marcus, Iowa, sends the following glad tidings: "Bro. G. W. Thomas came to us, Dec. 6th. He preached the word with energy and power. The result of his work was, we are glad to say, that eight precious souls were turned from the error of their way and were brought into Christ's Kingdom by baptism on the 15th of Dec. The church was much revived and sinners made to see the errors of their ways."

—Bro. G. A. Flory of the Poplar Ridge church, Ohio, says: "Rejoice with us, for angels do rejoice. At our quarterly council, Dec. 12th, one came back to the fold,—one who wandered away several years ago, and united with another denomination; in a short time afterward began preaching for them. He said, 'I came back to save my soul. My conscience has troubled me for some time, because I did not dare to speak on all portions of Scripture.' Is it not enough to cause grief and lamentations, when those professing godliness are ashamed of a part of the Word, especially when our Savior has shown us the way?"

—Bro. J. A. Weaver, of Monticello, Ind., writes the following: "We are now in the midst of a series of meetings, held at what is known as the Valley school-house, one of our points of preaching, meetings being carried on by the home ministry. Crowded house and excellent order. The majority of the people seems to be deeply impressed. Last night two young women came out on the Lord's side. Many more are almost ready. Meetings still to continue. Next Sunday, Dec. 20th, Bro. J. C. Murray of North Manchester, Ind., is expected to be here to help hold a series of meetings at Burnettsville."

—Bro. I. A. B. Harshberger, of the Antioch church, Bedford Co., Va., says: "Elder B. F. Moomaw came to us on Nov. 21st and preached eleven sermons, to the acceptance of both saint and sinner, and the immediate result was, eight precious souls were made willing to accept Christ as their Captain, and were baptized on Sunday, the 30th. Others were almost ready to go with us; but from some cause are waiting for a more convenient season. Truly, our brother did not shun to declare the whole counsel of God. On the 26th, Thanksgiving day, Bro. M. stirred up our minds, by putting us in remembrance of the great blessings we enjoy as a nation, both spiritually and temporally. Among the number baptized was a youth of twelve summers and an old man of sixty years, who said to the lad's mother, 'You ought to object to his going into the church, he is too young.' When his mother told him what the old man had said, his answer was; 'Well he is old enough.'"

Another one who had been a member of the Baptist church for a number of years, and the wife of one of our ministers, caused much joy to us, when she came out and said: 'I have been mistaken long enough.' The Church is much revived, and we trust the good seed will yet come forth to the glory of God. Paul may plant and Apollos water, but the increase must come from God. Come again, Bro. Moomaw. The harvest is great; but the laborers are few. Pray for us, Brethren."

—Sister Harriet Buck writes from Pigeon Creek Church, Ill.: "Bro. T. D. Lyon, of Hudson, Ill., was with us from the 16th until the 23rd of Nov., preaching nine sermons with earnestness and power. He shunned not to declare the whole counsel of God to a large and attentive audience. Two precious souls (husband and wife) were willing to join with the people of God; and were buried in Christ by baptism, to walk in newness of life. We trust his labors among us may long be remembered. Met again Nov. 26th and heard two very interesting discourses by Bro. C. S. Holsinger, at which time another soul was made to feel the need of a Savior. We feel that our spiritual strength has been greatly renewed."

—Bro. S. B. Shirky, Norborne, Mo., gives the following report of Bro. Mohler's visit to them. "Bro. S. S. Mohler commenced preaching here on the evening of the 30th of Nov., continued until the evening of the 8th of Dec. Preached, in all, eleven discourses up to the present time, and the Lord has added such to the church as should be saved, to the number of eighteen. Sixteen have been baptized and to-day one more is to be baptized, and one, that had strayed away from the fold, returned—making in all eighteen precious souls. Many are yet near the kingdom, and counting the cost. Bro. Mohler is not ashamed to defend the self-denying principles of Christ that are generally rejected by the so-called Christian world. Since writing the above, three more have come out on the Lord's side."

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Dorrance, Kan.

It is very seldom we see anything of the doings of the Brethren of this part of God's vineyard. We are moving along slowly, but surely. We are still increasing some in numbers. Four were received this summer by baptism, and quite a number by letter. Dear Brethren, think of us when it goes well with you, and when there are five or six ministers behind one table. When you meet for worship, we are out here on the frontier; no church west of us on this side of Longmont, Colorado, and many calls for preaching. "The harvest is plenteous; but the laborers are few." Come out into this goodly land and help us and the Lord will bless you.

J. NEWCOMER.

Nov. 30.

Notice.

To the Officers and Members of the Mutual Aid and Insurance Association, of the German Baptist Brethren, of the North-Eastern District of Kansas:—

You are hereby notified that our Annual Meeting of said Association will be held on the *Second Tuesday* of January, 1886, at Lawrence, Kansas, commencing at 9 A.M., Sharp. Brethren arriving on the cars will inquire for S. B. Katherman and Thomas G. Winey in the city. A full attendance is urged.

P. R. WRIGHTSMAN,
Pres. of Co.

Emporia, Kan., Dec. 21, 1885.

The Sunday-school Lessons.

THE Sunday-school Lessons for 1886, will be of more than ordinary interest. They will form the closing instructions of a seven years' series, also the closing history of both the Old and of the New Testament. The first quarter of the year will begin at a period B. C. 640, and close with the last chapter of the Old Testament. During this quarter will be discussed some of the most interesting events recorded in the Bible, among which will be the fulfillment of important prophecies made from two to ten hundred years before. There is made to appear before the reader, the last effort to free Israel from idolatry, the destruction of Jerusalem and the temple service, the carrying-away of the Jews to Babylon, their sojourn in a strange land, and their final return by the mighty hand of God. In this grand panorama will be seen the sacking of Jerusalem was no less thrilling in its account, than the account given by Virgil of the sacking of Troy. In bold relief on the stage will also appear the forms of some of the greatest prophets and strongest characters the Jewish nation ever produced,—such as Josiah, Jeremiah, Daniel, Esther, Nehemiah, Ezra, and Malachi. There is also brought before us the fiery furnace, and the three Hebrews in it,—the prophecies of the coming Messiah, and of his forerunner John, and the connecting link and introduction to the New Testament, from which the lessons will be taken for the remainder of the year.

No one interested in Bible history, or the success of the Sunday-school among the Brethren, can afford to be without a copy of each number of the *Quarterly* for this year. Price, one copy, 10 cents; three copies, 25 cents; twenty copies, \$1 00. Address, Brethren's Publishing Co., Mt. Ill., or Huntingdon, Pa.

S. Z. SHARP.

MATRIMONIAL.

HOFFMAN—SNYDER.—At Mt. Morris, Ill., on the 17th inst., by Eld. S. Z. Sharp, friend John W. Hoffman and sister Susan Snyder, both of Ogle Co., Ill.

BARNHISER—HILDEBRAND.—On the same day as the above, by Eld. S. Z. Sharp, at the residence of the bride's parents, friend Simon and sister Ann Hildebrand, near Pine Creek, Ogle Co., Ill., Mr. Charles M. Barnhisser to Miss Blanche B. Hildebrand.

MISHLER—CONNEL.—At the residence of the bride's parents, in Kosciusko Co., Ind., by the undersigned, Dec. 18, 1885, Daniel P. Mishler and Jennie M. Connel.

H. H. BRALLIER.

HAGER—ANGLE.—At the residence of the bride's parents, on Dec. 1, by the undersigned, Bro. David D. Hager and Miss Mary A. Angle, both of Jefferson Co., Ill.

O. J. HICKS.

BELL—DAUSDILL.—On June 7, 1885, by the undersigned, at his residence, Mr. Theodore O. Bell and sister Luella M. Dausdill, all of Iowa Co., Iowa.

LADELY—ALLUM.—On Sept. 22, by the undersigned at his residence, Mr. Frank F. Ladely of Iowa Co., Iowa, and Miss Jane Allum of Poweshiek Co., Iowa.

SCOVEL—FLINT.—On Nov. 19, by the undersigned at his residence, Mr. David Scovel of Iowa Co., Iowa, and Miss Sarah E. Flint of Poweshiek Co., Iowa.

S. P. MILLER.

FALLEN ASLEEP.

LAUTZENHISER.—Near Pierceton, Ind., Dec. 14, 1885, Bertha A. Lautzenhiser, daughter of brother Henry and sister Hattie Lautzenhiser, aged 4 years, 10 months and 18 days.

H. H. BRALLIER.

MASON.—In the Linnville Creek church, Rockingham Co., Va., Dec. 12, 1885, of diphtheria, Lizzie V., daughter of brother Henry and sister Martha Mason, aged 3 years and one month. Funeral services by brother Frederick Cline, assisted by brother Henry Early from Augusta Co. Text of sermon, Matt. 19: 14.

JOHN N. BROWN.

BAIRD.—In the Macoupin Creek congregation, Montgomery Co., Ill., Dec. 5, 1885, Isaac B. Baird, aged 60 years and 21 days.

Friend Baird lost his life by venturing too far into a burning, from the effects of which he died in a few days.

J. H. BRUBAKER.

NEHER.—In the South Beatrice church, Dec. 12, of croup, Elma Viola Neher, daughter of brother Noah and sister Mary Neher, aged 5 years, 5 months and 15 days. Funeral sermon by brother Henry Brubaker and the writer, from Luke 16: 22.

ISAAC DELL.

MOHLER.—In the Middle Fork church, Clinton Co., Ind., Dec. 11, 1885, brother Allen Mohler, aged 75 years and 19 days.

Funeral services at our old church, Dec. 13, by S. H. Sayler and M. Flory, to a large concourse of people.

JOHN E. METZGER.

WAGONER.—On Oct. 5, 1885, Mattie, daughter of brother Philip and Mary Wagoner, aged 2 years, 3 months and 17 days.

WAGONER.—On Oct. 12, 1885, Jakie, son of the above parents, aged 3 years, 6 months and 25 days. Both died of diphtheria.

LEMLEY.—On Nov. 11, 1885, of diphtheria, Effie, daughter of John and Lizzie Lemley, aged 5 years, 10 months and 22 days.

Thus a little bud was snatched from earth to bloom in heaven.

JOHNSON.—In the George's Creek congregation, Fayette Co., Pa., Nov. 30, 1885, sister Jennie Johnson, wife of friend Ira Johnson, aged 25 years, 5 months and 5 days. Funeral discourse from Rev. 14, by the undersigned.

JOHN C. JOHNSON.

BEEGHLY.—On Dec. 2, 1885, sister Sarah L. Beeghly, wife of brother David Beeghly, aged 48 years and 29 days.

She was born Nov. 3, 1837, and was a consistent member of the church since her early youth, and the loss which the church and her family sustains is great. She left seven children, some of whom are yet small, to make their way through this world without a mother. May you all, dear children, ever remember her wise counsel, and like her, seek the Savior in your youth, then, when death comes, you can go to meet her in heaven. Funeral services by the writer, assisted by the ministry of the Maple Grove church.

I. D. PARKER.

Advertisements.

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Send for Pamphlet.

To my Brethren and Sisters, Greeting: Please remember your brother, F. P. Cassel when you are about ready to order seeds for 1886. My Catalogue of **Choice and Reliable Garden and Field Seeds**, etc., will be ready about January 10. Send Postal Card for one to select from. **Don't fail to send** for my choice, early, medium and late cabbage seed, **3 packets for 10 cents**. Awaiting your orders,

I remain your Servant,

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Lansdale, Pa.

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N. B.—Market Gardeners' List ready by Jan. 1, 1886. **Prices Low; send for it.**

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WE have a special offer that we shall give once to all who desire to test the great merits of the Victor Remedies, from now to Jan. 1st, 1886, at a price regardless of cost, to any one living in communities where the VICTOR REMEDIES are not sold. Send for list of special offer, and see what you can do. Address,

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Jan. 12, 1886.

No. 2

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. Jacob Hedrick, of Virginia, has been holding some meetings with the Maryland Brethren, where his labors were much appreciated.

WE are supplying quite a number of our patrons with family Bibles, and in every case they give excellent satisfaction. Let us know what you want and we will send it.

DURING Bro. Mohler's stay in the West Conestoga church, Lancaster Co., twenty-six were added to the church. From there he went to Richfield, Juniata Co., and have not had a report.

THE *Golden Dawn* for January is out, and we feel sure that its readers will be pleased with it.—Only \$1.00 per year. Send for it and get a monthly magazine adapted to the wants of our people.

ELD. J. W. Brumbaugh and wife, of Clover Creek, Pa., have started on a tour westward. Bro. John is one of our brethren who carries with him a face value that is always at par, and no doubt he will have many calls to preach.

BRO. Quinter's book on "True Immersion" will be followed by "Life on Wheels," by Eld. J. S. Mohler, of Missouri. It is already in type, and will be printed in a short time. A more extended announcement will be given when ready.

BRO. Swigart said, in his sermon the other night, that those who are spiritually born are so helpless at first as the physically new born babe. If this is so, is it any wonder that a large number of them die while in their infancy? Many of them get bad nursing and poor milk.

BRO. J. M. Mohler has done a good work in the eastern churches, as through his labors many have sought refuge and safety in the church. Go out and compel them to come in, in strong language, yet our Master used it, and we are the ones that are to do the going out. Are we doing it?

WE are informed that Dr. Geiger, Silas Thomas and Jacob Reif and wife, all of whom had been members of the church, died within a week, the last two named having died on the same day. So death is drafting on human life, and the warning voice comes to us all, "Be ye also ready."

SISTER Nan W. Smith desires the prayers of the church in her behalf, that she may be healed of her infirmities and again restored to health. She says that it is through her faith in prayer that she is as well as she is. As we are commanded to pray for the sick, we hope that this request will not be overlooked.

PARENTS who have small children should not forget the *Young Disciple*. Children will read, and parents cannot be too careful as to the character of the books and papers that are put into their hands. The *Young Disciple* is published especially for our young folks, and in the selection of matter we have reference to their moral and spiritual good. Published weekly at 50 cents a year. Agents wanted.

AGENTS who prefer it, can have a copy of Bro. Quinter's book instead of the percentage. Ten subscribers and \$15.00 will give you one post-paid. This book should be had, not only by every member of the church, but hundreds of copies ought to be bought by those who have means, and distributed among such as are desirous of being rightly informed on this important subject.

WHILE some of our churches are rejoicing over sinners returning to Christ, others are mourning over their coldness and the general indifference that prevails in regard to the church and religion. There must be a cause for these differences of experience, and it would be interesting, and perhaps profitable, if we were able to know just what the cause is. Circumstances are often so related to each other that a number are often combined in bringing about certain results. It would be well for the members of these cold and inactive churches to examine themselves. Each individual member of a church is a part of the whole, and if all these parts are right, the whole will be right. If each member will make himself or herself right, the church will step out of its grave to a newness of life. Try this way of warming up.

AN agent from a church of 150 members sends us a small list of subscribers and says: "I feel ashamed of it. I never heard so many flimsy and unreasonable excuses. One brother has fifty head of cattle to feed, and therefore has not time to read the papers. Others do not have the money to spare, yet chew and smoke tobacco enough to pay for it four five times over. Others are too stingy, etc." This is a sad picture, and we pity the agent as well as the church in which he has his home. O, how little, many love Jesus and the church of their choice. The more we love the church, the more we wish to learn about it, and there is no way so much of this information can be had as by reading the GOSPEL MESSENGER. Hence our agents will do a good work by persuading every member of the church to read it. After reading it awhile, they may fall in love with it and be greatly benefited in their Christian experiences. We have brethren and sisters that are now devoted to the reading of the paper, that five years ago took it only through strong persuasion. Religious reading is like good solid food, people learn to like it by a gradual use of it.

THOUGHTS ON THE NEW YEAR.

ON account of the early date of issuing No. 1 for the current year, we could not get ourselves to realize that we had entered into a new year, and that 1885 had passed away. But we now have it as an evident fact, and already feel at home in 1886.

The numbering of years, however, is a matter of no light importance, and we should feel that as past opportunities are gone, new ones are rushing in upon us that are no less important than those that are gone. As we think of the year that is past, we wonder how our work will look in the eyes of the Master, and how the record stands. To the church it has been a year of peace and fair prosperity—not what it might have been, or should have been, but we are somewhat consoled in the thought that it might have been worse. In feeling the pulse of the Brotherhood, if the term is allowable, it seems to us that there has been an im-

provement in the general health. The life blood seems to flow freely, and it is more responsive to the calls made.

The molding of sentiment in the right direction has been slow but sure. Every pull forward has been securely notched, so that the forward movement is encouraging. This is especially true in the charitable, educational and missionary work of the church.

We do not want a growth that is too rapid to be healthy and safe. Such, we believe, our growth has been, and now, as we have just entered a new year, these things should receive our early and careful attention. Before us we have a great work, and the year 1886 will prove a very short time in which to do all that ought to be done.—The church has come out and shook herself, but when the lion shakes, he means business, and so should the church. A great work requires great efforts, and these efforts must be made on the part of the church. And for the church to do this, she needs men. We mean, men of God, mighty men—men who know how to enlist and array an army for the conflict and then take the lead. The mission work was always near to our hearts, but the cry was, The means for successful work could not be had. This was not our fear. It is men we need. Let the church have them ready, and the means will be forthcoming. If we had a half million in the Mission Treasury to-day, who would we send? We have a lot of big boys as Jesse had, who can be coaxed out to look at the Philistines, but our Davids with sling and pebble are not picked up every-where. Our cause is suffering in many places to-day on account of the big boys who are slingless and stoneless when it comes to a level range at the giant.

It is true, we have some good soldiers fully equipped, but the most of these are needed on home duty. As we now have this great work before us, it will be well for us to look at it squarely and see how nearly we are prepared to commence a successful campaign for the Lord. Our brethren and sisters are doing nobly by way of getting the means, but when they are once gotten they will expect to see some results, so that the success of the mission work of the church will largely depend on the kind of men that are sent out, and what they accomplish. It therefore is important that we, as a church, use great discretion in the out-start of the work that it be not brought into disrepute.

There is another matter that demands our early consideration, and that is a better system to regulate our ministry. For want of a system to locate our ministers, the cause is greatly suffering, especially in new fields. A band of Brethren locate in a new country, and soon a call is made for preaching, and a minister is invited to move in among them. The invitation is considered a general one, and as our ministers feel themselves to be free men, and can go where they please, the chances are that the very ones that have worn themselves out of credit and influence at home will be the first ones to pull up stakes and strike for this new field, the place of all others that needs the very best man and talent of the church. They are there only a short time till troubles arise, the little flock is discouraged and scattered, and our church brought into disrepute. Such a course is ruinous to the church, and we will have trouble just as long as such liberties are granted to the ministry. If our A. M. wants to do a good thing for the church, let it take hold of this matter at once.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

OBEDIENCE.

BY LEAH T. CONDRY.

"To obey is better than sacrifice, to hearken than the fat of rams." Away back in the old dispensation of the Bible, obedience was held higher than their worship of bringing sacrifice to the altar. To-day, is there any word we should put more stress on, than obedience? Is there not a grand promise to all that are obedient to the laws of God? Oh, how many non-essentials we have! Are we not living in an age of the world, all faith and love? Why not faith and obedience? Whom you obey, will you not love? Is there any surer evidence of love than to be careful in every respect to obey the wishes of a friend? Will you not, kind reader, search the revealed will of God, and see what he has left on record for you to obey? He has promised to be more to you than a friend, oh, yes, a loving Father,—one that sticketh closer than a brother; even through the valley and shadow of death he will not forsake you, his rod and staff will comfort you.

Nothing should be sweeter to us than the loving words of Jesus, "If ye love me, keep my commandments."

Altogether, it may take you down into the valley of humility, 'tis the path that Jesus trod, he was meek and lowly in heart, ever ready to do his Father's will. Should death separate from you a friend, and leave on record a will, whereby you could gain an inheritance, would you not be careful in obeying all the requirements, so that you could be an heir? Then lay aside all preconceived opinions, and go to work, search and know for yourself the sacred truths, and ask God to help you obey its teachings, and you will receive a crown of life. May we all strive to live closer to the cross of Christ, and gain a home in heaven.

Mechanicsburg, Pa.

THE WORK BEGUN.

BY SALOME SHARP.

ABOUT eighteen months ago it entered into the minds of a few sisters, that much good might be accomplished in the church through the instrumentality of a Sister's Mission. Doubtless many had been pondering the subject in their hearts long before. Indeed, the readiness and gladness with which it is received, proves this to have been the case. As at all times when a great need becomes apparent, some one, whom God has raised up for this purpose, comes to the front and matures a plan of action, so in this case, we have a leader and a plan, and now we may safely say, the work is begun.

Here and there little bands of quiet workers are beginning to meet and bring together their offerings. They meet to sing and pray and search the Word to learn what is enjoined

upon Christians in regard to giving unto the Lord, and ministering to those in need. The influence of these little bands, though yet few in number, is being felt. Members speak of their work to others and arouse a spirit of inquiry and a desire to engage likewise in so blessed a cause. For blessed it is. We give a little time, a little money, a little sympathy, and reap a hundredfold in spiritual things, things which must be experienced to be known; for our mission is not only to help carry the Gospel abroad, but also to help each other to live out its precepts better at home, in our immediate neighborhood, so that the suffering may be relieved, the aged and infirm comforted, the disheartened encouraged, the weak made strong, and the erring become penitent.

The question is sometimes asked, "How shall we begin the work?" I would say, in any congregation where this work has not received any attention, let any sister, young or old, who sees its importance, read carefully Sister Snavely's articles in No's 39 and 40 GOSPEL MESSENGER, and adapt the instruction there given to their own circumstances. The thing of first importance is a strong desire to do something—then pray fervently for guidance, and begin the work in some way. — Whenever a beginning is made, the way opens up before you.

We trust where bands are already organized they will report to the MESSENGER their plan of work and degree of success, for the benefit and encouragement of others.

And now, sisters, who read this and feel that it is worthy of consideration, I beg you to lose no time; but make an effort to establish and promote this good work and through the blessing of God great results will follow.

Mt. Morris, Ill.

TOO BAD! TOO BAD!

BY JAMES M. NEFF.

Too bad, indeed, it is that little boys and girls, and even young men and women and, in fact, old men and women will indulge in the use of impure language,—vile and filthy talk. Too bad! Too bad! And yet there are those who profess the name of Christ that have gradually, and perhaps almost unconsciously fallen into such a habit. In their every-day conversation they have become accustomed to use unrefined expressions and vulgar phrases.

This habit, like all others, will grow; and he who will thus allow himself to become settled in such a habit, must after a while awaken to a consciousness of the fact that he is losing sight of that purity of life and stainlessness of character which he once possessed, and lower than which no true Christian will dare to set his mark. He must realize that his keen sense of right is becoming blunted; and that he is not only falling in his own estimation, but also losing favor with God.

When a man or woman allows this habit to thus grow upon them, the following facts are made evident: First, his thoughts are so base that they cannot find expression in pure language.

Second, he has a very false notion of godliness, or little desire to attain to purity of life.

Third, if he is putting forth any efforts to develop a Christian character, they are mostly spasmodic, and, in the main, fruitless.

Fourth, he is not a true Christian, and without a reform, he never will be.

Mt. Morris, Ill.

JUDGMENT.

BY E. G. BUTTERBAUGH.

THE subject of my article is one which surely deserves more careful consideration and meditation than it is receiving, or I am capable of giving, but without it man loses his power of advancement in his temporal and spiritual interests.

"Judge not, that ye be not judged." My attention was called to this subject by reading the tenth chapter of second Corinthians, in which occurs the following: "Do ye look on things after the outward appearance?" It seems that Paul feared that the brethren would regard the outward appearance too much and thereby overlook the spiritual power or authority of himself, for their edification instead of their destruction, but he plainly tells them that they dare not compare themselves with those who commend themselves, lest they, by doing so, be as those who measure themselves by themselves, and in comparing themselves among themselves are not wise. And, again, Paul would have them reach even unto them would be more acceptable than any other, and he chose to send the pure gospel of Christ among them as the rule of his choice. Right here it would not be amiss to say that this same rule will govern and control the churches of our Brotherhood to-day to better advantage if it be firmly, strictly and positively applied with no variance therefrom, except when circumstances demand it, that judgment may be dealt out thereto in more mercy.

When in the church this judgment is dealt out in great mercy, it shows that the church exerts a Christ-like influence or power. Since we have intimated that this power extends into the church, the same power, we think, is sometimes used with too much severity, simply because the circumstances under which some cases are brought into public council are not fully understood or the manner in which the parties under judgment were led into transgression. Paul very beautifully shows the benefits of waiting in such matters until proper light and knowledge is gained, in 1 Corinthians 4: 5, which reads as follows: "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." In passing this judgment, it seems that Paul thought it wise to not judge before the Holy Spirit had gained possession of every one's heart. In all cases of church trouble, the evidence

in all cases should be thoroughly investigated—judgment passed by the members, they having now received the Holy Spirit, and the praise of God will follow the labor.

In our judgment of ourselves, it should not be that we esteem ourselves above our brother, for this, surely, is not of the Lord, but is vain glory of our own acquirements of the principles we think we possess above them. We only sought to attain to them and had only to learn at last that we had made a weak failure. By Paul we are reminded that if we glory, we shall glory in the Lord, for it is not our own commendation of ourselves that is approved, but the commendation which the Lord giveth.

North Manchester, Ind. Dec. 16, 1885.

MY PEOPLE DOETH NOT CONSIDER.

BY E. EBY.

"The ox knoweth his owner; and the ass his master's crib; but Israel doth not know, my people doth not consider."—Isaiah 1: 3.

THE Lord gives us a very humiliating thought in contrasting intelligent beings, who are made only a little lower than the angels, with the dumb brute. The animal is easily taught that which is natural,—the ox soon learns to walk under the yoke when his master calls, or waves the whip; so the ass, when he gets hungry, soon learns where his master's crib is. Perfectly natural and right, for God designed him for the work he performs; he is not capacitated for anything higher than a natural instinct and God is set forth for he said, "It is very good," in his creation.

"Hear, O heavens, and give ear, O earth: I have nourished and brought up children, and they have rebelled against me; they have become a sinful nation; they have gone away backward." And why? Because they do not consider. Man must be governed by intellect and reason, and not instinct; and hence must consider all he says or does. Consider is, first, "To fix the mind on, with a view to a careful examination; to think on with care; to ponder; to meditate upon; to study." Second, "To think seriously; carefully; to reflect."—*Webster*.

While there are some noble exceptions, the human mind is lamentably inconsiderate, bordering on recklessness; a sad picture is presented in 2 Peter 2, in Jude, and Romans 1.

Along the public thoroughfares of to-day, iniquity is no less than in Sodom. Ungodliness abounds in cursing and swearing, chewing and smoking, drinking and carousing, and all manner of debauchery. How lamentable, to see the bright intelligent youth degrading himself to a level with the brute beasts, finally to perish in his own corruption! We oft feel like Jeremiah, "O that my head were waters, and my eyes a fountain of tears that that I might weep day and night for the slain of the daughter of my people."

Dear reader, consider well the first step to vice; habits grow fast and cling to you like the ivy to a stone wall. O, consider well where you are, and where you are going. "Be not deceived, God is not mocked; what-

soever a man soweth, that shall he also reap; if he sows to the flesh, he shall of the flesh reap corruption. If he sows to the Spirit he shall of the Spirit reap life everlasting." To be happy is to be good, to be good you must consider. Considering will check many a wrong; will lock the mouth, bridle the tongue, will keep the feet from running into mischief; to dances, to skating rinks, to saloons, horse-races, gambling shops, houses of ill fame, etc., will keep the hand from taking that which does not belong to it, will keep the eye from lusting after evil things, will stop the ear against evil reports about the innocent, will guard the heart from covetousness. O, consider!

Lena, Ill.

CHRISTIAN LIFE.

BY A. HUTCHISON.

WHAT is Christian life? It is a life in which are represented the traits of character peculiar to the life of Christ. The life that Jesus lived, he did not live by accident, neither did he live that kind of a life that he needed to be lifted to a higher plane in moral worth, but he lived such a life as he did, that his followers, by imitating him, might ascend the scale and come up to a standard far above where the lower passions of our fleshly nature would leave us. Hence, when we speak of a "Christian life," we mean a life after the example of our Divine Master. When we have faith, we must not expect to be justified by it alone, but we must add to faith, virtue, and this will give us purity of character; then, having such purity, we are like our Head, pure as he is pure. And having that addition made, we are not to stop, but make another addition, add to our virtue, knowledge, that we may know how to use these good graces. The great misfortune, is, when we use our knowledge, we seem too much inclined to use it for the addition of other things, besides the noble graces enumerated by the apostles. Having the good qualities thus far, we still need more; we need temperance! O! what a noble grace is temperance. So much so that the apostle Paul encourages us to be "temperate in all things." When our life is such as to be free from just censure, we then possess a Christian character, because it is like Christ. It is true that Christ was often censured—but not justly, so we may be subjected to very cruel and unjust censure in our efforts to live a Christian life, but we should let our life be the outflowing of a pure heart within, and then, when the final verdict shall be rendered,—it will be as it was with our Master, "I find no fault in this man." There is too much involved in this question for us to be indifferent about it. A precious soul may be kept out of Heaven because of our want of fidelity to the principles laid down by Christ, for the government of our lives as his representatives. The man or woman who is not a Christian to-day, is standing in that position, not because they do not want to be saved, but because there is something in their way. My brother and sister, let us now review our lives. Perhaps

men have seen a failure in us,—if so, let us hasten to amend our ways, and we will be benefited, and that soul may be saved. A Christian life is a life after the pattern of Christ, and they only who obey the teachings of Christ have the promise of eternal life. O! may we all be able to live a Christian life!

THE POOR.

BY ELIJAH ROHRER.

As winter has now commenced and the cold, piercing winds are howling through the branches of the trees, and around the poor man's hut, I thought of the thousands of poor souls that are scattered through this free land of ours, and not only in this country, but in every other land. Our Savior said, "The poor ye have always with you, and whensoever ye will, ye may do them good." I understand by the language of our Savior that it is our imperative duty to visit the poor, the sick, and the poor, lonely widow with her fatherless children. For James says, "Pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction." Then let us, brethren and sisters, who are so richly blest with the precious gifts of God, be more beneficent in giving to the needy, and not shut up our bowels of compassion from them and begin to say within ourselves, "If they had worked and managed like I have, they would not need to depend so much on others." The Divine decree has gone forth, "Ye have them with you always," and whatever time it is necessary, ye can do them good.

Solomon says, "He that giveth unto the poor, shall not lack." Brethren, be not weary in well doing, let us never get tired to minister to the poor saints, and to speak a kind word of encouragement to cheer them on their way to Heaven.

A good way to encourage them on their pilgrimage, would be to meet with them occasionally during the winter and have a social meeting. Read some Scripture, sing and pray with them, and talk to them about the kingdom of Heaven, the new dispensation. "Blessed be ye poor, for yours is the kingdom of God." Then if the kingdom of Heaven belongs to the poor, let us use all our influence to get them to accept of all its teachings. I would just say to all my poor friends, there is also a great work for you to do, that you may become a jewel in the kingdom of God. Let us all so live (both rich and poor) that when our Savior comes, he will accept us as his elect.

Centre, Ohio.

WHEN the apostles doubted the words of the woman that told not of the resurrection of Jesus, but of his empty tomb, and Peter, disbelieving the one, "wondered" at the other, they bearing witness to the difficulty of accounting for that deserted sepulcher, and testifying that the power which released its prisoner had overcome the utmost might of enemies, and planned without the counsel of friends.

SACRED CHURCH MUSIC.

BY DANIEL HAYS.

PLACE a minister before a congregation and require him to do all the singing, all the praying, and all the preaching, and the services are a drag throughout. What the church needs is earnest, devoted congregational singing,—such singing as unites heart, lip and spirit in praise.

Praise is as much a duty as prayer, an exercise in which all who have hearts, and spirit, and understanding should join.

"Let everything that hath breath, praise the Lord. Both young men and maidens; old men and children."

Children take to vocal music as naturally as birds take to song. All that children want is a chance to sing, and they will sing. Some cannot remember the time they began to sing—they caught it as an inspiration from the cradle song. The first thrill of holy emotion is often awakened by the maternal lullaby.

It is just as important that parents train a child in the way he should sing, as to train him in the way he should go. "Let me make the songs of a nation, and I care not who makes its laws," is a saying that will apply with equal emphasis to the family and the church. Sacred church music should be taught first and all the time. The trashy songs and glees now so much in vogue are a decoy of Satan to lead the young into the giddy paths of sin. Singing-schools as now taught in many places, add not a tithe of a hair to sacred church music. A whole neighborhood can join in chanting fast musical nonsense, and in church are heartlessly silent. On a visit to the editor of the *Musical Million* in Dayton, Va., he spoke in glowing terms of the excellent singing in the churches of the Brethren in the Valley. This is owing, in a great measure, to the fact that genuine church music has been taught and encouraged in nearly every neighborhood from the earliest times. Vocal music was taught as a sacred and divine service, and as such it becomes the handmaid of religion, one of the purest, most ecstatic and exalted engagements of the soul.

The beautiful, the sublime in vocal music surpass the highest eloquence. Years ago, in company with my father, I attended communion services at Salem church, W. Va. Bro. Zimmerman led the audience in singing, with a voice so clear, so soft, so full, that the harmony was altogether wonderful. How many souls have been led to obey the Savior's command by singing:

"When Jesus Christ was here below,
He taught his people what to do:
And if we would his precepts keep,
We must descend to washing feet."

eternity alone will tell. How many in heathen lands to-day rejoice that Heber composed, and that Christian people have sung that beautiful missionary hymn:

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sand:
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

How many have sung:

"On Jordan's stormy banks I stand,"

and on some moral Pisgah have contemplated with beatific vision the heavenly Canaan! O! the bliss, the power, the ecstasy of song! There is nothing so joyous, nothing so solemn, but it may come within the realm of song. The morning stars sang together in the dawn of creation. The Israelites celebrated the passage of the Red Sea in song. In the last gloomy night of the Man of Sorrows, "they sang a hymn and went out." From the night of the first Christmas when the angels sang "On earth peace, good will toward men," to the ascent of Mt. Zion of the redeemed with the song, the people of God have lived, and labored, and died in song. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." "We owe it all to Christ." Bless God for sacred song.

Moore's Store, Va.

RANDOM THOUGHTS.

BY C. D. HYLTON.

IN 1 Cor. 11, Paul praised the Corinthian brethren for keeping the ordinances which he gave them. Then he informs them how the church would have them present themselves before the Lord.

Men should uncover their heads in prayer (4th verse); but a woman praying or prophesying with her head uncovered, dishonoreth her head as much as if her hair was shaven off (5th and 6th verses).

Paul urges the matter by saying: "For a man indeed, ought not to cover his head, etc." (7th verse.) Now if Paul meant the hair when he spoke of a covering, why did he say that a man ought not to cover his head? For it would be impossible for a man to cover his head with hair; that is nature's work. Hence Paul had reference to an artificial covering which should be removed by a Christian man, but retained by a Christian lady in prayer.

Well, says one, why, Paul, does the church make that difference? Because even nature itself teaches that if a man wear long hair it is a shame to him, but if a woman wear long hair, it is a glory to her; for her hair is given her for a covering, by nature (14th and 15th verses). But if any man seem to be contentious, we have no such custom, neither the churches of God. (16th).

We had the privilege to attend two love-feasts with the Brethren in East Tennessee. One at Knob Creek church, four miles north east of Johnson City, and another at Pleasant View church, four miles south of Jonesborough. We enjoyed these meetings very much, as we had the privilege of meeting around the Lord's table with many loved children with whom we never before communed. There was plenty of ministerial aid present at both meetings and good order prevailed which spoke well of our brethren.

Tennessee has some workers that are doing a noble work in God's vineyard, and their efforts have been crowned with abundant success in bringing children into the fold.

A thought might be appropriately dropped on church behavior. We sometimes go to church and see ministers and deacons come in with their hat on their heads and if preaching has not commenced, they will take seats and leave their hats on till services begin. Again, we have seen even elders come in and talk very loud as though they were in a barn, so that the whole congregation was listening to their talk about the weather, their health, or whatever they may have been doing during the past week.

If official members are boisterous and have unbecoming habits in church, they need expect no better of the congregation.

Official members and especially ministers should be ensamples for the whole congregation.

The brethren of Pleasant Valley in Floyd Co., Va., have experienced another, almost pentecostal, shower. Brethren Dove and Pence, of Tennessee, spent nearly two weeks with them. They preached with power, and the Holy Spirit pricked the hearts of men and women until many yielded to its power. Within the last two years Brethren W. Dove, Jesse Crosswhite, and J. B. Pence, all of Tennessee, have done a noble work for the Lord in Floyd Co.

Over two hundred have joined the church through the instrumentality of their preaching. God bless the dear brethren.

Hylton, Va.

THE POWER OF GOD'S WORD.

P. S. THOMAS.

"He casteth forth his ice like morsels." Ps. 147: 17.

ON rising this Sabbath morning, and seeing the earth covered with a thin coating of sleet, the above language of Israel's sweet singer was called forcibly to my mind, and my heart was made to glow in thankfulness to him, in the contemplation of all his wonderful works, and the beneficent arrangements he has made for man, and for the all-absorbing assurance that "He thinketh and careth for us."

Surely, his Word runneth very swiftly! But a few hours before, there was a brilliant assembling of resplendent orbs in the firmament, sparkling in all their depths of space, and hardly a cloud to obstruct a single ray of light, but now, from the cloud-o'er-cast sky, the rain which succeeded the falling sleet, has thickened the icy crust, and ornamented everything with crystal-like pendants, encircling each blade of grass and stem of withered flower, until all nature seems begemmed from out the store-house of God's unspeakable riches and glory. The hushed stillness of the day is truly befitting the day of rest, and the charms which nature adds are so closely linked with the quiet blessedness of this hallowed day of rest, that we are mentally transported to the Sabbath that has no ending amid the glories of God's eternal kingdom.

Wonderful as are the words of God in nature, yet of vaster importance and moment is the work he has done for the redemption of man. With all the beauties and wonders ex-

hibited in the starry heavens, and which strike us with awe on account of their brilliancy and magnitude, we are made to exclaim: What is man that the Lord should be mindful of him! Yet his first and greatest care is for his salvation.

Around us are strewn morsels, not of ice, but of manna, from the immeasurable depths of his mercy, and the invitation is to come and secure these rich blessings, and reverence their gracious *Giver*. If God regards the inanimate forms, and protects the fowls of the air, and the beasts of the desert, will he not much more require his intelligent creatures to reverence that will, and bow in humble adoration and praise to his sovereign power?

While every thing is in his power and he could do with man what he would choose, yet his great love constrained him to make the sacrifice necessary for our redemption, and now, if we wish to gain the inheritance, we must do the things he has embodied in the plan. Our trust must be reposed in him, and when we are willing to rely upon his love and mercy, and submit to his power, he will strengthen the bars of our gates against the attacks of the wicked one, and bring peace that passeth all understanding, within our borders. Cannot we, then, gather in the morsels of his love and store them in the depths of our hearts, and be prepared to meet him in the end?

Harrisonburg, Va.

HYPOCRISY.

BY CHARLOTTE T. BOND.

WHEN we consider the amount of preaching, church building, missionary work, etc., that is going on, seemingly to advance the cause of our blessed Redeemer, we are made to wonder how much of this is done in sincerity, and how many of this vast number are aiming from pure motives to serve God; how many whose whole desire and wish is simply to follow Jesus, and love him with a pure heart. If we are prompted by any other motive than living in strict obedience to the will of God, and fulfilling the purpose for which we were created, we are living the life of a hypocrite. How very important that we search our hearts to see if our aim is entirely to live the life of the righteous, that our latter end may be like his!

Again, there are some that are very zealous in keeping some of the ordinances of the church, and other things that are of just as much or more importance, they will neglect, just like the hypocritical Jews that tithed the mint, anise and cummin, and left undone the weightier matters of the law.

Truth and honesty demand that in all our dealings with mankind we should make no attempt to practice deception. Then, why should any one try to deceive the Creator of the Universe? He knows every secret thought, and the greatest folly we can be guilty of, is to try to make God and the world believe we are true faithful Christians, when we are not. If our own hearts condemn us, God is greater than our hearts and will surely condemn

us. "Woe unto you hypocrites." The world will soon look upon us with just contempt. The Savior pronounced the greatest condemnation upon the hypocrite; his whole soul seemed to abhor hypocrites when he was on earth, and there has been no change in his feelings, since he looks upon the deceiver just as he did when he trod the paths of earth; he is the same tender, loving friend to the true and faithful that he was when he walked the streets of Jerusalem. When we profess to be a follower of Christ, we are either true or false; either in earnest or trying to deceive; either true disciples or hypocrites. There is no middle ground, for Christ or for Satan. We certainly know whom we are serving. Christ knows, and if the world does not know, it *will* know, for all things shall be made manifest. There is much preaching done, and good instructions given, but do we practice what we preach? Religion is a practical thing, to be lived out in every act of our lives, whether we eat or drink, or whatsoever we do, all must be done to the honor and glory of God.

Let us therefore be true and faithful followers of Jesus, avoid all deception, and all hypocrisy, and at the end of the race we will get our reward, for he that has promised is faithful, and will reward every one according to his works.

WHAT IS LOVE.

BY JAMES EVANS.

ALL things are of or out of God. The life that animates us and is in our blood, came originally direct from him. The spirit that controls our brain and the entire body, came from the same source. All power inheres in God; all life came from him and returns to him. Neither life nor spirit returns to the earth, for it was never there. God is love, the supreme goodness, the Father of mercies, whose love is never exhausted, never quenched, but will endure forever.

This love is the fountain out of which every true and perfect gift comes. We trace all goodness, kindness, benevolence, affection, and compassion to this heavenly source. If God were not the fountain of life, there would be no life on the globe. If he were not a Spirit, an infinite intelligence, there would be none on the earth. So with love, wherever it exists, either as a rill or as a mighty stream, still it has its source in God. It pleased our heavenly Father to enshrine this love in the lowly form of Jesus of Nazareth. The divine love in its higher manifestation, will dwell in no other shrine. Its matchless purity would be sullied in a proud heart; a lofty spirit is selfish and love cannot dwell there. Its pure flame is quenched by the vapors of highmindedness, haughtiness of spirit, and all that exalts the natural man. How beautiful is the love of brethren, who are poor in spirit, and lowly in heart! Their love is begotten of God, and is the result of the Holy Spirit dwelling in the soul. O! my soul, why are thou not possessed wholly of this divine love? If God loves thee with an unchanging love, if he included thee in his

great, eternal purpose of exalting and glorifying man; if he redeemed thee with the blood of an only begotten Son: and if thy immortality is sure because God has appointed thee to live forever, and has sent the bread of life into the world, then, why is not my soul full of rapture and divine love? Thy soul is too lofty, too full of self, too unlike the man of sorrows for the love that passes knowledge to dwell in thee richly. It is a small spring, instead of an overflowing fountain gushing out of a heart of flesh in which God dwells. Then let us humble ourselves beneath the mighty hand of God; let our lofty looks come down, and our selfishness be crucified, and then God will hold fellowship with us. He will walk with us.

Love is the true life of the soul; it is the sunshine of the spiritual world, in which the new man dwells. Many fear God, but love him little. To them he is veiled in darkness, and tempest, and the sound of the trumpet. He is ever frowning on our weak efforts to serve him. He is an inexorable judge, whose burning justice is ready to smite us into eternal perdition. But when these dark clouds pass away, God is revealed to the soul as the loving One who has created us for good, whose heart is set on our deliverance from evil. Whether we love him or not, he loves us. We say to every sinner, He loves you; he is your benefactor; he sends his rain and sunshine on you, and has done you good; he beseeches you to be reconciled to him, and render him the devotion of your heart. You are to look up to him as a Father, who seeks his lost children, and a shepherd who will bring the lost sheep into the fold. What a transforming influence love has on us! We love him, because he first loved us. Love thinks no evil; love has no bitterness in it; love is the bond of perfection; it delighteth in doing good to all as it hath opportunity, especially to the household of faith. Love fulfills all law. The highest perfection of Christian life is perfect love,—to grow in love. Love to God is the motive to obedience, to earnest devotion, to willing sacrifice in the cause of Christ.

Creation unfolds God's wisdom and power. Redemption unfolds the infinite love of the great Father of Spirits. Behold what manner of love he has bestowed on us, to make us sons of God! But the church, redeemed and saved in glory, does not exhaust his love. The church, when exalted with Christ, shall bless the world, until the creation is delivered from the bondage of corruption. All nations will yet be blessed in Christ, and know his love. Love and not wrath guides the great plan of creation. In creation, providence and redemption, God loves the world. True, it lies yet in the wicked one, but love will triumph at last. Jesus is the same yesterday, to-day and forever. On the cross, or on the throne, the Savior, or the Judge, his love is the same.

He loves us when we are cast down, discouraged, and feel forsaken. His love to us is not measured by our feelings, or condition of mind. We may lose much conscious enjoyment of divine fellowship by losing sight of God's love, but he is our gracious, loving Father still, in darkness, in sunshine, in storm or calm, in adversity or prosperity, on the mountain top, as well as in the vale. "I change not" is what he says concerning himself. From everlasting to everlasting, the Fountain of Eternal Love.

BY FAITH.

BY C. H. BALSBAUGH.

To a Heart-broken Mother:—

SUCH heart-sobs as yours come to me from all parts of the Brotherhood, and outside. Bleeding hearts are everywhere. Where the blight of sin has fallen, there are suffering and sorrow and death. And so it must be. God may have winked at ignorance in a certain sense, He never dealt with sin as any thing but sin. "The wages of sin is death," immediate, spiritual first, and as a consequence, physical. The mystery of sin is the mystery of life; as is also the mystery of holiness. With God, holiness and being are synonyms, and with the devil, sin and being. The soul and its proclivities are transmitted by natural generation. Transient moods in the parent, may become permanent traits in the child. So it always is, only not intelligently accountable. Whether the higher nature is involved in generation, is easily inferred by the fact that no one can infringe sexual obligations without a sense of condemnation. That we can consciously hurt our souls in violating the Divine relations of sex, proves that the soul goes with the physical act. Hence the transfer of the moral virus that corrupts the whole man, and issues in disease and pain and dissolution.

The entire structure of nature has been set in a retributive, self-vindicating order, and this seems to many minds as though there was no God, or that He is distant and pitiless. Not so. God is in the institution of pain and sorrow and death, no less than in life and happiness.

Sin would be doubly a curse were it not for suffering and death. Pain and sorrow are not only penalty, but reminders and renovators. And Death opens up the grand possibility of Atonement and Redemption. Death is a calamity and a punishment, but far greater would be the calamity of sin without death.

This world is a Bochim, a valley of Achor, a Kibroth-hattaavah, but it is also a Bethel and Peniel. Judges 2: 5; Hos. 2: 15; Num. 11: 34; Gen. 18: 16-19; 32: 30. Here there is self-pleasing, and from this evil root springs all the bitterness of dislocated, God-severed life. Suffering and accident and funerals and heart-wrenches and insanities and the temporal and eternal whelmings of despair, are the gall-steeped fruit of egotism. We suffer and wail and die, because by the law of heredity, we are under the blight of sin. The mystery of the *how* and the *why* does not invalidate the solid reality of the *what*. No sin-infected Adam and Eve can beget a sin-freed Cain.

The law of life is inexorable, and the taint of sin lies at its core. Faith in God, to be complete, must take in the totality of existence, as "without Him was not any thing made that was made." I used to think and say and write, that God pivoted our salvation on *faith*, because it is the simplest and easiest function of the human mind. I have radically changed my view. Not because it is the

easiest, but because it is the *only* way of salvation possible to apostate moral being. A harder, and naturally more impossible thing than faith unto salvation, could not be given man to do. Few are saved because few believe. Conversion is such a radical, absolute, body, soul, and spirit-transforming reality, that only a few know it as a living experience. The faith that admits God into the heart as the Fountain and Regulator of life, is such a rarity, that where a thousand say, Lord, Lord, only a single one demonstrates the truth of Gal. 2: 20. Creed and ritual and ecclesiasticism are utter emptiness and delusion if Christ be not embodied as the reality of their symbolic signification. To be steadied in all trials and bereavements in the sense of the Divine Presence, and the firm conviction that not a sparrow falls to the ground, and not an ephemera moves its tiny wing without the Divine providence, is the only condition that insures rest to the soul. That your darling little boy was crushed by a falling tree, was indeed enough to crush your mother-heart beyond all human mending. *Why? WHY? WHY?* is the appalling, paralyzing interrogation, that echoes and re-echoes through the chambers of your soul. Hear then this gentle Father-voice from Heaven: "*Be still, and know that I am God.*" Pray for a sublime, all-embracing faith, a faith that takes in the dreadful fact of sin, and God's management of all its consequences. Let the Christian be stronger in you than the mother. God saw that tree fall, and He knew whose darling it would smite, and what loving mother-heart it would set bleeding for life. But it fell. Unbelief calls it nature, but faith calls it Divine Providence.

Believe in God, and then you will believe in a Fact, that covers all your loss, and enables you to sing the sorrowful, yet triumphant song of Job 1: 21.

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

ACCORDING to promise, on the eve of Oct. 29th, we met with the saints of Tippecanoe, Kosciusko Co., Ind. Difficulties among their number, seem to have been a hindrance to the prosperity of the cause here. We devoted our time and energies largely to the interests of the discouraged element, and we felt that our labor was not in vain. Were with them at their feast on the 6th. The attendance was large, and the occasion seemed one of interest to all. The ministerial labor falls alone on our esteemed Bro. Daniel Rosenberg; and I know of none that endures his lot with more patience than brother Daniel.

Bro. W. R. Deeter has care as elder, and it occurred to us, that Bro. W. R.'s many duties do not allow him as much time as the work of Tippecanoe demands. One returned who had gone Progressive. A number expressed their purpose, to come to the church in the near future. In the midst of the interest we left, journeying to Bachelor Run, Flora, Ind.

We commenced our labor of love, with the brethren above named, Nov. 13th. We continued labor with two meetings each day, with a growing attendance of serious, anxious listeners. On the 20th, the season of joy began by the troubling of the baptismal waters with two precious souls. On the 28th came our time to leave, to join Bro. W. R. Deeter in the dedication of the new house of Massissinewa, Delaware Co., Ind. Our interest and encouragement now was such, that with common consent all felt that the meetings should not close. We, therefore, notified Bro. W. R. that he should take charge of the work at Massissinewa, and we would continue at the Run. On Wednesday eve, Dec. 2nd, we ventured our farewell; at the close found nine applicants for membership, upon which we announced to continue, and next day received twelve. We closed the meeting on the eve of the 8th, with a feast in the Flora house. Fathers, mothers, and companions, wept for joy, on being permitted to join with those, with whom they never expected to join in surrounding the Lord's table in this life.

There were eighty-nine received; eighty-two by baptism, and seven by confession. Four from the Progressive element, among them a minister, S. Searight. Like the prodigal son, they came home broken up and penitent. I was much pleased with the manner and spirit of Bro. Searight. His ability fits him to do much good in that large and fertile field. His experience among the Progressives, he confessed, led him to see clearly the ruinous results of their ideas of Church government. We received quite a number of Methodists, among them a local preacher of considerable ability. Bro. Hiel Hamilton is a most active elder. As a pioneer worker among us, he is well known, and has done much; but his day is closing, and his body is feeble, but his mind is clear and active. He was in attendance at our meeting night and day, when he looked too feeble to be present.

The Bachelor Run Church is rather historic. It was here that a ministering brother, Oyman, was expelled some forty years ago, taking with him quite a number. They have since organized quite a number of congregations, and though they have lost much of their simplicity as a body, they still continue.

It was in this congregation, that our Annual Meeting was held in 1858. There being no railroad near, and a very rainy time, fording the run became dangerous, hence those in attendance would not soon forget the occasion. It was here, that the Quinter and Snider debate was held in 1868. The Lutheran church which Elder Snider sought so vigorously to defend, has since failed. We baptized some of their scattered flock. Their house of worship is now occupied by Bro. Cline as a farm ware-room.

In numbers, more withdrew here with the Old Order element, than at any other point in the State. They held their second Annual Meeting at Flora. Their trouble however, has been great. A committee from their Annual Meeting was there in session three days

last year; but failed to adjust the trouble as was desired the committee should.

While the lowering clouds over old Bachelor Run have been heavy; tears of joy were shed at the approach of the genial rays of the meridian sun, dispelling the clouds. We now hope and pray that they will feel very humble amid their joyous season of prosperity. We feel that the long and happy, yet fatiguing season we spent at Bachelor Run, has created a cord of attachment that will remain permanent in this life, to be renewed on the other shore.

JOTTINGS AND DOTTINGS.

BY D. C. MOOMAW.

A DEAR brother writes me that, "they claim you to be about half progressive." If by progression is meant the varied adaptation of means to ends, and the utilization of the discoveries and inventions and developments wrought by the arts and sciences in the betterment and amelioration of man's unhappy lot, I am not almost but altogether a progressive. But, if it means the subversion of well-regulated and delegated authority, the exchange of a healthful spiritual democracy wherein the will of the majority is the will of the whole, for anarchy, or the government of disorganized masses wherein "every man does what seems to be right in his own eyes," if it means the loosening of the bonds of properly constituted discipline, and a compromise with a gay, thoughtless, godless world, if it means the disruption of cherished association, the sundering of Christian and family ties, the breaking of hearts and the death and burial of life-long hopes, and aspirations, for the will-o'-the-wisp of so-called freedom; freedom to dally with sin, I am not a whit progressive. Let this suffice upon the subject of my relation to that wing of the schism. Make a note of this Bro. G.

It is noticeable that whenever the religious press of the nineteenth century churches refer to feet-washing, it is in the spirit of the scoffer or the humorist. There will, of necessity, have to be a change in facial expression, and a change of heart, before they get ready for the reading of the 13th chapter of St John in the judgment, else that judgment will develop a dangerous antagonism between them and the Judge. He says "my words shall judge men at the last day." Friends, do not laugh or mock at God's Word or at those who obey it. *Devils tremble when God speaks.*

One of the most effective means of grace, one of the most important factors in spiritual development, one of the most powerful agencies in the successful prosecution of life's duties and the resistance of Satanic influences is *household religion*.

It may be doubtful whether a Christian can succeed in "this race which is set before him," if he neglects it. It is certain that he is in constant danger of "losing his crown" and that is sufficient to prompt him to begin at once.

Household religion consists in family pray-

er, morning or evening, or both, thanksgiving at meals, pious and consistent deportment toward its members and visitors, gentleness, meekness, etc. Brother, sister, do you observe thanksgiving at meals? If not, do not delay a single day. Do you observe family devotion? If not, do not fail to commence to-night. "Blessed is the house that calleth on the name of the Lord." Cursed is the house that calleth *not* on the name of the Lord.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on woman's garment: for all that do so are an abomination unto the Lord, thy God." Deut. 22: 5. How will nineteenth century progression bear the test of this annunciation of God's will on the "dress question?"

RELIGIOUS EXCITEMENT.

BY W. W. BARNHART.

THE winter season is considered to be the most suitable time of the year to hold series of meetings. The different churches will, no doubt, put forth their usually strong efforts again this winter.

The amount of good to be done, depends not so much upon the amount of noise made, as upon the genuineness of the work done. The Brethren believe in the change of heart, conversion, and heart-felt religion. They do not believe in such extreme manifestations as are to be seen in the revivals of certain churches. Many of these noisy revivalists do not deny that there is a great deal of excitement about it, but rather justify it on the grounds that the matter of religion is something about which people should be excited. Others claim, that it is a natural and intelligent speaking from the abundance of the heart. It is useless to quote Scripture to these loud professors, for they rely much on their own feelings, and because the Brethren do not approve of their way of "getting religion," these shouters have taken occasion to publicly mention that, "the Dunkards do not believe in the workings of the Spirit," "they don't know when their sins are pardoned," and "they believe water washes away sins." They love to talk about "Old Father Wesley." They pray God to "bless brother Moody, the great evangelist." As Brethren are frequently assailed, they ought to inform themselves, and be able to tell these shouters, who have such wonderful feelings, such inexpressible joys in their hearts, what Wesley and Moody have to say on the subject. John Wesley speaks of this religious excitement thus:—"Satan strives to push many of them to extravagance. This appears in several instances:—

"1. Frequently three or four, yea, ten or twelve, pray aloud together.

"2. Some of them, perhaps, may scream altogether as loud as they can.

"3. Some of them use improper, yea indecent expressions in prayer; several drop down as dead, and are as stiff as a corpse, but in a while they start up and cry, 'glory, glory!' perhaps twenty times together. Just so do the French prophets, and, very lately,

the Jumpers, in Wales, bringing the real work into contempt.

"Scream no more, at the peril of your soul. God now warns you by me. I never scream, I never strain myself; I dare not, I know it would be a sin against God and my own soul! * * * * There is a fervor which has passed for devotion, but it is not true, not Scriptural devotion. It is loud shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, throwing about the arms and legs, both men and women, in a manner shocking not only to religion, but to common decency."

One would think that Wesley must have been of the "Dunkard" persuasion.

Moody says:—"The devil does not care a bit about our feelings. He can play on our feelings just as a man can on a harp. He can make our feelings good or bad; he can take us up on the high mountain, or down into the valley, and we can only vanquish him by the Word, which is the sword of the Spirit."

So it is evident that Moody himself, does not consider feelings to be a safe guide, and no doubt he has frequent occasion to be disgusted at the wild enthusiasm of some of his own converts. Wesley says it is Satan's doings. Have the Brethren ever denounced it in stronger terms?

When men know they are doing right, they feel right, but men may be deceived, like Saul, the son of Kish (1 Sam. 15), and Saul of Tarsus (Acts chapters 15 and 22), think they are doing "God service" (John 16: 2), and yet meet his disapprobation.

God will "reward every man according as his *work* shall be,"—not according as his *feelings* shall be. Matt. 25: 31-46; 1 Pet. 1: 17; Rev. 22: 12.

North Hampton, Ohio, Dec. 5, 1885.

OUR CONSCIENCE.

BY J. B. MOATS.

At the close of the day, should we have committed a wrong act, what makes us feel unpleasant, and wish we could live the day over again? Our conscience.

If we have been idle only one hour during the day, undoubtedly at evening we will feel that we have lost something—something we know we will never be able to redeem; but what causes this feeling, uninvited, to steal over us? Our conscience.

'Tis our conscience that reproves us when we have done wrong; 'tis our conscience that "sears" us and makes us feel unpleasant.

Conscience, CONSCIENCE, let's see, what is it? 'Tis a finger-board to help us on our onward course. Young man, young woman, look well to the finger-boards you may have occasion to pass in life.

RARELY is there such a change in man that we could imagine one part of a man's life belonged wholly to a different person. Our variations are few, exceptional, and generally slight. Great changes of character are hardly ever found more than once in the same man.

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Communications for publication should be written on one side of the paper only, and separate from all other business.

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Mt. Morris, Ill., - - - Jan. 12, 1886.

SPECIAL NOTICE.

It has been our custom heretofore to discontinue the MESSENGER at the expiration of the time for which it had been paid. Many of our Brethren feel that we should not do this. They want the paper, and if they do not renew at once, think we ought to continue to send it. We have decided to try this plan, trusting that our Brethren and friends will appreciate our motive. We want you all to have the paper, but, of course, we must be paid for it, so that we may continue its publication.

If any of our subscribers do not want the paper for the present year, they will please drop us a card giving their address and their desire to have the paper stopped, and we will discontinue it at once.

If, however, you do not ask us in this way to stop the MESSENGER, we shall take it for granted that you want it, and will send it right along. Remember, we do not wish to force our paper on any one. We shall, of course, be glad to have all who now receive the paper, remain in our family of readers for the coming year. You can hand the subscription price of the paper to our agent in your church, when you see him, or, if there is no agent in your locality, remit direct to us, at your earliest convenience.

Bro. John J. Bowman, of Millersburg, Ind., wants the address of Peter Troyer, Oregon. Who will send it to him?

PLEASE take notice that Bro. Landon West's address is West Alexandria, Preble Co., Ohio, and not Gratis, Ohio, as given in the Almanac.

THE brethren and sisters of Panora, Iowa, are rejoicing in the conversion and baptism of two sisters, who entered into covenant with Christ, Dec. 27.

Bro. Martin Neher writes that the Osage church, Kan., is in a prosperous condition, and hopes that the good Lord will still continue to smile upon them.

Bro. Solomon Bucklew changes his address from Clifton Mills, W. Va., to Markleysburg, Fayette Co., Pa. His correspondents will please make a note of this.

Bro. Yundt, and the church at Naperville, Ill., were made to rejoice on last Sunday, when his son came out on the Lord's side, and was received into the church by baptism.

THE Brethren of the Logan church, Ohio, expected to begin a series of meetings on the 10th inst. Bro. O. P. Yount was to do the preaching. One was received by baptism in October.

Bro. Samuel Bowman lives isolated from the Brethren, and wishes to have our ministers, who may travel that way, stop and preach in their neighborhood. His address is Redington, Jackson Co., Ind.

OUR old brother, Isaac Cripe, says: "I am getting well stricken in years. Jan. 5 will be my seventieth birthday; yet I love to read the MESSENGER; it brings glad tidings, and I rejoice to hear so much good news."

C. C. Arnold, of Wabash, Ind., under date of Dec. 29, writes that their meetings are in progress. Brethren Snell and Caylor are with them. One has been added to the fold by baptism, and many more are counting the cost.

Bro. Jacob Royer, of Essex, Iowa, would like to have a minister locate in that locality. He thinks it a good field for missionary work, and says if a minister comes, they will help all they can. Will the Mission Board of Iowa look after this call?

Bro. J. M. Snyder, of Grundy Center, Ia., says they are still holding the fort. Bro. S. H. Miller preached six sermons for them recently. The prayer-meeting is growing in interest. Bro. S. would like to have the address of Peter Messner. Who will send it to him?

THE Brethren at Milledgeville, Ill., held a church-meeting on Saturday, the 2nd inst., at which Bro. S. Z. Sharp was chosen as the elder to take charge of the church at that place. Bro. Tobias Myers, Jr., was called to the ministry. May the Lord help these brethren to faithfully discharge the new duties and responsibilities placed upon them.

THE Brethren at Naperville, Ill., expect to begin a series of meetings on the 16th inst. Brethren D. Bock and W. S. Toney are expected to be with them and will assist in the work. May the Lord prosper the effort.

WE have a letter from Air Hill, Montgomery Co., O., containing a sum of money for the MESSENGER, signed, "A Sister." We must have the name of the writer before we can give the proper credit and send the paper.

OUR Sunday-school *Quarterly* is giving good satisfaction, and is just what is needed to help in the study of the Bible. Sunday-schools and Bible classes should order a supply at once. The price is low, 20 copies for \$1.00. Sample copies for examination, with a view of introducing the *Quarterly*, free.

OUR correspondents will exercise patience if their letters do not appear at once. We have more than we can possibly publish, notwithstanding we cut down and rewrite under the head of notes. Again we urge those who write church news to make their letters short. As a general thing, a postal card will contain the important news from your locality. We want the news, and are thankful to those who send them, but we ask you all to be brief.

WE call attention to the quarterly report of Treasurer of the General Church Erection and Missionary Committee, published in another column. Those who have forwarded money, will carefully examine it, and notice that all money sent is correctly reported.—Errors or omissions should be reported to D. L. Miller, Treasurer, Mt. Morris, Ill., at once. Please notice that the report closes Jan. 5th, and money received by the Treasurer after this date will appear in the next report.

OUR brethren here at Mt. Morris have not been idle during the Holiday vacation. Bro. D. E. Price preached for the Brethren at Rock Creek, Ill., Bro. J. G. Royer spent the vacation at Covington, Ohio, where he held a series of meetings, Bro. S. Z. Sharp held forth the Word at Lanark, Ill., Bro. Orr visited the churches at Waterloo, Iowa, and Bro. G. B. Royer and wife were with the Brethren at Naperville, Ill., where Bro. R. gave instruction in singing. All spent a pleasant and profitable time.

BRO. J. M. Hilbert says: "We closed our meetings at Mill Creek, Va., Dec. 29th, with eleven additions. After preaching fifteen sermons at that place, we felt we had to close too soon, having to leave, to labor at other points. All our meetings were well attended, and at the last the interest was as good as heart could wish. Every member seemed to be at work in good earnest, working, praying and singing. Those songs of Zion will ring long in my ears. The young sisters at Mill Creek, with zeal and wisdom, are at work and are not ashamed of the gospel, but are pointing many to 'the Lamb that taketh away the sins of the world.' May God help them to stand firm. All the congregations seem to be in working order."

BRO. J. G. ROYER reports a good interest in the meetings at Covington, Ohio. Three were made willing to accept Christ, and were baptized. Others are not far from the Kingdom.

ON Sunday, the 3rd inst., we had the pleasure of meeting with the Brethren at Polo.—Owing to the rain but few were present, but we realized, as we have often done before, that the Lord blesses the few as well as the many. Brethren Fahrney and Gilbert preached and gave us some practical thoughts on the fruitage of Christian life. The Brethren have a comfortable house in Polo; one thing they lack, however. They could and ought to have a good Sunday-school in progress. Come, Brethren, go to work, the time is short. The season of sowing is rapidly passing away. Soon we shall rest in our graves; let us work for the Lord before the night comes. Behold, while we tarry and wait, immortal souls are perishing. Who will heed the Master's call to work in his vineyard?

ONE of our agents says he asked a brother to subscribe for the MESSENGER, and he refused, on the ground that the paper is too outspoken on the temperance question. We are sorry for the brother; sorry to think that any of our brethren should feel offended when we denounce intemperance. God have mercy on the professed Christian who has any sympathy for the cause of intemperance, that is now sweeping over the world like a holocaust, destroying millions of souls annually. As for the MESSENGER, it will give no uncertain sound on this evil. Our church, for over a century, has been a strong temperance society. We point to the record with feelings of gratification; and so long as the Lord gives us power, will we use our voice and pen against this monster evil which was born of Satan.

THE following letter from one of our active agents will explain itself. We wonder whether those Brethren who excuse themselves from taking their own church paper on account of hard times, and then take a secular or political paper, realize what they are losing for themselves and their families. No brother can afford to deprive himself and his family of the privilege of reading a religious paper, much less to supplant such a paper with one of the character described by our agent below. We withhold the writer's name, as the letter is a private one:

Dear Brethren:—

I send you a list of subscribers for the MESSENGER. Some say they cannot take the paper owing to the hard times, and yet they own 160 acres of land and have plenty of everything. Our ministers advised and admonished the members at our last quarterly meeting to take the MESSENGER.—We have a membership of about one hundred, and, so far, only nine have subscribed for the paper. I think I could find among our members twenty-five or thirty small political papers, the one-half of which are filled with advertisements, and the other half with matter that is not edifying, for which they pay from \$1.50 to \$2.00 per year in advance.—To drop our church paper, and take such papers, because of hard times, is not as it should be, and I wonder whether it will be pleasing to our Divine Master.

QUERISTS' DEPARTMENT.

Please give us an explanation of the 9th verse of the 10th chapter of John. It reads thus: "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture." Is it going out of one dispensation into the other, or going out of one church into the other, or out of the church militant into the church triumphant, which the Savior has an allusion to? And also the 16th verse of this same chapter, which is as follows: "And other sheep I have which are not of this fold." Were those the Jews that were in this fold, or were they the believing Jews and Gentiles both? And to whom does he allude, when he says, "Other sheep I have which are not of this fold?" ELIZABETH BAUM.

Shannon, Ill.

1. IN parables there is usually one leading feature, designed to teach the spiritual truth that is to be taught. There may be more than one, but there is commonly one prominent in the parable that is to be sought to illustrate the spiritual truth that is to be illustrated. But it is not advisable to seek an application of every circumstance contained in the parable. In the parable of the shepherd, that in which the words occur of which an explanation is asked, our Lord compares himself to a shepherd. And the words we are attempting to explain have reference to the privileges and enjoyment of the sheep of Christ's flock, or of his disciples.—He is "the good Shepherd." And as a good shepherd will provide for his sheep in summer and in winter, as he will, at the proper time, lead them into the fold, and protect and feed them there, and then again take them out into the pasture, and thus furnish them with food and shelter, so does our heavenly Shepherd do for his people, for those who have entered by him, as the door, into his sheepfold. He provides for them in every season of the year, or in all the vicissitudes of their mutable lives. And as they go from one place to another, led by his providence, truth and Spirit, his provisions adapted to their various and numerous wants, meet them.

Thus, in "passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." Ps. 84: 6, 7. And the 11th verse of the foregoing psalm, expresses very fully, and beautifully the substance of our Lord's words, "They shall go in and out and find pasture." The language of that verse is, "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." The full import of the words of our Lord that we are considering, is the ample provision that he has made to supply his people. And they can truly say, "the Lord is my Shepherd; I shall not want." There is such liberty and variety in their experience as to afford them both profit and pleasure.

2. The other sheep referred to we understand to be the Gentiles. Our Lord said to the woman of Samaria, "Salvation is of the

Jews." There is a sense in which salvation may be said to be of the Jews. To them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." Rom. 9: 4, 5. And salvation was first offered to them, and the fold or church of Christ was first composed of Jewish believers. And when he spoke of "this fold," he probably meant those that then composed his church, and these were Jews. But the heathen also were given to Christ for an inheritance, and the uttermost parts of the earth for a possession. Ps. 2: 8. And Paul, in speaking of Christ and his designs, relative to both Jews and Gentiles, says, "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came, and preached peace to you which were afar off, and to them that were nigh." Eph. 2: 16, 17. The Gentiles were those that were afar off, and the Jews those that were nigh. But they were all to be gathered into one fold, or one body;—"There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4: 4.

Some have doubted the propriety of applying the term *sheep* to sinners, thinking that it should be only applied to the people of God, and hence apply the words "other sheep" to another class of the people of God, apart from the disciples which our Lord had around him when he uttered the parable of "the good shepherd" and "one fold."

But the term *sheep* is applied to the unconverted. It seems to be so applied in the following passages: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." 1 Pet. 1: 25. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it?" Luke 15: 4. Here the stray sheep seem to represent all the lost. The words "other sheep," are generally applied, and we think justly, to the Gentiles.

J. Q.

A. M. NOTICE.

IN compliance with the wishes of many brethren, the Committee of Arrangements had under consideration the propriety of changing the time of holding the A. M. of 1886 to the first of June, as Pentecost comes so late that the southern part of the Brotherhood will probably be in the midst of harvest, and therefore many dear members cannot attend the meeting. It is also an unfavorable time for this locality, and the Standing Committee has nearly unanimously reported in favor of the change referred to, but the decision of 1880, Art. 24, makes the Committee of Arrangements powerless in the matter, and therefore the coming Conference will begin on Tuesday after Pentecost, as usual.

By Order of Committee of Arrangements,

JESSE STUTSMAN, Sec.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Bro. A. J. Peebler writes that their church is alive and at work. They have had eight accessions recently and some appear to be near the kingdom. Brethren J. A. Root and A. L. Pearsall are the elders, and are doing a good work.

—Bro. C. C. Arnold, of Wabash, Ind., writes of their Thanksgiving-meeting, Nov. 26. They had an enjoyable meeting for which they give God the praise. They held their quarterly council, Dec. 6th. They arranged to hold a series of meetings, expecting Bro. Jacob Snell to be with them.

—Sister Susie Firestone, of Mingona, Kan., writes of the prospects of building up a church in that place. Bro. Joseph Glick preaches the word for them. Brethren Smith and Ennis are with them. They ask an interest in the prayers of God's people, that they may be faithful in the work of the Lord.

—Bro. Jacob I. Hager, of Wiley, Morris Co., Kan., appeals to the brethren to come and help to preach the word there. He says: "The G. M. is our preacher, and would not do without it. We greatly rejoice to read the good news from the churches. We desire an interest in the prayers of all, so that we may be faithful to the end."

—Sister Myrtie Myers sends us a report of the dedication of the Brethren's meeting-house at Burr Oak, Kan., Dec. 20. Bro. M. M. Eshelman preached the dedicatory sermon to a large and attentive congregation.—In the evening, services were again held, Bro. E. preaching the Word with power, to the edification of all. May those who heard him not be forgetful doers.

—Bro. J. S. Shaffer of Osceola, Kan., writes that love and harmony prevails among them. A number of members are moving into their church, which gladdens and encourages them. All seem well pleased with the country. They have a mild climate, plenty of fruit and cheap land. Bro. Noah Longacker has been preaching for them, wielding the sword of the Spirit with power.

—Bro. R. H. Hunter writes us about their church work at Spring Creek, Kosciusko Co., Ind. At their council held Nov. 26th, they decided to elect a minister and two deacons. The choice fell on David Snell for the ministry, and three brethren were chosen as deacons, Robert Ross, George Hardman and Lewis Mishler. Bro. S. Gump and J. C. Murray remained with them and preached ten days, which, it is to be hoped, will result in much good to the church.

—Sister Sarah A. Miller, of Lewistown, Ohio, has good words for the MESSENGER. "I feel thankful to you for the good paper you are giving us to read and I hope you will continue in the good work. May God bless you for I know it is a heavy burden that you have to bear, and you have need of divine aid. I derive much good from the MESSENGER and as soon as I have read it I give it to others that all my friends may read it."

—From the South Keokuk church, Iowa, M. C. Wonderlich writes that they had a series of meetings, beginning Nov. 27 and continuing to Dec. 4. The meetings were conducted by Bro. Gable, of New Sharon, Iowa. The result of the meeting was that two young sisters gave their hearts to God and were baptized. The church is much strengthened.

—Bro. I. D. Parker, of Ashland, Ohio, says: "Have recently returned from a short visit to the Chippewa Church, Wayne Co., Ohio. Was with the church about a week, trying to hold forth the Word. No accessions, yet we trust the dear members will have many golden sheaves in the great day as a reward for their earnest work. They recently built an addition to the Beech Grove church-house, thus fitting it for communion seasons. Their love-feast on the 20th was largely attended and a very refreshing season to the church."

—Bro. J. F. Gauby writes a short essay on "Actions" from which we gather these points. "Actions speak louder than words. By right actions we help to build up the church and bring precious souls to the marvelous light of the gospel. By our actions we should show that we are the salt of the earth and a light to the world. By watching and praying we may escape the wiles of the tempter. They that do his commandments may enter in through the gates into the City." What a blessed thought this is, to fill our hearts and minds with the purity of life in Jesus.

—Bro. S. D. Beachly, of Spencer, Clay Co., Iowa, sends us this report of work done there: "In September, 1884, Bro. M. Beachly held a few meetings, the first ever held by the Brethren. Bro. S. H. Miller preached eight sermons in November and December of the same year. May, 1885, brethren Beachly and Miller were with us again, and in November Bro. Miller gave us ten sermons. We had the best of attention. One was received by baptism and others almost persuaded, but they said, 'Go thy way now, we will come at some more suitable time.' This is a new field; no organized church here. Only thirteen members are known to live in the county. We desire a good minister to move here. If ministers traveling through here will stop with us, and inform the writer, they will be met at the depot."

—From Lower Cumberland, Pa., Bro. H. Beelman says: "Bro. J. M. Mohler has been with us from Nov. 30 to Dec. 12. Preached sixteen sermons, and officiated at the funeral of mother Landis, stepmother of Bro. Daniel Landis. Bro. Mohler's preaching was truly enjoyable to the believer. He did not only preach with power and in demonstration of the Spirit, but in his pleasant way would defy any one to 'prove by the Scriptures of divine truth that there are two ways of saving souls.' The meetings were well attended, with good order. Many were made to tremble at the Word. Two have yielded to the truth and have applied for baptism, and many others are almost persuaded. We desire to thank God for his remembrance of us, and ask his blessing to abide with those whom he has sent forth to preach his word."

—Sister Laura A. Dial, writing from Gambier, Knox Co., O., says they are laboring for the cause of the Master. She also has a good word for the MESSENGER. "I know if we had not taken the MESSENGER and given it to our neighbors to read, some would not be in the church to-day, who are now among our best members. Brethren and sisters, you who are not taking the MESSENGER, send for it at once. Attended the love-feast at Ashland. The meeting was enjoyable, and we felt it was good to be there. One of our neighbors, an elderly lady, went with us and was baptized while at the meeting."

—Bro. Samuel Murray says: "My wife and I made a short visit to a son of mine in Andrews, same county. From there we took the train for Burnetts Creek, White Co., to visit a daughter of mine with her family. She is married to David L. Fisher. While there, united their oldest daughter and John Sieber of Carroll Co., in the bonds of holy matrimony. I have now two grandchildren married, and one great grandchild. If I live till the first day of April next I will be eighty years old. We came home yesterday; had fine weather for our visit which we enjoyed very much. Thank the Lord."

—Bro. J. M. Hilbert writes: "Yesterday closed our labor in the Beaver Creek Run, Va., district. Our ten meetings were scattered over the district, not having more than three meetings at one place. At each meeting the children seemed to be interested in the good work. Our labor was scattered, for the benefit of the children and especially the older ones who were not able to go any distance to meeting. As to all outward appearance, there has been no work done. Brethren, I think what work has been done had a tendency to build up Zion, uniting the children and confirming them in the faith of Christ. In these meetings I have realized that there is strength to my soul. May the Lord bless these good brethren and sisters. I go to Mill Creek to-day."

—Bro. J. E. Young, of the North Beatrice church, Neb., writes as follows: "The work is moving on slowly with us. Two were baptized in the fall and one earlier in the summer. Our Sunday-school grew in interest, and, we trust, in good works from spring to fall. We had set a day for closing in the fall. Many were so interested in the good cause that they requested to have the school continue all winter. It was left to a vote, and only one voted against it. Since then the school has been moving on with fresh impulse. Far out upon the prairie, eight miles from town, and another Sunday-school within two and one-half miles, we gather from forty to sixty in the school of the Lord, weekly. Not only children and young people attend, but the leaders in the church are very active and help much. It seems like Christian work to see the shepherd among the sheep instead of sending the lambs out to pasture; and best of all is we have a prayer-meeting weekly—on Thursday night, where we see the same flock with their shepherds. I am glad for the example of the early church meeting together to pray."

—Bro. J. R. Royer, of Durlach, Pa., writes that they expect to hold a series of meetings at the Middle Creek meeting-house, and they hoped to have Bro. J. M. Mohler with them. Bro. Royer feels sorry to see many dear friends out in the world, traveling on the broad road that leads to eternal death, and urges all to turn to the Lord before it is too late. In the Ephrata church a choice was held for deacon, and Bro. H. D. Royer was called to that responsible position. The White Oak church is also in a prosperous condition, and is gathering in many sheaves. They are enlarging their meeting-houses to accommodate the flock.

—Sister Amanda Witmore, of Center-view, Mo., says: "We intend to hold a series of meetings in the near future. During the month of November and up to the 8th of this month we were having delightful weather and excellent roads. Winter has now set in and we have splendid sleighing. Health is good and we have much to be thankful for. We have just had a pleasant visit from sister Martha E. Seaman, my husband's sister, and her son George from Ohio. They were much delighted with parts of our country. Sister Martha spent her fiftieth birthday with us, though up in years and in delicate health, she enjoyed her trip well and thinks it a benefit to her and her son's health; they have now returned and we had to take the "parting hand."

—Bro. W. H. Brackitt, of Dedlum, Iowa, says: "Bro. J. D. Haughtelin, of Panora, Iowa, preached in our school-house Friday night, Saturday night, Sunday and Sunday night on the subject, "The Sabbath." The people of this place have been led to believe by Adventist preachers that the Decalogue or ten commandments are binding on the Christian and that Saturday should be observed as the day of rest. Bro. Haughtelin magnified the law and presented it in such a manner that no unprejudiced person could help being convinced. Although interrupted a few times, the Word, accompanied by the Spirit seemed to carry conviction to the hearts of honest men and women. May the choicest blessings of heaven rest on him and the Spirit strengthen him for his work."

—Bro. F. P. Cordier writes from the Mulberry church, Ohio. He is the only minister in that arm of the church and hopes the brethren and sisters will remember them. Bro. Isaac Frantz, of Pleasant Hill, Ohio was with them Dec. 16, and preached the Word with power until the evening of the 20th. The result was, three precious souls were made willing to join with the people of God. On Sunday they were baptized into Christ to walk in newness of life, and on Sunday night another soul said, "I want to serve the living God," "and in the same hour of the night was baptized." They now number twenty-five members. The brother closes by saying, "May we so live that others may see that we are in earnest. By this others may be induced to turn to God, as obedience to Him is the only true source of true and abiding happiness."

—Sister Kate Eisenbise, of Morrill, Kan., sends us a short essay to encourage those who are weak. She says: "I sometimes have felt so weak and undone, that I wondered why the Lord spared my life. At times I felt discouraged in the good work, and became cold and indifferent because some professed Christians came so short of doing their duty; and I wondered whether there was any reality in Christianity. But I thank God that my blessed Savior was not willing to give me over and to-day I love him more than ever and will serve him until he calls me home. I write to encourage others who may become discouraged. Put your trust in Jesus and you will realize something you never experienced before. Ah, what sweet comfort this trust brings to the soul. We should be careful that we do not discourage others by fault-finding and talking about everything we see. May the Lord bless us all in efforts to serve him."

—From Kingwood, Pa., Bro. G. W. Lowry writes: "We are glad to say our church is finished and dedicated to the worship of God. Dedication took place, Dec. 6th. Eld. J. C. Johnson, of Uniontown, Pa., was with us and spoke the Word in its purity and with might and power. He endeared himself to us by ties of friendship which can only be increased by that perfection which we anticipate on the other shore. The weather was very inclement during our meeting, so the attendance was not so large but attentive. We believe that lasting impressions were made and that some are near the kingdom. Our prayer is that the spark will be kindled into a glowing flame by their obedience to his word. The building is made of best material and well furnished and cost \$697.93. A little aid on the part of any of the brethren or sisters will be gratefully received and duly acknowledged if sent either to writer or Eld. Josiah Berkley, Glade, Pa. Our indebtedness is about \$200. Remember "God loveth a cheerful giver." A Sunday-school will be organized in it as soon as spring opens, and we will use Brethren's Lesson Leaves, etc., hoping that our cause may prosper here as well as at all other places in the Brotherhood."

—Bro J. H. Moore, writing from the Sunny Climes of the South, says: "We had our council-meeting yesterday, Dec. 16, and decided to have our love-feast on Saturday and Sunday, Feb. 13 and 14, commencing at 3 P. M., Saturday. We hope some of those from the North can arrange to be with us. At present we have nearly forty members in this county. Several families have moved in of late. We are still doing what we can in the way of building up the good cause. The weather this winter has been much cooler than last winter. We have had several frosts, but none heavy enough to hurt the orange trees. In my Florida home I enjoy the MESSENGER very much. When I read of your good meetings and large congregations, I sometimes long for the stir and excitement of active church work, but when I think of your cold winters, big snow banks and muddy roads, I feel glad that some unseen power directed my footsteps to Florida. I would

write more for the MESSENGER, but winter is the best time to work here, and I am kept very busy. I will have more leisure during the summer months; then I can write when most of the Northern contributors are too busy to prepare matter for the press."

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

In Memoriam.

SISTER Maria Shiver died Dec. 7th, in the Sandy church, Columbiana Co., Ohio. Her age was 27 years, 6 months, and 10 days. She took much delight in study; being endowed with a bright intellect she became able to teach school at the age of sixteen, which vocation she followed until about one year ago. Her disease was consumption. She died in the full hope of eternal joy. She was naturally of an affectionate and obliging disposition, pleasant and agreeable. She was highly esteemed and much loved by all who had formed her acquaintance. During the last year of her life, she devoted much time to the reading of the Scriptures and hoped that she might regain her health and attend church and become connected with the same. But when she saw that her life was short, she made application to be received into the church. The brethren sent for, came, and she was taken down into the stream and buried by baptism into Christ and arose to walk in newness of life. During the last few weeks of her life she expressed a desire to be at rest. She was repeatedly heard praying for her Master to come and take her home. On account of failing to get a ministering brother, the funeral services were conducted by Rev. Brown of the M. E. church, from Job 23: 10. J. J. HOOVER.

From York, York Co., Neb.

THE Beaver Creek Church met in council Saturday, Dec. 12th. All business was disposed of in a very satisfactory manner. We remembered Bro. Hope, and made an effort to raise some money to assist in purchasing him a home. I am one of the solicitors in this church and have received by cash and subscription \$11.45 for that purpose and as yet have seen but few of the brethren. Will get what I can in addition to this and send it to you by the 1st of March. Many of the brethren of Beaver Creek church are poor and none of them rich. We do not wish to render undue praise, but if all the brethren elsewhere would give as liberally to this cause, in proportion to their means, it would be but a short time until Bro. Hope would have a home. We have often thought if the brethren would give as much of this world's goods for the support of the Kingdom of Christ, as they do for the support of this world, namely, our civil government, how soon would the gospel in all its beauty, simplicity, and purity, be preached to the uttermost parts of the earth. And how often might the angels of heaven have reason to rejoice because of the many thousands turning

to Christ, who, as it is, have not the opportunity of hearing the gospel in its purity. And if they cannot hear, how can they believe? For "faith cometh by hearing, and hearing, by the Word of God." Rom. 10: 17.

Dec. 19, 1885.

E. J. ZERN.

Treasurer's Report.

REPORT of the Treasurer of the General Church Erection and Missionary Committee, of money received for the quarter ending Jan. 5, 1886.

GENERAL MISSION FUND.

Rock River church, Lee Co., Ill.....	\$ 42 00
John Barthel, Jetmore, Kan.....	6 90
J. J. Cart, Morrisonville, Ill.....	1 05
Logan church, Logan Co., O.....	7 72
Pleasant Ridge church, Montgomery Co., O.....	2 45
W. W. Folger, Osceola, Ia.....	1 00
The church of Southern California..	2 10
Fairview church, Appanoose Co., Ia..	1 70
Christ. Legrone, Carothers, O.....	50
Arnold's Grove ch'h, Carroll Co., Ill..	9 00
Howard church, Howard Co., Ind....	6 00
Big Grove church, Ia.....	5 37
Pigeon Creek church, Ill.....	2 35
Greenland church, Grant Co., W. Va..	10 00
Church at Timberville, Va.....	10 00
Black River church, Medina Co., O....	9 56
Fairview church, Blair Co., Pa.....	14 00
Brothers' Valley church, Somerset Co., Pa.....	7 50
Jacob Lerew, Latimer, Adams Co., Pa.....	1 00
Loudonville church, Loudonville, O..	3 35
Geo. Hussuck, Leaskdale, Can.....	2 00
H. H. Harnly, Auburn, Ill.....	1 00
Andrew Harnly, Auburn, Ill.....	1 00
Mary Krider, Auburn, Ill.....	1 00
Two sisters, Huntingdon Co., Pa....	100 00
Pleasant Grove Sunday-school, Ill....	45
Mt. Morris Sunday-school, Ill.....	33 63
J. W. Gripe, Milford, Ind.....	50
Upper Fall Creek church, Ind.....	17 22
Levi Riley, Los Angeles, Cal.....	1 50
Huntingdon church, Huntingdon, Pa..	13 26
Macoupin Creek church, Ill.....	9 00
Neri Swihart, Tippecanoe, Ind.....	50
Mrs. Annie S. Gable, Osceola, Ia....	3 00
Aughwick church, Huntingdon Co., Pa.....	8 72
D. L. Miller, sale of "Europe and Bible Lands".....	68 41
Johnstown church, Johnstown, Pa..	7 25
Covington church, Covington, O....	20 32
West Otter Creek church, Ill.....	6 00
Salem church Sunday-school, Reno Co., Kan.....	14 25
North Beatrice Sunday-school, Gage Co., Neb.....	4 30
Geo. Renner, Curlew, W. Ty.....	1 00
Marcus church, Ia.....	12 40
Indian Creek church, Ia.....	4 35
A Brother in Va.....	1 00
Spring Creek church, Ind.....	1 15
Kingsley church, Ia.....	2 00
Middlefork church, Ind.....	23 80
R. A. Smith, Chicago, Ill.....	1 00
A Sister, Avon, Ill.....	2 00
Franklin Davidson, Erkinsville, Ore..	2 50
Henry Myers, Ind.....	3 00
Lizzie Wright, Ind.....	55

Mrs. Ella Buckwalter, Bareville, Pa..	5 00
Salem church, Montgomery Co., O....	10 00
Pine Creek church, Ogle Co., Ill....	3 75
Mary Wilson, Ia.....	5 00
Tobias Kimmel, Elderton, Pa.....	2 50
Naperville church, Ill.....	5 00
Chippewa church, Wayne Co., O....	10 00
D. P. Keefer, Anaconda, Mont.....	1 00
Yellow Creek ch'h, Elkhart Co., Ind..	3 25
J. R. Lerew, Latimore, Pa.....	2 00
English River church, Ia.....	13 39
Barbara Guthrie, Brandonville, W. Va.....	3 70
Lorimer church, Shelby Co., Ind....	5 00
Hannah Ramer, St. Martins, Mo....	26
Yellow Creek church, Ill.....	6 75
Maple Valley church, Ia.....	17 40
Massissinewa church, Ind.....	6 28
Mary A. Paul, Dillsburg, Pa.....	50
Nettie A. Baxter, Bourbon, Ind.....	50
Eliza A. Baxter, Bourbon, Ind.....	25
M. F. Brooks, Side, W. Va.....	50
Millmine church, Ill.....	3 35
Abram Schwantz Libertyville, Ia....	40
Geo. Isabell, Fairfield, Neb.....	1 00
Grove church, Miami Co., O.....	1 06
Allie Only, Decatur, Ia.....	50
Mrs. J. Harshbarger, West Milton, O..	50
Samuel Neher, Reiffsburg, Ind.....	50
Fanny Fogle, La Paz, Ind.....	50
Waddam's Grove church, Ill.....	20 00
Ludlow church, Pittsburg, O.....	2 50
Turkey Creek ch'h, Pawnee Co., Neb..	1 50
Macoupin Creek church, Ill.....	8 65
Nettle Creek ch'h, Wayne Co., Ind..	11 00
Shannon church, Carroll Co., Ill....	7 05
Samuel Rairigh, Blacklick, Pa.....	1 00
Elizabeth Eshelman, Dayton, O....	52
Mountville ch'h, Lancaster Co., Pa..	22 00
Elizabeth Spindler, Woodland, Mich..	1 00
Potato Creek church, Ind.....	1 00
Catharine Bays, Russelville, W. Va..	1 00
Johnsville church, Montgomery Co., Va.....	3 00
Dickey church, Ashland, O.....	1 25
Lorraine church, Ill.....	1 55
Hurricane Creek church, Ill.....	3 30
Oakley church, Cerro Gordo, Ill....	7 75
Cordelia A. Whaley, Velpen, Ind....	50
P. Helser and daughter, Somerset, O..	2 00
Belleville church, Republic Co., Kan..	2 40
A brother and sister, Banta, Cal....	3 00
Susan Eby, Nora, Ill.....	1 00
Lamotte church, Crawford Co., Ill....	2 95
Rock River church, Lee Co., Ill....	52 00
Silver Creek church, Ogle Co., Ill....	42 60

RECEIVED FOR THE DANISH AND SWEDISH MISSION.

Maple Grove Sunday-school, Ashland, O.....	\$ 4 72
Jacob P. Lerew, Latimore, Pa.....	2 00
L. E. Weaver, Ind.....	1 50
N. C. Nielsen, Abilene, Kan.....	1 00
Andrew Kreps, McVeytown, Pa.....	50
D. B. Lehman, Marcus, Ia.....	2 00
A Sister, Sangersville, Pa.....	1 00
Simon Harshman, Rogerville, O....	1 00
Peter Long, New Germantown, Pa....	5 00
South Bend church, Ind.....	10 00
Canton church, Stark Co., O.....	5 90
Spring Creek church, Ind.....	2 95
Eva Eby, Wawaka, Ind.....	25 00
Freeburg Sunday-school, Stark Co., O..	9 20

Reading Sunday-school, Columbiana, O.....	3 32
Pleasant Valley church, Ind.....	1 75
Maumee church, Defiance Co., O....	2 23
Tobias Kimmel, Elderton, Pa.....	2 50
South Waterloo Sunday-school, Ia....	13 68
German Settlement church, W. Va....	4 50
A Sister in Christ, Steamboat Rock, Ia.	8 50
E. J. Zern, Solicitor, York, Neb.....	1 00
Grundy church, Grundy Co., Ia.....	7 25
Peter Delp, Conrad Grove, Ia.....	3 50
North Fork church, Ind.....	6 25
Samuel Ross, West Madison, Mich....	5 00
Elizabeth Eshelman, Dayton, O.....	50
Elizabeth Spindler, Woodland, Mich..	50
A. E. Evans, Lancaster, Pa.....	1 00
F. J. Evans, Lancaster, Pa.....	1 00
R. F. Mowbray, Parnassas, Va.....	25
Lorimer church, Shelby Co., O.....	2 00
Lamotte church, Ill.....	75

Amount of \$6 00 credited to General Fund should have been credited here, donated by Lower Cumberland church, Pa.

SISTERS' MISSION.

Elizabeth J. Hunt, Pomeroy, W. Ty..	7 00
Sisters of Knob Creek ch'h, E. Tenn.	2 00
Bible Class, Upper Cumberland ch'h, Pa.....	1 00
Annie Benbow, Altamont, Kan.....	10
May B. Yost, New Paris, Ind.....	1 00
Hannah Zumbrun, Wolf Lake, Ind....	1 00
Josie Wilson, Mt. Carroll, O.....	50
Maria Macdonald, Neb.....	1 00
Letitia Stout, Ia.....	50
Annie Kob.....	50
Jemima Kob.....	50
Sisters' Mission Band, Mt. Morris, Ill.	21 78
Fannie Quinter, Treas. Sisters' Mission.....	9 50
Mary E. Hall, Latty, O.....	30
Priscilla Smith, Walkerton, Ind.....	1 00

AMOUNT APPROPRIATED FOR MISSION WORK JAN. 5, 1886.

For Bro. Hope's support.....	\$300 00
For Mission in Sweden.....	50 00
For Bro. Johansen in Denmark.....	50 00
District of Oregon.....	100 00
District of East Tenn.....	10 00
District of N. W. Kan. and Col.....	25 00
Traveling expenses of Com. in attending meeting.....	15 61
Postage stamps.....	1 00

D. L. MILLER, Treas.

From Tuscarawas Church, Stark Co., O.

As a little band of faithful followers we are doing the best we can to serve the Lord after our feeble way. As a church we are moving along in the even tenor of our way, laboring together harmoniously for the extension of Christ's kingdom, the salvation of precious, never-dying souls. We wish to make known to the many readers of the MESSENGER that during the past summer we had a very interesting Sunday-school, which, we believe, has done a great amount of good, and which has been a source of comfort to all who attended. As it is not customary among us to continue the Sunday-school during the winter, we closed our school on Sunday morning, Nov. 8. Among those present were Eld. Edward Loomis and David Secrist,

of the Mt. Zion church. Bro. Loomis gave us a very interesting address. He spoke to the point, and I know his remarks were appreciated by all. Bro. Daniel Yutzey also made some very appropriate remarks, speaking more particularly as to the best methods of teaching God's Word to the young Sunday-school scholars. This is a thought that has often claimed our attention, and I think it should demand our serious consideration. Christ's method of teaching was not like the scribes', who, in their zeal for the law, forgot the spirit of it. He did not use, like them, high-sounding titles, but in the simplest language and the most common illustrations, imparted the lessons of truth.—It was not rhetorical and unstudied; in it was contained the love of heaven. He used parables illustrating from nature what the people could not understand. Therefore it did not become teachers of Christianity to dive into the mysteries of science, but merely to look upon it as an evidence of Christ's glory. If Christian teachers to-day would follow the example of the Great Teacher, it is likely much more good might be accomplished. I wish also to state that our beloved elder, Noah Longanecker, made some very appropriate remarks. Upon the whole, the occasion was an enjoyable one, and, towards the close of the exercises, a very solemn feeling prevailed over the entire audience, and not few were the tears that trickled down over the cheeks of many present. Thus ended another summer's work, and what has been accomplished thereby, eternity alone will reveal.

On the 26th, Thanksgiving Day, the brethren and sisters met at the Zion meeting-house, in compliance with the wishes of the Chief Magistrate of our land, to offer thanks to Almighty God for the innumerable blessings showered upon us the past year. After Thanksgiving services, the brethren and sisters labored together in council. Business of a perplexing nature was before the meeting, but all was disposed of in the spirit of kindness and unanimity of sentiment. We felt much encouraged during those meetings, and feel more and more, as we grow older, the responsibilities of life, and the importance of more energetic work in the vineyard of the Lord. No preventing Providence, we expect to commence a series of meetings on Saturday evening, Dec. 19. Eld. Silas Hoover, of Thornville, O., is expected to be with us and do the preaching. Brethren, pray for us, that great and lasting good may crown our labors, and finally we all be so happy as to meet up yonder in that better clime where congregations never break up and Sabbaths never end.

REUBEN SHROYER.

From Juniata, Adams Co., Neb.

I BID farewell to family and friends and boarded the train for Indiana and stopped off at Des Moines, Iowa to see the only sister, in the flesh, living. Had two meetings at that place. They live eight miles up Des Moines River. I left there on Monday, the 12th, at 3:30 P. M. and arrived the next day at Buskirk, in Kosciusko Co., Ind., at 12 o'clock, and found my son and daughter and several

of the friends, there, awaiting my arrival. My son conveyed me to his home and my daughter went along and staid over night. Bro. James Warren came by next morning and took me to a communion meeting in the Eel River congregation. Met with many of the brethren and sisters whom I had often met in former times. Had a good and pleasant feast, good order and good attention to the Word preached.

Met with brethren J. W. Metzger, of Carroll Co., Ind., and Frantz, from Ohio, and many others from adjoining districts. On the 15th returned to the district where I formerly lived and commenced a series of meetings. Had six meetings and one funeral before their love-feast, which commenced on the 20th, and there I met with the brethren and sisters with whom I had so many years associated. It brought many things of the past to my mind, of sorrows and trouble they had to pass through. They are now moving along in peace and harmony. Had a crowded house, good order and attention, and a feast, indeed, to the soul. Several laboring brethren from adjoining districts were present. On the 22nd I had meeting at the church where the communion was held and then, on the 23rd, Bro. Warren took me to a communion in the Walnut congregation, Marshall Co., near Argus. Met there with many brethren and sisters with whom I am acquainted. Bro. J. M. Miller, Milford, Ind., was there and several others. We had a good meeting—some baptized after the meeting. Then returned to Beaver Dam congregation, and had two more meetings in the Brick church. Had good order and attention. Had a meeting at the church east of Silver Lake in the Eel River congregation, and then returned to Beaver Dam congregation and had seven more meetings there and then bid them farewell and started for Henry Co., where my aged father is still living; he is ninety-two years old less one month and seven days. Stopped at Mexico congregation at a church meeting where they held an election for two speakers and three visiting brethren and the choice for speaker fell on Jacob Fisher and Robert Metzger, and for deacon on Henry Balsbaugh, Levi Eikenberry and David Fellow. Bro. J. W. Metzger, of Bachelor Run, was there and gave the charge to the speakers though Robert Metzger was not present to hear the charge, and consequently, he was not installed, and the writer gave the visiting brethren their charge.

On the 6th of November I went to Buck Creek to-day. On the 13th had a communion meeting there, and met with Bro. Frantz, from Ohio, again, and others with him. Had a good meeting and good order. Bid farewell, on the 16th, to my aged father, I think, for the last time in this life. He is an old veteran of the cross and has been a member of the church for sixty-six or sixty-seven years; has filled the office of deacon for over forty years, in this church where I was chosen to the ministry in 1849. I arrived home on the 18th of November, being gone six weeks less one day. Found all well, thank the Lord.

DAVID BECHTELHEIMER.

Safe at Home.

I WILL take this opportunity to inform my many inquiring brethren and friends that we arrived safe at home on the evening of the 9th, for which we feel to give our grateful thanks to our heavenly Father for his protection over us on our long journey. Thanks also to our many kind brethren and friends for their kindness to us. When we came home and began to inquire about our friends and brethren we found that six brethren have gone over to eternity. One, the last, our aged Bro. Michael Trostle (father of I. D. Trostle), died the day we arrived home, so we were permitted to attend his funeral. Thus we are passing away and are admonished to get ready to meet it when it comes.

We expect to commence a series of meetings on the thirteenth; Bro. Ephraim Stoner will be here to labor for us. May the good Lord send the converting and constraining power down to gather in the lost brethren. Lift up holy hands every-where in our behalf and the work will go forward. The grace of God help you to bear your burdens, as well as to guide your judgment in matter for publication!

C. L. PFOUTZ.

Gettysburg, Pa., Dec. 12th, 1885.

From Gresham, Multnomah Co., Oregon.

THE brethren and sisters of the Powell's Valley church met in quarterly council on Nov. 21, at the residence of Bro. John H. Metzger, about twelve miles east of Portland. There was considerable business before the meeting, and all was transacted in the spirit of love and meekness. The church held a choice for deacons and three were chosen. The lot fell on brethren, David Black, John H. Metzger and Franklin Day. May the Lord enable them to labor faithfully for his cause and kingdom, is my prayer. There was one brother received into the church by letter and one dear young soul, who was made willing to forsake sin, made application, and on the 22nd was received into the fold by baptism. May God help her and us to hold out faithful until death and obtain a crown of eternal life. There are others we think very near the kingdom; hope they will not put it off but will come while it is yet day, for the night will come when no man can work. The ministers present were Eld. David Brower of Macleay, Marion Co., and Bro. J. A. Royer, our home minister. As usual the brethren and sisters again rejoiced to see Eld. D. Brower, who is ever faithful to visit and care for the flock in his charge and who shuns not to preach the Word of God in its purity and simplicity. He has grown old in years, yet his desire for the salvation of souls appears uppermost in his mind. May the blessings of God rest upon him and may he reap the reward of the faithful at the end of this life. The prayers of God's children are asked in behalf of this church, that charity, peace and prosperity reign within her limits and that we hold out faithful till the end and receive the promises of God's word.

MARGARET METZGER.

Book and Tract Committee.

I RECEIVED the By-Laws, etc., from the Board of Managers. I am glad that A. M. selected a Board of such energetic brethren to manage that *great work*.

A. M. seldom does such a praiseworthy work, as this Book and Tract arrangement. And now if the writing talent in the church can be brought forward, to work as energetically as the Board of Managers, we shall soon have a good supply of books and pamphlets to distribute when performing mission work. The missionary work of the church can be aided greatly by distributing tracts, and selling books which defend our religious principles, and practices. We, here in the West, are poor; we cannot do much financially, to support the work, but we can do our part in distributing. We have a *large* field to work in on this Western frontier, and we are quite willing to do what we are able to do.

Come, brethren and sisters, you that are blest with an abundance of this world's good, let us see you contribute "*bountifully*," and you will reap "*bountifully*" in the Lord's harvest. Paul says, "*He that sows BOUNTIFULLY, shall also reap BOUNTIFULLY.*" Brethren and sisters, do you believe *this*? I know that you believe; then show your "*faith by your works.*" JOHN WISE.

Conway Springs, Kan.

From Waddam's Grove Church, Ill.

ON Nov. 15th, we had the pleasure of burying a brother in the chilly waters of the Pecatonica River. Next day, in company with Bro. Joseph Howe, we started to Kansas, traveling through Harvey, Sedgwick, Kingman, Barbour, Pratt, Stafford and Barton counties; visited quite a number of members; had some meetings in Harvey, Kingman, and Barton counties. Time and business forbade us visiting some others, whose society we would have enjoyed very much. We had several meetings in the south-west part of Kingman county, where the Brethren never preached yet, it was very encouraging; strong solicitations to settle there, both by the people, and the good country. Some strong inducements are held out; a well-watered country, and seemingly good society, but no members nearer than twelve miles West, in Pratt Co. In these parts, near a village named Brass, Bro. Howe purchased some land, and hopes he can be the means of settling quite a number of members in there; for, like many other places in Kansas and Nebraska, there is a good opening for the Brethren to get homes, and, at the same time, do much good in establishing the cause. We, however, cast our mite with a few families of members, eleven miles north-west of Great Bend, Barton Co. If you wish to see and locate, write, or go to brother A. Buch, seven miles, or brother D. Bower, nine miles north-west of Great Bend, their post office, and you will be made welcome; and if you are a preacher, and come at sunset, without notice, they will have a pretty fair congregation for you to speak to the same evening. They have a goodly land,

and much desire for faithful members to move in.

The more I travel through those western States, especially Kansas, the more I am impressed with the thought that the Brethren should use greater exertions to meet the great and growing demand, in spreading the 'gospel. Almost every county in the State has more or less scattered members in it, and calls for preaching. We feel encouraged in the ingathering in many places; and pray the Lord to still continue to bless the labors of the Brethren.

ENOCH EBY.

Lena, Ill.

To the Southern District of Kansas.

DEAR Brethren, you will remember that we passed at our last D. M. an article relating to the mission work, and by referring to the Minutes, you will see its nature, and, since the time of its passage, the board has organized and is ready for work, but they can do little or nothing without funds. I am informed that a few churches have responded in a very liberal manner, but not all, nor half. Now, Brethren, do you feel interested in the mission work? If so, please lay hold of the matter at once, and do what you can. The general cry is hard times, but that surely is no excuse for doing nothing. It is the Lord that gives to us, and will we withhold *all* because he has not given us quite as much as we wanted? Souls are perishing; the Macedonian cry has gone out; laborers are in demand; their services are needed; the harvest is great and ripe; who will help? Many can, all may, who will?

Bro. S. E. Cornelius, Parsons, Kansas, is the treasurer, and will receive all money sent. All respond early, and God's blessings will richly reward.

J. B. LAIR.

Laneville, Kan.

A Pleasant and Profitable Meeting.

I RECEIVED notice from Eld. George Leatherman, of Middletown Valley church, stating that they had appointed a series of meetings, to commence the 21st of Nov., at the Grossnickle meeting-house, and advised that I should, without fail, come and labor for them in Word and doctrine. Arriving at the place of appointment on the evening of the 21st, found a good congregation assembled. We continued the meetings during the following week; our congregations sometimes small, because of dark and rainy nights. Notwithstanding, at an early stage of the meetings, we could see the Spirit beginning its work of reproof. An earnest appeal called out the co-operation of the members in the work, we trying to have them realize that God would do a good work, if they would allow him to work through them as a means. It was not long until we saw a shaking of dry bones, and men and women weeping on account of their sins. Our meetings closed on the evening of the 29th. The immediate results were twenty-two accessions to the church, and a number of promises for the near future.

One pleasant feature of the glorious ingathering, was that of witnessing five husbands with their wives, all young, coming hand in hand into the church. Parents rejoiced to see their sons and daughters following the footsteps of Jesus. The church wept and sang for joy, while her ranks were filling up with young, active, and intelligent workers, giving assurance of future usefulness.

An accident occurred to brother Jacob Blickenstaff, in starting to his home, which cast a gloom upon the citizens. His horse became unmanageable, and fell, and, in rising to its feet, trod upon his limb, and broke it off above the ankle. It was painful to him, yet he would forget his pain, and muse upon the happy thought of his only son with his companion, as applicants for baptism.

This church is under the charge of brother George Leatherman, who has proved to be faithful, not only in prosperity, but when the church groaned under adversity, weeping and laboring, until the cloud passed over, and peace and sunshine again returned to warm the hearts of God's people. May God bless his people, and keep them united in the bonds of peace.

D. F. STOFFER.

Benevola, Md., Dec. 1, 1885.

From Virden, Ill.

THE Brethren's Church Erection and Missionary Committee of the Southern District of Ill., met Dec. 9, 1885, in Virden, at the residence of brother John Neher, and adopted By-Laws, and appropriated funds to forward the cause of Christ. There was one request for preaching. Could not at this time be granted, on account of lack of means in treasury. From this the churches can see the necessity of responding immediately to the instructions of District Meeting. The Committee desires that the Elders, throughout the district, act in this matter soon. All funds to be sent to the Treasurer, John Neher, Box 169, Virden, Ill. Would urge the churches to be prompt in soliciting subscriptions, that it may be known, how much will be given for building houses of worship, and report to the Committee. All correspondence outside of Treasurer's Fund, to be addressed to the Secretary, James Wirt, Box 224, Virden, Ill.

From Salimony Congregation, Huntington Co., Ind.

ACCORDING to arrangement, came to this congregation, in company with wife and Bro. Edward Raffia, arriving here on Nov. 7. Met with them in church council at ten A. M., at the Lancaster House. Began a series of meetings at the above house on the same evening, Nov. 7, continuing at night only until the 13th, when their communion occurred, which was well attended. Had quite a successful meeting, a very large number communed; good order prevailed. After the communion, we continued the meetings principally at night, until the night of the 22nd when the meeting closed, with good interest. Had large and interested congregations all the time. Inclement weather seemed at times to be against us; but the people here are not

kept at home by little things. Bro. Murray's health during the meetings was such that he could not be at but two of them. We were to see him a number of times; although feeble, he is alive to the work. Hope he may regain his former health, and be permitted to labor in the vineyard of the Lord, and infuse his zeal into others. Brethren, pray for him, and the Lord bless him and his dear companion, our sister. LEWIS W. TEETER.

Hagerstown, Ind.

Missionary Report.

To the Mission Board of the Middle District of Iowa, or any one else whom it may concern:—

THIS will inform you that according to the instructions of the Mission Board, I went to Muscatine, Iowa, Nov. 13; commenced meeting in the evening, and continued the meetings until the 22nd. The interest in our meetings gradually increased, and a deep feeling was manifested in regard to the plan of salvation, but no additions to the church. I think there is an opening there to accomplish something in the Master's cause. My demands on the Mission Board are \$2.60, strictly car fare.

From Muscatine I went to Louisa Co., Ia., according to previous arrangements. Met with Bro. John Thomas, of Washington Co., Iowa. Had meetings for about ten days; two united with the church, Fred. W. Swigart and wife. He was an officer in the Union army, has resided on the farm where he now lives for about thirty years, had never made any profession before, and it is hoped he will now fight the battle of the Lord manfully.

The work is going on at this place slowly, but we think firmly. May God water the seed sown at those places with the dews of heaven, is our prayer. H. R. TAYLOR.

Mission to Garfield Co., Neb.

BEING appointed by the Mission Board of Nebraska to do some mission work in Garfield county, Nebraska, we left home on Nov. 23rd. Came to Grand Island same evening; next morning boarded a train for North Platte; there took a stage for Ord, where we arrived about 6 o'clock. Next morning Bro. John Ashman took me in his lumber wagon for his home. Arrived at Bro. Daniel Phillips, near Willow Springs, about noon. After a little rest and refreshment, again pursued our way to Bro. Ashman's, sister Miller accompanying us; we arrived in good time to have a little rest before meeting. We commenced our meetings the same evening in a sod school-house, with a small congregation, but quite attentive listeners. Continued the meetings until the evening of the 30th. During our meetings, there were two baptized, and finding the members all in love, we held a communion on the evening of the 30th of Nov., which all enjoyed very much. Ten members communed, and quite a number of spectators were present, maintaining strict attention and the best of order, all saying, "That is according to the Word." Also had children's

meeting on Sunday morning, which was highly appreciated by all, especially the children. On the 1st of Dec., we came back to brother D. Phillips, and had two meetings near his place, with good interest to the Word preached, then left for our home. We stopped near Doniphaon to visit our oldest daughter, and had one meeting there; then went to Chapman, Merrick Co., to our old friend, Isaac Beery (son of Eld. Isaac Beery, of Hocking Co., Ohio, long since gone to rest). They desire very much that the Brethren come and preach for them. From there we went to brother Aaron Smith's, who has lived in Merrick Co., eleven years, and said I was the first brother that visited them since then. Found them still strong in the faith, and wanting meetings very much. Next day I went to brother P. Fahrney in Hamilton Co.; had one meeting there, then went to York, to attend our council-meeting, which passed off in love. We had a few meetings there, then went home. Found all well, thank the Lord for his goodness. JOHN S. SNOWBERGER.

Utica, Neb., Dec. 17, 1885.

Donations for the Poor.

THE following amounts have been received at this office up to Dec. 8, 1885, in response to the "Appeal for the Poor."

Levi Stump, Ind.....	\$1 00
Christena Jones, O.....	50
Adam Jones, O.....	50
Sugar Grove Sunday-school, O.....	2 65
B. Gnagy, Ill.....	1 00
Laura A. Dial, O.....	25
Levi Harley, O.....	50
Fanny Fogle.....	1 00
D. P. Keefer, Montana T'y.....	1 00
Mary Hyre, Ind.....	2 50
Samuel Click, Mo.....	1 50
Philema Skinner, Ind.....	50
Matilda Graff, Mo.....	1 00
Mary L. Sinift, Mo.....	10
Fairview church, Ind.....	1 10
Powell B. Porter, Kan.....	1 00
Louisa Davidson, O.....	40
A Sister, Mo.....	50
Margaret Pritschle, Ill.....	1 00
J. F. Hantz, Kan.....	5 00
Jesse E. Wallace, Kan.....	1 00
Wm. Workman, Ia.....	1 00
A. A. Ownly, Ia.....	50
Susan Bowman, Ind.....	50
John Evert, Sr., Pa.....	25
Joseph Stuckey, Ark.....	40

From Holt Co., Mo.,

OUR feast, Nov. 14th, was an enjoyable occasion. About seventy communed, and the weather was pleasant. Our large house was filled, and many failed to gain admission, but good order prevailed. Ministers present were B. F. Flory, S. A. Honberger, S. S., J. S., and Levi Mohler, G. A. and J. Shamberger, and D. C. Hardman. The Word of Truth was ably handled and the bread cast is being found. Ecc. 11: 1.

S. Mohler, who was engaged to be in Caldwell Co., Mo., on the 25th of November consented to continue a meeting at South Bethel

during that interval. The meeting increased in interest up to its close. The brethren felt that could Bro. Mohler have remained longer, quite an ingathering might have been made. The ground has been well prepared and good seed sown and, by careful watering, the Lord will give the increase.

Bro. J. S. Mohler, after a series of meetings in the White Cloud congregation, returned to us and continued meetings in North Bethel meeting-house, until the terrible storm of Dec. 4th scared him off home, to the regret of both saint and sinner.

Thank the good Lord, the storm did not blow off the good effects of the Word of Truth as Bro. Mohler divided it among us.

The old man of sin was buried and four precious sheaves labeled for heaven—many others are near the kingdom. May the waters continue to be troubled that they, too, may step in and be healed. The church here has been much revived and the outlook quite encouraging, for which the Lord be praised.

ELD. P. E. WHITMER.

The Last Love-feast.

ON the morning of Nov. 21, wife and myself left home to attend the last love-feast in the Miami Valley in 1885, held with the brethren and sisters of the Beaver Creek church, Green Co., O. The day being pleasant, we had a very pleasant ride of twenty-five miles to the place of meeting. Stopping on our way at Dayton, wife called to see her parents a few hours. Father is tottering at the age of eighty-three, mother at seventy-seven. Arrived at the place of meeting at 12 o'clock, meeting commenced at 2 P. M. The exercises were opened by singing the 561st hymn, then Bro. Landon West read the 40th chapter of Isaiah. After prayer, Eld. John Metzger, of Cerro Gordo, Ill., spoke to a well-filled house of brethren, sisters and friends, from Heb. 12: 1, 2. The old veteran of the cross told us just how to run the race that is set before us that we might obtain the prize. Bro. Metzger said that he had run on the heavenly race-track for fifty-seven years, and preached and warned the people how they should run the race, for fifty years.

About 5 o'clock the brethren and sisters assembled to celebrate the sufferings and death of our dear Savior. A goodly number assembled, and were addressed by Silas Gilbert, of Arcanum, O., and others, on the subject of self-examination. Bro. Metzger officiated, and a very pleasant season of worship followed. Truly, we should all feel the importance of attending our love-feasts, that we may be spiritually equipped to run the race set before us.

The next morning we returned home. The weather was inclement; it rained and snowed all day. After getting home, we went to see our much beloved brother, John John, who became suddenly sick Nov. 18, and is no better, but is getting worse at this writing, Nov. 23. Our prayer and desire is that the Lord will have mercy on our dear, dear brother, and restore him to health again, but not our will, but thine be done. ELIJAH ROHRER.

Centre, O.

MATRIMONIAL.

KISSACK-GITTHEN.—At the residence of the bride's parents, on Dec. 30, 1885, by the undersigned, Mr. John Kissack and Miss Alice Gitthen, both of Marshall Co., Kan. L. H. EBY.

BOWERS-PLUM.—Near Morrill, Kan., on Dec. 24, 1885, brother John A. Bowers and sister Merta Plum.

C. S. EISENBERG.

CRIFE-BAKER.—At the residence of the bride's mother, Holmesville, Neb., on Dec. 15, brother David C. Crife and sister Susanna A. Baker.

URIAS SHICK.

SNYDER-WEIMER.—By the undersigned, at his residence, on Dec. 13, 1885, Mr. William Snyder and Miss Clara Weimer, both of Stark Co., Ohio.

GRUBB-MILLER.—By the undersigned, at his residence, on Dec. 24, 1885, Mr. Eli Grubb of Hartville, Ohio, and Miss Martha R. Miller of Marlboro, Ohio. J. J. HOOVER.

BAKER - CALVERT.—On Dec. 24, 1885, by the undersigned, at his residence in Warsaw (as brother Deeter did not arrive in time), Henry N. Baker and Ida M. Calvert.

JESSE CALVERT.

WESTERFIELD-LINGENFELTER.—At the residence of the bride's father, Mathias Lingenfelter, in Fulton Co., Ill., on Dec. 10, 1885, Mr. Samuel Westerfield Jr., and sister Annie Lingenfelter.

WESTERFIELD-LINGENFELTER.—Also at the same time and place, by the undersigned, Mr. Carey Westerfield, Jr. and sister Ida E. Lingenfelter.

JACOB NEGLEY.

MEYERS-GISH.—At the residence of the bride's parents, Jewell Co., Kan., on Dec. 20, 1885, by M. M. Eshelman, brother Samuel L. Meyers and sister Mertie Gish.

DAGGET-KINZIE.—At the residence of the bride's parents in Jewell Co., Kan., on Dec. 20, 1885, by M. M. Eshelman, brother Albion C. Dagget and sister Elizabeth M. Kinzie.

EMIGH-FIDER.—At the residence of the undersigned, on Dec. 29, Mr. Christopher Emigh and Miss Mary Fider, all of Martinsburg, Pa.

BURKHART-PRICE.—On Jan. 1, 1886, also by the undersigned, Mr. George Burkhardt and Miss Minnie Price, both of Eldorado, Pa. DAVID D. SELL.

STUTSMAN-SHIVELY.—At the residence of the bride's parents, in the Washington Creek church, Douglas Co., Kan., on Dec. 20, 1885, by the undersigned, William Stutsman and sister Attitia Shively. J. W. JARBOE.

FALLEN ASLEEP.

WORKMAN.—Near Piercetown, Ind., on Jan. 3, 1886, sister Catharine M. Workman, aged 66 years, 6 months and 20 days. Funeral services by the writer, to-day (Jan. 4). H. H. BRALLIER.

RICE.—At the residence of his son George, in Henderson Co., Ill., Samuel Price, at the ripe old age of 81 years, 6 months and 9 days.

Funeral services by Rev. King, of the United Brethren church. He leaves a large circle of friends to mourn his loss. H. W. STRICKLER.

WOLFRED.—In the Deep Water church, Henry Co., Mo., on Dec. 59, 1885, Bro. Frederick Wolfred, aged 58 years, 5 months and 6 days. Services by the Brethren. J. S. MOHLER.

MOWBRAY.—In Parnassus, Augusta Co. Va., on Nov. 3, 1885, Bro. William Mowbray, aged 60 years, 2 months and 22 days.

MONTRAY.—On 3rd, 1885, of typhoid fever, William Montray, aged 60 years, 2 months and 22 days.

He leaves a wife and eleven children and seven grandchildren to mourn his loss, but not as those who have no hope.

He was buried at the Brethren's new graveyard at Sangersville, Augusta Co., Va. Funeral sermon by Joseph A. Miller.

ULERY.—In the South Bend church, Ind., Mrs. Sarah Ulery, wife of Henry Ulery and niece of David Rupel, aged 47 years, 8 months and 26 days.

Mrs. Ulery made application to be received into the church some time before her death, and brother C. Hildebrand and the writer visited her by request, and found her fully resigned to the will of the Lord, and perfectly willing to accept the Savior upon the terms and conditions of the gospel. Found her, however, too weak to be received as a member in full fellowship, through the ordinance of Christian baptism.

Funeral services by the writer, assisted by Eld. R. H. Miller (who was conducting a series of meetings at the time in the Wenger church) to a large and sympathizing assembly of relatives, neighbors and friends. GEORGE WITMER.

LEREW.—On Nov. 5, 1885, sister Eliza Lerew, consort of Eld. Jacob P. Lerew, aged 69 years, 11 months and 14 days.

Sister Lerew was an exemplary Christian woman, although afflicted for many years, she bore her affliction with Christian fortitude and resignation, and we hope her departure from us is her great and everlasting gain.

PRTER B. KAUFFMAN.

YULE.—On Nov. 23, 1885, Willie, little son of friend Samuel and sister Sarah Yule, died of diphtheria.

The above were all of the South Keokuk church. M. C. WONDERLICK.

LANE.—In the Ten Mile congregation, Washington Co., Pa., Nov. 10, 1885, Brother Daniel Lane, in the seventy-sixth year of his age.

He was a faithful and tried servant, called to the ministry some years ago, but never made his ministerial calling so much an object of study as to fit himself for extensive work, but with the humble means God gave him, he did the best he could at home, in helping to promote the Master's cause. The Lord will abundantly reward. Funeral discourse from John 11, by the undersigned. JOHN C. JOHNSON.

Classified Minutes of Annual Meeting.

THESE Minutes, being classified, afford an excellent view of the history of its Annual Councils. The work shows at a glance how each decision was improved and perfected from year to year; where Annual Meetings were held; who composed Standing Committee; giving a variety of other information, which can be obtained in no other way. Price, bound in cloth, \$1.50; in leather, \$2.00. Address, Brethren's Publ. Co.

Advertisements.

Rates—Per Inch each Insertion:

One time or more	\$1 50
One month (4 times)	1 80
Three months (12 times)	1 20
Six months (25 times)	1 00
One year (50 times)	70
No advertisement accepted for less than 1 00	

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MY PRIZE SEED OFFER
FOR 1886.

FOR ONE SILVER DIME (not stamps) I will send my seed catalogue with superb colored plate and a prize essay on celery growing, giving true illustrations and descriptions of the most select collection of seeds that I have ever offered. If at same time you will send me five one cent stamps, I will make you a present of the following choice new varieties of seeds: 1 pkt. "Snow Queen" Tomato (a pure white when ripe), 1 pkt. "Gold Dust" Tomato (the most handsome tomato I have ever grown: earliest to ripen the past season; 3 to 4 inches in diameter, smooth as an apple; bright scarlet, with minute dots of golden yellow, resembling a sprinkling of gold dust), 1 pkt. Early Summer Cabbage [largest early variety in cultivation], 1 pkt. of my new Perfection Parsnips [the handsomest strain of this lovely flower ever offered; I grew specimens past season that measured almost 3 inches across, with a combination of colors that seems impossible to belong to one flower]. Any brother or sister that will send me a club of 7 on the above offer and a \$1.00 postal note, will get their own collection free and also in addition 1 pkt. of the Chertiers radish [the grandest novelty in vegetables] extra. Will commence mailing catalogues and seeds about Jan. 15. Please send in at once to avoid rush. Address

A. M. SNYDER,
De Graff, Ohio.

CENTURY PLANT REMEDIES, including Dr. Peters' Magnetic Blood Vitalizer, or Humor Cure, and Dr. Peters' Stomach Vigor are manufactured only by
Dr. Peter Fahrney,
Chicago, Ill.
Send for Pamphlet.

Marriage Certificates.

To meet the wants of those desiring a neat and handsome Marriage Certificate at a low price, we offer the following: No. 3, 10 cents per copy; \$1 00 per dozen. No. 30, 25 cents per copy; \$2.50 per dozen. These Certificates, when framed, present an elegant appearance, and all purchasers will be pleased with them. Address, Brethren's Publishing Co.

Plain Cloaks.

As there is a great demand from sisters and others for tight fitting, plain Cloaks or Ulsters, I have arranged to supply that demand at prices from \$2.00 to \$6.00 less than they can be bought anywhere else. I sell them on the same terms as the Brethren's Plain Clothing and Hats. For Measuring Blanks and Prices address B. A. HADSELL, No. 164 and 166 Market St., CHICAGO, ILL.

THE
Church Register

ALLOWS an easy record of names of all members in each congregation, whether living or dead, date of baptism or letter, with date of death, age, removal, etc., with an official record of elections, ordinations and an appendix for history of congregation, biography of members, etc. Price, \$1.00, post-paid. Address, Brethren's Publishing Co.

NOTICE.

I will say to the Brethren and the public in general, that the "LOCATING AGENCY" in Newton, Harvey Co., Kan., is still in FULL FORCE, and is getting more complete than ever.

Any one desiring LAND OR HOMES in Southern Kansas, should not fail to avail themselves of the BENEFITS this AGENCY gives them. They will thereby gain much valuable information and protection in buying, and have a choice of over 150,000 acres of all classes of lands, in different counties, to select from—ranging in price from \$3.00, to \$30.00, \$40.00, and \$50.00 per acre, according to location and improvements. Also, any amount of town and city property to buy or rent. Come and see me at 207 East Second street. For further information write, telling what you want, how much you want to invest, and enclose stamp to L. ANDES, Box 320. Newton, Kan.

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When answering this advertisement, state that you saw it in the MESSENGER.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Jan. 19, 1886.

No. 3

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

OUR first edition of Almanacs was exhausted and a little delay was caused in filling orders till another edition was printed. We now have the second edition ready, and all orders will be promptly filled.

BRO. D. Emmert is in town looking after the interests of the little orphans. His continued anxiety for their good and the care of the Homes, is wearing him both mentally and physically. Only those who have had the experience can realize the labor and anxiety connected with such work, and yet it is appreciated only by the few.

BRETHREN and sisters, in sending money, should not use postage stamps except for amounts less than one dollar. Stamps are not exchangeable for money, and what we get more than we can use in our mailing, is an inconvenience and loss to us.—Postal notes can be had at most of the offices, and when these cannot be had, use paper money.

AT our last church-meeting it was decided to hold a series of meetings in the near future, but the exact time not yet decided upon. Our regular services are well attended, and good interest shown. We, too, feel the need of special efforts being made for the advancing of the Redeemer's kingdom, and we are always glad to have our brethren come and help us.

ELD. S. R. Zug, of Mastersonville, Lancaster Co., Pa., says: "Our church (Chiques Creek), having passed through severe trials in past years, seems to be in peace and harmony at present. Twenty-two were baptized in the year that just closed, and several restored. Since the organization, on Oct. 31, 1868, 280 have been received into the church by baptism, the lowest number in one year being five, and the highest eighty-nine, which was in 1869."

SOME of our agents have been a little slow, but they seem to be making sure work of it as they are sending us large lists with quite a number of new subscribers. We prefer to have the lists in as early as possible, but always better late than never. A few will drop off, no doubt, on account of the tightness of money matters, but we believe there are many other ways of economizing that will pay better. Our religious wants should have our first attention, as an active, living faith in Christ does much towards making times good.

A YOUNG brother, in writing us about their church, says: "It is sad to me to look over the condition of our church here. Meetings by other denominations are being held all around us, while we have none. Our young people, and even older ones, are going to other churches. Several hundred have professed conversion, many of whom have Dunkard parents, and all have, more or less, been brought up under the teaching of the Brethren.—Our Brethren look on and condemn their works, yet do not, in any way, try to counteract their influences." This is truly a sad condition of things, and we hope that our churches generally will become more fully awakened to the great responsibility that is resting upon them.

As many of our agents have done nobly in getting subscribers for the MESSENGER, we now suggest that they try their luck in getting some subscribers for the *Golden Dawn* and *Young Disciple*.—They are both papers that should be largely patronized by our members. Sample copies and agent's outfit sent free when ordered. Let us hear from you. Money spent in good reading for our children, is a safe investment, and pays a good interest.

MONEY is wanted with which to build houses, and we have no doubt but what they are badly needed. But the money, as yet, is not on hand to give much help. We hope our brethren and sisters, who are able, will not forget this cause. It is a much-needed fund, and should be liberally supplied. There are many good fields for Christian labor that would yield a good reward, where nothing, or but little, can be done without houses in which to worship and to conduct meetings. In using other denominations' houses we should remember the golden rule. That which we cannot do for others, we should not ask of them. We have the means and are able to build our own church-houses, and we should do it.

THE sisters of the Altoona, Pa., church are nobly assisting their brethren in liquidating their church debt. The following letter was handed in at their late church-meeting:

"To the Church, Greeting:—
Permit the "Sisters' Sewing Society," in behalf of the interest we have in the church and the furtherance of the cause of Christ, to say that we are willing to do our part in the work, as well as bear a liberal share of the burden that is now hanging over our church and impeding its prosperity; and, as an evidence of our faithfulness, we herewith present, as a Christmas gift, the sum of thirty dollars to be applied to the outside debt.—Trusting that our humble offering will be appreciated, and will be an incentive to our brethren to continue to make every possible effort to free our church from its present indebtedness, we remain, as ever, your sisters in Christ.

AMANDA WILT, Pres.
ELIZA FREET, Sec. and Treas.
SUSAN RATH, Asst. Sec.

See Bro. Sell's letter of this week. We heartily agree with the Committee in commending these sisters for their willingness to labor in so good a work.

OUR BURDENS.

THE subject for our last prayer-meeting was: "How to bear each other's burdens," and to us it was one of unusual interest, and, no doubt, others had the same feelings. A number of thoughts were presented. One was, that we can help the burden bearer by teaching him or her how to bear the burden. A burden is often heavy or light, as you take hold of it. A very small burden soon becomes heavy, if we hold it out at arm's length, or hang it loosely on our back, while if they are taken squarely on the shoulders, so as to nicely balance, they become comparatively light. We have seen people walk along with heavy burdens held in this way, with ease and as contentedly as if there were no burdens to be borne. People need teaching to carry their natural burdens with ease. And so we need teaching to bear, with Christian resignation, the burdens of life that naturally fall upon us,—some more, some less. These burdens are not heavy—not too heavy, if we get fairly under them, and then have the encouragement that it may be ours to enjoy.

The object should not be always to unburden, as

some of our burdens are needful for us. We need them as balances and for discipline. To remove these burdens would be doing a positive injury to the persons we wish to help. It would rob them of that discipline that is so necessary to give them independence, that we all so much need to enable us manfully to fight life's battles.

Then there is a class of burdens that no one should bear. They are self-imposed burdens, the result either of our sins or a lack of faith. These burdens we do not need to help each other bear, but we should help each other to get rid of them. We can help each other in doing this, and it is often a greater blessing to those who need such help than any other thing we can do. Many of our burdens are of this class—self-imposed. We are profligate (and venturesome, running into things without discretion or judgment, and, as a result, difficulties roll in upon us till they threaten to bury us as an avalanche. Again, we fret and murmur about things that are sent upon us for our good, and all we need to make them light is, to have an abiding faith in the hand that sends them. A father never asks a child to bear a burden above its strength, or gives one that is not for its good. All that is necessary on our part, is to know and believe this. We are so blind, so faithless, that we lose many blessings that we might otherwise enjoy.

But then, how blessed the thought! "Bear ye one another's burdens." There are so many burdens to bear, and then, there are so many kind hearts to bear them. Why falter, why faint, fall under them when there are all around you those that are ready and waiting to help you bear them.

Many are bending under burdens because they treasure them all up in their own lives so that no one knows that burdens are there. Christ came to heal those that are sick, that feel their sickness—that make it known. So it is with our fellow-Christians. We sympathize with, and are willing to help such as make their wants known. Prayer often unburdens heavy and breaking hearts, and thousands are unburdened in this way. And many more might be, would they ask for it. Ministers are expected to pray for the sick and the distressed, but they do not like to peddle their prayers around and bestow them unasked for. While it is a duty for the minister to pray for the sick, it ought to be a pleasure and a privilege for the sick to ask him, and show an appreciation for the blessings so richly promised through prayer.

It helps in earnestness and zeal, and makes them more effectual before God. There is nothing so sweet in the experience of the devoted minister as to feel that his services are needed and appreciated. Oh! how many burdens might be removed or made lighter, if we would only live nearer our Great Burden Bearer, and make use of all the privileges he has given.

THE blood of Jesus, that sealed the new covenant for us, is betokened in the most distinctive symbol used by the Christian church. In its every use there is therefore an appeal to the fact that we are in covenant with God. It is an appeal to the Lord Jehovah, to whom we stand in relation as his people, to remember his covenant and save us. It is a declaration to him that we are under the shelter of that covenant, and of the cross, and that therefore he is bound to see us safely through the world's temptation and safe into his heavenly home, beyond the power of death to hold or of hell to harm.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet the last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
O, fill their lives with sweetness!

Wait not till the little hearts are still
For the loving look and phrase;
But while you gently chide a fault,
The good deed kindly praise.
The word you would speak beside the bier,
Falls sweeter far on the living ear;
O, fill young lives with sweetness!

Ah! what are kisses on clay-cold lips
To the rosy mouth we press,
When our wee one flies to her mother's arms,
For love's most tender caress!
Let never a worldly bauble keep
Your heart from the joy that each should reap,
Circling young lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Would you search the earth for pearls?
Wait not for death to gem love's crown,
But early shower life's blessing down,
And fill young hearts with sweetness.

Remember the homes where light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts
O, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill young lives with sweetness.

—Selected.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

ONE more Cerro Gordo Christmas communion is in the past. Had quite an enjoyable season. For a number of years it has been the custom of this church to have communion on Christmas day. This time they held a series of meetings in connection with it, which closed Jan. 2nd. During these meetings three were added to their number by baptism. From there, I came to Chicago, where we had several meetings. If the cause of truth will not grow here, it is not because there are not sufficient efforts made to encourage the weak and comfort the feeble, minded, and persuade the erring to turn from the hard service of sin. I have said that the longest series of meetings I ever heard of among the brethren, is that held by Paul at Ephesus, where he taught daily in the school of Tyrannus for two whole years; but here, at No. 708 Lake St., there have been, for one year, two meetings each week day and from three to four on the Lord's day. Their meetings are principally managed by Mrs. Conkling a lady of the Methodist denomination, who lives in the building and seems to do all in her power to encourage all to do right. Bro. Hadsell superintends the Sunday-school and sometimes leads in these meetings, which are opened by singing and prayer, after which a portion of

Scripture is read and any one allowed to speak briefly. After all have spoken who desire to do so, the exercises are closed by prayer. In addition to this, the Brethren preach regular discourses every two weeks and sometimes oftener. Jan. 3rd, A. W. Vaniman, of St. Louis, spoke at 10:30, on the necessity of adding to our faith, virtue, knowledge, temperance, etc. At 7:30 the theme was Bible sanctification. The congregation, though not very large, were attentive. Through their efforts, four have been received by the Brethren by baptism and more seem to be near the kingdom.

SOWING AND REAPING.

BY B. C. MOOMAW.

FAR and wide over the fields of sin, God's hand is sowing the good seed of Eternal Truth. The Book of his Revelations, the Word of his Grace, the Holy Spirit of promise, and all the minor agencies inspired by, and radiated from, these great centers of spiritual power, are constantly employed in the hopeful work of depositing in the human heart the germs of Everlasting Life. Among the minor agencies we may enumerate the Christian home, the Sunday-school, the ministry of preaching, the ministry of sacred song, the holy incense of prayer, the light of a sanctified life, the religious press, and the tract, or leaflet, fluttering upon the four winds to the uttermost parts of the earth. All these have sown, and can sow God's seed in the good soil of tender and humble hearts; all these are constantly occupying ground where afterwards may be found the golden sheaves, ready for gathering into the church, ready for garnering in the treasure house of Eternity.

Christ said to his disciples, when the eager Samaritans were crowding through the gates of their city, and hurrying along the beaten path to Jacob's well, "Say not ye, there are yet four months, and then cometh harvest; behold, I say unto you, 'Lift up your eyes, and look on the fields, for they are white already to harvest.'"

How much more is that true now, after eighteen centuries of sowing, by the apostles, saints, and martyrs, by the Word, and by the Holy Spirit! How much more is that true now, after the more abundant showers of Grace, and the bright shining of the Gospel sun for so many ages! How much more is that true now, in the last days of the old world, when we may expect the culmination of all the moral and spiritual forces which have been set in motion since the earliest dawn of time! From far off India's towering mountains, fertile plains, and populous cities; from China's countless millions; from Africa's torrid clime, and Siberia's cold; from wave-washed islands of the sea; from the shores of European civilization; from every town, and hamlet, and valley of our own favored land, comes the cry, "The fields are white to harvest." And borne upon the wings of the four winds comes the importunate prayer, "O, send laborers into the great harvest, send laborers!"

In such a glorious field of usefulness few are the busy workers to be found. No other sphere of labor presents so grand an opportunity to win celestial laurels. Nowhere can we employ the two, five, or ten talents, which God has given us, with such certainty of gaining other talents for our Lord.

An angel swept into the Eternal Presence, and said, "I have found, and restored to its orbit, a wandering world, with all its freight of wealth and beauty. Another angel came up from some dark abode of earth, and said, "I have found a wandering soul, and brought it back, repentant, to the Father's house;" and immediately all heaven's high dome resounds with rapturous hallelujahs.

"To him! to him! who saves a soul from death belongs the blest approval, 'Well done, thou good and faithful servant.'" It is more precious than all worlds, and, thou, humble and faithful worker, though but an earthen vessel, thou mayest save a soul from death, and win the reaper's crown of joy.

Far down the endless ages, when it shall be utterly forgotten who led victorious armies, who conquered the world, who sat on thrones of empire, who thrilled listening senates with splendid eloquence, who entranced nations with poetry and song, your instrumentality in the salvation of a soul will be your chiefest glory, and everlasting fame.

Why then are the laborers so few in this great harvest? Paul answers the question, "For all seek their own, not the things which are Jesus Christ's." Self-aggrandizement, self-indulgence is the universal, practical philosophy of the world.

"Am I my brother's keeper?" has been echoed in all ages, and still resounds in a world of selfishness and greed. Man was born for mankind and eternity, but he narrowed his mind, and gave up to time, and sense, and self, what was intended for God, and happiness, and heaven. An all-persuading, subtle, and powerful influence, cunning in its methods, and malign in its purposes, constantly magnifies the importance and promise of secular pursuits, so that these channels attract and absorb far the greater part of our best talent. Young men of ability rush into the learned professions, or into business, because these pursuits offer the greatest temporal inducements, and are directly in the pleasing line of natural inclination. The self-denial and self-sacrifice; the rigid, moral circumspection, and spiritual discipline, the intense, unremitting, unappreciated labor of the ministry, is made to weigh against all considerations of future reward, however glorious these may be, and so the world wins our bright and promising youth.

Men aspire to military renown, who might conquer boundless empires for Jesus; they strive for the poet's fading laurels, who might teach others to sing the glad redemption song; they labor for the orator's fame, who might win souls with the eloquence of love; they toil for perishing wealth, who might gain the treasures that fade not away. Whole continents are enveloped in the dense darkness of gross ignorance, and superstition, because no one brings the light of the glori-

ous gospel. Their countless millions go down to the grave in deep and awful despair, because no one ministers unto them the consolation of hope. The gems of heaven are lost in the mire of sin, because there are none to gather and polish them for the diadem of Jesus. The world's great harvest is left to wanton waste, and ruin, because those who should reap its golden sheaves are absorbed by their own infinitesimal concerns, and hell is gorged with immortals who should have peopled the glad valleys, and thronged the golden streets of heaven.

The solemn question arises to our lips, "Is God defeated, and is Satan victorious? Shall the enemy who sowed the tares, snatch also the golden wheat from the Lord of the harvest? We may not presumptuously pry into things too deep for us, but in some way God will retrieve the consequences of man's neglect and folly. Verily, not a sheaf of his great harvest shall be finally lost; there is none able to pluck them out of his hand. Many a man will lose the glory and reward of being a co-worker with God in his divine employment, which he might have had instead of the poor satisfaction of temporal success, and transient joys; but God will not lose his precious sheaves. If men or churches fail, he is able of the very stones to raise up instruments of his holy will, and agents of his wonderful and eternal purposes.

There comes a time,—it may not be far distant, when the world's great harvest shall be finally gathered. Darkened sun, and falling stars, and quaking earth, are signs of the harvest. Two shall be together in a field, the one shall be taken, and the other left. Two shall be sleeping in the same bed, the one shall be taken, and the other left. Two shall be grinding at the mill, the one shall be taken and the other left;—the harvest! the harvest! Tares bound in bundles, and cast into the fire; wheat gathered into the celestial garner;—the harvest! the harvest!

But who is he who sits upon the white cloud, with a crown upon his head, and a sharp sickle in his hand? He is the Lord of the harvest. And who are those shining messengers that flash to and fro, like coruscating meteors in the evening sky? They are the angel reapers.

The work is done, the scene closes, the last sun sets. Tares and chaff in the flames; wheat in the garner of God. Oh, immortal reader, where dost thou stand to-day? Where wilt thou stand in the judgment? Eternity echoes,—WHERE?

WHERE THERE IS A WILL, THERE IS A WAY.

BY B. F. MOOMAW.

The motto, at the head of this article, was suggested by the history of a brother with whom I recently met while in eastern Virginia, as related to me by himself, and sustained by my own observation.

He was a soldier in the southern army of the late American war, and came home at its close, to be united with the bride of his

youth, in extreme poverty, deprived of the use of one arm, to battle with the tide of fortune, having nothing with which to start, but a will, good sense, and what was left of his corporeal being, with the comfort and assistance of his youthful companion. His first enterprise was to purchase a horse skin that had been tanned and blackened by a neighbor. With this he commenced the shoe-making business. In the sewing, necessary to be done, he pulled one end of the thread with his one hand, and his wife the other end. He made three pair of shoes and sold one pair to pay for the piece of leather, took the other two pair on his shoulder and walked twenty miles to where he could exchange them for a further supply of stock. In this way he went on, step by step, until by and by he purchased a piece of land, with a little cabin upon it, scarcely sufficient to keep them comfortable in any way, but he commenced to improve the soil, and to raise the necessary supplies for the family, and now has it so improved, and stocked, as to give employment to others, and made for himself and family a comfortable residence, furnished with good furniture and all necessary appliances, to make his family comfortable as need be, and owes nobody anything financially. Nor is this all; he has been a member of the Church some ten years and a minister some five or six years, is surrounded by a respectable congregation of members, who, with the assistance of other congregations, have built and paid for a comfortable meeting-house, with a good Sunday-school and regular prayer-meeting, in which, as well as the meetings for preaching, all, or nearly all, their male members exercise in public prayer.

The companion of the brother, the subject of this sketch, has been a member of the Baptist church for a number of years, always kind and courteous toward the brethren, but, during a late series of meetings held with them, being instructed in the way of the Lord more perfectly, and, with a number of others, some Baptists and some Methodists, united with the church, was baptized, and now our dear brother rejoices in the double companionship with his helpmeet in his trials, and religiously they will both pull at the same end of the cord. And the Lord will bless their labors, so mote it be.

SYNOPSIS OF SERMON BY ELDER DANIEL VANIMAN.

BY CYRUS BUCHER.

"Where is he that is born King of the Jews?"—Matt. 2: 2.

HERE we have the words of the wise men from the East, asking the above question, a question which has been asked not only then but often since, even down to our age of the world. These wise men came to Jerusalem, a star had guided them; about this star I cannot tell you much, and think no one else can. They, no doubt, thought they would find this King in a great city; but when they had come to Jerusalem, he was not there, so they had to go to that city of

no note, not even being numbered among the cities of David, the city of Bethlehem. For it is written, "And thou, Bethlehem, in the land of Juda, art not the least among the Princes of Juda." They went away, after being instructed by the wise men of Jerusalem, toward Bethlehem, and the star which they had seen in the East went before them till it stood over where the young child was. And when they came into the house, and saw the mother and the child, they fell down and worshiped this King, opened their treasures and gave him gold, frankincense and myrrh. Here, I think, originated the practice of giving gifts on Christmas day, which practice is all right if proper gifts are given, in a proper motive. For these gifts were of some value, as they could be exchanged for the necessities of life. But good as this practice is, as is also the Holiday of Christmas, the devil takes a hand in it and turns the day into one of festivity and frolic, and the gifts being worthless, as a rule, are given to children in such a way that parents teach them a lie, telling them Santa Claus would come with his reindeers and sled and bring them presents, when the parents are giving the presents themselves. Such actions on the part of parents should be condemned, as the children will learn to know better. If you give gifts, do so in a proper way.

We next find the King in the temple at Jerusalem among the doctors, asking and answering questions; so that they were astonished at his wisdom, and his parents come back after a day's journey, seeking after their child, *the King*.

We next learn that he was a carpenter, and, at about the age of thirty years, he came to his forerunner, John, to be baptized of him, "to fulfill all righteousness." We then find him in the wilderness, where he was tempted of the devil after fasting forty days and forty nights, and was an hungered. The tempter said, "If thou be the son of God, command that these stones be made bread." Christ appealed to what was written, "Man must not live by bread alone; but by every word that proceedeth out of the mouth of God." The devil then took him up into the holy city and set him on the pinnacle of the temple, and the devil appealed to what is written, "If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." The devil can quote Scripture too. But Christ again said, "It is written again, Thou shalt not tempt the Lord, thy God."

He then took him on a high mountain, showed him all the kingdoms of the world, and the glory of them, and said, "All these will I give unto thee if thou fall down and worship me." He lied, he had no intention of doing what he said, and could not if he would. Christ again appealed to the written word, "Thou shalt worship the Lord, thy God, and him only shalt thou serve." Then the devil leaveth him and the angels come and minister to him, King over Satan, angels are his servants.

Where is he who was born King of the Jews? Preaching over in Galilee. "Repent for the kingdom of heaven is at hand!" He commanded Peter and Andrew to follow him, and went about doing good, healing diseases, giving sight unto the blind. The deaf could hear, the lame walk. He is King. We find that the dead had to hear his voice, for he raised up Jairus' daughter, he raised up the young man and even Lazarus after he was buried four days. When he heard the voice of Jesus, he came forth out of the grave. We find when he was on the ship, and they were about to perish, he commanded the winds and the waves, "Peace, be still," and there was a great calm. He fed the multitude, five thousand at one time and another, four thousand, besides women and children, and, did you ever think of it? there was more left after they were all filled, then they started with.

We now view him in another position, where he was taken by wicked hands, had to suffer, be nailed to the cross, and died for us, that we might live. They denied him, but he is King. He conquered death and the grave; he arose, was alive, as seen and testified to by many infallible proofs, having been seen by upwards of five hundred brethren at one time. After being with his disciples for forty days, he ascended into heaven, having overcome. To him is given all power in heaven and earth, and he commands, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He teaches them to observe all things, promising to be with them unto the end of the world,—our King.

We next view him as our advocate with the Father, pleading for us there. Having overcome all, having suffered for us, he still pleads for us, and we view him again, as standing at the door, knocking. This he does by his preached word to you, dear sinner, tonight, and, perhaps, at other times when you lie on your bed and cannot sleep. Perhaps the death of one, near and dear may remind you that you, too, must die and are not ready. Will you, then, make up your mind now, to let Christ be your King, who has the mansions in heaven prepared for us. And if we overcome as he overcame, we "shall inherit all things, and I will be his God, and he shall be my son." Who shall be your King?

Woodland Church, Ill., Dec. 1, 1885.

A WIFE'S INFLUENCE.

BY J. C. MEYERS.

"For what knowest thou, O wife whether thou shalt save thy husband?" 1 Cor. 7: 16

THE above Scripture has been frequently repeated to me by our aged sister Deban. She was baptized here by Bro. Shomber, a little over three years ago, and having a husband who was a strong Catholic, she suffered persecutions by him as well as unpleasantness and when I would speak to her of her trials, she would always look forward for the better time and repeat the above Script-

ure. Notwithstanding her trials, she observed 1 Peter 3rd chapter and has been made to rejoice in seeing her prayers answered by her husband being baptized on the 29th of November.

How many husbands might be saved if their believing wife would put her candle on a candlestick, put it where all can see the light instead of putting it under a bushel! Likewise, ye husbands that believe, instead of having the light that is in you, darkened, have the eye single that your whole body may be full of light and the unbelieving wife may be won.

2220 Bremen Ave., St. Louis, Mo.

ROYAL CRUMBS.

BY M. M. ESHELMAN.

—We are happy. We have a right to be happy. The Word has been preached with the Holy Ghost sent down from above, hearts were pierced, convicted, turned to God, and made new in Christ. This will make any one happy; and even saints catch the benignant graces and become enlivened. The Belleville church has received a new impetus—a new wave of feeling. The home ministers began meetings Nov. 20th, and, on the 28th, Bro. D. M. Miller, of Lanark, Ill., arrived and at once entered into the labors. He preached until Dec. 4th, when we went to White Rock church to council, the 5th. One baptized after council.

—December 7th, again opened the work in Belleville church, and on the 15th, baptized three. Of course our Bro. Miller has the gift of continuance, and the members seemed to partake of the same spirit, so we continued, nightly, and on the 20th, five more were baptized. Still we could not see the way clear to stop, hence kept on until the night of the 24th, then rested until Sunday, the 27th, when Bro. Miller preached his last sermon to us here. The home ministers held eight meetings, and Bro. M. twenty-eight. We thank the Lord for sending us our dear brother, who so earnestly, from day to day, and from house to house, labored in the Lord Jesus. From here he went to White Rock, Jewell County, and we feel that God will help him since he shuns not to declare God's council with power sent down from heaven.

—During the year 1885, three were reclaimed, five received by letter, eight by baptism, and one went astray. By next spring seven or eight more will move here, so that our joys have been many, and more, we believe, are coming. We now number about seventy-five. Our council, Dec. 26th, was exceedingly pleasant and profitable.

—The amount of gospel work to be done in N. W. Kansas, is indeed great. With Bro. Harnish and Bro. Hollinger at work in Rooks and Norton counties, and Bro. Miller in Republic and Jewell, something is being done, and possibly ere the winter closes, some other laborers may enter the field. The Mission Board is endeavoring to supply some of the demands this winter; and we

think the prospects are good to secure a workman from Illinois for four months next winter. If this can be done, and the home ministers and local churches become very earnest, the Lord will certainly add many to the churches. The Board is determined to push the work, by the grace of God.

Belleville, Kan.

ENVY.

BY ETTA R. HARRISON.

ENVY is defined by Webster as follows: "Pain, uneasiness, mortification, or discontent excited by the sight of another's superiority or success, accompanied by some degree of hatred or malignity, and often, or usually with a desire or an effort to depreciate the person, or with pleasure in seeing him depressed."

Let us see by a number of Scriptural references if this definition is correct, and also if there are not a good many examples of envy at the present day, with similar results as those of ancient days.

Cain slew his brother because his own works were evil and his brother's righteous. In this we see Cain's mortification and discontent, excited by Abel's acceptableness in the sight of God, to such a degree of hatred and malignity that he took even the life of his brother.

Isaac prospered in worldly goods while with the Philistines. He received an hundredfold from his sowing in that land and grew until he became very great in the possession of flocks, herds and servants. This success of Isaac excited the envy of the Philistines to such an extent that King Abimelech banished him from among them. However, the King acknowledged that he (Isaac) was much mightier than they.

Joseph, who found more favor than his brothers in their father's sight, and dreamed dreams, which being interpreted, appeared to convey a superiority in Joseph over them, became the victim of envy, and was sold by his brothers to traders from Egypt. This was their way of manifesting hatred to Joseph and their desire to have him humiliated and themselves profited by a few pieces of silver. "But God was with him, and delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh, King of Egypt; and he made him governor over Egypt and all his house."

The Jews, because Christ was obtaining a great influence over the people, and would, in a short time, be acknowledged by the multitudes as superior to their leaders, because he had power to heal the infirmities of the people—a gift which their leaders did not possess,—consigned him to the ignominious death of the cross. Pilate, their leader, acknowledged it was for envy they delivered him.

When Christ's disciples, Paul and Barnabas, were holding forth the Word of God, and almost the whole city came together to hear it, the Jews, seeing the multitudes, were filled with envy, and spake against those

things which were spoken by Paul, contradicting and blaspheming.

Is not envy still doing much of what is horrible? The murders committed are from envy. One is envied because of his money; another, his fame; another, his lady, or her gallant. Like the Philistines, people envy others their prosperity in worldly goods, and seek their downfall by assailing their character.

Others, like Jacob's sons, are so pained by the fame, good name and character another is establishing, that they feign to see in him all that is evil, but naught that is good.—Small errors they magnify to heinous crimes. So with Christ; when he was gaining influence over the people, and bade fair to be acknowledged their superior, his enemies, having nothing against him, cried the more, "Crucify him! crucify him!"

Some persons seem so infatuated with the spirit of envy that they are pained if others even have a desire for intellectual, social, or religious progress. They are not usually slow in giving expression to their malignant feeling, saying, "It is of the world, and work-eth evil," unconscious that by this course they but compel everybody to see the exceeding smallness of their souls instead of the one they are trying to bring into disrepute.

James says, "Do you think the Scriptures saith in vain, The spirit that dwelleth in us lusteth to envy?" Also that "Envy is earthly, sensual, devilish, and where envying is, there is confusion and every evil work." From the sense of this, where we see "confusion and every evil work," may we not be quite certain that behind it all, somewhere, is envy?

Paul tells the Romans not to walk in envying and the Corinthians that because there is envying among them, they are carnal and and walk as men. He also says, envy is one of the evils that should be laid aside, that we may grow, being fed on the sincere milk of the Word. Should not all of us keep a careful guard over ourselves lest a spirit of envy, in some of its forms, spring up within us? Surely we are but human and as liable to err as those who have preceded us. Let us "watch and pray lest we enter into temptation."

Lanark, Ill., Dec. 2, 1885.

ONE ROAD TO INFIDELITY.

BY J. H. WHITCOMB.

How I am made to shudder, and almost grow sick at heart, as I think over the actions of many of our people for the past two or three weeks. It is or should be our object to guide the little ones in the paths of righteousness. For, "As the plant is pruned, so shall it grow."

It is the custom of many churches to gather the children together every Sunday and instruct them in the way of the Lord by telling them the good he did while here on earth, expounding his holy Word. After putting forth every effort for the past twelve months,

to teach them that they should be truthful in all things whatsoever they do, they close by teaching, ay, more, by acting out, what they would correct or even punish them for. *A thing that is false and has a tendency to lead them to destruction.* It is teaching the existence of a Santa Claus. One may say, "How can that be?" I will try to show some of the errors, as they appear to me. First we teach them that this great being is very old, has lived through the ages past, and we present to them a figure, old and grey, with long hair and beard, which has grown to a prodigious length, showing the burden of his years. We tell them he will come each succeeding year, and bring them many nice presents: that he comes down the chimney, through the key-hole, or many other ways, which would be a miracle if performed. They learn to look for this great being, and to almost worship him. They think of his great acts, and wonder where he lives, how he performs the great feats, and where he gets so many nice things, and so much power. Children do not sit down and idly spend their time, as a great many pretend to think, but keep their little minds busily engaged at something. Before they have arrived at a great age, they detect our deceptive methods, and come boldly out and question us in reference to our past acts. To make the matter still worse, we falsely get around them in some way, but not satisfactorily to them. In time to come it is a great mystery to them, why we did it, and why we did not tell them at once, that we were doing all this. We have blighted their faith in reference to what we teach them ever afterwards.

Secondly; we are teaching them that there is another great being whom we call God; that he is the Creator of all things, and from him we receive all, and without his assistance we can do nothing. For a child to comprehend this, is more than we should expect. They must have faith in those that teach them, or all is lost. As I have shown that they will, sooner or later, be led to see we have deceived them in the first case, it is not rational to believe that they will remember our teachings in the second. And once started on that downward road, we know not their end.

Oh, fathers and mothers, stop for one moment, and think what you are teaching those little lambs of God's sending. In behalf of him who gave them and the religion of Jesus Christ, protect the little ones, 'for of such is the Kingdom of Heaven.' By the time they come to the age of understanding, they have drifted far out into that great sea of sin and destruction and the tide of demons carry them into mid-ocean where the saving grace of the Almighty God will never reach them, nor the angel of light show him a fair face.

Bunker Hill, Ind., Jan. 6, 1886.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—

WATCH.

BY LYDIA M. WALTER.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 5.

PAUL, in writing to his son, Timothy, cautions him to watch in all things. Christ also told his disciples to watch and pray, lest they fall into temptation. This teaches us a lesson that we should always remember to watch in all things, for Satan is going about as a roaring lion, seeking whom he may devour, and if we are not on our guard, he will deceive us; therefore let us watch our actions and our thoughts, that we do not be deceived. Let us be careful that we do not let pride and other selfish motives creep into our hearts, for when these things are in our hearts and minds, I cannot see how the love of Jesus can be there, as these things do not work together. We cannot serve God and Mammon.

We should watch our children also, and be careful how we teach them, that we may bring them up in the nurture and admonition of the Lord, for whatever we teach them when they are so small, they never forget. I remember many things that my parents taught me when small,—so it is with all children. Then let us try to teach them the way to heaven. Although they may stray away from it, yet some day, though many years may have passed away, they will stop and think of their childhood. Oh, we have many things to watch, as brethren and sisters, to keep us unspotted from the world, that we may be a light unto the world—as a city, that is set upon a hill which, cannot be hid. Ministers, also, watch that ye shun not to declare the whole council of God! Sinners are also watching, but they are not watching themselves, they are watching us. If they would watch themselves, as they do others, and look into their own hearts, there would be many more gathered into the fold.

We are also too often ready to see others' faults when we do not see our own. Let us, therefore, not judge one another, but watch for our own faults. "Blessed is he, that is found watching, when the Lord doth come."

Schuyler Co., Ill.

SINCE Christ brought life and immortality to light, we can understand why the New Testament does not continue, in the language of the old, to speak of fruitful fields, peace, and security for the people of God, but proceeds to speak of bearing the image of the heavenly, of the putting on of immortality, and being like the Lord at his appearing; and see visions of great multitudes, stainless, and victorious, before the throne of God, rapt in eternal praise.

THOSE there are, who stand as if before the cross, congratulating themselves that they are not, like the passing Jews, flinging taunts at Jesus, nor mocking him with the heathen soldiers, nor reviling him as the desperate thief—only rejecting him as their Savior.

NEW YEAR'S DAY, 1886.

BY C. H. BALSBAUGH.

Hiram Gible, my Dear Brother:—

HAVING promised to write to you, I suppose you expect the fulfillment. On this glorious day that opens the New Year I am all alone, yet not alone. For nearly two months my wife has been away most of the time, ministering to the sick, and procuring the means of subsistence. Half an hour ago, while reading the record of a holy, self-sacrificing missionary, I met an expression which brought you to my mind, and then I immediately thought of my promise. I laid my book aside, got my pen and ink and paper, and will now try to cut a slice for you from the Great Loaf on God's golden table in the Upper Sanctuary. It is with pen-preaching like with voice-preaching—it is easy to preach where the Spirit of God is to fill our minds with His thoughts, and our hearts with His love. We only half believe God, and that is the reason we must work so much in our own strength, and why our labors accomplish so little good in the world. There is no prayer more necessary than that which the disciples addressed to their Great Teacher: "*Lord, teach us to pray.*" When we have learned to pray right, and live right, and trust right, we will have another Pentecost. God is just as willing to work miracles to-day, as eighteen hundred years ago, if we are the proper instruments through which to perform them. There is a pitiful outcry among believers, and especially in our own Brotherhood, against the exercise of faith and the utterance of prayer that transcends the ordinary course of nature, just as though nature were Christ's master instead of his servant. We have been killed by the *letter* of Scripture, and have magnified the subordinates and auxiliaries of grace, until there is with many, very little left but the sapless, innutritious husk. God could not make man, nor compile a Bible, or institute a ritual without *risks*; and the entire history of the race demonstrates that even in religion, man is prone to walk by sense and sight instead of faith, and miss the inspiration and beatitude which comes by the vivid, living apprehension, and overtopping influence of things unseen and eternal. 2 Cor. 4: 17-18.

To have the solemn and stupendous realities of the Spirit world come out to us as grand, controlling facts, is the only consideration that lifts us out of the low, dead, slimy level of the flesh, and renders Hebrews 12: 22-24, more real and influential than the transient scenes that daily greet our senses. If we would be great men and women in the noblest sense, and fulfill the Divine purpose of our existence, we must "*walk by faith.*" But this means so much more than the orthodox definition, that all sorts of devices are manufactured to whittle it down to a dead theological term, or a carnal shibboleth. Faith is not the credence of a Divine utterance simply, but the apprehension of God himself. It is not a separate mental exercise, but a spiritual appropriation and identification of the love, wisdom, and power of Jehovah.

The Divine Incarnation and human faith are equations. God has put no more in Emmanuel than human nature is capable of holding. Christ is not keeping up a farce in His Person, but living a perfectly natural life. Mary received the Holy Ghost by faith, and the Holy Child Jesus grew up in the element of trust, and his responsible life was a simple, unflawed expression of confidence in His Heavenly Father. He is our model. Such faith as he had, he wants us to have, and gives us the Holy Spirit for that very purpose.

We need not be astonished that He does not many mighty works in our midst. Matt. 13: 58. A few of us have dared to believe in the power of faith for the removal of bodily ailments and incapacities, and not a few pronounce us enthusiasts and fanatics. But the sad and terrible fact is, the evidence of faith in the higher sphere is palpably and deplorably lacking.

Our discussion of this subject at Samuel Garber's, during your ministerial labors in our community, would have been much more thorough and ripping, had I not dreaded the combustible elements ready to take fire in some of the leading brethren who engaged in it. Even among believers there is room for the application, in a modified sense, of Matt. 7: 6. Faith and love are indissoluble; and "love is not easily provoked," "thinketh no evil," "beareth and hopeth all things." Where the reverse obtains, all our pretensions are no more than "sounding brass, or a tinkling cymbal." Faith in Christ us, and love softens and smoothes us into the beauty of holiness, and diffuses the sweetness, wisdom, and power of the Divine Nature, through the body, soul and spirit. The God-born are called a peculiar people, and on most indisputable evidence, God is in them, and He cannot be hid. His loveliness, glory, and Divinity shine out every-where. Jestling ministers, gossiping, tittering sisters, world-hungering, money-grasping brethren, whose heaven is represented by the market-house, rather than the sanctuary, may "make a fair show in the flesh," but belie their profession as illustrators of God manifest in the flesh. God is in earnest, and wants us to be. His hemisphere is grace, and ours is faith, and these two constitute "the glorious Gospel of the blessed God," and "the glorious liberty of the children of God." 1 Tim. 1: 11; Rom. 8: 21.

To be free to love goodness and holiness, as God is free, is the very purpose and result of the infleshing of Jehovah. We are not to groan out Rom. 7: 24, to the end of our probation. Nine-tenths of Christendom are shocked at the idea of being "*complete in Christ,*" or of claiming by faith the conscious, personal realization of Rom. 8: 3; 1 John 1: 3, 7; 2: 5, 6, 20; 3: 3, 9, 22; 4: 16, 17, 18; 5: 4, 5, 14, 18. This is "the high calling of God in Christ Jesus"—so high that the majority of professing Christians deride those who believe it and claim to realize it. "Going on to perfection" means infinitely more and other than tearing the church to pieces in order to have our own way in mat-

ters of doctrine and discipline, and personal privileges which concern the liberty of the flesh more than liberty of the spirit. Errors of judgment in relation to the objective are not necessarily and inherently fatal; but "without holiness no man shall see the Lord." The little that may be gained in outward privilege by ecclesiastical disruptions, is vastly preponderated for evil by the concomitants of bitterness, hatred, envy, jealousy, malice and injustice. Self-crucifixion is the cardinal principle and primary fact of Christian life and progress. To "confer with flesh and blood" is to fill the church with spiritual corpses—Pharisees and hypocrites. To lose our life is to save it, and *vice versa*.—The condition of redemption is immutable and unequivocal:—"By *grace* are ye saved through *faith.*" But the faith that is not synonymous with the Incarnation and the cross will not lift into joint heirship with Jesus Christ.

"BE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS."—2 Cor. 6: 14.

BY JOHN KNISLEY.

DEAR members, a believer and an unbeliever do not work well under the yoke. The believer will have his affection in heaven, where Christ sitteth on the right hand of God, while the unbeliever will have his affection on his master, the devil, who will take him into the grog-shop and to the dancing-room, and to the gambling shop, and we might name a hundred different things, and then not tell it all. And if we are yoked with unbelievers, we may sometime be dragged into some of those bad holes where wolves go, and not sheep. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6: 15. Paul thinks it would not be a good yoke to be yoked with such, neither would it make a good yoke, for one would pull one way while the other would pull the other way. And they would not effect much. If two cannot work together, they had better separate, and get to such as will work together. Verse 16 says: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." O, if we are God's people, we will do as Paul says in the 17th verse: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Oh, let us all walk according to God's direction, and we will always be sure of God's protection. Let us do all that God commands, and avoid all that he forbids; and let us not fear what man can do. Sin is so very infectious, that to mix with sinners is dangerous; and therefore, if we would not be infected by them, come out from among them, avoid their company as you would the plague; keep at a distance from them, and come ye out from among them, and let the world see that you are none of them; do not even stand before the door

where strong drink is sold; shun the grog-shops where your eyes get red. Prov. 23: 29, 30, 31, 32. "Who hath woe?" The man that is yoked with unbelievers. "Who hath sorrow?" The same man and his dear wife and children, if he has any, if the husband will lock arms and be yoked with the man that gets red eyes in the saloons.

Oh, dear members, do favor prohibition to put away that which destroys more souls and brings more people to an untimely grave, and makes more miserable families than anything else in the world. "At the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 32. Oh, I say again, Come out from among them, for we owe the life of our souls to the death of the Savior, but for the light of the world we had all been in darkness. John 8: 12. Therefore, let us not be yoked together with them. The word of God is a lamp and light; it discovers manifold mysteries; it directs man's course, but not the unbeliever's, as long as he remains in unbelief. Dear members, many of us are getting old, and cannot face many storms any more, but my prayer to God is that our young and rising generation will carry on the work of the Lord when we are dead and gone. Amen.

Plymouth, Ind.

SELECT NOTES.

BY J. B. LAIR.

—IN G. M. No. 45, first page, first column, lower left hand corner, I read advice that should, in my opinion, be taken by every body. It is given in a kind, Christian spirit, showing that it comes from the Great Fountain of all good. If we have the disposition to allow others the same privilege we take, we will always get along well. But I fear we are too much inclined to want others to do and be as we do and are. It seems to be a weakness in us to take self for the paragon. If we could feel that our brother had as good right to his views as we had to ours, this would be a much better world to live in.

—One odd feature of the meeting in the Osage church, Kan., was, that all but two of the seventeen additions were young men and boys—several boys from thirteen to fifteen years old, and only one married man, and he not old.

—*Feeding the Multitude.*—M. A. has decided that the uniform price for meals at A. M. should be twenty-five cents. This is according to my liking. It is a pity that poor churches had to be taxed so long to feed wealthy members and outsiders, but now, is the plan perfect, is it just what we want? I notice that the cost in lumber and dishes, etc., is quite considerable, but when it goes to selling them again, the sale does not amount to "considerable." Now, this same thing occurs year after year, and it is thought there is no help for it. Well now, just think, almost every other defect has been, or is being overcome, and why not this? I have no general plan to offer, but I would suggest this: I have no doubt there could be parties found wherever the A. M. is held, who would

undertake to feed the multitude for the fixed price, and I would dare say even less. I have no doubt there are parties who would make all the necessary arrangements and feed the multitude for twenty cents per meal. Some might fear it would not be good and plenty. Those who go there, only to gormandize, had better not go at all, is the only answer that need be given to that objection.

—We are told, and it is published far and near, that still some are leaving the church, and going over to certain reformers, where they can have "liberty." Why, this is no surprise, they did that very same thing when Jesus Christ, the Savior, was yet in the world, and it is being done ever since. But one thing I wish to impress on the mind: It was not the true believers that departed, — not the disciples. Their answer was, "Thou hast the words of eternal life." It was eternal life with the faithful then, it is eternal life with them yet. It was liberty with the lustful then, it is liberty with them still.—Paul forbade that liberty should be used as an occasion of the flesh. That injunction has become obsolete now to many, and I can see with my own eyes, that this liberty is taken advantage of to decorate these poor, dying, mortal bodies. I have failed, as yet, to see one instance where that has not been the result of that "liberty."

—Ministers, as a rule, often become discouraged, when, after all their hard labors to win souls to Christ, they still stand back and seem to scorn all entreaties. This is discouraging, true, but then the reason is we calculate on too much. When the Savior was in the world, with all his power and wisdom, and signs and wonders, he was treated the same way, and even worse than any ministers are treated now. Then why be very much discouraged?

—If it is a fact that troubles, and trials, and adversities, and difficulties, and sorrows, and persecutions, make us richer and happier in the eternal world, there are some poor mortals, doubtless, in this world who will be rich and happy in the other world; but what about those who cause the troubles, and difficulties, and persecutions? It might insult them to call them sinners.

—Up to this date, Dec. 5, we have had an unusual fine fall. The weather has been all the farmers could wish for their fall work.—Corn is about all gathered in, and much plowing is done. Yesterday was the most blustery day of the season, and to-day it is very fair and nice, but probably the coldest of the season. Health is unusually good now, and, notwithstanding the hard times, people mostly all happy.

Laneville, Kan.

CAUSES OF FAILURE IN THE LORD'S VINEYARD.

BY J. D. MEYERS.

THAT many persons, starting for heaven, never get there, is plainly stated in God's Word. Now, there must be some cause, and that cause is not with God, for he is "not willing that any should perish, but that all

should come to him and live." If the cause is not in God, it certainly must be with us.

Knowing then, that the cause of missing eternal happiness lies in us, it behooves to ascertain the cause and how it may be removed. But are there not many causes to prevent men and women from realizing that bliss that the blood-washed shall enjoy? Yea, verily.—

But, may they not all or nearly all be traced to the one *great cause, unbelief*? What but unbelief caused our first parents to partake of the forbidden fruit? Had they believed "Ye shall surely die," in its fullness, the wily, flattering promises of the serpent could have made no impression upon their pure minds.

Because of unbelief the Children of Israel fell by thousands in the wilderness; and, because of unbelief, thousands, yea, millions drop in the wilderness of sin, under the gospel dispensation. Oh, how slow we are to believe! When God says, "Ask and ye shall receive," we approach a throne of grace with a doubting heart; then, when our prayers remain unanswered, we begin to question the truth of God's Word. We prostrate ourselves before the throne of God and implore the conversion of our father, or of our own dear mother, or, perhaps, of some erring child, or of our own bosom companion, then we turn to neighbor B. and say, "I am afraid he will never be converted." Brethren and sisters, is it not true that we are slow to believe? Again, when the dark clouds of adversity darken our spiritual horizon, how slow we are in flying to the arms of Jesus for light and guidance! And why? Simply because we do not believe that he is able and willing to save to the uttermost, and to deliver us from evil.

The missionary cause languishes for want of means, because we are unwilling to believe that "bread cast upon the waters shall be gathered many days hence." We are afraid to give to the Lord that which he has lent us for fear we shall want. Surely, we fail to accomplish great things because of unbelief. But this unbelief may be removed by throwing ourselves at the feet of our Mediator, Jesus Christ, and imploring forgiveness for past offenses and begging strength for future temptations, in connection with a careful study of God's Truth. We can believe if we wish to. All obstacles can be overcome but only by God's aid. We must ever lean on the Almighty's arm. God is a jealous God, and asks our prayers and reliance on him. Let us, then, trust him, pray to him for divine guidance, and the huge rocks of unbelief will be rolled away from the door of our sin-benighted hearts.

Lavansville, Pa.

ONCE, when Rowland Hill was in Scotland he was introduced to an aged minister, somewhat resembling himself in piety and eccentricity. The old man looked at him for some time very earnestly, and at length said "Weel, I have been looking for some time at the leens of your face." "And what do you think of it?" said Mr. Hill. "Why, I am thinking that if the grace of God had not changed your heart, you would have been a most tremendous rogue." Mr. Hill laughed heartily and said, "Well you have just hit the nail on the head."

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Mt. Morris, Ill., - - - Jan. 19, 1886.

AT this season of the year we are thronged with letters, receiving some days over a hundred. It is impossible to look them all over and attend to them promptly. Our patrons will please exercise a little patience, and in a short time their orders will receive attention.

THE Brethren at Broad Run, Frederick Co., Md. enjoyed a series of meetings recently. Bro. B. E. Price, of Waynesboro, Pa., and W. A. Gaunt, of Frederick, Md., labored zealously for them. The church was strengthened, and good seed sown that will, it is hoped, spring up and bear fruit for the Lord.

SINCE the close of the meetings at Flora, Ind., Abraham Flory, a minister among the Old Order Brethren, and his wife, have come back to the church. Bro. I. J. Rosenberger expects to return to Flora early in February to hold meetings again. The cause in the Old Bachelor Run church is prospering.

BRO. Daniel Vaniman was taken sick at Franklin Grove, Ill., where he was holding meetings, and was compelled to go home.—He suffered from an attack of neuralgia of the stomach and bowels. When last heard from he was better. We hope he may soon be fully restored to health, and be able to resume his work in the Master's vineyard.

FRIEND E. Bushnell, of Calhoun, Mo., is suffering from disease, and asks us to make a public request for prayers in his behalf, that he may "have faith to apprehend the *Great Physician* as the healer of his people, physically and spiritually, according to his boundless compassion and mercy, in harmony with justice." As we are commanded to give to those that ask, we should, as Christians, remember this request when we come to a throne of grace.

BRO. Isaac Billheimer will represent the Southern District of Indiana on the Standing Committee at our next A. M.

WE announced in No. 1, current volume, that we had purchased, and would soon place in the office a folding and pasting machine. Some of our readers, without taking into consideration the amount of time it takes to have the machine shipped from the manufactory in Erie, Pa., setting it up, adjusting, etc., are inquiring why the paper is not pasted and folded. The many inquiries, in regard to the matter, show us that the contemplated improvement will be appreciated by our readers. We only say now, please have a little patience, and before long the MESSENGER will come to you with the promised improvement. In the meantime, we ask each one of you to assist us in this matter, by making an effort to increase our circulation. If each of our subscribers would send in one new name, our list would be doubled. Who will be the first one to do this?

NUMBER one of the MESSENGER, which we call our missionary number, has gone out into many homes, and we trust that some seed has, by this means, been sown that will bear fruit to the honor and glory of God. We have sent out over 4000 copies free, and our Brethren have sent in orders for about 5000 copies. We printed an extra edition of ten thousand, but the demand exceeds the supply. We are sorry we did not print double this number, but we thought we had enough to supply all who would want them for distribution. We have received a number of letters commending this effort, and we thank our Brethren for their kind words. A brother in Ohio writes, "After reading No. 1 of the MESSENGER for 1886, and finding it so full of heavenly manna, I concluded at once to send to you for fifty copies for free distribution; thinking they might be the means in the hands of God in saving some poor soul." We might give many extracts of this kind, but this will suffice. We hope our Brethren and friends will assist us in extending the usefulness of the paper. This you can do by asking your neighbors and friends to subscribe for it, and thus secure a good paper for the entire year. In this way the faith and practice of the church, we all love so well, may be given to those who have no knowledge of us as a church, and you may, in this way, do some missionary work. We shall, by God's help, labor to give you a paper in every way worthy its name, and make it in character, as well as in name, a messenger of the gospel of peace.

PAYING TITHES.

THE practice of paying tithes is older than the law of Moses. In Gen. 14: 20, we find that Abraham paid tithes to Melchisedek, king of Salem. Jacob, in imitation of the piety and liberality of his grandfather, vowed to give to the Lord tithes of all that God would give into his hand. "And of all that thou shalt give me, I will surely give a tenth

unto thee." Gen. 28: 22. This rule of giving to the Lord for the maintenance of his house, and his worship, became one of the fixed laws of the Jewish dispensation. "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 28: 30. This tithe was to be one-tenth of all that was grown or raised, and it was not regarded as alms, it was the portion that the Lord claimed and said, It is "*mine*."

There were three kinds of tithes to be paid by the Jews. 1. To the Levites for their maintenance. "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 21.

2. For the feasts and sacrifices to be offered to the Lord in his temple. "And thou shalt eat before the Lord thy God, in the place where he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks." Deut. 14: 23.

3. A tithe for the poor to be given every third year. "For the Levite and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and eat and be satisfied." Deut. 14: 28, 29.

Such was the law of Moses, and when the people grew cold and indifferent, and fell into idolatry, the first evidence of their coldness was made manifest by their neglecting to pay their tithes and give the Lord his portion. On this account God charges them with having robbed him. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3: 8. These people forgot God and kept his portion, and he justly charges them with robbery.

In studying closely the history of the Jewish church, it is found that every great reformation that was effected among them was marked by the payment of back tithes and offerings to the Lord. This was pleasing to the Almighty, for he spoke these words of comfort and promise to them, "Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*." Mal. 3: 10.

It is estimated that the pious and devout Jew who adhered strictly to the letter and spirit of the Law, gave every year in tithes and offerings to the Lord at least one-half of his income.

Christ, in speaking of the tithing practiced by the Pharisees, gives his divine sanction to it by saying, "Ye tithe mint and rue, and all kinds of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone," Luke 11: 42. In sending out the apostles on

the first missionary tour, to the cities of Israel, he commanded them to take neither money nor provision with them, but enter into the houses of those who were willing to receive them, and eat what was set before them, for, says he, "The workman is worthy of his meat," Matt. 10: 10. Here it appears that the Master taught that they who receive the benefits of the Gospel should furnish those who bring it to them with their bodily wants. Paul, who received his call to the apostleship so miraculously from Jesus, carries out this same thought when he says, "Let him that is taught communicate to him that teacheth in all good things." Gal. 6: 6. And again, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so has the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 11, 13.

With these evidences of the utter and entire consecration, by the Israelites, of all they possessed to the Lord, recorded in the Old Testament Scriptures, which were given us as an example, and the teaching of our blessed Master and his apostles on the subject, set before us, we may well ask ourselves the questions, Have we robbed the Lord? Have we given to him his portion? Have we willingly communicated in all good things to those who have taught us? Have we considered God's workmen worthy of their meat?—These questions stand before us, and as servants of the living God, how many of us must say, We have not done our duty; we have withheld the Lord's tenth? Let us not forget that the first great sin committed in the land of Canaan was that of Achan, who took of that which was consecrated to the Lord for his own use, and because of his sin, the favor of God was withdrawn from Israel. To this sin of Achan's we have almost a parallel case in the early Christian church, that of Ananias and Sapphira, who kept back part of what had been consecrated to the Lord, and for their theft and lying they were stricken dead. "Let us beware of covetousness, which is idolatry," and let us see to it that we withhold not the Lord's portion.

MY RELIGION.*

COUNT Leo Tolstoi's new book with the above title, is an exceedingly interesting volume. The author, a Russian nobleman, an adherent of the State religion of the Russians, served in the Crimean war, and later led a life of excessive luxury, characteristic of the Russian nobility. Educated in the University at Kasan, he gained considerable fame as an author. About six years ago he commenced a careful study of the New Testament, and the result was that a new faith came to him, "I believed in the doctrine of Jesus, and my whole life underwent a sudden transformation. What I had once wished for I wished for no longer, and I began to desire

what I had never desired before." This sounds very much like the language of a converted man. The author then proceeds to tell in plain language how he found the key to the true meaning of the doctrine of Jesus, and how doubt was driven from his soul.

He had been impressed from childhood with that portion of the gospel "which inculcates love, humility, self-denial, and the duty of returning good for evil." In the church of which he was a communicant, he found the very reverse taught and practiced. Wars, persecution, strife, bloodshed, were supported by the church. But he found, as he says, "In the sermon on the Mount, as well as in many other places, Jesus represents his disciples, those who observe the rule of non-resistance to evil, as turning the other cheek, giving up their cloaks, persecuted, used despitefully, and in want. Every-where Jesus says that he who taketh not up his cross, he who does not renounce worldly advantage, he who is not ready to bear all the consequences of the commandment, 'Resist not evil,' cannot become his disciple."

"If any one takes advantage of this disposition and affronts you, bear the affront, and do not, above all things, have recourse to violence. This Jesus said in words so clear and simple that it would be impossible to express the idea more clearly." The search on the part of the author for truth led him to examine the question of divorce, taking oaths, holding office under the government, etc., etc., all of which he found to be contrary to the teaching of Jesus. On the oath, he says: "If obedience to the doctrine of Jesus consists in perpetual observance of the will of God, how can a man swear to observe the will of another man or other men? The will of God cannot coincide with the will of man, and this is precisely what Jesus said in Matt. 2: 36."

"In fact, the principal obstacle to a comprehension of the truth that the gospel forbids all manner of oaths, exists in the fact that our pseudo-Christian commentators themselves, with unexampled audacity, take oath upon the gospel itself. They make men swear by the gospel, that is to say, they do just the contrary of what the gospel commands. Why does it never occur to the man who is made to take an oath upon the cross and the gospel, that the cross was made sacred only by the death of one who forbade all oaths, and that in kissing the sacred book he perhaps is pressing his lips upon the very page where is recorded the clear and direct commandment, 'Swear not at all?' Space forbids further quotation. Enough is given to show that in part, at least, the author has found the truth. In accordance with his views he has retired from his position in Moscow, and is leading a life of frugality and toil on his estates in the country.

*My Religion, by Count Tolstoi, T. Y. Crowell & Co., New York, pp. 274, \$1.25.

THE FRIENDS AND THE SCRIPTURES.

THE following article upon *Reading Scriptures in Meeting*, we find in the *Philadelphia Friend*:

"Charles Thompson, in the *London Friend*, expresses his uneasiness at finding that this subject has taken hold of the minds of some Friends. The proposition, he says, 'clearly means the institution of the regular practice in our meetings for divine worship. I most respectfully submit that this innovation is hardly open for discussion within the limits of the Society of Friends. Over two centuries of usage, and the well understood unwritten law as to spiritual communion, cannot now be set aside without uprooting the Society as a distinct religious body. The step from the adoption of the regular reading of a portion of Scripture in meetings set apart for waiting on the Lord,' to a regular sermon, and the singing of 'approved' hymns, water-baptism, and the so-called supper, etc., etc., would be short and easy. We are deploring the state of things now existing among those under our name in America, which has been largely brought about through the exercise of this unhallowed liberty, and it will be needful for Friends in England to watch against the encroachments of this disintegrating spirit.'

"A communication appears in the *British Friend* on the same subject, from John Dinsdale, now in his eighty-second year, who came eighteen years ago from among the Wesleyans. Their practice of reading in their meetings was a great trouble to him then. He says, 'I know that reading pleases the natural part, but self must be denied and the cross taken up.'

To those Christians who are accustomed to hearing the Scriptures so much read in meetings of worship, as is done by Christians so generally, the above remarks disapproving of the practice, will seem very strange. And we must confess that it is not a little surprising to us, that the Friends consider it wrong to read the Scriptures in their meetings of worship. The Jews, in their meetings of worship in their synagogues, read the Scriptures that they had in their time. And our Lord sanctioned the custom. It is said of him, "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me," etc.

We have nothing so direct and explicit, informing us of the Christians in the apostolic age, reading the Scriptures in their meetings of worship. It was some time after the organization of the Christian church, before the Christian Scriptures were written. They, however, had the Old Testament Scriptures, and these they no doubt read until the Gospels and Epistles were written. The following language of the Apostle Paul would indicate that the Scriptures were read: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." 1 Cor. 14: 26. "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5: 19. It appears the psalms were much read, both in private and in public.—

There is so much devotional feeling in them, and they are so admirably adapted to the promotion of devotional feeling. Hence they have always been much used by Christians. The prophets and other parts of the Scriptures were, no doubt, also read.

The apostle says to the brethren at Colosse, "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Col. 4: 16. The epistles that were written to the various churches unquestionably were read in the churches. But it perhaps will be said, they were not read as a part of worship. But is there not much in the Scriptures that is well calculated to help produce a devotional feeling in the Christian worshipper? There surely is. And is there not much in the Scriptures that is to be presented as doctrine and duty, and which it is very proper to present in meetings of worship? There surely is.

Every person that has been in the religious meetings of Friends, knows that their ministers quote the Scripture in their ministry.—And though they do not formally take a text to preach from, still they very often, at the commencement of the public testimony, quote a passage of Scripture that has impressed them, and they explain and apply it. Now, if it is right and profitable to quote Scriptures and explain and apply them, we cannot see how it can be wrong to read them in meetings held for worship, and then explain and apply them. And it certainly cannot be wrong to read the Scriptures in meetings for worship. If evil grows out of the reading of them, it is not caused by the simple reading of them, but it must come from the manner of reading them, or from some abuse of the practice.

And it appears that in the age immediately after the apostolic age, the Scriptures were read by the Christians in their meetings of worship. Justin Martyr, who was born in the early part of the second century, bears the following testimony to the practice: "And on the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things." *Justin Martyr's Works*, p. 69.

In the same number of the *Philadelphia Friend* that the passage we have quoted concerning the reading of the Scriptures in meetings occurs, we find the following language attributed to William Penn: "I do declare to the whole world, that we [the Quakers] believe the Scriptures to contain a declaration of the mind and will of God, in and to those ages in which they were written, being given forth by the Holy Ghost, moving in the hearts of holy men of God; that they

ought also to be believed, read and fulfilled in our day, being useful for reproof and instruction, that the man of God may be perfect; and that they have been and are instrumental to great good upon the spirits of people, by the secret power of God, which often strikes and presseth home to the very conscience the weighty truths declared therein; *yet we do deny them to be the Word of God, ascribing that alone to Christ himself,—and that not without Scriptural reason.*" The italicizing is ours.

We must express our surprise again at what seems to us, the confounding of Christ, in the declaration of William Penn above given, with something else, which is also, in the Scriptures, called the Word of God.

It will be readily admitted by all intelligent readers of the Scriptures, we presume, that the *Word of God* is one of the titles given to Christ in the Scriptures. But that he is always directly referred to, and meant, when the phrase, "word of God," occurs, is not in harmony with the teaching of the Scriptures, as will be seen from the following passages, which are but few of the many that could be quoted: "Every word of God is pure." Ps. 30: 5. "Making the word of God of none effect through your tradition." Mark 7: 13. "Man shall not live by bread alone, but by every word of God." Luke 4: 4. "The whole city came to hear the word of God." Acts 13: 44. "So mightily grew the word of God and prevailed." Acts 19: 20. "Not handling the word of God deceitfully." 2 Cor. 4: 2. "The sword of the Spirit, which is the word of God." Eph. 6: 17. "Who have spoken unto you the word of God." Heb. 13: 7. In all the above quotations, the phrase, "word of God," does not mean Christ, but the communications which God has made to man, in the form of law, commandments, precepts, promises, etc. These are properly called the word of God, because he has spoken them, or delivered them, and protected them. And these, with some other things, are what constitute, what we call, the Scriptures, the Bible, and the word of God.

We have a high regard for the Friends.—Our acquaintance with them has been considerable, and we have found much in them that is commendable. But they have seriously erred. They do not, apparently, recognize the divine authority of the Scriptures to the extent that they should do. This is pretty plainly manifested in the quotations we have made. And we have been inclined to think that their peculiar views of the Scriptures, and their want of a proper faith in them, have led them to discourage, and even oppose the reading of them in their meetings, and to look upon the ordinances of the church that are taught in the Scriptures, in the light in which they look upon those ordinances.

J. Q.

In spiritual things we always get as much as we lay ourselves out for.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Bro. S. D. Fortner has some kind, encouraging words for the MESSENGER. The paper has done them all good, and he is thankful for it and for the excellent reading it contains.

—Bro. S. W. Garber, of the Barren Ridge church, Va., says they are in love and union. Christmas Day was spent in holding forth the divine word. Some church work was also attended to. The mission work, both local and foreign, received substantial aid.

—Bro. L. S. Snyder of the New Valley church, Iowa, writes: "The church is prospering. One was received by baptism recently. Brethren Diehl and Dierdorff were with them, and held a series of meetings. The church was strengthened, and is now in peace, and in the advance."

—From Bro. E. L. Felix, of Pymont, Ind., we learn that Bro. N. Fisher was holding a meeting for them. He commenced the work Dec. 28. Two had been received by baptism, and more, it was hoped, would come out on the Lord's side before the close of the meetings.

—Bro. L. E. Miller, of the Bremen church, Ind., under date of Dec. 26, informs us that Bro. J. Metzger, of Indiana, preached nine sermons for them. One was baptized, and more were convinced of their duty, but said "Not now." Bro. Metzger is a good soldier, who spends much of his time preaching the gospel. May the Lord bless his labors.

—Bro. Geo. H. Cox, of Donnel's Creek, O., writes that the church in that locality is moving forward. Twenty-six have been added by baptism and four reclaimed. Bro. Henry Frantz is very sick with typhoid fever, and has been confined to his bed for three weeks. May he put his whole confidence in the Lord, who is able to raise him up.

—From Bro. S. Burket, of the Rock Run church, Elkhart Co., Ind., we learn that Bro. Isaac Rairigh, of Michigan, came to them on Dec. 21, and held a series of meetings in their church. Thirteen sermons were preached, and three were converted and baptized.—Many others were almost persuaded. Bro. Rairigh is an able expounder of the truth.

—Bro. S. F. Sanger gives us the following interesting incident, showing the uncertainty of life: "In the last number of the MESSENGER for 1885, we gave a report of a 'Midnight Baptism.' The young brother who was then baptized, has since recovered, and attended our meeting on last Sunday for the first time since entering the new relationship. A young friend who was then present, and kindly assisted us in the work, has since been made a victim to pneumonia, and within six weeks from the time he saw his friend enter the liquid grave, he himself was called to enter the narrow tomb, after only a few days' sickness. 'Oh, time, how few thy value know!' May this prove a warning to many who read this as well as to his young associates."

—Bro. D. W. C. Rowe of Dupont, Ohio, gives a description of a man whom he has reason to believe is an impostor. He gave his name as Miller, is a small man, about four feet six inches in height, heavy beard, about sixty-five years old. He claims to be a member of the church. He said he had his home with Bro. Dietrich, but Bro. D. knows nothing of him.

—Bro. I. H. Isenbarger, of Battle Creek, Iowa, informs us that Bro. Joseph Trostle, of Kingsley, that State, proclaimed the glad tidings of salvation to them from Dec. 19 to the 23rd. They are only a few in number, and are glad to have the brethren come and preach for them. Bro. Isenbarger lives on the Maple River Branch of the N. W. R. R., and will be glad to have brethren who will come and preach for them, write to him and he will arrange for them.

—Bro. A. J. Peebler, of Ozawie, Kan., gives a short account of their Sunday-school. At first they started a union school in one of the school-houses, Bro. P. serving as Superintendent. About eight months ago the Brethren consented to having it taken into the meeting-house. This, with the election of officers and teachers, all of whom are members except one, gave strength to the school, and it has gained steadily and is now a success. The Brethren give God the praise, and ask an interest in the prayers of his children.

—From J. H. Flory, of Mondovi, Lincoln Co., W. T'y., we have a letter asking for some of our ministers, sound in the faith of the gospel, to come and preach for them. They have a good, healthy country. He thinks that where there are so many ministers in one arm of the church, one, at least, might be spared to look after the scattered sheep in the West. The Brethren's doctrine has not been preached in their part of the country, and he thinks much good might be done.—We hope some of our brethren who read this call will heed it.

—Sister Clarinda A. Garwin, of Spencer, Iowa, asks the following questions: "Should any one be baptized without making confession of their faults?" The Scripture says, "He that believeth and is baptized shall be saved;" and again, "Repent and be baptized." A sinner must believe, repent, and confess his sins to God. "Should one be baptized who has given offense to a member and has not made reconciliation, although asked to do so?" The repentant man or woman who has given up sin, should also bring forth fruits meet for repentance, and the Scripture teaches, in case of Zaccheus, that wrongs should be made right so far as it is in the power of the repentant sinner to make them right. The practice of the church has always been in accord with the Scripture on this point. The council of the church is taken before an applicant is baptized, and if no objections are raised, then baptism is administered. If, however, an objection be raised, then the matter is investigated, and the cause of offense, if possible, removed.—This, we believe, to be the Bible plan, and is

certainly safe. In regard to the offended member—receiving one as a brother or sister who has been baptized without removing the cause of offense, we should first want to know what action the church had taken in the matter, and whether the applicant was received in accordance with the Bible rule as given above. If so, then every difference should be buried and the newly baptized member should be received with joy into the body of Christ. We must be careful not to offend even the weakest souls that come to Christ, for to him they are precious.

—Bro. L. E. Forney reports that the Salem church, Reno Co., Kan., is moving along pleasantly. All are in love and harmony.—"Our Sabbath-school is in good working condition, with good attendance. We have a social meeting twice a month, which, we think, is very profitable to all who attend it. Subject for next meeting is love. We expect to hold a series of meetings soon. We are not positive who will do the preaching.—Some are almost persuaded; for such we pray, that God may send his convincing power upon them until they come to the Savior."

—Bro. I. D. Parker writes under date of Dec. 23, as follows: "We are on our way home from the Owl Creek church, Knox Co., Ohio; were with the dear ones at that place a week, trying to tell them the sweet story of the cross. Closed the meetings with two accessions by baptism, and one application. Others have promised to come soon. One dear sister was baptized on her birthday, being eighteen years of age. In looking carefully over the field, it is plainly evident that this church is gradually overcoming difficulties that have greatly impeded her progress heretofore."

—From an essay by Bro. S. J. Kester, of Centerview, Mo., we glean these thoughts: "When we set out a small fruit tree, we carefully nurse and tend it, keeping away the grass and weeds, and if the bark gets bruised, we try to heal it, and get it to grow up and bear fruit. Why can we not do the same with weak members in the church? If they step out of the way, how tenderly we should bring them back, removing the thorns and briars from their pathway and assisting them in their journey heavenward. How much better to do this than to talk about their faults, and publish them to the world! How much better to go to them and assist them kindly to get out of their troubles, and build them up in the most holy faith!"

—From Bro. B. A. Hadsell's letter, in regard to the Chicago Mission, we glean the following: The Sunday-school and prayer-meetings are regarded as the most effectual means of reaching the people. They have turned their attention in that direction. They have Sunday-school, of which Bro. H. is Superintendent, at 4 P. M., every Sunday, at 708 West Lake Street. The brethren from Northern Illinois also preach at the same place every two weeks. Bro. R. Smith teaches the Bible Class in the Sunday-school, and other members who attend have charge of classes. They also have a union prayer-

meeting every afternoon and evening, in which the Brethren take part. There are a number of people here, earnest workers, who are opposed to pride, vanity, church fairs and festivals. Having but little of this world's goods, they are crowded out of the fashionable churches, but feel at home with us. By a liberal use of the GOSPEL MESSENGER, tracts, weekly visiting in connection with our Sabbath-school and regular preaching, we hope before long to see many souls turn to Christ. We need the prayers of God's people. Here in this city of 600,000, only 90,000 attend church, and of these only a part profess Christianity. With 4,000 saloons and other dens of vice to drag them down to perdition, what can be expected of the next generation? What a great work is here to do! There are only ten missions in the city, and these are placed in the roughest part, to compete with the saloons. The mission work is mostly done by men who have been taken out of the gutter and saved from strong drink. They are earnest and zealous. They go out on the streets and persuade their former comrades to give up their lives of sin.—Recently a poor wanderer was picked up, and was made willing to give his heart to God. He searched the Scriptures daily, and was an attentive listener to the preaching of the Brethren. Dec. 27, he was baptized in Lake Michigan, by Bro. Geo. Studebaker.—We hope he will some day be a useful worker in the fold of Christ. Several more say they are almost ready to unite with us. Ministers passing through Chicago should not fail to stop and preach, and help on the mission work. All of God's people should pray earnestly for the success of the mission work.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From North Webster, Ind.

PLEASE correct a few mistakes in G. M., No. 49, in the obituary of sister Dye. She died on the "8th" not on the "6th." Her name was "Evaline" not "Caroline." She was a member "9" years not "2" years,

DANIEL ROTHENBERGER.

From Udall, Cowley Co., Kan.

THERE are no brethren living in this part of Kansas. I am cut off from the church, and have to fight the battle alone, but I will try and live faithful by the help of God. Some folks here call me a Quaker, because I dress plain. The G. M. is a great comfort to me. I see many good pieces that the dear brethren of Mt. Morris write. How much I wish I could meet with the brethren and sisters again. If we are on the Lord's side, our sweetest thoughts will be of him; we shall have no friendship with the world; all that we have and are will be consecrated to our God; we shall long to bear his image, breathe his Spirit, do his will, and please him in all things. While Christ's followers will realize their own weakness, they will cry earnestly to God for strength, that they may be work-

ers together with him. Words and actions have a telling power, and the long hereafter will show the result of our lives here. May we profit by the past, be faithful at present, and pray God to be with us in the future.

MARY E. McCUTCHEN.

From Centerview, Mo.

WE have just closed a series of meetings. Bro. Garman, of Warrensburg, Mo., did the preaching, and, by the help of God, six were made willing to confess Christ, and were baptized, to walk, we trust, in a new life. One wanderer returned to the fold again, giving evidence to us that there are no lasting pleasures outside the fold of Christ, only those that are vain, and will pass away, but the love of Christ is lasting; it gives us pleasure here, and endless pleasure in the world beyond. Then let us take courage, and be steadfast, ever abounding in the love of Christ.

AMANDA WHITMORE.

Jan. 6, 1886.

From Bijou Hills Church, Brule Co.,
Dak. T'y.

WE, the brethren and sisters of Brule Co., Southern Dakota, met at the Klingerman school-house, three miles south of the town of Kimball, Dec. 12, 1885, for the purpose of trying to effect a church organization. It being the coldest morning we have had here this winter, not as many were present as there would have been, as the majority that were present, had nearly twenty miles to go. Despite the cold, there were a goodly number present. The meeting was opened by singing hymn No. 253; exhortation and prayer by the writer; reading seventeenth chapter of St. John, and appropriate remarks by Eld. J. A. Murray. The writer was chosen secretary. The object of the meeting being plainly stated by Bro. Murray, the unanimous voice of those present was to perfect an organization that we might better advance the cause of Christ here upon the frontier. There were quite a number of the Progressive Brethren present, who were very kind to all of us. The organization was finally completed with sixteen members present, with a good, confidential feeling for the cause here. One dear sister, lately identified with the Progressive Brethren, came back and united with us, which made this little band rejoice. Hope others may do likewise. Bro. Jacob A. Murray, the senior elder, by request of the writer, has the oversight of the church. His address is Kimball, Brule Co., Dak. There are other members residing in this county, who were not present. The exact number is not definitely known at present. Bro. Murray has regular meetings near Kimball every two weeks, while we, at Bijou Hills, have regular meetings every Sabbath. By ballot the name of Bijou Hills was selected for our local church, that by this name we may be identified among the many church organizations of our blessed Brotherhood.

In the future I may give a pen description of the noted Bijou Hills. The local organization was completed by electing Bro. Wm.

Lichty clerk, and Bro. Charles Baltman treasurer. We decided to have quarterly church meetings, beginning the first Saturday in May, 1886, at school-house No. 5, near the Hills.

There are two ministers belonging to this church, and one deacon, with a good, working membership, and by the help of God we hope to do a little good in defense of the cause of Christ. Four accessions to the church already, three by baptism and one reclaimed. We need ministerial help, and would be thankful to ministers desiring a good home, to come and see our country before locating elsewhere.

Brethren and sisters, do remember us in your prayers, that the little vine planted here may grow and bear much fruit, to the glory and honor of our Heavenly Father. Weather very fine; mercury has not been down to zero, as indicated by the thermometer, this winter, here at the hills. God bless the Brotherhood. Pray for us. WM. G. COOK.

Dec. 20, 1885.

An Inquirer.

THE following letter, written to Bro. Harley, of Ephrata, Pa., was sent to us for publication. It will explain itself:

WEST HICKORY, FOREST CO., PA.
Rev. Samuel Harley, Dear Sir:—

I SAW an announcement of one of your love-feasts in my paper. Yours was my mother's religious faith, and I always wanted to become acquainted with the church. I write to ask if there is a church closer to this than yours that I can attend, and also if you have members in the church that are not Germans. I think of uniting with the church when I know more about it. Please give me all the information you can.

JAMES FORNEY.

Sudden Deaths.

ON the evening of the 26th, ult., Bro. Jacob Reiff, of 317 Franklin street, Philadelphia, sank down on the pavement; he was taken into a drug store near by, but he soon died. When the unwelcome news came to the ears of his wife, who had been an invalid some years, she was so frightened that she died of the shock in about fifteen minutes. Thus brother and sister Reiff took their departure nearly at the same time. His age was about seventy-six years, and that of his wife, Ellen, about sixty-five years. They were buried at Germantown.

On the 23rd ult., Dr. Henry Geiger, also of Philadelphia, died. He, at one time, was a preacher among the Brethren, and is well known to Bro. Quinter, and others in the west.

JAMES Y. HECKLER.

From Mahoning Church, Ohio

Our church is moving along in harmony and making progress in the divine life. During the first part of the year, we had two series of meetings, by brethren J. Metzger and Sam. Sprinkle. The members of the church were revived, and good feeling prevailed. During the summer season three united with the

church. At our communion meeting, Br'n. Kohler, Young, Mishler, and Clement labored for us. Had a pleasant season of refreshment. Two were received by baptism. On the 16th of Dec., Eld. Jesse Calvert came to the Bethel house, and continued the meetings till the 22nd. Two were baptized on Sunday, the 20th, and nine more were willing to put on Christ by baptism on Tuesday, the 22nd. Just at the time the good work was commenced, Bro. Calvert had to leave.

Bro. Calvert labors with energy and zeal, and has the good of souls at heart. In addition to the above, he makes it a point to have the attention of all his congregation, and he will allow no whispering or loud noise during services.

May the Lord bless every effort put forth to do good, and may the tender lambs that have recently given their hearts to Christ, honor the profession they have made, "desire the sincere milk of the Word, that they may grow in grace and in the knowledge of God their Savior."

JACOB H. KURTZ.

From Larkin's Factory, Va.

TO-DAY finds me quietly and comfortably at our old home, surrounded by many that are near and dear to us. And while we try to look back over the past, we find many who labored with us are now sleeping in the narrow limits of the grave, to which we are all hastening.

We left Lanark, Ill., Dec. 1, and spent one day with kind friends and brethren in the great city of Chicago. We wended our way by the limited express to Washington City. I would just say that after we got off, I felt like paying more and not riding quite so fast. After leaving Washington, our first stop was at Midland station, on the V. M. R. R. Here is the home of brother and sister Hedricks, which place we call headquarters. Here also is the home of brother and sister Joel Garber, and quite a number of brethren from the valley, who settled at this point about four years ago. They have here a large new church, and have about one hundred members, and four preachers. Eld. Isaac Long has the oversight. During the summer they have a flourishing Sunday-school, and if ever you should be lucky enough to spend a few days in eastern Virginia, stop at Midland, and you will find a hearty welcome, and members alive to the work of our blessed Master.

The church here in Madison Co., belongs to the Mill Creek congregation, Rockingham Co., and has the same oversight as the Midland church. Brother Hedrick and brother Weimer do most all the preaching. They have promised preaching here every four weeks, during the next year. These brethren have forty miles to come, and many times come on horseback, through rain and mud. Brethren, remember our dear brethren who labor here. The church here has thirteen members, with one deacon. They seem to work faithfully for the Master, though surrounded by many temptations.

Here is where the Cherry Grove Sunday-

school sent a donation to cheer the hearts of two aged pilgrims, helping to keep them warm during the winter. Dear children, you have the prayers of the old brother and sister who received your gifts of charity. Prepare to meet them in the sweet by and by. We will remain here a few weeks, and then go to the valley home of our dear Eld. Isaac Long, at which place I will drop you a few items by the way.

JAS. H. LARKINS.

Dec. 18, 1885.

A Report.

THE Committee, appointed by the Middle District of Pa., to assist the brethren in Altoona in their business, found it necessary to meet with them in council, and accordingly a council was called on Dec. 21. One of the committee not being present, the church unanimously accepted Bro. Jacob Miller in his place for that time. After disposing of some matters which demanded attention, Bro. J. W. Wilt read a report of the business in his hands, which relates to the "outside debt" i. e., the debt outside of the borrowed money. The report was quite satisfactory, and showed the debt reduced to one hundred and forty-two dollars and some cents. At the close of the report, a sealed letter was handed in, which upon opening was found to be from the "Sister's Sewing Society," containing \$30.00, and reduced the debt to \$112.00. This was quite a surprise, and had a very happy effect upon the meeting. The Committee commended the sisters for their good work, and the meeting closed pleasantly.

J. A. SELL.

Notes By the Way.

LEFT home Nov. 17, 1885. Stopped at Wadesville; was met by Bro. I. N. Kimmel; went to his home, and met I. S. Royer and Bro. W. Franklin, who was laboring there a few days before. Met in the Methodist church in the evening, and tried to talk to those that met with us. We next went to the Rippen school-house. There we labored, Bro. Franklin and myself, until the 22nd. Closed with a good interest. This was in Clark Co., Va., where we have a few isolated members, and we have seen to their having meetings once a month. Left for Baltimore, spent one day there with friends, in waiting for a boat to take me to Denton, eastern shore of Md., Caroline Co. Met with Brethren from day to day, until the 30th, then went to see Bro. Caleb Seerist, one of the ministering brethren who moved here from Kansas. We tried to encourage him in the work before him. Then went to brother Joseph Wingert, who has charge of the Peach Blossom congregation, and Bro. Conrad Imbler, of Ridgely church. The country is smooth, sandy loam, and reasonable in price, well adapted for peaches. Would advise any one to go and see for themselves. From there went to Baltimore, and met at Waverly, in the hall, brethren Jacob Shambarger, Aldinger, and Jacob Hedrick, and held three meetings. There is a large field to labor in, in Balti-

more. The Brethren at one time had a church-house and lot in the centre of town, which was partly lost to them by not having been kept up according to city laws and rules, and not having the trustees appointed and kept in regular succession. I learn that the lot was sold for \$54,000, which would have built several churches for them; but that is past. The future is, they need a place of their own in which to worship. Hope the time is not far in the future, when they can worship in their own house. Here is the place to distribute tracts, and with a little means do much to open the eyes of the blind and the ears of the deaf, to see, hear, and accept the Word as taught by the Savior. Now, Brethren, let us all look back and see what we have done, and what we might have done, with the means and ability that God has blessed us with, eternity will only reveal.

My prayer is that we do all the good we can, and pray for each other, and in the end meet at home.

S. H. MYERS.

Donations for the Poor.

THE following amounts have been received at this office up to Jan. 13, 1886, in response to the "Appeal for the Poor:"

D. D. Horner, Pa.....	\$1 50
May A. Hoofstetler, Pa.....	40
Amos Hoover, Ind.....	50
M. G., Ill.....	50
J. D. Wilkison, Ill.....	1 00
Amos Wolfe, O.....	1 00
Sarah Mericle, Ia.....	40
Mary Charles, Pa.....	50
Susan R. Shellenberger, Pa.....	50
W. H. Gift, Ill.....	75
W. A. Maust, Minn.....	5 00
Sarah M. Langdon, Pa.....	1 40
Sarepta Stonebarger, Ind.....	75
James Kurtz, Pa.....	50
Henry Hutton, Ia.....	1 00
H. W. Kraft, Ill.....	50
Noah Smith, O.....	2 50
Clara Alstaad, O.....	10
May Horner, Ill.....	25
M. P. Lichty, Ill.....	50
John Bowers, Pa.....	30
Julian Ulery, O.....	50
Jesse Markey, O.....	50
Josephine Heiny, Ind.....	50
Isaac Shively, Kan.....	30
Dr. and Mrs. A. Duncanson, Ill.....	1 00

Tract Fund.

The following amounts have been received at this office up to Jan. 13 for Tract Fund.

Fanny Fogle, Ind.....	\$ 50
E. L. Robinson.....	40
Sarepta Stonebarger, Ind.....	50
Sister S. E. Kepner.....	5 00

Our Visit to Michigan.

Nov. 24, Eld. T. Kreider and self went on a visit to some of the churches in Michigan.—We held the first meeting in the house south of Campbell. From here we went ten miles north-west and continued meetings until Dec. 10, when the church held a council-meeting. Had good meetings, but owing to

cold, stormy weather, the attendance was not large. Returned again to place of first meeting, and continued the meetings a week, with increasing interest. Here the prospects are favorable for building up a large church.—Nearly all the members' children are consistent members of the church. The church is governed in harmony with the decisions of the general Brotherhood, and this brings success.

Some have their trials, but God will hear their prayers and make the sun of righteousness to shine in the darkness of midnight.—From here went to the Woodland church, where we met an interesting congregation. Bro. Kreider left for home on the 21st, and I continued the meetings until the 25th. The attendance was good and the order excellent. The meetings closed with quite an interest. Bro. Isaac Miller is the elder; he is 75 years old and is getting feeble, but was able to attend most of the meetings. While in the church we united John Wissard and Adella England in the bonds of matrimony. Adella is the daughter of Bro. and sister England, formerly of Ohio.

Leaving the dear members, with whom we loved to labor, we met with the members in the Sunfield church. Held three meetings. Bro. Frifogle is the only minister in this church, and he earnestly requests ministering brethren to visit them, and those thinking of moving to Michigan are requested to come and see the country.

Left for home on the 28th and found all well. May the Lord bless all for the kindness, and if we meet no more on earth, may we meet in heaven!

SILAS GILBERT.

From Los Angeles, Cal.

LAST Saturday at the home of Bro. Tobias Cripe, of this city, we had a council-meeting. A number of the dear brethren and sisters were in attendance. Bro. Isaac Boyer, son of Eld. Allen Boyer, of Ill., was taken into the number of the faithful here in this part of God's moral vineyard. There was mutual rejoicing on the part of the church and the dear brother received. The good cause of building up a congregation of the Brethren, here in southern California, still goes on with good prospects. Bro. Howser and family, from Stockton, California, has lately moved to this county; he has bought north of Los Covenas. There are others who contemplate coming yet this winter. Since our eight days' rain in November, everything is looking lovely; all nature is clothed in a beautiful green; flowers abound in great profusion; orange groves laden with a heavy crop of golden fruit, and the trees in full bloom, shedding forth a most delightful fragrance, make up some of the peculiarities of this climate in the winter time. The weather is fine and fair, day after day. No killing frosts yet. The nights are cool, but the days are warm and pleasant.

Having secured a hall here, meetings will be held once a month in Los Angeles.

J. S. FLORY.

In Memoriam.

Sister Catharine Wine who departed this life, Dec. 11, 1885, was the wife of our esteemed brother and co-laborer, Geo. W. Wine, who loses, in the death of his companion, a helpmeet indeed in his ministerial labors. She was disposed to always encourage and never discourage her husband when called from home to labor in the Master's cause. If all ministers' wives could have this noble tribute paid them, it would be better for all concerned. She was very attentive to the sick and afflicted as well as the poor and needy, living to benefit others as well as herself.

Her children received a due portion of care and training, and as a result of the same, all joined the church young, and live in respect to her counsels and the Law of God, and will no doubt "rise up and call her blessed." She endeavored to walk in the light, and died in faith.

To our dear, bereaved brother and family we tender our sympathies and prayers. May all who associated with her, realize the benefits of such a life as hers, and all of us strive to enter in at the strait gate. S. F. SANGER.

From Arnold's Grove, Ill.

PURSUANT to previous notice, we commenced a series of meetings in the above-named congregation, on the evening of the 12th of December, and believing that the neighboring ministerial brethren would respond without a special notice to any one; our desire was fully gratified, for we rejoiced to learn that the Lord was sending Bro. Simon E. Yundt, of the Naperville church, to us. He had no knowledge of the appointments made. He preached the first evening in Mt. Carroll, where we also have a house of worship. We then took him to the Grove, at which point the meetings in the main were to be held, where he preached until the following Tuesday eve. After that the sword was taken up and faithfully wielded by Bro. Jacob Delp, of Yellow Creek, and further on in the week we were made to rejoice still more by the sudden appearance of Bro. Frank McCune, of Dallas Co., Iowa, in our midst, who preached two sermons, and on the following Sunday evening Bro. Sprogle also came, full of the Spirit, to help in the good work. After the above-named brethren had gone to work in other parts of the vineyard, Bro. David Eby, of Yellow Creek, came fresh and armed for the rescue of perishing souls, and preached two sermons. We closed the meetings the evening of the 23rd, with an appointment for service on Christmas day, when our heart rejoiced to hear that one precious soul had made the good choice. The same day she was united to the church by holy baptism, and became one of the flock for whom Jesus died. All of our dear brethren who came to us preached the word with power, and great grace seemed to abide with all.

I think that many more were made to think very seriously upon their ways, and I know that those already in the fold were much en-

couraged and built up in the faith. May the Lord bless the labors of the faithful every-where, to the conversion of souls, and the strengthening of the borders of Zion.

Mt. Carroll, Ill.

J. J. EMMERT. □

From Hagerstown, Md.

I AM a reader of your invaluable paper, the MESSENGER, which I receive each week, and which brings information of the Brotherhood in general. I have been keeping account of the accessions to the church, which in the last year amounted to 3037 baptized, and 144 reclaimed, and there were many in our adjoining congregations, as well as in others, that were never reported. Now, while so many have turned their feet to the testimony of the Lord, I think it should be an important duty of ours, who are older in the service of our Master, that we watch over, and concentrate our prayers in their behalf that they may walk blameless and adorn their profession by a chaste walk and conversation. We learn the children of Israel went out with a high hand, but in their journey, they met with temptations, and all fell but two. So let us give our prayers, watching over them that they be not overtaken by the way and fall. Our love-feast in the Beaver Creek congregation was held the 17th and 18th of October, at which time an election for two deacons was held which resulted in the election of Wilfred Rice and John Rowe, both young brethren of promise. May the Lord help them to discharge their important duties, is our prayer. WM. A. ANTHONY.

From Muscatine, Iowa.

WE believe we are all interested in one another's welfare and are glad to hear when love and union prevail in our beloved Brotherhood. We can say of this little band of our Father's children, here in Muscatine and Cedar counties, Iowa, that it was plainly manifested at our love-feast which is among the things of the past. It occurred Sept. 26th and 27th. We were made glad to see all our brethren and sisters feel worthy to be seated around the tables and once more partake of the emblems of Christ's broken body and his shed blood. God be praised for the new life and zeal it creates within us when we are permitted to be present. It give us new life and courage, hence cannot refrain from writing, so others can rejoice with us. As previously stated, our beloved brother, H. R. Taylor, from Deep River, came to us on the 18th of Nov. and stayed till the 22nd. He preached the Word with power and good acceptance, which was expressed by some outside of the fold of God. We, as a few isolated members, at Foster's school-house, were built up in the most holy faith, and others were made almost willing to put on Christ, but, like Felix, they put it off to a more convenient time. God bless our brother for his labor of love while among us. Come again, Bro. Taylor, we need the encouraging words that fell from your lips. We are looking forward to the time when those unpleasant fare-

wells will have an end. Bro. Taylor left an appointment for Jan. 9th and 10th, 1886.

GEORGE NICHOLAS.

Nov. 23rd, 1885.

From Cedar Grove Church, Tenn.

WE are always glad to hear from the churches and of the good work going on. There is nothing, or should be, more encouraging than to hear of the children of the Lord, and that love rules in their hearts; and that through their labor of love souls are converted unto the Lord.

We have enjoyed a refreshing season from the presence of the Lord. The church thought it would be good to have some meetings; we commenced the 13th and continued till the 21st. Met day and night, and the result of our effort was, four young and tender lambs added to the fold. They were all in their teens. May we all pray that they may all be faithful till death. Our meeting was conducted by our home ministers, so we realize the fact, if the church, with the ministry, all work, God will bless their labor. We do pray earnestly that every member will work faithfully in love for Zion, and for the salvation of poor souls, which are worth so much more than all else of this world's goods. SAMUEL MOLSBEE.

Dec. 24, 1885.

From Bijou Hills, Brule Co., Dak. T'y.

THE cause of our Master is beginning to take root in the hearts of the people out here on the frontier. As an immediate result of our labors here, we were made to rejoice to initiate, by the solemn ordinance of baptism, on the 6th inst., three precious souls, and many have said they would not remain out of the church long. As yet we have not effected an organization, but have decided to call the members together the 12th inst., to consider the propriety of so doing. I pray when we assemble we may be of one mind for the advancement of our Master's cause.

Eld. J. A. Murray lives in Kimball, in the north-eastern part of the county, while I live in the south-western part, leaving us a distance apart of twenty miles. How many members there are in this county, I cannot definitely say, but will report in the future. Our people are of all persuasions and nationalities. The doctrine as taught by our Savior and practiced by our church, is something new here. We began the work here with many discouragements. By the grace of God, our season of rejoicing is coming to us.

We have a fine country. It borders on the Missouri River, while on the opposite banks lies the great Sioux Reservation, which will probably soon come into the market for settlement. We have one railroad, with two more nearing the county. We have three railroad towns doing a good trade. Every township, I believe, has at least four school-houses. Ours has five, with four months' school. School is now in session. There are no Government lands in this county, but claims may be purchased quite reasonable.

until the past few days, the plow has been kept busy, preparing for a large acreage of cereals in the spring. All cereals, vegetables, etc., do well here. The climate is healthy and the future outlook is promising to a settler, and brethren and sisters can get cheap homes in the North-west. We pray, remember the little band striving to plant and enrich the good work for which our Savior suffered and died. Come and help! A good and faithful minister could do much good by laboring here. Come and help the Lord's cause!

Truly, I have been made to feel the necessity of assistance since I came to the West, and think old and strong churches, having many pernumerary ministers, should encourage migration and that the Word may be preached, ministers should be encouraged to go.

How many ministers there are who could be spared, and how much good could be done by their going, God only knows, and Eternity only will reveal. God bless the mission of the dear MESSENGER. Will try to obtain few subscribers if I can.

May the dew of Heaven fall on the Church, causing her to bloom, and may the fragrance be scented the world over, to the joy of many souls—finding peace and rest in her embraces. Brethren and Sisters, pray for us! God bless you all!

WM. G. COOK.

December 7, 1885.

From Longmont, Colorado.

ACCORDING to previous arrangements, Bro. John Forney, of Kansas, came to us on the 10th and preached each evening until the evening of the 20th, when we closed at our church, and went home, ten miles north, to hold a few meetings. Bro. Forney is one of those preachers who do not put on gloves to handle the gospel but preach the truth, where it hit where it may. The visible fruits, so far, is one reclaimed and the members built up, and, we trust, impressions may be made that will not be forgotten, and may the Lord help them to carry them into effect. We have had one of the finest falls I ever saw. We have scarcely any cold weather at all, only a few days, and now the weather is fine and warm again. Health generally good.

G. W. FESLER.

From Ephrata, Pa.

WE had the pleasure of attending a series of meetings in West Conestoga district, conducted by Bro. J. M. Mohler, in Middle Creek meeting house. The Word was preached with force by Bro. Mohler for two weeks and with happy results—as thirty-one souls came out on the Lord's side. Fifteen of these were baptized on the first day of Christmas at Springville, near Ephrata, where there is a beautiful spring of running water, a place designed by God, as it were, for a second Siloam, near Jerusalem. The water was surrounded by about a thousand people, however the order was good; almost every one feeling that it was the work of the good

Master, our Savior. May God bless them, so that they may enjoy the blessing of everlasting inheritance. May the grace of God rest upon Bro. Mohler. J. B. KELLER.

Dec. 26, 1885.

Money Report.

PLEASE announce that the following churches have paid their assessments to pay balance due for expenses of last A. M.:

Woodbury.....	\$23 00
Back Creek.....	13 00
Upper Cumberland.....	11 50
Yellow Creek.....	18 00
Lower Cumberland.....	18 00
Falling Spring.....	7 50
Hopewell.....	12 00
Clover Creek.....	20 00
Codorus.....	13 00
Upper Codorus.....	12 00

I think the others will respond soon, and have all paid up before New Year.

A. SPANOGLE.

Lewistown, Pa., Dec. 10, 1885.

From Moline, Elk Co., Kan.

NINE of us from the Grenola church attended the feast in Wilson Co. The Brethren there have built a commodious house of worship in the town of Fredonia. The communion was the first meeting held in their new house. In their social meeting, on Sunday morning, one dear brother, who has labored faithfully in the cause in Southern Kansas, remarked that he had been working and praying for fifteen years, and that now he could see his prayers fully answered—that they now had a house of their own in which they could worship. His remarks touched a tender cord in quite a number, as could be seen by the tears that flowed freely, while he was talking. One thing that made it more impressive was, that this brother had been under the hand of affliction for a long time.

The communion services were attended with the best of order. Ministers present were John Murray, J. C. Utley, of Elk Co., a Bro. Roberts, from Ohio, besides their home speakers. As the writer has spent most of his life time in different parts of Kansas, he has this to say for Wilson county, east and north of Fredonia they have a fine country, and raw land, and some improved farms are offered at a reasonable figure, etc. We expect Eld. G. W. Studebaker, from Fredonia, Dec. 10, to commence a series of meetings here with us. May sinners be warned and converted to God, is my prayer.

JOHN A. STUDEBAKER.

Nov. 29, 1885.

Church News.

ON Dec. 11, I started to hold a few meetings among the members in Audubon and Carroll counties, Iowa. At Viola Center I held seven meetings with growing interest. At Dedham, the Seventh Day Adventists, by blending and confounding the law and gos-

pel, had confused and perplexed many, who seemed glad and much relieved and rejoiced when shown the difference and the great superiority of the gospel over the law. When parting, we were earnestly entreated to come again.

The serious illness of sister Tilly Myers (wife of Bro. Jos. L. Myers), brought Bro. D. Deardorff and wife, of Franklin Grove, Ill., here. While here, Bro. D. dealt out the Word with telling force which caused saints to rejoice and sinners to consider. Brethren Isaac Thomas, of Ames, and Noah Flora, of Dallas Center, also visited and preached among the Brethren here, and your poor unworthy brother missed a feast of good things while trying to carry the glad tidings to the isolated ones on the outskirts, but, glorious promise, "a hundredfold in this life, and in the world to come eternal life." Just as I returned I found the brethren ready to return to their homes. Sister Myers' health is improving slowly. Bear her up at a throne of grace. She is the younger sister of the Tros-tle ministers. J. D. HAUGHTELIN.

Good News.

THE good work is still going on in the Massisnewa church, Ind. Ten have been received since our last report. On Saturday, Dec. 26, brother Samuel Younce went to a place about three miles west of Hartford City, Ind. and preached in the evening; the next day brother G. Karns and the writer went to the place of meeting, brother Younce coming home to attend a funeral. The writer addressed the people on Sunday. After meeting, we went to the water's edge, "where prayer was wont to be made," and inducted one into the kingdom. On account of the sickness of my wife, I had to go home in the evening. Brother Karns stayed with the brethren until Wednesday, when brother Younce and the writer returned. The immediate result, as we have given above, was ten souls led into the liquid stream, and buried with Christ in baptism,—one old man and companion, the former eighty and the latter sixty, being of the number. May the Lord enable them all to prove faithful, and at last gain a home in heaven, is the prayer of an unworthy servant in Christ.

May the Lord bless you, brethren, to still continue to send us a GOSPEL MESSENGER.

GEO. L. STUDEBAKER.

Shideler, Ind.

From Sidney, Neb.

ON the 26th of Dec., Bro. John E. Young, of Beatrice, came to visit us, and look at this country. He was so well pleased with the general appearance and rapid development of our country, and the prospects of establishing a church of the Brethren here, that he has secured a homestead, and has concluded to pitch his tent among us in the near future. He preached for us on Sunday, the 27th, in the M. E. church, to an appreciative people. On Monday following, he started for his present home. W. C. TEETER.

FALLEN ASLEEP.

LEWIS.—In the Winona congregation, Winona Co., Minn., Dec. 23, 1885, Lawrence William, son of Bro. William and sister Rosa Lewis, aged 4 years, 9 months and 18 days.

The lad died very suddenly. Examination was made, and a large one and one-half inch screw was found in the upper part of the wind-pipe, with the point downward. Lawrence was a good little boy, and the thought that he had to yield up his life in the way he did, is a sad one, especially to the bereaved family, who, we trust, sorrow not as they that have no hope. Funeral services by the brethren, from 1 Thess. 4: 14-18.

J. H. WIRT.

WINGARD.—In the Tuscarawas church, Stark Co., Ohio, Dec. 11, of consumption, sister Alice Wingard, daughter of Bro. and sister John Wingard, aged 18 years, 5 months and 1 day. Funeral services improved by brethren J. K. L. Swigart and Noah Longanecker, from Isa. 3: 10. REUBEN SHROYER.

FLORA.—Oct. 12, 1885, Bro. Daniel Flora, son of Eld. Henry Flora, deceased, aged 36 years, 4 months and 7 days.—He leaves a wife, 3 children and many friends to mourn their great loss, which is his gain. CLARA FLORA.

JUSTICE.—In the Tuscarawas church, Stark Co., Ohio, Dec. 8, 1885, sister Sarah Ellen Justice, daughter of Bro. and sister John Justice, aged 25 years, 4 months and 5 days.

She was born Aug. 3, 1860, and suffered greatly the last three years, but bore it all with great patience, without a single murmur or complaint. Truly, the church has lost a pious and devoted sister, and the family a worthy member, but we mourn not as those who have no hope, believing our loss is her eternal gain. Funeral occasion improved by the writer, from 1 Cor. 15: 22. REUBEN SHROYER.

GLEASON.—In the Beaver Creek church, Utica, Neb., by swallowing a grain of corn, William Arthur, little son of Albert and Annie Gleason, aged 2 years and 7 days. Funeral discourse from 2 Sam. 12: 23. A. E. SNOWBERGER.

SWANK.—In the Dallas Center church, Dec. 5, 1885, Allen Alonzo Zwank, aged 20 years, 8 months and 16 days. Funeral services by the writer.

NOAH FLORA.

RHODES.—Near Broadway, Rockingham Co., Va., Oct. 23, 1885, Elmer B. Rhodes, aged 29 years and 5 months.

He leaves a wife and one child to mourn their loss, but we have reason to believe their loss is his eternal gain. He was a member of the Brethren church.—Although our acquaintance with him was short, we learned to know he looked forward to heaven as his home, and the presence of his Master as his glorious portion. He was much afflicted, yet we have no doubt he experienced the goodness of a kind Heavenly Father, who sustained and kept him through all his trials.

SALLIE J. REIDY.

MOHLER.—In the Stone Lick church, Clermont Co., Ohio, Oct. 15, 1885, of paralysis, sister Nancy Mohler, wife of Bro. John Mohler, aged 54 years, 11 months and 15 days.

She joined the Church in 1850; she lived a loving member until her death released her from all pain. Our sister died in full hope of a blessed immortality beyond the grave. Funeral services to a

large congregation of mourning friends and neighbors by the writer.

JAMES PRINGLE.

REPLOGLE.—In the Manor congregation, Indiana Co., Pa., May 3, '85, sister Elizabeth Replogle, aged 74 years, 11 months and 7 days. Funeral services by Eld. Mark Minser.

REPLOGLE.—At same place Dec. 23, Bro. Jacob Replogle, aged 79 years, 3 months and 21 days. Funeral discourse from Heb. 13: 14.

These two faithful members found their fortunes together in early life, and sailed together over the tide of time for considerably over half a century, reflecting the true Christian character in their firm faith, true devotion and untiring hospitality, which it was the privilege of many visitors to the Manor church to enjoy from time to time. They are gone to their reward; we sorrow, but not without hope.

JOSEPH HOLSOFFLE.

OBER.—In the Manor congregation, Indiana Co., Pa., Sept. 15, 1885, of cancer in the breast, sister Elizabeth, consort of Bro. Joseph Ober, aged 47 years, 1 month and 19 days. Funeral occasion improved, from Rev. 14: 13, by G. S. Rairigh and the writer.

MARK MINSER.

LENTZ.—In the bounds of the Libertyville church, Sept. 22, 1885, little son of Peter F. and Anna Lentz, aged 2 years and 6 months. Funeral services by Daniel Holder, from the words, "Suffer little children to come unto me and forbid them not." D. HOLDER.

LEHNHERR.—At Myrtle Point, Oregon, Sept. 20, 1885, Harras F. Lehnher, infant son of friend J. A., and Lizzie Lehnher, aged 3 months and 1 day. Funeral services conducted by Bro. John Bonewitz. THOMAS BARKLOW.

RODABAUGH.—At Norway, Oregon, Dec. 13, 1885, Albert S. Rodabaugh, son of John Rodabaugh, aged 22 years, 10 months and 24 days. He was born in Darke Co., Ohio, Jan. 24, 1863.

THOMAS BARKLOW.

BEEGHLY.—Nov. 17, 1885, sister Nancy Beeghly, wife of Bro. Jacob Beeghly, aged 65 years, 7 months and 14 days.

She was anointed and died full of comfort. Her aged husband is left alone leaning upon his staff, and will doubtless ere long be called to join his loved companion on the other shore. Funeral by the writer, from 2 Cor. 5: 1.

SOLOMON BUCKALEW.

ZOOK.—In Pleasant Grove church, Douglass Co., Kan., Ira J. Zook, son of Bro. Wm. and Lizzie Zook, aged 7 months and 6 days. Funeral discourse by Bro. Thos. G. Winey and the writer.

S. B. KATHERMAN.

SMITH.—In New Carlisle, Clark Co., O., Nov. 24, Bro. Peter Smith, aged 73 years, 11 months and 10 days.

He came, with his parents, to this county, from Virginia, when one year old and remained here till he died. He joined the Brethren Church in his young days. Notably exemplary was his life. He never gave the church any trouble, but always labored for peace and union. The church has lost a dear brother, the family a kind and affectionate husband and father. He leaves a widow and nine children and a number of grandchildren to mourn his loss. The funeral was preached by the home ministry, brethren Kauffman, Frantz and Leutherman, to an attentive audience of relatives and sympathizing friends, from 2 Tim. 4: 6, 7, 8.

A. F. ZIEGLER.

GOUSER.—In the Lick Creek congregation, Owen Co., Ind., Nov. 26, 1885, Bro. Jacob Gouser, aged 46 years and 28 days.

Brother Gouser, about twelve or fourteen months before his death, was hurt in a coal bank, from which he was taken home to his family where he was confined to his house, and most of the time to his bed, till he died. Aided by his wife (a sister), his children and kind friends, he bore his sufferings patiently. He leaves a wife and seven children and many friends to mourn for one that was near to them. Funeral services by the writer and R. R. Goshorn from Heb. 9: 26 to 28.

C. HENSEL.

McDOWELL.—Jan. 6, of inflammation of the brain, Sarah C. McDowell, daughter of N. and M. Burkitt. She was baptized in the winter of 1870, but went with the Progressive element and remained. Funeral services by Eld. Blair, Presbyterian, from Heb. 9: 27.

NICHOLAS BURKITT.

WALES.—In Waddam's Grove church, Ill., Jan. 1, Martin Wales, son of Bro. Thomas and Mahala Wales, aged 12 years, 1 month and 8 days. Funeral occasion improved by the brethren.

A. H. LUTZ.

KELSO.—In the North Beatrice church, Gage Co., Neb., Dec. 6, sister Eliza A. Kelso, wife of Bro. Jacob Kelso, aged 60 years and 4 days.

She was a sufferer from paralysis for a long time, and prayed earnestly that the time of her departure might come. She selected the noble words of Paul to Timothy (2 Tim. 4: 6-8) for the funeral occasion.

J. E. YOUNG.

SHENEFELT.—In the Dry Fork church, Jasper Co., Mo., Dec. 4, sister Catharine Shenefelt, aged 52 years, 5 months and 20 days.

She was a daughter of Eld. Michael Bollinger, deceased, of Cherry Grove, Ill. She was beloved by all who knew her.—The funeral was largely attended; occasion improved by Bro. Wm. Harvey and the writer, from 2 Tim. 4: 6-8.

CHRISTIAN HOLDEMAN.

Advertisements.

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Three months (12 times)	1 20
Six months (24 times)	1 00
One year (50 times)	70
No advertisement accepted for less than 1 00	

No Cuts inserted unless 12½ Pica wide and on metal base.

PENNSYLVANIA RAILROAD
TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsburg.
Pacific Express, 8 25 P. M.	1 35 P. M.
Mail	2 14 P. M.
Fast Line	3 30 P. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp's, 8 35 A. M.	4 40 P. M.
Day Express	12 50 P. M.
Mail	8 25 P. M.
Mail Express	8 05 P. M.

Day Express east leaves Pittsburg at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 8:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburg at 5:00 P. M., Altoona, 9:20 P. M., Huntingdon, 10:30 P. M., Harrisburg, 1:20 A. M., and arrives at Philadelphia at 4:25 A. M.

J. B. WOOD,

CHAS. E. PUGH,
Gen'l Manager.

Gen'l Pass. Ag't



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Time Table.

PITTSBURGH, FT. WAYNE AND
CHICAGO RAILWAY.

SCHEDULE IN EFFECT FEB. 15, 1884.

CENTRAL TIME.

GOING EAST.		GOING WEST.	
Live Chicago	8:30 A. M.	Live New York	8:00 A. M.
Arr Ft. Wayne	2:10	Phil'delphia	11:10 A. M.
Crestline	8:00	Harrisburg	11:20 A. M.
Pittsburg	8:45	Huntingdon	11:30 A. M.
Johnstown	9:25	Altoona	11:40 A. M.
Altoona	10:05	Johnstown	11:50 A. M.
Harrisburg	10:45	Pittsburg	12:00 P. M.
Huntingdon	11:25	Crestline	12:10 P. M.
Phil'delphia	12:05	Ft. Wayne	12:20 P. M.
New York	12:45	Arr Chicago	12:30 P. M.

*Daily; †Daily except Sunday; ‡Daily except Monday; §Daily except Saturday.

Fullman Palace Sleeping and Hotel Cars through between Chicago and New York and Day Coaches between Chicago and Pittsburg without change. E. A. FORD, Gen'l Pass. Agt

Wm. A. BALDWIN, Manager.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Jan. 26, 1886.

No. 4

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE James Creek, Pa., Brethren commenced a series of meetings at the James Creek church, on Saturday evening, Jan. 15. Bro. S. A. Moore will do the preaching. Hope to be able to attend some before it closes.

LAST week we had a beautiful nine-inch snow, but it was followed with so much storm that the greater part of it is piled up in drifts, so that the sleighing is not good, and many of the roads not passable.

ALL orders that have been sent in for the Classified Minutes, will be filled as soon as they are completed, a notice of which will be given in the MESSENGER. Until this notice appears, you need not expect your orders to be filled.

IF you want to distribute safe Christian literature, send for a lot of Bro. Hays' "Plan of Salvation." In it the doctrines of our church are plainly given, and great good could be accomplished by having it liberally distributed.

ELD. R. H. Miller has been preaching for the Brethren in Darke Co., O. As some of our Eastern brethren are going West to preach, would it not be well to have an exchange? We believe that the Eastern churches would gladly welcome such help.

WE are trying to improve the moral and literary standard of our young people, by offering them the *Golden Dawn*. It is a 32-page monthly that we publish at the low price of \$1.00 a year. Agents are wanted at every office, to whom sample copy and outfit will be sent free. Send for it and see for yourself.

ELD. Peter Long, of New Germantown, Pa., though past his four score years, still is able to be about and do some preaching. When a boy, we were often permitted to sit under his preaching, and his earnestness in presenting the message of salvation made impressions that will never be forgotten. May the evening of his long life be calm and peaceful.

THE railroad men are growing interested in our coming Annual Meeting, and the Almanac is in demand—the Ministerial List is wanted—that they can do cheap advertising and palaver our bishops, as they are pleased to call such as are willing to be "influential." Our brethren should be careful that they do not sell themselves for the sake of getting favors. Our character and honor ought to be more sacred to us than a free ride to Annual Meeting.

IN order that our Brethren may become better acquainted with our charitable institutions, Bro. Emmert offers to send the *Helping Hands* one year to the GOSPEL MESSENGER subscribers for only thirty cents. For the present year it will be a 32-page quarterly, with supplements, if the circulation will admit. In it will be found a full description of the running of the Huntingdon and Hagerstown Orphans' Homes, with much information relating to other charitable institutions. Give the good work a helping hand, by subscribing for the *Helping Hands*.

THE Orphans' Home, at this place, has now twenty-eight children in it. The object of this Home is not to receive and raise orphan children, but to provide good and permanent homes for them. They are received and comfortably provided for until a suitable home can be found, so that some remain in the Home only a few weeks, while others remain a much longer time. In this way a large number of children can be provided for without having many together at any one time.

QUITE a number of inquiries are coming in asking for the agency of Bro. Quinter's book on "Trine Immersion." These letters are filed, and as soon as the book is completed, they will be answered and necessary instructions given, which, we hope, will be in a short time. The sale of the book has been given into the hands of the Brethren's Publishing Co., and all inquiries concerning it should be addressed accordingly. Price, single copy, post-paid, \$1.50; per dozen, by express, \$14.00. To agents who order 100 copies, or more, at a time, a special discount will be made.

A NUMBER of the churches are arranging to hold series of meetings. This is commendable, and we hope to hear good results. It must be remembered, that the mere holding of meetings will not accomplish the good neither can the ministers sent for, or in charge, do much good, unaided by the church.—The success of these meetings will depend largely on the earnestness of the home membership. The fire must be started in our own hearts before we kindle it in others. If the members are desirous and anxious that souls may be saved, and frequent the chamber of prayer often, there will be an outpouring of the Spirit and a gathering to the fold.

COLD WEATHER.

THE other morning, when coming down to the office, we were told a half dozen or more times that it was cold—very cold—tremendously cold, etc. Of course we were not prepared to deny it, as when the thermometer gets twenty or more degrees below zero, that it is cold, ceases to be a debatable question, in the middle of the temperate zone. But as everybody seemed concerned about the coldness of the weather, we came to the conclusion that there was a general agreement on the subject, and that everybody was candid and outspoken in regard to it.

We suppose the reason of this is, nobody feels responsible for the making of it, and therefore all have a right to speak out their mind about it, and even grumble when it is not made just to suit. The remarkable thing about it, however, is the general sympathy that is expressed for those who are made to suffer from the effects of the coldness. We pity those who are necessitated to be out, or such as do not have warm and comfortable houses and beds, and indeed, such are subjects for pity, and demand our sympathy. This kind of coldness affects our bodies, and causes a great deal of human suffering, but there is another kind of coldness that is much more sad in its results. We call it spiritual coldness. This coldness is not affected by the natural sun or measured in degrees by the thermometer, yet it is very prevalent, and everybody is more or less affected by it. Many of the churches are badly frost-bitten, and some are froz-

en to death, and yet there is but little or no alarm felt or expressed.

You can walk up and down the streets for weeks, without hearing a word about it. Souls are freezing all around, without any sympathy being expressed. How selfish, how inhuman, is the Christian towards his fellows, as far as the religious weather is concerned! He treats them worse than the common tramps, who throng our streets and frequent our doors. We were reminded of this the other day, as a young man came to our own door, stating that he had traveled afoot for a long distance, seeking employment and finding none. In explaining his condition, he said: "I tell you, friend, it is pretty hard." Pretty hard!

There seemed to be so much in the expression, that a very tender chord was touched, and he went away filled and thankful. The thought is, are we not more compassionate towards physical suffering than we are towards the spiritual? Are we as much concerned about those who are freezing for the warm love of Jesus as we are about those who are shivering from an atmosphere that marks eighteen or twenty degrees below zero?

It was the coldness of the hearts of men that killed our blessed Redeemer, and thousands have been freezing him ever since. To-day, while devils are admitted and are dancing within human souls, Jesus, the soul-saving Savior, stands without, knocking and knocking for admission, but the door remains unopened, and the merciful call unheeded. "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in and sup with him and he with me. Such is the pleading voice, calling for admittance into cold and frozen hearts, but they neither pity or are pitied.

How cold the religious weather must be, and how much suffering we have for the want of the warm, loving atmosphere of Jesus! Dear reader, let me give you the common salutation of the hour, "It is cold to-day." Just how the spiritual thermometer stands, we cannot tell, but in places it must be very low—very cold, and Christians and sinners are suffering and freezing to death. Are there none to rescue, none to save?

This sleep is accompanied with a dullness, a drowsiness that destroys all sense of danger or pain, so that the only hope is that friends who are, or should be interested, will bring them in out of the cold before it is too late.

My brother, my sister, is it cold with you? Is the warmth of divine love growing low on the hearth-stone of your soul? As you walk along the street, or meet with your fellow-Christians, do you salute them with the salutation, "It is cold—very cold?" Or, if your own soul is basking in the warm atmosphere of Christian love, do you pity those who are perishing out in the cold? There are thousands of Christian tramps all over our land. They move as the surging waves of the sea. They are seeking employment, and as they seek, their hearts reach into the warm parlors of our souls—they want food, they want clothing, they want warmth. Hungry, naked and starving, they surge up and down, to and fro, seeking for the helping hand and the sympathizing heart. But, like the tramps that tread our streets, they are bluffed off, and fear to approach our doors. Oh! how we wish this cold weather could forever pass away, and every Christian church become an Eden of warmth and love, into which the cold and perishing could fly as the dove into Noah's ark!

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

IN MEMORY OF SISTER LAURA STEEL.

BY MRS. DAVID CLEM.

Sister Laura, how we miss thee,
Sorrow's pangs, can best express.
Thus to see cold death embrace thee,
Fills our hearts with deep distress.
Yet, we feel, amidst our sadness,
That there's *One*, who knows our grief.
And we turn to him with gladness,
Feeling that, he'll give relief.

Sister dear, the grave has won thee;
And our hearts are filled with woe,
We are *sad*; so *sad*, without thee,
But our sadness, thou can'st not know.
For, dear one, thou'rt sweetly sleeping,
In the grave, so cold and low,
Thou art resting; we are weeping,
Tears of anguish, here below.

But, we hope the tears of sadness,
O'er thy grave in sorrow shed,
Are but harbingers of gladness:
Gladness, freed from doubt and dread;
For, we hope, again to meet thee,
When our day of life is fled.
Yes; we hope in *heaven* to greet thee,
Where no *parting tear* is shed.

Ah! dear one, the grave hath won thee,
And thy form we'll see no more,
Till *we*, too, cross death's cold river,
Land on Canaan's peaceful shore.
May *we* have that full assurance,
As we leave this earthly shore,
That *we're going home to Jesus*;
Going home, to die no more.

Walkerton, Ind., Nov. 10, 1885.

WARNING.

BY ENOCH EBY.

I PROPOSE in this article to give the experience and observation of a noted Methodist minister of fifty years ago, and then the reader can contrast the present with the past, and take warning. Hear him:

"In those days, our discipline was observed with great punctuality by preachers and people. Class-meetings were held in due form; and love-feasts were Christian love-feasts, indeed. The members of our community were, also, conformed to rule in their apparel, which punctuality comported well with their holy profession. Rich and poor, old and young, came to be admitted, with a full understanding that our practical rules must be observed, and they generally assented to them without hesitation, believing that such self-denying acts are necessary to constitute a real Christian:—for they had learned from the Bible, that 'Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.'

"Admitting that our peculiarities drew upon us some scoffing remarks from the ignorant, trifling, world, still our course was according to Scripture; and we were consistent with our profession as Christians, and as Methodists,—the discipline was not a dead letter. Our strictness was an example of Bible simplicity, too strongly founded on

truth and reason to be laughed down or overturned by argument. Simplicity and strictness, the original and beautiful attributes of Methodism, have done much to give us popularity and influence in the world.

"It is a grave thought however, that as we are in a world of experiments, one generation improving upon another, nothing should stand permanently in one position. But man cannot make the law of God more perfect, or make any improvement on the plan of salvation.

"These are perfect designs, which came down from heaven and are made eternal fixtures in his kingdom. A man may improve on his own plans and works, but he cannot improve on the designs of God. The doctrines and precepts taught and established by Jesus Christ, are immutable things and will remain so till he shall come again.—The road to heaven is as narrow now, as it was eighteen hundred years ago, and the same strait gate remains at the entrance, as Jesus Christ first designed it, through which all must pass to enter into his kingdom. The conditions of salvation remain unaltered. It costs as much penitence, humility and self-denial now, to gain heaven as it did in the days of the apostles. All the practical rules contained in the Gospel, every Christian is bound to observe.

"Holiness being the Gospel standard of the Christian character, the Methodist discipline was framed according to the pattern contained in the Holy Scriptures, with an intention to raise up a holy people. It is only an epitome of precepts, found in the Gospel; and it is not too strict to mould the Christian character. We could undoubtedly add numbers to our community if we had no discipline. It is one thing to add numbers, and another thing to build up the church of Christ with holy members.

"To be vain in dress is evidently a departure from Christian simplicity, and the practice appears more inexcusable in our church than among others; besides, it makes us appear very inconsistent, for in taking the baptismal covenant upon ourselves this question was proposed, 'Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?' To which the reply was, 'I renounce them all.' Where are all our solemn vows, while we are following the foolish fashions of the world?

"The ministers of the gospel are God's watchmen appointed to guard the church, and they have the power to mould the Christian community committed to their charge. The Bible and discipline are in their hands, and they are not only accountable for their manner of preaching, but for the administration of discipline also. They have the power to correct those innovations, and to check the growth and spread of evils in the Church. Even small evils are dangerous things, hence they should not be neglected. Revolutions, in civil communities, often begin by small changes, which prepare the way for

broader movements, and greater innovations. So in the government of a Church, to dispense with one practical rule, prepares the way for the neglect of another; and so on till every practical rule becomes despoiled of its virtue and efficiency by the sweeping changes, leaving nothing standing but a dead letter. In this way churches generally decline, and lose their glory and spirituality; and when their practical godliness becomes extinct, it is useless for them to boast that their creed is good."—Charles Giles, V. D. M., in the *Pioneer*, pages 174—7.

In the above abstract from the *Pioneer* we have the departure of the Methodist church from their former simplicity in dress, and separation from the world in vanity of every grade, for which they were noted, plainly set before us by one of its prominent ministers of large experience, who readily acknowledges that the Scriptures plainly required the former self-denying principles of the Church, and that it requires the same to-day to constitute a Christian, because they are the designs of heaven, and eternal fixtures in God's kingdom, and will remain till Jesus comes again, and the same narrow way to heaven remains unaltered, hence costs as much humility and self-denial as in the days of the apostles.

As history repeats itself, should not we be alarmed and take warning? The Methodist Church (as well as some others) stands as a monument of warning, in those Bible characteristics above alluded to especially. Our author, after presenting the state of things he so much deplores, gives us the reason, and I think he is quite correct. The ministry, as God's watchmen, mould the community. Show me a true, loyal Bible set of ministers, living out all those characteristics above referred to and I will show you a Church as friend Giles says theirs once was, and as the Brethren Church was forty years ago, but her glory is, and has departed in many places.

Ministers should preach the whole truth, and nothing but the truth, and that without price. A hired minister, to make a financial success, must try to please his hearers, and will do it sometimes at the sacrifice of truth, by telling them that some commandments are no more essential to our salvation. Others may be over anxious for numbers, so present a flowery road, without thorns, or roughness; and if not in the public assembly, he will in private, and in the family circles, discard church rule and order, promising them certain liberties unwarranted by the Bible. Corruption or trouble follow, sometimes both, but as expressed above, "it is one thing to gather, or add numbers, and another to build up the church of Christ with holy members."

Dear brethren, have we not reason to be alarmed and take warning, when we see such disastrous results from ministerial liberties, unregarded by the church! We cannot close our eyes to the fact that pride, in all its various and destructive forms, is making its inroads upon us as a Church, and if the last forty years repeat themselves, where will we stand. We need not cry, Peace, peace, where

there is no peace; the world is rejoicing over it; let us put on sackcloth and ashes, and turn to the good old way.

It will be noticed that the *Pioneer* principally refers to the vanity in dress of the members as one of the great sins of the age; and thinks they are less excusable than others, on account of the solemn vow they made at their baptismal covenant. Are not we less excusable as a church, considering the nature of our baptismal vow, and the superior light we have, and the magnitude of our profession? "Surely we are." When the world sees, and points out our looseness in that respect, can we say we do not see it? Who will be accountable at the Judgment? Certainly all who throw their influence in that direction, and do not labor to arrest this great and growing evil, and curse of the age. Then let us take WARNING.

Lena, Ill.

SHALL WE KNOW EACH OTHER IN HEAVEN?

BY LEWIS W. TEETER.

IN a current number of the MESSENGER appeared a request for an essay embraced in the above caption.

First, It is quite natural to suppose, that we will not retrograde in knowledge, in consequence of the work of death; or know less after death than before death.

But, on the other hand, it is quite certain that we will not remember some things after death, that we know now. For instance, we refer to the prophet Isaiah: "For behold, a new heaven, and a new earth: and the former shall not be remembered, nor come into the mind."—Is. 65: 17.

Here Isaiah says plainly that the former heavens and earth will not be remembered, but we make the assertion that we shall know each other in heaven. We must therefore analyze and classify our knowledge, and in doing so we notice that we have a knowledge of evil things, as well as of good. And as the Bible teaches that the state of the saved, after death, will be perfect happiness, or blessedness, and that nothing sinful or unholy, will be permitted to enter there, we reason then, that if it cannot be permitted to enter heaven, it cannot be retained in memory, else we could not be absolutely free from the evil of sin. Therefore we conclude that all wickedness, and the remembrance of sin will be forever barred out of heaven.

It is not sinful to know each other here,—we were created to know each other. Adam and Eve knew each other, and prior to their fall they knew God, for God created them in his own image and likeness. Then, there were three beings in that society, namely God, Adam, and Eve. God knew Adam and Eve. If Adam and Eve were like God, they also knew him, and also knew each other. Notice that Adam and Eve knew each other before they were subject to death. If, therefore, Jesus came into the world because of the fall of Adam and Eve, we argue, that

after his work is completed in us, we will be restored and again know each other.

In order not to be too lengthy we will notice but a few more points. We refer to the transfiguration of Christ. Peter recognized Moses and Elias. Notice the conditions: Moses and Elias appeared in their spiritual form, while Peter and the others were in the flesh, but we see that Peter knew them, and proposed to Jesus, to make here three tabernacles, one for Moses, one for Elias, and one for him. This language clearly shows that Peter knew them, and it is also clear that Peter never knew Moses and Elias, while they lived in the world. Hence this incident affords us the following points of proof: First, If Peter being in the flesh, could know spiritual beings, certainly one spiritual being would know another spiritual being, as much better as a spiritual being is better or more perfect than one in the flesh. Second, It proves that we shall not only know those whom we knew here, but that we shall know others as well.

Again, we are told that "In heaven they neither marry nor are given in marriage, but are like the angels of God in heaven."—Matt. 22: 30.

We must believe that the angels of God know us, "Our angels do always behold the face of the Father, which is in heaven." Matt. 18: 10. The angel of God appeared to Cornelius, and called him by name. If, therefore, the angels know us here, why can they not know us in heaven? And if the angels will know us in heaven, and we shall become like the angels, it follows, that we will know the other angels, and consequently also know each other.

Again, Paul says, "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away."—1 Cor. 9: 10. Here it is intimated that we know in part while in the flesh, but when perfection has come, then partial knowledge will be superseded by universal or perfect knowledge. In the 12th verse he has more special reference to personal recognition: "For now we see through a glass darkly but then face to face." We cannot think of anything that could stimulate Paul to use the language "face to face," if it were not that he believed the doctrine of recognition in heaven.

Now I know in part, but then shall I know even as I am known." To paraphrase, Paul seems to say this: Now I know in part, but I am now completely known, but then I shall know as completely as I am now known by God and the angels.

Again, John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3: 2. John seems to see through a glass darkly as well as Paul: "It doth not yet appear what we shall be," but he refers to something that we do know, that is; we know that when he shall appear we shall be like him, "For we shall see him as he is."

We must know that the Lord knows us,

for Paul says: "The foundation of God standeth sure, having this seal. The Lord knoweth them that are his."—2 Tim. 2: 19. If, then, the Lord knows us, and we shall be like him, then we will know the Lord, and if we will all be like the Lord, we will be less like each other. Therefore, we will know each other as well as we will know the Lord and as well as the Lord knows us.

Now, in conclusion, it will be admitted that we will be able to talk in heaven, and that with immortal tongues, and also it must be admitted that each one of us will know himself, and can tell each other who we are.

We have a natural anxiety to know each other. We want to know the Trinity first, we want to know Moses, and all the prophets, faithful Daniel, and the Hebrew children that waded the flames, and all the faithful martyrs. We want to know Paul and all the apostles, and lastly we want to know all our dear ones gone before.

But if it even were so that God had something better for us than all the above good things, we will be glad to accept it.

Hagerstown, Ind., Jan. 7, 1886.

"BECAUSE OF THE ANGELS."

BY MARY KINDELL DICKEY.

"For this cause ought a woman to have power on her head."—1 Cor. 11: 10.

We are often reminded by good brethren and sisters that they considered the covering referred to by Paul as binding on all female believers in Christ, and that they believed it to be one of the crosses the Christian had to bear.

True, it may be a cross to her who wears it as a sign of humility, in thus recognizing man as her spiritual head, and because by not wearing it, she would dishonor, not her head but the man. I say it is no wonder, that it is a cross to such, because they were in error.

We have reflected much on this subject and now consider it as a plain command, and its spiritual benefits as sure to accompany its right observance as any of the commands in the Bible, and by the female believer should be gladly observed, and considered her passport to her final inheritance among the sons of God.

Why is it a shame for a woman to pray unto God uncovered? Is it because in a spiritual sense she is too unworthy? Verily, no, we can find no such reason given; but Paul teaches us that it is because she fails to claim the power conferred on her by the Lord himself. The New Revision says she "ought to have a sign of authority on her head because of the angels."

The question naturally arises What is this "power" or "sign of authority," referred to? We will turn to our Bible and see: "But as many as received him, to them gave he power to become the sons of God, even to them that were believers on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1: 12, 13. (The italics are mine.) We could refer you to many other

Scriptures that go to prove that the "power" spoken of by Paul, is the *very power to become the sons of God*.

Therefore, is it not rather a privilege than a cross to wear this sign of power to become the sons of God?

For what cause should we wear this sign? Beautiful and sublime reason, "Because of the angels," those sweet messengers of peace, who are ever ready to minister unto our spiritual wants; and the great future alone will show how many of these ministering spirits have held aloof because they failed to see the "signs of power."

What the punishment shall be, I am not able to discover, but if it is no greater than missing the sweet ministration of the angels, it would be great enough to make us more zealous of possessing all power and spiritual blessing that the Lord has promised to those that obey him.

Fredonia, Wilson Co., Kan.

WOE IS ME, IF I PREACH NOT THE GOSPEL.

BY C. H. BALSBAUGH.

To Bro. D. Victor Long, of Manor Church, Md.:—

TO-DAY I received GOSPEL MESSENGER, No. 47, and see that you have been made an under-shepherd over the flock of God. My heart immediatly went out to you in sympathy, and up to God with the petition that you may be endowed with wisdom and power from on high. When I saw you last, you were a mere child, and I hope you are a child the second time, and will remain one while on earth, as the only condition of abiding peace and power and usefulness.

The first thing for you to realize in your new office is that all power in heaven and earth belongs to Jesus, and in him are hid all the treasures of wisdom and of knowledge. Matt. 28: 18; Col. 2: 3. God never plays upon words. Every syllable is meant. He never retracts. His conditions are imperative, and "His promises Yea and Amen." If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him; but *let him ask in faith, NOTHING WAVING*; for he that wavereth is like a wave of the sea *driven of the wind and tossed*. LET NOT THAT MAN THINK THAT HE SHALL RECEIVE ANY THING OF THE LORD.—James 1: 5, 6, 7. Knowledge puffeth up." We must, therefore, ask for wisdom, intelligently, discriminately, and believingly. In James 3: 17, we have the characteristics of the wisdom that God gives, and the only wisdom that can be of any avail to clergy or laity. This divine illumination has been largely ignored in the Brotherhood, hence "envying, and strife, and confusion, and every evil work." "This wisdom descendeth not from above, but is earthly, sensual, devilish."—James 3: 15, 16.

Another matter of supreme moment is your complete, absolute, and irrevocable consecration to the glory of God. Self-seeking self-

petting, and self-glorification, is the glaring sin of most Christian professors. "Without faith it is impossible to please God."—"How can ye believe which receive honor one of another, and seek not the honor that cometh from God only."—John 5: 44.—Ask God to engrave that into your heart with the diamond of the Eternal Spirit. Self-exaltation, self-complacency, and thirst for popularity, is the curse of the ministry. "Let this mind be in you, which was also in Christ Jesus." See Philpp. 2: 5—8. And then, rest assured that you will share all the glory and beatitude in the "*wherefore*" of the ninth verse. Christ had no will, no end, no interest, no joy, no measures apart from the will, and purpose, and glory, of God. Be thou perfectly one with him in this. Herein was the secret of his wisdom and power.

Few brethren are called to the ministry, who are qualified for the office in the matter of consecration. The oxen, or the farm, or the wife, or this, or that, prevents that concentration of affection and energy, indispensable to the solemn and sublime vocation of exhibiting Emmanuel as "the wisdom of God, and the power of God," as the depository of "all the fullness of the head bodily." Meditate and pray much over 1 Cor. 3: 21, 22, 23, and 6: 19, 20. The great divine human life of Jesus focalized in one object. Of many he said, "One thing is needful." Paul reiterates, "This one thing I do." "Thy will be done on earth as it is done in heaven." To abide in Jesus, is to allow the divine will to dominate us as it did him. Then will "the promise of the Father," come upon us, and we will have a personal Pentecost, and be baptized with the Holy Ghost and with fire for the accomplishment of our mission. Open your heart wide, and ask Jesus to open it as he only can, and take in that wonderful, glorious, soul-satisfying, soul-enlarging, soul-transforming promise in John 15: 7. O, if we only believed that God means literally and fully what he says, what Christians we would be, and what "sons of thunder" and "sons of consolation," our preachers would be! "*Why could not we?—Because of your UNBELIEF.*"—Matt. 17: 19, 20.

Get your ideas of the Gospel from the Gospel itself as illuminated by the Holy Spirit. Gal. 1: 12. Be not too high-minded to begin at the a, b, c. Do not attempt to chew tough steaks before you have properly learned to suck milk. Do not pretend to show "the full corn in the ear" while you are yet in the bud. You must prattle and stammer before you can articulate distinctly and fluently. The heavy tongue and slow speech of Moses, when sanctified with the living coal from God's altar, are "mighty through God to the pulling down of strongholds." If you would, in the future, be a pillar in the ministry, wielding wide and salutary influence, be content to serve a protracted apprenticeship. Many young ministers spoil themselves for life by being in haste to be "wise master builders" before they had secured deep and solid foundations. Do not look for your diploma before you

have earned it. Expect many a mistake and down-break before you can stand calmly on your feet and declare the riches of God's grace in the utter forgetfulness of self. It is not till self-consciousness is wholly swallowed up in the sense of Christ's presence, and power, and love, that the ministry of the Word reaches its true standard. Look far away into the future, for this attainment. It is for you, but not until you have drained the cup of Gethsemane, and can say with the deepest pathos and utmost sincerity, "not as I will, but as thou wilt." Be not discouraged if you cannot be an Apollos, or Whitfield, or Finney, before your head is sprinkled with silver. Jesus of Nazareth was kept under private tuition thirty years in order to prepare him for a brief ministry of three years. Instead of being wasted, his hidden carpenter-life is the very marrow of his fruitful and mighty public career.

There are three things that are paramount in a really successful ministry: Searching the Scriptures, incessant prayer, and perfect trust in God. The Word of God is an inexhaustible mine of wisdom. Eternity cannot dig out all its treasures. The infinite mind is in it. The solution of one mystery reveals a score, a hundred mysteries, greater still.—Who knows, either theoretically or practically, the heights and depths of our common words, repentance, faith, love? Or, take the commonest of all words, *life* and who can go to the bottom, and expound its nature and origin? Do not be afraid that the Bible will not supply you with material enough for an effective ministry. It has innumerable ramifications, which compass the Universe. It requires you to analyze the very air you breathe, and the light that bathes you, and your food and drink, and all the organic functions of your complex being.—John 3: 8; 1 John 1: 5, 7; John 6: 51, 58; Eph. 4: 16. In the perfect Christian life, faith and prayer are the sum total. The sense of sin makes us shy of God, and this destroys the possibility of trust. Prayer must be with the confidence of a child that knows not what doubt is. We have the promise and oath of God for our security, and this is all faith needs, and all that prayer can ask. God cannot transcend himself, and because he could swear by no greater, he swore by himself. Here faith rests, and prayer is intelligent, persistent, and prevailing. "Come boldly to the Throne of Grace," "ask what you will, and it shall be done." "*What you will,*" presupposes our identity with Christ.

We have excellent speakers, and noted so-called evangelists, who can draw large audiences and sustain great intellectual interest, and excite lively admiration, and yet, their labor is comparatively fruitless. Even the fish they drag to shore soon slide back into their native element. They are only *caught*, not *converted*. When the occasion is over, the religion evaporates. Thank God, there are conspicuous exceptions. *Soul saving* is the preacher's business, and not simply enlightning, and convincing the judgment, disturbing the conscience, and inflaming the imagination. Learning we want, and

much of it, if we can have it; but with all the erudition of the University, and all the eloquence and dexterity of Talmage, and Moody and Earle, and all other distinguished evangelists and pulpit orators lumped, our soul-winning power is derived from another source. Our brains may be seething with thought, and our hearts flaming, and surging with emotion, and the audience before us sway to our influence like a forest before a tornado; if this is all the power we can exert, our work will be shallow and evanescent. Awakenings occurring under such ministries are like winter brooks that turn dry and dusty in the heat of summer. If you want to serve your generation with a work of abiding merit, allow your heart and mind to be fully possessed and controlled by the great, glorious, essential truth, that it is the Holy Ghost, and he only, who can make you an "able minister of the New Testament," a living, divinely-accredited, divinely-upheld exponent of the Lord Jesus Christ. Pray God to burn the sense of this radical necessity indelibly into your heart. If you live moment by moment at the foot of the cross, and make body, soul, and spirit, subservient to the ministry of the Holy Ghost, you will experience what it means to "preach in demonstration of the Spirit and of power." The Holy Ghost is given to every ambassador of Christ, in proportion to his roominess for such an advent. But in order to have this special baptism, we must know that we are crucified and risen with Christ. Self must be utterly annihilated, if Jesus is to manifest his power in us, and we are to "be filled with all the fullness of God." Paul's wonderful prayer for the Ephesians is for our use and experience, literally and circumstantially. Eph. 3: 14, 20. Pray day and night for the consummation of Gal. 2: 20. Do not fret and cut yourself with stones and lancets, and bellow like a lunatic, as though our Father in heaven were as deaf and heartless and impotent as Baal. Pray in the serenity and quietness, and confidence of a child, who is impelled and sustained by "exceeding great and precious promises" which are as sure to the faith of the saint, as Jesus himself is secure in his Father's love and co-operation. "I, YET NOT I." This is the true secret of power in battling with the world, the flesh, and the devil, and storming the gates of Hell, and plucking souls as brands from the burning. Not your pungent, or eloquent words, but the invisible, omnipotent, energy of the Holy Spirit, reaches the sinner's innermost and lodges the truth in his conscience, and makes it "the power of God unto salvation." Be more concerned for the indwelling of the convicting and renewing power of the Spirit of Jesus, than delivering sermons that critics may pronounce eloquent and sublime. When the flaming, sin-consuming presence of God flashes the truth into the soul, all thoughts of eloquence or fascination, or sublimity, will give way to the all-solving question, "What must I do to be saved?" Have faith in God, be much in prayer, and let the word of Christ dwell in you richly. "Purify yourself even as he is

pure," and count nothing impossible with God, and to faith. Expect great things from God, but nothing without him. Five words dropped from your tongue aflame with pentecostal fire, will burn deeper into your soul than ten thousand, that are self-generated and self-delivered. "Consider what I say, and the Lord give you understanding in all things."—2 Tim. 2: 7. "Look unto Jesus," and that in faith and constancy, and he will not fail to fulfill John 14: 16, 17, 26.

"Let us never, never rest,
Till the promise is fulfilled;
Till we are of Thee possessed—
Pardoned, SANCTIFIED, and SEALED:
Till we all, in love renewed,
Find the pearl that Adam lost,
Temples of the living God,
Father, Son, and Holy Ghost."

Union Deposit, Pa., Nov. 28, 1885.

THE RIVER JORDAN.

BY FANNY MORROW.

ONE of the most interesting features in the geography of the earth, is the study of its rivers. The description and history of the rivers of any country generally form the most attractive part in the history of that country. Sometimes the glowing grandeur or sweet beauty of river scenery is so vividly traced by poet or historian's pen, that persons who have never looked upon the actual scenes can yet, by reading and the aid of the imagination, see, admire and enjoy their beauty.

The river Jordan is not celebrated for its beauty or attractive scenery. It only measures a little over two hundred miles from its source to its grave in the Dead Sea. But its history forms an important part in the history of God's chosen people. And we think we are safe in saying, its history is more widely spread, more generally known than the history of any other river of the earth. The very name Jordan, has a charm for the ear of the Bible student, because of the many interesting records given of remarkable events occurring there. So, wherever the Bible is read and known, the river Jordan is well known, too. When the Israelites were released from Egyptian bondage, they were promised a home of peace and plenty beyond Jordan. All the while they were led through the great and terrible wilderness, they were encouraged by the promises given them of the land where brooks and fountains of water abounded, where milk and honey flowed—the glory of all lands. And their weary journey is at last ended by the mighty miracle wrought for them at Jordan. As the feet of those who bore the ark touched the brink, the waters parted on either side of them, making room for all the multitude to pass safely over, or rather, through the river on dry ground.

Again, almighty power was displayed when Naaman, the proud but leprous Syrian Captain, at the last believed the word spoken by the prophet, obeyed him by washing in Jordan and was made clean of his leprosy.

John the Baptist taught his disciples in its valley, and baptized them in its waters.

Here Christ, the loving Savior, was baptized and crowned by the Holy Spirit's presence in a visible form. This scene alone would make it a sacred place to every Christian heart.

The river Jordan was to the Israelites an entrance to their earthly paradise. So the symbolic river of death is the entrance to heaven. The aged pilgrim sings, "I brush the dews on Jordan's banks," and knows that he is almost home. Now, while we review these scenes, and let our thoughts linger around them, let us breathe the prayer, that when we reach our Jordan, we may be "strong and of good courage," because the Lord of hosts will bear us safely over.

Osborne, Kan.

TRACTS AND REFORM.

BY J. S. FLORY.

SPEAKING of tracts, it would be a good thing to have a few for the "converted," so-called—those who profess to be godly men and women. In No. 48 of GOSPEL MESSENGER, for 1885, under the head of "A Lecture on Reform," is a short essay that ought to be published in tract form, and scattered abroad as profusely as the autumn leaves strew the forest ground. The words of that bold writer ought to be printed in blazing characters on every lintel and door-post, where the "Lords of creation" dwell. God bless the pen that thus strikes a blow at the iniquitous work done under the liberty of the marriage bonds. No excuse can cover from the eye of God the sins of the "lust of the flesh," and may the pent up and covered work of oppression, so long winked at by men of professed Christianity, be brought to a serious consideration. Heathenism has not yet all been eradicated from civilization, nor will be, so long as one class is held in slavery, and bodies are sacrificed on the altar of animal passion. He that would be wise must come to the light.

SAFE TO TRUST GOD.

THE day I left home, says Dr. Talmage, to look after myself and for myself, in the wagon my father sat driving, he said that day something which has kept with me all my life: "De Witt, it is always safe to trust God. I have many a time come to my last loaf of bread. You may know, that, having been sick for fifteen years, it was no easy thing for me to support a family; but always God came to the rescue. I remember the time," he said, "when I didn't know what to do, and I saw a man on horseback riding up the farm-lane, and he announced to me that I had been nominated for the most lucrative office in all the gift of the people of the country, and to that I was elected, and God in that way met all my wants; and I tell you it is always safe to trust him."

A THOUGHT embodied and embraced in fit words, walks the earth a living being.—Sel.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Gone Home.

TO-DAY we followed another dear sister in Christ to her last resting-place. The subject of our notice was sister Margaret J. Jones, wife of Bro. James W. Jones, and a daughter of Eld. Ruple, of Northern Indiana. Sister Jones came to Colorado some nine months ago, in hope of regaining her health, but the golden bowl was too near severed. She was confined to her bed for several weeks before her death, but she bore all with Christian fortitude. Some time before her death, she called for the elders and was anointed in the name of the Lord.

If the afflicted could only make up their minds to come to Colorado before they are too near gone, many that received no benefit would probably find great relief, and often be cured. We get a great many letters asking about this climate, and never hesitate to say we have a very healthy climate for all kinds of lung trouble. And for myself, I cannot be thankful enough for the benefit I have received from this climate.

G. W. FESLER.

Report of the Sisters' Missionary Band of Mt. Morris, Ill.

KNOWING there are others who feel interested in the Sisters' Missionary work, and that some have expressed a desire to know what the sisters at Mt. Morris were doing, it was decided at our last meeting that a report of our work should be given in the G. M.

According to Sister Snavelly's suggestion, the sisters here have organized and hold regular missionary meetings the last Saturday of each month from 2 to 3 P. M. We have a constitution to aid us in our work; the Preamble of which is as follows:—

Whereas, We, as sisters of the German Baptist Fraternity, desire to aid our brethren in the mission work of the church, and to cultivate in ourselves the spirit of self-sacrifice and good will to our neighbors, and, believing that united effort is the most efficient way of doing good, we have resolved to add our mite, small as it may be, to this good cause.

Our meetings are opened by singing, prayer, and reading of Scripture, after which the minutes are read. A collection is then held, to which most of the sisters contribute a regular sum. Our officers are as follows: President, Vice President, Secretary, and Treasurer. Solicitors and committees are appointed by the President to solicit contributions, try to awaken an interest in others, and to ascertain if any cases merit the aid and sympathy of members. Our first meeting was held in October. The interest manifested was good, and seems to be increasing. Our motto is, "Whatsoever thy hand findeth to do, do it with all thy might." We trust it will not be long until our dear sisters everywhere will take hold of this good work, and say, By God's grace we will do what we can!

It is certainly a grand opportunity to do good, and lay up treasure in heaven. We hope, by faithfully remembering our work at the Throne of Grace, we may have divine guidance, and that the blessing of God may rest upon our efforts.

Jan. 8, 1886.

VINA E. SHOEMAKER.

From Larned, Kan.

THE GOSPEL MESSENGER finds its way to us weekly. It finds a welcome in our isolated home. We rejoice to read in the G. M. of so many pentecosts. May God's blessing rest on all the church workers. We are located three miles north of Larned. Family and myself are the only members in Pawnee Co. We feel isolated indeed. On Dec. 11, brethren Masters and Weaver, of Stafford Co., came to us, and had an evening meeting at the school-house across the road from our home, and had an attentive audience. Bro. Masters heartily admonished us to live by faith, and not by sight. This was the first time the Brethren's doctrine has been proclaimed in this part of Kansas. We have a beautiful country here, and hope the Brethren will come and see this goodly land, and and settle here and build up a church. I say, Come over into Macedonia and help us.

There are quite a number of church societies here, but there seems to be very little gospel food for me. We have a healthy country, and good schools. Larned, the county-seat of Pawnee Co., is an incorporated city of 2500 inhabitants, was laid out in 1873, is free from saloons, and is a model of peaceful industry, from which many older, eastern cities may draw a useful lesson. The population of this county is about 8000. Larned neither has nor needs either a jail or a poor-house.

There is no distinction between landlord and tenant. Every man owns his home, and works for himself, if he desires.

SIMON HETRICH.

From George's Creek, Fayette Co., Pa.

OUR meetings are matters of the past, as regards time, but in our memories will ever live—be present, fresh and new. Mount Union love-feast was an enjoyable meeting indeed. Best of order was manifested. One applicant for baptism. The Uniontown love-feast was well attended. Three were baptized. Great interest was manifested. Brethren Jesse Calvert, of Indiana, D. D. Horner, of Indian Creek, J. H. Myers, of Markleysburg, Pa., were with us and labored faithfully in word and doctrine. Bro. Calvert preached Sunday morning in the Uniontown church, D. D. Horner in the evening. Had a good house, and best of attention. Bro. Myers preached in the Fairview church, near Masontown, where Bro. Calvert was holding a protracted meeting. Bro. Calvert's visit to us was timely and seasonable, and full of wholesome instruction, wise and good counsel, through the Word preached.

Some were added to the church, others were almost persuaded, and the Brethren greatly strengthened and encouraged. The

weather was unfavorable most of the time, during our meeting, yet had good attendance. Bro. Calvert left for home Wednesday evening, after services, much too soon for us.—May the Lord bless his labors for good. Bro. Myers remained with us over Sunday. The roughness of the weather lessened the attendance and the interest. We expected to continue our meetings, but closed with one more applicant for baptism, making, in all, sixteen added to the church, one by baptism, who had been baptized by the Progressive people. Learning his administrator was an expelled and unreconciled minister to the body that first gave him his commission to baptize, he was unwilling to risk so important and sacred a matter as the holy rite of Christian baptism as being rightly and legally administered by the hands of unreconciled parties to the Brotherhood. Baptism is rightly and legally performed when under the guidance of the Holy Spirit, when the applicant and administrator are of the same faith and purpose, and the administrator in full faith and fellowship with the body that authorized and commissioned him to baptize. May the Lord increase and perfect our faith.

JOHN C. JOHNSON.

In Memoriam.

ALMEDA FINE was born Sept. 7, 1860, and departed this life Nov. 18, 1885. Sad, indeed, is the duty of recording the departure of one so young, so amiable and so universally beloved. But, since it has pleased our heavenly Father to remove her hence, we can only bow in humble submission to his most righteous will. In reference to her life, a few words might not be out of place.

At home she was a model of filial affection and obedience. She was ever ready to do the bidding and to fulfill the wishes of her parents. In turn she shared the fondest affections of a kind father and a tender mother, who did all that parental love could do to soothe the spirit and relieve the suffering of their darling daughter in her lingering afflictions.

At school she was a model of diligence, patience and fidelity, bright and cheerful in spirit, kind and affable in disposition. She was esteemed by all; she was loved by all.—I can here speak that which I know, and testify to that which I have seen. During the four years in which we sustained the relation of teacher and pupil, her deportment, both in study and behavior, was irreproachable, while the sweet confidence with which she accepted instruction showed how well she appreciated the worth of knowledge. "How much better is it to get wisdom than gold; and understanding is rather to be chosen than silver!" "She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee." Prov. 16: 16; 4: 9.

Her Christian walk was without spot, and blameless. She "joined the church at sixteen. She lived a true and devoted Christian, and attended all her communion-meetings until her present affliction." Thus ran the brief memorial which tells how faithful

ly she discharged her sacred obligations. She was not given to worldly amusements or gayety, but was ever serene, gentle, modest, abounding in those gems of virtue which all mankind admire, and which, in the sight of God, are of great price, even the ornament of a "meek and quiet spirit." On Sunday morning, Oct. 11, she was anointed with oil in the name of the Lord, her health having rapidly declined for the last few months. Bro. F. W. Dove, with the writer, officiated in this service, and also at the funeral, which was held at the family residence, Nov. 19, in the presence of a large number of sorrowing and sympathizing relatives and friends.

Her remains were laid to rest in the little cemetery near by to await the resurrection morn. She died as she lived, with a placid smile on her brow, giving beautiful lessons of advice to the loved ones weeping around her, and telling her mother she saw the angels and heard the whispers of Jesus. May his grace comfort and sustain the bereaved, and may we all strive to meet our lost and loved ones in that beautiful land, "the far away home of the soul." J. B. PENCE.

A Visit to Harrison Co., Ind.

HAVING been requested to visit and preach for the little band of brethren and sisters living in Harrison Co., this State, I left home on Nov. 20 to enjoy a communion season with them. Arrived at New Albany the same evening, and was met by Bro. G. W. Myers, a minister living in this arm of the church, which is known as the South Buck Creek congregation. Lodged in New Albany all night. Next morning Bro. Myers conveyed us to his home, twenty-five miles away, where we were kindly received and hospitably entertained by Bro. M's family. From here we were taken to the place of meeting, where we met a small number of brethren and sisters, and a fair audience. We felt that God met with us, and trust we all received some spiritual strength.

There are about thirty members living here, most of whom we visited in their homes. Several of them are suffering from bodily affliction, and some near the end of the road, but they are strong in the hope of God's saving grace. We bowed in prayer with some of these aged and afflicted saints, feeling that we should meet no more in this world. But our prayer is that we may be found in the resurrection of the just, for we know that the meeting there will be glorious.

There are four ministers living here, two (brethren Jonathan and Jos. Zimmerman), having been ordained to the full ministry.—The other two (H. Hoke and Geo. M. Myers), are in the second degree of the ministry. Bro. Myers moved to this arm of the church about two years ago, and expresses himself well pleased with his situation. We became satisfied, while there, that he had no occasion for being idle, neither is he inclined to be idle. This field for ministerial labor is large, and much of it seems to rest upon him. We feel assured, that if he and his co-laborers go on in the fear of the Lord, they will

accomplish much good, and graft many branches into the true vine.

While with them, we had fourteen meetings; attended their love-feast the evening of Dec. 1. Most of the time the attendance was good, and the attention to the word preached encouraging. The attendance on the evening of the feast was large. We were informed that there were three ministers present from other denominations. The order and attention were good, considering the crowded condition of the house. There were no accessions to the church while with them. The Lord only knows the results of our efforts.—Our prayer is, that some sin-darkened hearts may have been prepared by his grace, and will, before long, ripen into true conversion. The brethren and sisters seemed encouraged and built up. This little band of members desires that ministers and members who are thinking about changing locations, come and look at Harrison county. Land is cheap; winters are not so severe. It is considered good wheat land; all kinds of spring crops can be raised here. Spring wheat is not raised. Good fruit country; most all kinds do well. Part of the country is very broken and hilly; then there is some nice farming land, good timber—oak, beech, shell-bark, hickory, yellow poplar, walnut and other kinds.

I arrived home on the morning of Dec. 5; found all well, for which we thank our Heavenly Father. Our brethren and sisters have our thanks for their kindness shown while with them.

A. S. CULP.

From Great Bend, Kan.

Dear Brethren and Sisters and Many Dear Friends in Fayette Co., Va:—

ACCORDING to promise, I will write you through the MESSENGER. We arrived in Kansas safely, and are all well, for which we feel very thankful to the Giver of all good.—We left Sewell depot on the morning of Oct. 21; arrived at Great Bend, Kan., on the 23rd. Bro. Michael Morehead met us there, and took us to his home, where we were kindly cared for. Many Brethren are coming here. I think there are between sixty-five and seventy-five members in this church. Four were baptized since we came. This is a beautiful country, and seems to be quite healthy. We have had beautiful weather since we came here. The wheat fields are looking fine this fall. Corn seems to be plenty. The people are busy husking it. If any of you want a nice home, come soon, for all the land will soon be taken up. The land is rising fast in price.

CHARLOTTE MASTERS.

From Norton Center, Kan.

ON Dec. 19, Bro. and sister Harnish, my wife and I, started on a mission trip, from Russel, Kan., to north-western Kansas, as directed by Mission Board. Our first place for preaching was at Kill Creek, the 19th and 20th; at Survey, 21st and 22nd; to Rooks and Graham counties, 23rd to 27th, at Norton on the 28th and 29th. Meetings were attended with interest to the word spoken, but no ac-

cessions so far. To-morrow, the 30th, we go to the Maple Grove colony. I will let you hear from us again. JOHN HOLLINGER.

Russel, Kan.

From Bradford, Ohio.

We have waited that others might write you of the mission among the colored people in Ohio, but seeing nothing as yet, I send a note at this late date.

On the 15th of August, Elder John Smith, of Dayton, Ohio, and the writer, left Dayton and went by way of Columbus to Circleville, Pickaway Co. Upon our arrival, we were met by Bro. James May, the minister, and Bro. John Wilson, the deacon, who told us that two, one of whom was from Lancaster, were ready for baptism, and that their aim was to hold a love-feast that night in the city.

We repaired to the river at dark, where baptism was administered by Bro. May, (the first by him) and then, with a large crowd, to the basement of the M. E. Church in town, where a love-feast was partaken of by ten communicants, and in the presence of a large assembly, all colored, and all very attentive and orderly. It was their first one there. We remained at Circleville for four days, having two meetings each day, and with large attendance at night; and were cordially invited to accept of and use, a large and well-furnished church, belonging to the colored Methodists of that place, which we did. On Wednesday, the 19th, at dark, two sisters, one the wife of Bro. James May, were baptized. The reasons for baptizing at night were that they are a laboring people and could not obtain a dismissal from employment before six o'clock P. M.

We left them for Frankfort, Ross Co., on the 20th, feeling that this field is now ripe and ready for the harvest. At Frankfort had two night meetings, and the next day came west to Lexington, Highland Co. On Friday night, Sept. 18th, five of us from Dayton and Clark Counties, met the colored brethren at Frankfort at a love-feast. Just before coming together, two who had driven from Circleville, came to us, and desired baptism that they might have part in the feast also. They, too, were baptized at night and with all the guests, nearly all of whom were colored, seemed to enjoy the meeting very much.

This mission is surely worthy the attention of us all, and should have much more attention than it is receiving. May the Lord send more laborers into the harvest, now ripe, and so wide and great!

Dec. 24, 1885.

LONDON WEST.

HE who is unwilling to stoop will never rescue the perishing, and he who refuses to lose his life will never find it among God's saints.—Henry M. Booth.

A CHILD of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—Sel.

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Mt. Morris, Ill., - - - Jan. 26, 1886.

PLEASE do not send any more orders for No. 1. We cannot fill all the orders we now have on hand.

SISTER Mary C. Norman changes her address from Republic City, Kan., to Gillmore, St. John Co., same State.

ON Sunday, the 17th inst., one of the students at this place was received into the fold of Christ by Christian baptism.

SINCE the last report received from Bro. G. L. Studebaker, of Shideler, Ind., eleven more have been received into the church by baptism.

Two were received by baptism in the Beaver Creek congregation, Va., and others are apparently near the kingdom. We glean from Bro. J. W. Click.

THE Christian who is full of the love of God is sure to suffer if the church suffers.—Like Jeremiah of old, he is ready to cry out, "For the hurt of my people am I hurt."

IT has been said that the church is trying to marry the world. If this be true, she is unfaithful to her betrothed, for she is destined to be the bride of the Lord Jesus. If she be going worldward, what a fall from her high destiny awaits her! May the Lord keep the church pure and spotless until his coming.

THERE is a strong connection between liberality and spirituality. Indeed, it is to be doubted whether a stingy, miserly man or woman can be a Christian. "Sell what thou hast, give to the poor, and come and follow me," is as applicable to-day to many people as it was when Christ spoke the words to the young man who had his heart fixed on his earthly possessions.

WE, as Christians, must be transformed to the image of Christ. Our lives must be like the life of Christ, and this only can we attain by walking in his footsteps and obeying from the heart his words.

SISTER Mary McArthur, of Princeton, Bureau Co., Ill., is living away from the Brethren, and would like to have some of them visit her. She is striving to be faithful, and asks an interest in the prayers of God's people.

WOULD we grow strong in our Christian life and experience? If so, let us live close to Christ, for the closer we walk with him, the further will we be separated from the world, and the stronger will we grow in divine life.

BRO. J. M. Mohler is holding a series of meetings at Lanark, Ill. We learn that much interest is manifested, and we trust that some good may be done for the Master. One was baptized at Georgetown, near Lanark, on Sunday, the 17th inst.

BRO. J. J. Blickenstaff, of Winamac, Ind., gives us a short report of their meetings.—Bro. S. H. Saylor preached eleven sermons for them. One sinner was converted and added to the church by baptism, and the church strengthened and built up in the faith of Jesus.

AMONG the books offered to our agents for securing subscribers is one of Barnes' Notes on the New Testament. Some have thought this volume contains the entire Notes. Not so; there are eleven volumes, and we, as stated in our prospectus, give "any one volume of the Notes."

WE are requested to give the names and addresses of the General Missionary Committee, for the benefit of our new subscribers. Daniel Vaniman, Virden, Ill.; James R. Gish, Roanoke, Ill.; Samuel Riddlesbarger, Franklin Grove, Ill.; E. S. Young, Mt. Morris, Ill.; D. L. Miller, Mt. Morris, Ill.—Bro. Miller is Secretary and Treasurer of the Committee, to whom all money and letters of inquiry should be sent.

A SISTER at Hagerstown, Md., sends one dollar for Bro. Hope's home, and says she saved it by denying herself of luxuries during the Holidays. The giving that costs us self-denial is precious in the sight of God.—If in every home in our Brotherhood the money that was spent for luxuries during the Holidays had been saved and consecrated to the Lord, what a goodly sum would have been added to the Lord's portion!

THE Arab woman paints her finger nails, the fashionable American woman paints her face; the Chinese women compress their feet, the Americans their waist. The dwellers in the desert wear rings in their noses and on their ankles, the Americans wear them in their ears and on their fingers and wrists.—The question is, What advantage has our boasted civilization in these foolish fashions over the half-civilized and barbarous?

THE Brethren of the Rock Grove church, Iowa, expected Bro. James Evans to be with them on the 23rd inst., to hold a series of meetings.

A JOYOUS thought it is to each Christian, that he may constitute one little link in that golden chain which preserves the knowledge of the dying love of his Savior, from the hour of crucifixion till he come to reward his saints.

BRO. C. P. Rowland says the members of the Cherry Grove church, Ill., were made to rejoice on the 18th inst., when a young man came out on the Lord's side and united with the church. They expect Bro. J. M. Mohler to preach for them at the close of the meetings in Lanark, and hope for an ingathering.

BRO. W. R. Miller, of Polo, Ill., with wife and little son Ralph, are spending the winter in Florida. It is hoped that the sunny climate of the South will restore our sister to health. She has been a great sufferer for some years with neuralgia. When last heard from, they were comfortably located at McMeekin, Putnam Co., six miles from Keuka.

BRO. Daniel P. Shively, of the Pipe Creek church, Ind., says: "Bro. Billheimer preached for us from Dec. 19 to 31st, in all, fifteen able sermons. Sinners were warned and saints encouraged. The immediate results of the meetings were four baptized, with others near the kingdom. May the Lord help us all to hold out faithful to the end, is my prayer."

THERE are many sad sights in this world, and one among the saddest, to us, is to see a pure-hearted, trusting girl give her heart and happiness to the keeping of a young man who has formed a taste for strong drink. It is sad to watch the downward course of the husband, but sadder still to see the heart-broken wife and mother, who bears the shame and disgrace of having a drunkard for a husband. Ah! once she loved this man, who, before God, promised to love, protect and cherish her. But the demon of strong drink has made a very devil of him, and he beats and abuses the best friend he has ever had. Who can fathom the depth of the misery of the heart of a woman who is bound for life to a drunkard? God pity the drunkard's wife.

ONE of our correspondents says that the missionary number of the MESSENGER is so brimful of most excellent articles, that he is led to believe that we have been saving the best essays for it. Not so; the articles were written especially for that number, and that, too, rather hurriedly, as we had but little time, after the suggestion came to us, to give our brethren who furnished the essays. Another one suggests that we get out a similar number during the spring. It costs us considerable money to get out such a large edition, and send it out practically free. But we have thought, perhaps at the close of the present year, we might again send one out, if our brethren think it advisable to do so.—If so, we shall make the edition large enough to supply the demand.

BRO. S. A. Honberger, of Barnard, Mo., writes us that he baptized two penitent believers in the Nodaway river on Christmas day. Two had been baptized in the same place in November. This work was commenced under the auspices of the Home Mission Committee. Two more have given their promise to come to the church. In February they hope to have Bro. C. C. Root with them.

BRO. S. T. Bosserman sends us a postal card with this good news: "The Brethren in Eagle Creek church, Hancock Co., O., are now in the midst of a glorious revival. Twelve were baptized, and prospects for more. Bro. Silas Hoover held forth the word until this morning, when he left for home. The meetings stil continue. The cold weather was too severe for me to attend, as my health would warrant no exposure. Hence I remain at home and do my share of the work silently."

To give of what the Lord has intrusted to our care, is as clearly and as explicitly commanded as any injunction contained in the Bible. Christ said, "The poor ye have with you always, and ye can do them good when you will." We are apt to forget that none are so poor as those who have not the gospel of Jesus. Hence our duty to assist in giving the gospel to those who do not have it. A man or woman may be wealthy, and yet, without Christ, poorer than the beggar by the wayside, whilst the poor, wayfaring man, who, like Christ, has not where to lay his head, may be immeasurably rich in spiritual life. In truth, we may say, that riches are a hinderance to a spiritual life. It brings sordid cares, and money-making carries with it a demoralizing influence.

AMONG the early Christians, the converts were strictly prohibited from attending any place of worldly amusement, and so strict was the discipline of the church in primitive times that attending a place of this kind was made a test of Christian fellowship. Tertulian, one of the early church fathers writes on this subject as follows:

"If a Christian had been excommunicated for being present at a chariot race, or a combat of Gladiators, or a dramatic representation, or any gymnastic exercises; for attending any secular game or entertainment, or working at any trade which ministered to the purposes of idolatry, or using any expression which might be construed into a denial of his faith or into blasphemy against Christ; or if from passion, or impatience of censure, he had broken off his connection with the church—still his guilt was not of so deep a dye, but that he might, upon his public confession, be again received into its communion."

How far modern Christianity has departed from the apostolic church, may be seen by contrasting the above with the theater, circus, and horse-race going professors of to-day; many of the churches even admitting "dramatic representation" into their houses of worship, in order to raise money to pay expenses.

QUERISTS' DEPARTMENT.

Dear Editors:—

Will some one of you, or some other brother who can, explain fully the following, giving Scriptural reasons; also the relation of one to the other in degree: 1st, minister in the first degree; minister in the second degree; minister in the third degree. 2nd, Council Meeting, District Meeting, Annual Meeting. My reasons for wanting an explanation on these are various. The principal reason, though, is, that I am frequently asked concerning them and cannot give a very good reason. Will some one please answer through the MESSENGER?

Coal City, Ind.

B. F. GOSHORN.

BOTH of the foregoing questions are related more or less to the polity or government of the church. The first question refers to the officers in the church, and the second to the order in conducting the government of the Church.

In the New Testament there is no very definite plan, for governing the Church, laid down. In regard to this, as in some other things, there are principles given, and some application of those principles, but much was left to the development, wisdom and discretion of the Church.

1. In regard to the officers of the Church, or the different degrees in the ministry, we have not very full or explicit descriptions given. There evidently were different degrees in the ministry, but the limits of their authority, and the specific duties pertaining to each degree are not very definitely defined. The Apostle Paul, in referring to the appointment of officers in the Church by Christ, says, "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 11. And to the Corinthians he says, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, and after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28. To the Romans he says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. 12: 6-8. To the Philippians he says, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." Philippi. 1: 1. Luke, the author of the Acts of the Apostles, in giving the travels and labors of Paul and Barnabas, speaks of them thus: "And when they had ordained them elders in every church," etc. Acts 14: 23. In examining the Scriptures we have quoted, it will be seen that quite a number of names is given to the officers that served in the early church. Besides those that were peculiar to apostolic times, we have "bishops," "pastors," "elders," "ministers," "evangelists," "teachers," "rulers," "governments," "helps," "exhorters" and "dea-

cons." Now these were all probably in the ministry except the deacons, and they are considered in it in some Christian denominations. And they perhaps may be considered in the ministry in a certain sense, though they are not preachers. A minister is one that serves. So, while all those named above served, they served in a somewhat different capacity.

Now, the three degrees in the ministry that we have in our Brotherhood, probably cover all the work in the ministry implied in the above names that indicate permanent offices or permanent officers in the church. Since the missionary work in the church has received the attention it has, we have ministers that are called "evangelists." These are doing missionary work. But these evangelists are not chosen from among the lay members of the church as our ministers are chosen, but they are taken from among the ministers.

As the New Testament, then, recognizes different offices in the ministry, or, as we perhaps might say, different degrees in the ministry, this, we presume, was the ground upon which our ancient brethren introduced the three degrees in the ministry that we have among us. And having tried it, and finding that it worked well, it has been continued.—To take a young and inexperienced man, and put him into the ministry, and give him all the power and responsible labor that belongs to the ministry, at the time of his installation, would, by no means, seem to be a judicious course. Hence our brethren in the ministry are advanced as they prove themselves faithful and competent.

It is also asked what relation the ministers in the different degrees sustain to each other. We would say they sustain a very important and near relation to each other. All the members in the church sustain a relation to each other similar to that which the different members of the human body sustain to each other, according to the teaching and illustration of Paul. And men in the ministry probably sustain a nearer relation to each other than do the common members of the church, since they occupy places in the body nearer the vital part. Hence their relation is a very tender relation, and it ought to be very dear to them, and they should diligently guard against anything that might disturb that relation, and diminish its power for good. Of all difficulties in churches, those that occur between ministers are to be most regretted, as they are serious hindrances to the prosperity and usefulness of the church.

The relation that the ministers of the different degrees in the ministry, and indeed that all ministers, stand in to one another, is a relation that should unite them, and make them a unit, in their holy labors in the Christian ministry. While those of the first and second degree should regard with deference those in the third degree, the latter should not manifest a domineering spirit

the former, or as "being lords over God's heritage, but ensamples to the flock." Peter 5: 3. And probably it is to ministers of different ages and of different degrees in the church, that the following language of Peter, coming immediately after that quoted above, was designed to apply with special force: "Likewise, ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, but giveth grace to the humble."

The field for labor is large, and, hence there is ample room for all to work. And the minister of the first degree, though he is somewhat restricted in his labors, should not be kept back in his work. And where the proper feeling and harmony exists between ministers in the different degrees of the ministry, they will all work together, for the work belongs to them all. A young minister may administer baptism under some circumstances, and other ministers besides those that are considered fully ordained, may take part in anointing the sick. So when brethren are called to the ministry, and installed, they are in that holy work, when they are only in the first degree. But for wise and judicious reasons, the church has adopted an order for advancing brethren in the ministry, and such a course commends itself to men of discreet minds, and different Christian denominations do so. And it is in harmony with the spirit and teaching of the gospel.

2. The second query refers to our different council meetings. Our introductory remarks will also apply to this. While, as we remarked, there is no precise form of church government contained in the gospel, we cannot do without some form of church government. And we have the principle of government, and some helps given us in the gospel. If professing Christians were all perfect, there would not be so much need of church government, unless it might be desirable to have the help of such government or council to keep us perfect. God is a God of order, and government is of God. "The powers that be are ordained of God." Rom. 13: 1. These powers are understood to refer to civil government. And there is a great deal of order and system in civil government. And this is especially the case with the system of government under which we live. Our towns and townships have their laws, and these laws connect the towns with the counties, and the counties are connected with the States, and these with the general government. There is a regular gradation from the lowest to the highest places in our civil government. There is wisdom in this. And the children of light, or of God, should not be less wise than the children of this world, though in some things they are so according to our Lord's saying. Luke 16: 8. And there should be order and system in the church.—

This is according to the principles of the gospel, and the deductions of sound wisdom.

In the 18th chapter of the gospel according to St. Matthew, we have a plain recognition of the common or church council:—"And if he shall neglect to hear them, tell it unto the church." If any thing is told unto the church, the church must be assembled, and that in council. Hence there is a plain recognition of a church council. In the 15th chapter of Acts, we have a general council,—the sanction of a council similar to our Annual Council. We have no plain precedent in the gospel for our District Meetings, but we have the principle. The principle that sanctions the church council, and the General Council, will sanction the District Council, or a State Council, or any council that the general church may deem advisable to hold for the promotion of its efficiency as a reformatory agent under God, in reforming the world, or in promoting its own edification.

We think it should be understood by our brethren, that it is not only with the *plain precedents*, and *formal statements* of the gospel that we have to do, in forming our views of church government, of church work, and of Christian life, but with the *principles* of the gospel we also have much to do. These contain truth that is to be developed, and applied by the church from time to time as its grand mission may require. But no applications of the truth are to be made that will render void, or that will conflict with any order or practice established in the church by divine authority, and which was designed to be continued in it.

J. Q.

THE LOVE-FEAST AT LAHMARSVILLE—SUNDAY-SCHOOL IN WINTER—THE ORPHANS' HOME.

We had promised some time before, if the Lord permitted us to do so, to attend the love-feast in the Duncansville church, on the 21st of December. And we were permitted to attend the meeting. It was late in the season for such a meeting, or, later than such meetings are usually held, but as the Brethren of said congregation have a comfortable meeting-house, the meeting was held without any difficulty, though the weather, at the time, was pretty cold. The roads were tolerably well covered with ice and snow, and the sleighing was good. The meeting-house near Lahmarsville, in which the meeting was held, was not originally intended for love-feast meetings, it not being a very large house. But it was thought proper by the Brethren to hold such a meeting in it, and there was room enough for the members and a large number of the citizens, it being well filled. The meeting was very quiet, solemn and pleasant. It commenced at six o'clock in the evening, and continued without any general intermission, until all the services attended to on such occasions were performed.

The services closed a little before nine o'clock.

The Brethren of the Duncansville church desired the meeting to be continued over Sunday, and we remained with them, having two meetings on Saturday and two on Sunday. These meetings were well attended, especially at night, and the attention was very good, and they seemed to be refreshing seasons to many. One person avowed his intention of living a new life. And from the indications manifested, there were others who were seriously thinking of the propriety and necessity of doing the same. Our beloved brother, Jacob Milier, of the Woodbury congregation, was with us at the communion meeting, but left us on Saturday morning.

The Duncansville church is the home of Bro. James A. Sell, an active and useful minister of Christ. He travels a good deal in Pennsylvania, and is known in many churches, that he has visited. He has two brothers in the same congregation, who are also zealous and useful ministers. The father and mother of these brethren are living in the same congregation. And we may mention it as an honorable record of their family, that they have eight sons, four of whom are in the ministry, two in the deaconship, and the other two are in the church. Bro. Daniel D. Sell, of Plattsburg, Mo., is the fourth of the family who is in the ministry.

The Brethren have an interesting Sunday-school in the house in which the meetings were held. The summer session of the school closed on Sunday afternoon, with such exercises as are usually performed on such occasions. Cards of merit were distributed among the scholars. All present seemed to be happy. Being called upon to make some remarks, and the hymn with the chorus, "We will work till Jesus comes," etc., having been sung, we used the expressive and suggestive words above alluded to, as the basis of some thoughts for the encouragement of all who are working for Jesus, reminding them, that, though he had already come in the flesh, and that another anniversary of that event would be soon commemorated, he will come again, the second time, in power and great glory, having his reward with him, "to give every man according as his work shall be."

Some, who felt much interested in the Sunday-school work, and who enjoy the work, thought that the school might be continued through the winter. The propriety of so continuing it was considered. Bro. Brice Sell very properly took the opportunity, before the meeting was called upon to vote on the subject, to remind it, that, if the school was continued through the winter, there would have to be considerable self-denial endured, as the weather would be likely to be unpleasant, often, when the time for meeting of the school would come. His remarks, we believe, were designed more especially for the teachers, and such as had the work to do.—

The subject presented itself to us under another aspect while Bro. Sell was making his just remarks, and we presented our thoughts to remind the meeting of the other side of the subject.

We suggested the thought, that, while it is true, that the work would be likely to require self-denial, it should not be forgotten that self-denial is a divine principle, occupying a prominent place in every genuine Christian character, as it did in the character of our Lord; that in the exercise of this principle, we may, with assurance, appeal to God for his blessing on our labors, as work attended with self-denial is not likely to be prompted by selfishness, or a desire for common and carnal pleasure. So if self-denial must be endured, it will have its influence in promoting our spiritual culture, and its reward from the heavenly Master. Hence, the fact that we must endure self-denial, should keep us from no good work. The meeting voted to continue the school through the winter.

At the close of our meeting on Sunday night, Bro. James A. Sell called the attention of the Brethren, and all that were present, to the Huntingdon Orphans' Home, and proposed to have a meeting on Christmas night, in the Brethren's meeting-house, for the benefit of that institution. He instructed the people to bring any thing that could be used in the Home, such as food, clothing and money. A meeting was appointed. At the close of the Sunday-school on Sunday afternoon, a collection was taken up for the Home, and the amount of one dollar and fifty cents was collected. A brother also presented us with one dollar for the same purpose. So we obtained for the Home \$2.50. Our visit to the Duncansville church was a pleasant one, and is associated with pleasant reminiscences.

J. Q.

CORRESPONDENCE.

The Cold Wave in Florida.

THE coldest time ever seen in Florida, was in 1835, when the mercury went down to eight degrees above zero, freezing most of the orange trees.

Last Saturday night, Jan. 9th, it was feared that another cold wave was approaching. By Sunday morning the mercury at my place was down to twenty above zero. Some other places it went as low as fourteen. The cold lasted four days, being the coldest weather seen in Florida for fifty years. Ice in tubs formed two inches thick. The ground in places froze about two inches. All the oranges and vegetables were frozen, but the trees are not likely hurt. The loss on account of the oranges freezing, amounts to millions upon millions of dollars. Millions of ripe, delicious oranges hang frozen on the trees. Most of the growers had not yet shipped their fruit. The loss to them is great, but they will, as a rule, be able to stand it,

and such a thing does not happen more than once in a life-time.

Health is remarkably good. As people here do not fix for cold weather, the late cold wave set pretty severely on some of them. Some of them hardly knew what to make of it. Many of them never before saw the like. They would have been still more astonished if it had snowed. Well, it is all over now. Spring will soon be here; then all will be lovely again.

J. H. MOORE.

Keuka, Fla.

A Donation for the Brethren's Meeting-house, at Conway Springs, Kan.

ALTHOUGH the sister forwarding the amount said, "This letter is not for publication," I will make an extract from it, because it contains such excellent sentiment:

"I saw, in the G. M., an account of your love-feast, and the inconvenience you labored under to do the will of our Heavenly Father, or to carry out his ordinances; and it drew forth my sympathy for the loved ones of like precious faith. I took my horse and buggy, and went to some of the members of the—district, of which I am a member, to solicit aid for your house of worship. * * * Hope you will receive enough to build a house, so the good work of our Heavenly Father be not hindered. * * * May there be a great ingathering into the Master's kingdom, in Southern Kansas."

The above should be imitated by many, and with a little effort much good might be done for the Master's cause.

The originator of the above is sister E. E., assisted by sister A. D. Sister C. H. contributed nobly. God bless all the donors, and especially the solicitors.

The following is a list of donors and amount:

Sister E., Trotwood, Montgomery Co., O.	\$1 00
Sister Amelia C., Trotwood, Montgomery Co., O.	50
Bro. A. Sanger, Dayton, Montgomery Co., O.	25
Bro. John Brown, Trotwood, Montgomery Co., O.	50
Bro. Samuel Ullery, Trotwood, Montgomery Co., O.	1 00
Sister Lena, Trotwood, Mont'y. Co. O.	1 00
Sister Elizabeth H., Trotwood, Montgomery Co., O.	1 00
Sister Barbara, Trotwood, Montgomery Co., O.	1 00
Sister Sallie, Mummaville, Montgomery Co., O.	1 00
Sister Sarah, Dayton, Mont'y. Co., O.	1 00
Sister Susan, Dayton, Mont'y. Co., O.	1 00
Sister Lydia, Mummaville, Montgomery Co., O.	15
Sister Susan Smith, Trotwood, Montgomery Co., O.	50
Sister Mary Ann, Dayton, Montgomery Co., O.	1 00
Bro. Moses, Dayton, Mont'y. Co., O.	25
Sister Kate, Clayton, Mont'y. Co., O.	25
Sister Lizzie, Clayton, Mont'y. Co., O.	25
Sister Maria M., Taylorsburg, Montgomery Co., O.	50
Sister Amanda, Taylorsburg, Montgomery Co., O.	50
Sister Lydia, Taylorsburg, Montgomery Co., O.	50

Sister Margaret, Clayton, Montgomery Co., O.	10
Bro. Willie, Trotwood, Mont'y. Co., O.	1 00
Sister Anna Etter, Dayton, Montgomery Co., O.	1 00
Sister Anna Denlinger, Dayton Montgomery Co., O.	75
Sister Ida Denlinger, Dayton, Mont'y. Co., O.	25
Sister Susanna Haines, Taylorsburg, Mont'y. Co., O.	10
Sister Ella Bowman, Taylorsburg, Mont'y. Co., O.	10
Sister Anna Denlinger, Dayton, Mont'y. Co., O.	1 00
Mr. and sister France, Trotwood, Montgomery Co., O.	1 00
Sister Nancy, Taylorsburg, Mont'y. Co., O.	81
Sister Sarah, Trotwood, Mont'y. Co., O.	1 00
One who gives, Dayton, Mont'y. Co., O.	50
Bro. Levi, Trotwood, Mont'y. Co., O.	25
Bro. M. M., Dayton, Mont'y. Co., O.	1 00
Sister Catharine Hoover, Dayton, Montgomery Co., O.	5 00

Total, \$27 01

The above was duly received by me.

JOHN WISE.

Conway Springs, Kan.

From Milford, Ind.

OUR meeting closed at Nappanee, Ind. My former report stated five baptized, two applicants, and one reclaimed. Now we can chronicle twelve baptized, and two reclaimed. This work was done by the home ministers. A motion was put before the members at our last council, as to having a series of meetings. The request was granted, and the next motion was to have the home ministers do the work, which was also granted. I am of the opinion that such movements are good, for reasons named:

1. If home ministers conduct their own series of meetings, the interest will remain, whereas if brethren are called from a distance, when they go away, the interest goes too.

2. Sometimes ministers are taught differently as to how such meetings should be conducted, and if any thing is done at such meetings, the members are not accustomed to, it sometimes gives dissatisfaction.

I would urge upon the home ministers to do their own preaching, and do all in their power to hold an interest.

The members of the Turkey Creek district are much revived. "Paul may plant, and Apollos water, but God must give the increase." May the Lord have all the praise, and finally save all his people.

By request of the Brethren of Marshall and Stark counties, Ind., I met the Brethren of the above named place on the evening of the 22nd of Dec., to hold a series of meetings. I remained with the Brethren until the evening of the 30th. We baptized two and reclaimed two. Our meeting was a little Bethel. Brethren Jacob Appleman of Kan., and J. V. Felthouse, of Goshen, Ind., were holding a meeting at the same time, at the Union church, some eight miles distant,

and the United Brethren held a protracted meeting, some two miles away, so our meetings were small in the beginning, but towards the close, were all that could be desired.

J. H. MILLER.

From the Nevada Church, Mo.

THE Brethren in quarterly council decided to commence a series of meetings in a locality where the pure gospel has never been held forth as the Brethren understand it. Our dear Bro. Dunning, living near the locality, agreed to try and get a house in which to preach. He succeeded in getting the Baptist meeting-house for one week. On Saturday, Dec. 19th, our dear brother, Eld. Samuel Click, and another brother started to the place of meeting; had services in the evening for the first time in that locality. The Word was delivered by Bro. Click and his associate, with all the power given to them by the Master. It was soon evident that the Father was gently drawing some, in order that they might come to Jesus, and find rest to their souls. Invitations being given, four precious souls came forward, confessing Christ, and on Tuesday, the 22nd of Dec., they meekly bowed in the liquid stream, and were baptized for the remission of sins. About this time, it became plainly visible, that there was no small stir among our Baptist friends, some going so far as to say, "Lock the house." But better council prevailed, and the house was not locked. On the next morning after the baptismal services, our dear Bro. Click went home. Before meeting in the evening, our dear brethren, Eld. Samuel Pheils, and Wolf, the latter lately from Maryland, all home ministers, came to the assistance of the brother. The Word was proclaimed with power, and three more came forward. On Christmas day two were buried with Christ in the liquid stream, and arose, we trust, to walk in newness of life. The third one, poor lamb, was hindered by her own father in the flesh, who, we were told, threatened her life, by saying, that if she persisted in it he would shoot her and the one that baptized her. The young sister is about sixteen years old. It was said that her father was drunk. Let that be as it may, she was not permitted to be present. Now, dear brethren and sisters, under whose eyes this may fall, pour out your hearts to God in prayer for this poor, persecuted sister, and also for her poor, deluded father in the flesh, that he may be brought under the Spirit's power, so that he may see the great responsibility he has assumed, by hindering one of the lambs from coming to the fold. Quite a number were near the kingdom, some of whom promised soon to be with us.

The Brethren were compelled, very reluctantly, to close the meetings. They labored under a number of disadvantages during the meetings, some of which may be a foundation for another letter from the writer. Now, may the blessings of God rest and abide with those new-born babes in Christ, and may they be fed with the manna that flows from the Word of God, and may it permeate every fiber of their soul, that they may become

strong in the Lord, is the prayer of your humble servant in Christ. N. TRAPP.

Nevada, Mo.

Our Trip to Southern Illinois.

HAVING a dear brother, and other relations in Marion Co., Ill., all of whom I had not seen for sixteen years, I made arrangements for a trip to that part of God's moral heritage. Found our dear friends all well, and truly glad to see us. After spending a few pleasant days with them, the next thing in order was to find a suitable place to hold a series of meetings. We found a Disciple church, which was offered to us. Here we commenced meeting Saturday evening, Dec. 12. Preached in all fifteen sermons, but as our faith and practice were entirely new at that place, we had to build from the foundation. Made a special appointment to set forth our faith and practice, at which time the house was crowded. We tried, as best we could in our weakness, to set forth the principles of our faith and practice, for one hour and a half, and yet it was not all satisfactory. The sermon on baptism was also met with much criticism. Some said we unchristianize everybody but ourselves. Others said, they never had learned it so. After some time the meetings became very interesting, and ten precious souls came out and made the good confession, to walk in newness of life, among whom was one of the most prominent Disciples in that section of country,—two Cumberland Presbyterians, and others who had never made any profession.

The baptizing was perhaps one of the most interesting scenes that ever took place in that vicinity, as it was entirely new. Old men of renown had never seen the like, and, in fact, the great majority had never heard of it, consequently there was a great number on the banks while the baptizing was going on, some making light of it, others crying, and a few shouting. This was certainly a very interesting time. There were Disciples, Baptists, Methodists, and Cumberland Presbyterians. School teachers had dismissed their schools, and they, with all their scholars, were on the banks, looking on. Our time having expired, we had to leave the meeting, with a general good feeling prevailing, with a few exceptions. May the good Lord bless the Salem church, and especially the dear young lambs of the flock, is our prayer. Amen.

SAMUEL W. ULERY.

Camden, Ind.

From Dakota.

LITTLE has been written from Dakota during the last year. The Brethren around Alpena were organized last summer, a report of which was duly published in the G. M.—Where the writer lives, things remain as they were. We have lost nothing except by a few removals. We have tried to preach in several places, but when harvest set in we were obliged to abandon some of them, inasmuch as we had no horse to take us to those places, and our strength would not permit us

to walk thither. We hope, however, next summer, if health permits, to do more in preaching the gospel. Our harvests were very good. We had a fine fall, dry roads all the time, and, with the exception of two weeks, the weather was mild. Much plowing was done and much wheat marketed.—Farmers are generally satisfied with Dakota. Those who came here to speculate on public lands, hoping to sell them in a short time at a high price, or those who expected to raise forty bushels to the acre with little cultivation, are, of course, disappointed, and take back an evil report of the land.

We have good land here, but it must be well plowed and dragged to insure a good crop. Dakota is a very healthy country, and its springs and falls are unsurpassed. Winters are pleasanter than in either Iowa or Illinois. Last winter was cold, but as little snow fell we were able to get out nearly all the time. We hope that brethren who want cheap land will not be turned from this fruitful land, but come among us and help us in our work.

We left home about the 15th of Dec., and visited some of our members living around Aberdeen. We spent one night with Bro. Sam'l Falker, and had we known that their new school-house was built, would have made arrangements for a week's meeting. We made our way from there to Alpena, where Bro. B. Miller has oversight. There are fifteen members here. Bro. George Royer, formerly of Mt. Morris, and Isaac Shank, from Pennsylvania, are deacons. We held ten meetings in their school-house and in Alpena, a small village near the Brethren. During our stay, Bro. Miller was called away to visit his aged mother, ninety years of age, who is quite ill, near Lanark, Ill. We missed him very much, as we had no one to help in the meetings. When the preacher has to open and close, and preach every night, it makes his work considerable. Sometimes, when no brother will take hold of the work, or feels too timid to pray in public, we ask some pious man of another denomination to close the meeting. This gives offense to our brethren, who think our Heavenly Father hears no one outside of our beloved Fraternity. Whether it arises from weakness of judgment or undue liberality, we think the good Lord hears some people's prayers outside of us. Well, we ask such people to aid a little, not treating them as heathen, but as Christian people, needing to be taught the way of the Lord more perfectly.—We are not in favor of fellowshiping with other churches, as such, for then we would have to fellowship their fashion, follies and conformity to the world. We can kneel in prayer with a God-fearing man, even if he lacks some of the outer manifestations of the inner life. We would suggest to our timid brethren to take up their cross, if a cross it be, and assist the preacher in prayer, and thus the necessity of asking other people to assist will be obviated.

We enjoyed our visit to Alpena. The weather was delightful. The mercury rose almost every day to 60°, and several nights

there was no frost. The Brethren here (in Alpena) are well satisfied with Dakota. They have a fertile soil, are near a railroad, and only sixteen miles from the capital of Dakota when it becomes a State. Huron has been chosen as the future capital. We hope that Brethren will go there soon and aid in creating a prosperous church. In spite of misrepresentations concerning Dakota, people of the East are finding out what a magnificent country we have. Railroads are intersecting our country, and soon we will have markets near us, and a few years will make our State one of the leading ones. Towns, school-houses, and churches are springing up all over the land.

We are now at Nora Springs, and expect to hold, in the near future, a series of meetings here. We pray for our Father's blessing.

JAMES EVANS.

From the Belleville Church, Kan.

It has been a long time since I have written anything for your worthy paper, the GOSPEL MESSENGER, although I love to read its pages, and to read the news from the different parts of God's moral vineyard, and of the prosperity of the different churches. Of late I have been made to rejoice, with all the other brethren and sisters, for some of our companions have resolved to follow Jesus in all his appointed ways. Two weeks ago to-day our hearts were made glad to see three precious souls promise before God and many witnesses, to be faithful until death. For the satisfaction of some of our dear brethren and sisters in the East, I desire to write this. If they will go back with me eighteen years, on the 1st of Dec., when my husband brought me ten miles to the place of meeting, where I was to be baptized, the ice was several inches thick, where it was cut open for me to go down into the water, and my husband thought it was too much for me; but, dear brethren and sisters, when we have been made willing to take upon us the yoke of Christ, and obey the teachings of our blessed Master, we will not be afraid of the liquid grave.

The ice was cut for these three precious souls to be buried in the baptismal grave. Oh! dear brethren and sisters, let us not give up when we feel that some are not concerned about the conversion of their souls, for that is the very time that God's Spirit is striving with them. Oh! how many times I have prayed for my dear companion, that he might be convinced through the preached Word of his whole duty, and become willing to obey the commandments, and that we might be united in the one faith, and walk together, blameless before the Lord, and now God has answered my prayer, and I do rejoice, and while I rejoice, others are rejoicing with me. One week ago to-day, five more were added to the church by baptism. Four young men, and one old man, my husband's brother, who came from England only a few years ago. One young man was one of our brethren's children, and two of them were our neighbor's children. The other young man came from Nebraska to work for my nephew. He at-

tended the meetings, and he too was convinced that he must be baptized, for the remission of his sins.

Ever since our communion meeting, there have been some lasting impressions upon the minds of some. Bro. J. D. Trostle's first sermon will long be remembered. His text was, "Where art thou?" Oh! we have felt the weight of that sermon ever since he came among us, and the gospel has been preached with such power by Bro. Whitmer and Bro. Miller, who have labored with us so long, we feel that they have done much for our church. We have all been encouraged to press on, and never give up until we win the victory, and, by our Father's side, sit down. Oh! brethren and sisters, let us pray on, and pray for others that are counting the cost, that they may be gathered into the fold of Christ, is the wish of your unworthy sister.

CATHARINE GOOCH.

Entered Into Rest.

DEC. 26, 1885, Silas H. Thomas, aged seventy-five years. Funeral services were held at his late residence, No. 2105 Norris street, Philadelphia, on Monday evening, Dec. 28, Bro. J. K. Reiner presiding.

Interment at Upper Dublin, on Tuesday, Dec. 29, Bro. Israel Poulston presiding.

"He is not dead but sleepeth." Death to him had no terrors. He frequently expressed a desire to depart and be with Christ, saying, "I know on whom I have believed." The portions of Scripture that were read, and the hymns that were sung at the funeral services, were those selected by himself, and to his children he made an especial request, that he should be laid to rest in a plain coffin, a plain shroud, and have a plain funeral.

He bore his lingering illness with the utmost patience, and in the end calmly, peacefully closed his eyes as if to say, "All is well." As we looked upon his dear, aged face, so composed in death, we could but say with the poet, "Asleep in Jesus, blessed sleep."

MRS. J. S. THOMAS.

From Lower Cumberland Church, Pa.

BROTHER D. F. Stouffer, of Benevola, Md., has recently preached, and labored otherwise for us, during a series of meetings just concluded, and as a result of his efforts, combined with those of the church, and the power of God, we are happy to report the addition of fifteen souls to the church. One, a sister yet in her teens, who has for a number of years been sick and afflicted, so that all hopes of her recovery, and even her life had been despaired of frequently, but the good Lord spared her life, and during the last summer her health improved sufficiently to enable her to sit up in, and walk about her room, and to ride out to visit a few friends, but she was still too weak and delicate to attend the large and good meetings her friends were attending. She became anxious, and sufficiently interested to ask for preaching in her father's house. On Saturday her request was granted, and immediately she expressed

a desire to follow Jesus. On Monday the brethren accompanied her to Boiling Springs, a distance of two miles, where she was baptized. Taking into consideration her youth and delicate health, a more resigned, submissive, meek, and yet, determined and composed sister, we never saw in the water. It was indeed a very impressive scene. Surely God who is the most scrutinizing witness of all actions, did and will regard her. Though much exhausted by the (in her special case) trying ordeal, she soon regained her usual strength, and is now going on her way rejoicing.

J. B. GARVER.

Dec. 24, 1885.

From Mahoning Church, Ohio.

THE hearts of parents and friends were made glad, and to overflow with joy, to see nine young people, in the full bloom of life, come out in the fear of the Lord, and be buried with Christ in baptism, at the Bethel house, Mahoning Co., Ohio, as the result of meetings held there from Dec. 16 to 22, by one of the Lord's good servants, Bro. Jesse Calvert. In all, eleven were received and baptized during his stay here. The duty every one owes to his Maker, was so forcibly, and plainly laid down, that many more had a hard struggle to say, "Go away for this time; call some more convenient time," forgetful that the death messenger cannot be put off in this manner. May the Lord bless his good servants.

AMOS HARROLD.

From Upper Middletown Valley Church, Maryland.

ELDER D. F. Stouffer, from Beaver Creek, came among us, and preached twelve sermons, in his usual zealous way of preaching, and the result was, twenty-two were received into the church by baptism, upon three different days, all being young persons. Thus it may be seen that the ark of the Lord is moving, after many dark clouds have passed, which have been hovering over us in the past. The church at present seems to be in harmony, and a general good feeling prevails, not being disturbed in the least by those who have left us. This congregation is at present under the oversight of Eld. G. Leatherman, assisted by John M. Bassard and Silas Harp, in the second degree, and D. S. Wolf, in the first degree. Elder Leatherman was not able to preach, owing to throat trouble, but was very prompt in attending appointments, thereby maintaining his zeal in the good work. Hope the brethren and sisters will remember Bro. L. in their devotions.

MARTIN GNOSSNICKLE.

Dec. 21, 1885.

LOVE is joy, and all true joy is love. They cannot be separated. And Christ is an exhibition to us of this fact in his own person—a revelation of God's eternal joy, as being a revelation of God's eternal love—coming down thus to utter in our ears this glorious call, as a voice sounding out of God's eternity: "Enter thou into the joy of thy Lord."

From Eureka, Greenwood Co., Kan.

I HAVE been reading a good part of the day in the GOSPEL MESSENGER, and truly it is a messenger of the blessed gospel. Oh! I do love to read all the correspondence of so many dear brethren and sisters. It does my heart good to know our beloved Fraternity is awakening more to the missionary cause. Our little church here is still alive and prospering. There are but few in number, but love and union prevail. Bro. Charles Yearout was to give an account of our love-feast, but he has failed up to this time. Suppose he will yet. Hope he will come again and preach the Word. I would like to hear from J. and N. Perry, as I have forgotten their address.

R. E. GILLETT.

Dec. 13, 1885.

From Alpena, Jerauld Co., Dak. T'y.

OUR meetings in Jerauld and Beadle counties, Dakota, are still in progress. We had a very interesting Thanksgiving meeting; house crowded, although in the middle of the week. We have meeting each alternate Sunday in Alpena. At our meeting in the country, last Sunday, I consulted my congregation as to whether we would continue our meeting every two weeks, during the cold months, to find out the desire of all. I left it to a vote,—"All in favor of every two weeks, during the cold time, which lasts about six weeks, will please raise the right hand." Every right hand in the house went up. One gentleman, from Cedar Rapids, Iowa, said he would come to meeting if the mercury would be 40° below zero. That is Dakota spirit. We always have a good turn-out and fine order. We had about five inches of snow in November. It passed off, and afterwards we had pleasant weather. On the mornings of Dec. 8 and 12, the mercury was four to eight degrees below zero. Since then it has been very pleasant. On the 14th, mercury was twenty degrees above, and to-day, the 15th, thirty-four above. Roads are splendid; farmers up and doing; health good. The GOSPEL MESSENGER is a welcome visitor in our family. It gladdens our hearts with its sweet rays of gospel light. "United we stand, divided we fall." May God, in his infinite mercy, bless the editors of the GOSPEL MESSENGER. Amen.

B. F. MILLER.

Preach the Gospel.

"And he said unto them, Go ye into all the world and preach the gospel to every creature."—Mark 16: 15.

THE above text was brought more forcibly to my mind, by Eld. C. H. Kingery and myself having made an appointment at Chetopa, a city of some five or six thousand population. This was the first time the Brethren ever preached there, if rightly informed.—Our appointments were Saturday night and Sunday, at 3 P. M., and Sunday evening. As the house we preached in was occupied at 11 o'clock, Bro. Miles and myself went to hear the colored man preach. The colored people have two churches in that place, the Methodist and Baptist. The latter was where we were. We had a very soul-stirring sermon

of fifty-six minutes. Bro. Miles informed me they were in a divided state—about half claim feet-washing as a church ordinance, while the others do not. Now, if they are of God's creatures, and have an equal part in the text, what have we, as a church, done in preaching the gospel to the colored people? And if they are to have the gospel preached to them, where are those to go? A good many places are as we are, our hands tied to labor for the support of our families, and with what time we can devote, cannot fill all the requests of our race. It would take considerable time and means to go to them to labor to get a church organized, and it is more than one minister can do, and support his family; so let the church, as a body, give a plan. If they are not included as subjects of the text, then drop them at once; but if they do, the work should be looked into as soon as possible, as other churches are working among them, and organizing among them. As they seem to be very sincere in their worship, they, too, must feel to worship God, their Creator, according as the New Testament directs, and how can they, unless they unite with a body that does? Now, let us hear what the Brethren have to say and advise on the subject.

The Labette church was made to rejoice again, to see one more come and join in with the people of God, and walk in newness of life. Since our communion the church is in love and union.

SIMON LONG.

Altamont, Kan.

From Swan Creek Church, Ohio.

GOD still permits the door of mercy to swing on its golden hinges of his redeeming love; for the thirsting souls of this part of his moral vineyard, slowly, one by one, are entering in at the open door, to lean upon the strong arm which is ever ready to shield and bear them up, through the trying seas of trouble. It is only the Christian who can look beyond the gathering clouds of trials unto the bright star of hope, shedding its beacon rays of light and peace.

On Dec. 12, we commenced a series of meetings with the home ministers, and on the 17th, Eld. Jeremiah Gump, of Noble Co., Ind., came to our assistance, and labored for us until the evening of the 27th, when he left for other fields of labor. May heaven's choicest blessings go with him wherever he goes. While with us, he labored hard for the conversion of sinners and the upbuilding of this little band of our Heavenly Father's children. We were sorry, however, that many brethren and sisters, for some cause, could not attend our meetings. Those who did attend were greatly revived under the powerful preaching of Bro. Gump. As the immediate result of our meeting, one prominent man chose that good part that cannot be taken from him, was buried with Christ in baptism, and arose to walk in newness of life. God help him, that he will hold out faithful to the end, where the crown is promised. We expect, the Lord willing, to commence a series of meetings in the east end of our church, Jan. 23. DAVID BERKEYBILE.

At Home Again.

FROM Rose Hill, Ohio, Oct. 13, 1885, I was conveyed to Union City, Ind., and there, in company with Bro. Jacob Beery, boarded the train for Independence, Kan. Arrived at the latter place at 7: 30 A. M., Oct. 15, where I met with the Brethren and preached in the evening; also at the same place on the next day, assisted by Bro. Caleb Fogle. On the 17th, I started from there, in company with Bro. J. J. Miller (formerly of Darke county, Ohio), and other brethren and sisters in Christ, to attend a love-feast at the residence of Bro. Terwilliger, in Labette Co., at which place we met with a great many brethren and sisters. We returned to Independence on Sunday, the 18th, and preached in the church that evening, to a large and attentive congregation. On the 19th, preached at a frame school-house on Potato Creek, eight miles south-east of Independence.

On the 21st, preached in a school-house called Fairview, eight miles west of Independence. From Independence came to the Neosha church, where the Brethren were holding a series of meetings. Met on Saturday, the 24th, at 3 P. M., being the day set apart for the love-feast; preaching by brethren George Studebaker and J. B. Lair. It was a meeting long to be remembered by all. On the morning of the 26th, I took the train for Cherry Vale, about thirty miles distant. Here we met with the Brethren and preached to them on the evenings of the 26th and 27th. On the morning of the 28th, took the train for Independence. At this place we remained and held meetings; also in the neighboring school-houses, until Nov. 13. From this young city of the West, we, in company with Bro. John J. Miller, sister Miller, Bro. John McGee, sister McGee, and others, took conveyance and went twelve miles west, to a large stone school-house, near the residence of our brother, William Murkey, where I spoke to a large and very attentive assembly of people, apparently anxious to hear the holy words of our blessed Lord and Master.

On the morning of the 14th, in company with the aforesaid Brethren, we went to the town of Fredonia, Wilson county. Here the Brethren met in the capacity of a love-feast, where we all had a very pleasant time and a good meeting together. It was one long to be remembered by all, on account of the outpouring of the Spirit of the Lord upon the heads of his people.

On the evening of the 15th I took my leave of the good people here. On our journey home we had a happy meeting at a place known as the Log-bell school-house. From this place we returned to the residence of our brother, John J. Miller, near Independence. Nov. 18, we took the train at Independence for our homes in Ohio, and arrived at Union City on the evening of the 19th, where I was joyfully met by my dear ones at home. I herewith return my most sincere thanks to the good people with whom it was my good fortune to meet, both in the State of Kansas and all along the journey.

M. D. ROBERTS.

Special Notice.

CONTEMPLATING a trip West, I desire to correspond with any members who may live in Kingman, Harper, Pratt or Barbour counties, Kan. As I contemplate going soon, nothing hindering, you will please write as soon as this notice reaches you, and I shall try to arrange to preach some while with you.

Fraternally Yours,
J. B. LAIR.
Laneville, Kan.

Advertisements.

Rates—Per Inch each Insertion:

One time or more	\$1 50
One month (4 times)	1 80
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"Some time ago the agent of the La Master's Hog Cholera Remedy left some of the remedy with the editor of this paper, whose hogs were dying of cholera, on trial. One hog especially, was so near dead that it was decided to kill it and get rid of it. Two doses were given that day according to directions, by drenching, and the next day the hog was better, and finally got well on the second. He was so low when the first dose was administered that he could scarcely stand. His eyes were closed by the effects of the fever, and he had not drunk a drop of water or eaten a mouthful of food for three or four days. The remedy was used afterwards in the pen, and only one hog died. Several were sick when we began to use the remedy, and they had been dying at the rate of from one to four or five per day. All the hogs, about thirty in number, that had been left when we began the use of this remedy except the one mentioned, got well and are healthy as ever.

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Time Table.

PITTSBURGH, FT. WAYNE AND
CHICAGO RAILWAY.

SCHEDULE IN EFFECT FEB. 15, 1884.

CENTRAL TIME.

GOING EAST				GOING WEST			
Leave Chicago	+8:30 A. M.	*4:50 P. M.	*11:20 P. M.	Arr. New York	*8:00 A. M.	*9:00 A. M.	*8:00 P. M.
Arr. Ft. Wayne	9:10 "	8:47 "	11:14 "	" Philadelphia	11:10 "	11:25 "	11:20 "
" Crestline	9:20 "	12:15 A. M.	9:45 A. M.	" Harrisburg	8:15 P. M.	2:10 P. M.	9:10 A. M.
" Pittsburgh	+9:25 A. M.	6:15 "	11:40 A. M.	" Huntington	8:00 "	8:40 "	9:25 "
" Johnstown	10:48 P. M.	10:55 A. M.	1:24 P. M.	" Altoona	8:05 "	9:40 P. M.	9:40 "
" Huntington	1:24 "	2:20 P. M.	3:05 "	" Johnstown	8:35 "	9:39 "	9:39 P. M.
" Harrisburg	7:25 "	3:15 "	3:05 A. M.	" Pittsburgh	9:50 A. M.	2:30 P. M.	9:50 "
" Philadelphia	10:30 P. M	7:30 "	6:10 "	" Crestline	12:15 P. M.	6:45 "	2:20 A. M.
" New York				" Ft. Wayne	10:30 A. M.	7:50 "	7:50 "

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Feb. 2, 1886.

No. 5.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. Brice Sell, of Newry, Pa., has been preaching for the Woodbury Brethren, during last week. One addition, thus far, has been reported.

THE Brethren at McVeytown, Pa., propose beginning a series of meetings, commencing on Saturday, the 14th of February. A special invitation is extended to ministers. The meetings will be held at the Spring Run church, near McVeytown.

BRO. Isaac Frantz, of the Newton, Ohio, church, says that they are enjoying a spiritual feast. Bro. Landon West is with them, and Bro. R. H. Miller is expected. These are both good workmen for the Lord, and we hope that good results will follow. Hoist high the banner and loudly proclaim Christ, the friend of sinners.

SOME of our Brethren, in sending notices of additions to the church, state, so many from the Baptists, Progressives, Methodists, etc. Now, we are not at all sure that there is any advantage in specifying reports in this way. It is a modest way of boasting that we do not feel to commend. What we want, is to save sinners, independent of from whence they come.

BRO. J. H. Moore, of Keuka, Fla., says that, during the cold snap the thermometer got down to 20 degrees above zero, and that the oranges on the trees are all frozen, so that we can have no more Florida oranges till some more grow. Bro. Moore ought to know that Florida frosts do not hurt the Florida oranges that grow in California and other places. Our oranges are all Florida "sweets," and yet some of them make the mouth pucker to eat them.

OUR motto always has been, Let other people and churches alone as much as possible, and preach the gospel. In giving church news, we wish our contributors would do the same thing. Be sure and do not exaggerate, and never write as facts what you receive from report. The church and the world are bad enough, and we should not try to make either appear worse than what they really are. We can never make the world good by advertising its faults.

OLD FOLKS' HOME.

On this subject we have given some thoughts for years, and the more we become acquainted with the wants of old people, the more interest we feel in it. During Bro. Emmert's last visit, we had the subject under consideration, as we have had at different times before, and together we concluded that the time had come that a move should be made. When we speak of an interest in this subject, Bro. Emmert and ourself do not want it understood that we are alone in the consideration of so important a work, as there are hundreds of others that are heart and soul in sympathy with the cause.

When we speak of our Old Folks' Home, we do not mean an alms-house, where paupers are indig-

criminally placed with the common tramp, the impoverished drunkard and the imbecile, but a real genuine Christian home for the physical and spiritual comfort of our aged and decrepit brethren and sisters, who have no convenient home of their own—a home where they can be among their own people, enjoy the religious services of their own church, and feel that they are not intruders but welcome guests, to remain until they are removed to their heavenly home that God has provided for them. The one should be, if not a type, a shadow of the other.

That a home of this kind would be in harmony with the spirit and teachings of the gospel, needs no argument. Every Christian heart will respond a hearty assent, as we cannot fulfill the law of Christ while some of our brethren and sisters are incarcerated in the alms-house, or in other houses and places where they are boarded by contract, bereft of every feeling of home and church privileges, and always in the way, or living to the discomfort of somebody else. We do not wonder that our poor members shudder at the thought of being placed in the alms-house, and we cannot help but feel that such a disposition of our poor is a burning disgrace to the church. We cannot put them there and fulfill, towards them, the golden rule, which requires us to do unto others as we would have them do to us, and yet, with our present church provisions, there seems to be no other way.

Under the administration of our old brethren, such a thing was not allowed. We remember when such poor were boarded around in members' families; each family that was able to do so, kept them four weeks, when they were sent off to another family, and so kept on the round. While this is better and more Christian-like than to send them to the alms-house, yet the system is not a good one, and has many objections to it. Our brethren and sisters, we believe, all feel the difficulties which we labor under as a church, towards our homeless and aged, but do not clearly see a remedy, or their duty in the matter, as what would be the best thing to do under existing circumstances.

The best solution to the problem that we can see, would be to provide suitable homes. We are aware that it is much easier to arrive at such conclusions than it is to carry them out. But we have such implicit faith in the charity of our people that we feel that all that is necessary is to have the matter fairly presented and understood.

The first essential thing, then, is a plan to set the work in motion. Our plan would be, for the present, not to trouble District and Annual Meeting with it, but let the move be set on foot by those who feel a special interest in the work. Upon them will fall the initiatory steps, at any rate, and by going into the work, in this way, there will be no dead weights to hold back. As the work, through its own merits, commends itself, friends will gather to its support, and thus it can be made to grow in size as it grows in strength. We have, to-day, brethren and sisters who have means, and yet, under existing circumstances, have not suitable or congenial Christian homes. Some of these would invest part of what they have in a home of this kind. What they want is a Christian home in which to stay while life lasts, and in a place where they could have the assurance of enjoying this, they would gladly invest what they have, or, at least, a goodly part of it. Let such parties make a move, or show a willingness to co-operate with those who are interested in the move. Such per-

sons would greatly add to their present comfort and spiritual enjoyment by placing themselves in a home where they would be surrounded by proper Christian influences, and where they could live without being a burden to their friends or others.

We have another class who have dependent friends in whose comfort and welfare they are interested, yet their family circumstances are such as makes it unsuitable to take them into their own homes and families. Such brethren and sisters would gladly contribute to a home where such friends could go and be pleasantly surrounded.—A home of this kind would be more congenial to them than would be possible any where else outside of the families of their special friends.

Another class are those to whom God has given means and such great, large hearts as will not allow them to be happy unless they can make others happy. There is a principle that seems to be born in some people, that gives happiness by sharing with others—and a great pity it is that it was not born in all of us. They are waiting for an opportunity of this kind, and we want them to have it soon.

One more class we name, and to it belong those whom the Lord has richly blessed with this world's goods. They are desirous of laying up some treasures in heaven, and are not certain as to the best place to put it. These charitable institutions are most excellent banks for deposits of this kind, as the principal and interest will not be drawn until we get on the other side of the river. There, to such it will be said, "Inasmuch as ye have done it to one of these, the least of my disciples, ye have done it unto me."

Brethren, let us hurry up with some of these banks, or else, when some of us get "over there," we will be such miserable paupers that heaven will have no place for us. Think of men and women robbing God their whole life-time, and then expect to be rewarded for it in heaven! We fear that many of us are nothing better than religious idiots. He that watereth shall be watered, and the liberal soul shall be made fat.

The next thought is, How many of these homes do we need? In starting Christian enterprises of this kind, we must remember that "great trees from little acorns grow," and the trees should not be planted too thickly, either. To begin with, one or two, at most, will be sufficient—one East and one West. They should be started on the acorn principle, so that there will be room for development and growth. Had the Orphans' Home, that stands beyond the Normal, an honor to its founder and friends, been started in full blast at its present size and with its present equipments, it would have been dead long before this. In its smallness and weakness it gathered its sympathy and strength. Small trees are easily planted, and almost certain to grow, while large ones are very difficult to plant, and die easily. These homes can be planted as readily as we can plant trees, if we go at it in the right way. The plant is a good one, and the soil we have. From each one a shovelful, followed with good culture, and they will grow to the comfort of the people, to the honor of the church, and to the glory of God.

As to the location for the first Old Folks' Home, we nominate Huntingdon. We have good railroad facilities, beautiful location, good health, good water, good morals, and a suitable building that can be had on most favorable terms. The subject, brethren and sisters, is now before you, what have you to say?

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FORGIVENESS.

BY CLARA D. STOFFER.

"Forgive us our debts as we forgive our debtors."—Matt. 6: 12

Forgive and forget, no matter who wronged you,
Or injured with malice, or envy, or threat.
Don't stop to think over the trials that thronged you,
Look forward and seek all past ills to forget.

Forgive and forget, your hopes may be blighted,
And friendship you trusted all else would outlive,
May sadly have failed you, but though you are slighted
By those you held truest and dearest, forgive.

Forgive and forget, your heart may be weary
With burdens, your eyelids with tears may be wet,
Though others' unkindness makes all your life dreary,
Oh! freely forgive them and try to forget.

Forgive and forget, while sadly you wander,
Disheartened, discouraged, nor stop to regret
All your troubles, but look to that fair country yonder,
Where Christ all your sins will forgive and forget.

Huntsdale, Pa., Jan. 14.

CONFIDENCE,

BY J. E. EBERSOLE.

CONFIDENCE is defined as being belief in the reality of a fact, or the integrity and veracity of another, and has for its foundation, principles which are the essence of man's character, or the man, as seen through his dealings. It is built upon human frailties and shortcomings.

In the political world, it is often betrayed, because the motive of the person, in whom it is placed, is not pure. In the Church, confidence may be destroyed when

POLICY

the near relative of principle, rules. In that case, it is generally dictated by others, and what might be considered a weakness upon the part of the members, is only a lack of confidence in the integrity and ability of the person who would resort to such methods.

Another motive governing man sometimes is

SELF,

which is prompted by a desire to choose the "uppermost seats," and wield power, regardless of the means employed, resting, in fancied security, upon a structure, built out of the rubbish and refuse of human vanity and ambition, promptings of man, which shall finally crumble down and prove unto him a sepulcher, where, in his silent meditations, he shall see his own shame and nakedness.

Therefore abide the three motives, principle, policy, and self. The greatest of these is *principle* upon which rests our CONFIDENCE.

INSPIRATION OF ALL THE SCRIPTURES.

BY PETER BROWER.

THERE is a large class of people, who admit the truth of the Bible narratives as a whole, but deny that they are inspired of God.

Some, again, claim that certain parts are a revelation from God, and would modify and explain away a large portion of their contents as only gotten up by men, and marred by imperfections, hence not agreeing with their view of the same.

To such we will offer a few remarks, reasoning mostly from the Scriptures themselves. A large part of the Old and New Testament Scriptures consists of what are positively declared to be messages or instructions from God.

The apostle Paul gives to the whole Old Testament Scriptures, the familiar name, the "Oracles of God."

He claims inspiration for the whole Old Testament Scriptures, then known as the "Holy Scriptures." The apostle Peter had the same view, saying, "For the prophecy came not in olden times by the will of men, but holy men of God spake as they were moved by the Holy Ghost." In the New Testament, the words of Christ himself come with full divine authority, "For he, whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him.

This was also confirmed by his apostles, guided by the Spirit of Truth, which brought all things to their remembrance. Paul claims inspiration. 1 Cor. 2: 13.

The apostle Peter ranks the Epistles of Paul with the other Scriptures, ascribing them unto the "wisdom given unto Paul." 2 Peter 3: 16. The apostle John, in his Revelation, repeatedly exhibits his divine commission, and in closing the words of his prophecy, solemnly threatens, with the wrath of God, any one who should add to or take away from them.

In Mark, Luke, and Jude as well as all through the Scriptures of divine truth, we find conclusive evidence that they are the inspired word of God.

Another evidence that they are inspired of God, is, that man cannot exhaust their fountain of knowledge. When we read any of the modern writers a few times, we have all the information that we can obtain from them. Not so with the Scriptures, we can do our duty in studying them from youth to old age, and never exhaust their store of spiritual food. But through the goodness of God enough is revealed unto us in all generations to effect our salvation, by obedience unto the same.

All modern discoveries have only confirmed the Scriptures instead of contradicting them, so much so that it is impossible for them to be overthrown by future discoveries in the same direction.

If man must be left to pick out and divide from the Scripture what is inspired and necessary to be obeyed, he is little better off than the heathen were, years before Christ's time. Many persons conceive that there are mistakes in the Scriptures, or things contradictory. It is certainly very dangerous to entertain such a thought. Our minds are too finite to comprehend the wisdom of God. No Scripture is of any private interpretation, but we must interpret Scripture by Scripture.

Many of the mistakes in regard to chronology etc., can be reconciled when we consider the ancient, incomplete way of computing time, at the beginning or end, as if the period was complete. 1 Kings 15: 33, and 16: 6, 8, 10, also Matt. 12: 40, and 28: 1.—The ancient Romans and Hebrews counted the third day, which we should call the second, Sunday would be the third day after Thursday, etc. In comparing relations, we find they were called brethren and sisters when they were only near kinsmen. Gen. 12: 5, and 13: 8.

One grand reason why we should obey the gospel is, where the Scriptures have been known, loved, and obeyed, the Christian religion has flourished, yea, more even, the nations have flourished the best under the light of the gospel. We see a vast difference between the nations under the influence of the gospel and those groveling in heathen darkness. Remove the influence of the gospel, and Satan would have full sway. As the influence of the gospel decreases, idolatry and wickedness increase. The reverse is also true. The more we can instil of the life-giving principle of the gospel, into the human mind, the less the inclination to do evil, which fact alone is worthy of our sincere consideration.

The consistency of the Scriptures with themselves, and with other known truths, is indeed wonderful, when we remember that nearly sixteen hundred years intervened between the beginning and the end of committing them to writing. And they were written by men hundred of miles apart; by men of different stations in life, and different languages. Moses in the wilderness of Sinai, David on the throne of Israel, Daniel in the palace of Babylon, Ezekial among the exiles by the river Chebar, Amos among the herdsmen of Tekoa, and Paul in the prison of Rome. Through all their writings we see that they were inspired of God, which was no more impossible than any other miracle.

South English, Iowa.

A QUERY.—REPLY.

BY NOAH LONGANECKER.

IN No. 7, 1885, of the *Golden Dawn*, appeared the following query: "Are we, as followers of Christ Jesus, enjoined to obey all that he commanded the apostles to do, or only those commands given us by the apostles as they received them from the Lord?" If we are not to obey all he commanded the apostles, and yet more than the apostles, commanded, where shall we draw the dividing line? And if we are to obey only those commands which the apostles have given us as they were commissioned of the Lord to give unto us, it is unnecessary and superfluous to observe anything further. And not only that, but also dangerous for the church to make any such requirements of its members." We are requested to give our views through the GOSPEL MESSENGER, hence this article.

We deem the question an important one, and the answer of *vital* importance. We feel deeply serious in our remarks, knowing the great responsibility resting upon us.—May the divine Spirit indite and guide. The first and great commandment is, “thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all mind, and with all thy strength.” Again, “This is the love of God, that we keep his commandments.” Again, “He that hath my commandments, and keepeth them, he it is that loveth me.” Christ asks the question, “Why call ye me Lord, Lord, and do not the things which I say?” Again, he compares those who hear his sayings and do them to wise men; but he that heareth them and doeth them not, he compares to a foolish man, whose end will be ruin. And to sum the matter up, we read, “Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city.” Thus we may go on and quote passage after passage to show that only those who obey the commandments of the Lord, are happy and will fare well in the end. These sayings, these commandments, were to be recorded. Jesus said, “The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Now we ask the question, “Where are those things recorded?” The Gospels by Matthew, Mark, Luke, and John, contain a great part of them. We say a *great part*, for the Acts of the Apostles, the Epistles, and the Revelation, although in the main illustrative and explanatory of what is recorded in the above named Gospels, yet contain some additional truths, especially the Revelation. Here is one in the Acts, “It is more blessed to give than to receive.” Paul did not receive, what he taught, from man, neither was he taught it, but received it by the revelation of Jesus Christ. So also the Revelation of John.—Taking the four Gospels, the Acts of the Apostles, the Epistles, and the Revelation, we have what is implied in the following: “Blessed are they that do his commandments that they may have right—or power—to the tree of life, and may enter in through the gates into the city.” These, and nothing short of these contain those commands given us by the apostles as they received them from the Lord.” All those commands contained in these writings we are required to observe. But the honest Bible student will observe the following:

First, That there is a great deal of beautiful history contained in the New Testament; of God, of Christ, of heaven, of hell, of angels, of men, etc., etc.

Second, That there are contained a great many graphic prophecies in the New Testament.

Third, That the New Testament contains a great many commands of a local nature. Here is probably where the great difficulty presents itself to the querist, and many others. Commands of a local nature may

terminate with the *person* and *place* to which they refer, or they may *not*, as God in his divine providence may decide, but the principle taught in the lesson or command, will always be the same. If local matters ever demand the repetition of observing such commands, they must be observed; if not, they *cannot* be observed literally, even if we would *desire* to do so; but the principle must ever be observed and believed. To illustrate: When Jesus sent forth two of his disciples to a place where two ways met, etc., he gave them a command of a local nature, and to observe that command literally *now*, may be an impossibility, but the principle taught in the lesson should never be forgotten. Let all lovers of Jesus and humanity observe it faithfully. Again, Christ commanded his disciples to tarry at Jerusalem until they were endued with power from on high. This was a command of a local nature, and the literal observance of it *may* or *may not* be repeated, but the great discipline taught in the command is one of the powers of the Christian church. May the Lord help his people to believe and observe it. To tarry at Jerusalem, was a local command, but as God designs that we *all* should receive the Holy Ghost, and by one Spirit be baptized into one body, he has given a command which is *general*, and not *local*. Let us notice a passage which will show the difference between a *local* and a *general* command. Take for illustration, Luke 22: 7, 20. As far as entering into the city, and meeting a man bearing a pitcher of water, and following him into the house, and being shown a large room furnished, are concerned, these are all things of a local nature, and they *may* or *may not* be repeated as far as place and circumstances are concerned, but when we come to those commands referring to the ordinances of God's house, we find them to be not *local*, but *general*; therefore, not for an individual person, or persons, but for all men of all ages. As to the *local*, time, place, circumstances, etc., will control them, but the general, *never*. The bread and wine of the Communion will *be* and *remain* the same to all persons, at all times, at all places, under all circumstances.

The *sanctuary*, the *private house*, the *barn*, the “*dug out*,” the *groves*, etc., may mold the *local*, but the *general never*. In the passage under consideration, feet-washing, the Lord's supper, and the communion, will ever remain the same. This accounts for the apostles being silent about the “*large upper room*” in the Acts and their Epistles. But they are *not* silent about the Communion, Lord's Supper, and Feet-washing. Of the Lord's Supper and the Communion, Paul writes, “I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me.” “Drink ye all of it,”

and “as oft as ye drink it,” show that it is not only designed for all, but also to be perpetuated. Luke says that Christ took “the cup *after supper*.” So Paul says, “he took the cup, *when he had supped*.” So the taking of the cup must be “*after supper*,” which shows the cup is not a *part* of the *supper*. But more; Luke says, “*Likewise* also the cup after supper.” Paul says, “After the same manner, also, he took the cup, when he had supped.” This language plainly shows that as he had taken the bread *after supper*, or when he *had supped*, so *likewise*, or *after the same manner*, he also took the cup.—This shows that the bread and cup of the Communion are not the Lord's Supper, but must accompany it; they must be taken after supper. “As they were eating, they took bread.” But more: before they ate the supper, “he arose from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded.” We have, then, first, feet-washing; second, the Lord's Supper; third, the communion. Now, says Christ, “If ye know these things, happy are ye if ye do them. “If I then, your Lord and Master, have washed your feet, ye ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.”

The design of the above remarks is to show that these ceremonies were not to be *local*, but *general*; for all disciples of Christ, in all ages, unto the end of the world. We have then the following: Christ washed the disciples' or saints' feet in connection with the supper and Communion. He commanded them to do as he had done to them,—to wash one another's feet. Christ, as God, alone is good, and whatsoever he commanded, was good work. That the apostles taught the washing of the saints' feet is plain. Paul calls it a good work in 1 Tim. 5: 10,—not as belonging to lodging strangers, for that had been named before. To be a good work, it must be done as Christ commanded, and we have shown how he commanded it to be done. I often thought that if Paul had not taught the “washing of the saint's feet” as a duty of the saints, he would have been one of the most inconsistent of teachers to debar a poor widow from the benefits of a faithful saint, merely because she did not do that which she had never been commanded to do. And that it was a command to the saints is evident. If otherwise, Paul would have added to the Word of God in making the demand as he did of the poor widow. So the command of saints washing one another's feet was not a *local one*, but was to be observed by all saints, in all ages to the end of the world. It is to be perpetuated with the Lord's Supper and communion to the end of time. We find even in the Acts of the Apostles and in the epistolary writings commands to certain individuals of a *local character* that were only designed for those individuals. Let us quote but *one*: “The angel of the Lord spake unto Philip, saying,

Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." This command was of a *local nature* and terminated with the local case referred to. Hoping that we are understood, we will sum up our remarks by saying:

First, We are enjoined to obey only those commands given us by the apostles; as they received them of the Lord.

Second, Those commands are recorded in the four Gospels, the Acts of the Apostles, in the twenty-one Epistles, and the Revelation of St. John. The object of our desultory remarks was, to give the rule that has ever been used, to know "where we shall draw the dividing line," to use the language of the querist. We would be sorry if anything that we have written should lead any one astray. We feel confident, however, that such will not be the case, if the principles we have presented are properly understood and applied. The question of the querist has been one of serious study to all lovers of the Bible. And, as the question is a vital one, we ask the reader to prove all that we have said, and only hold fast that which is good.

"WORKING FOR THE MASTER."

BY ISABEL IRVIN.

I HAVE been a faithful reader of the GOSPEL MESSENGER, since it was first published, and always enjoyed perusing it, but, somehow, of late it has been particularly interesting to me, undoubtedly owing to the fact that we hear such favorable reports of the great missionary work, and especially of the Sisters' Mission. I am always pleased, and, may say, profited with the articles written upon this subject, for I feel that the cause is a good one, notwithstanding its infancy and weakness, with which it has to contend.

Sisters, it needs the assistance of each one of us. Solomon says, in the Ecclesiastes, "Whatsoever thy hand findeth to do, do it with all thy might." Although Solomon expressed that thought more than two thousand years ago, it still resounds in the ears of us who are living in the nineteenth century, and can be fitly applied to the mission cause. Therefore, let us take the advice of this man of wisdom, put our energies to work and do with our might any or everything that the Master may find for us to do. I feel that this is a great working of the Lord's to get the sisters aroused to a sense of their duty. So let us pray God for guidance in this work, and that he may give us the necessary strength required to work with our might. I am well pleased with Sister Sharp's letter in the MESSENGER, No. 2, and think it a good idea for us to report through our periodicals the little organizations and what we may have accomplished in our weak endeavors to firmly establish the Sisters' Mission. We are glad to tell you that the Chippewa sisters have organized a little band of workers. Last Christmas a few sisters met and did as best they could under the circumstances. There were but few in

number, but we felt that God was in our midst. We have not sent anything to Sister Fannie yet, but expect that our Treasurer will soon send in what little means we have collected. It is not very much, yet we trust it may be the instrumentality of doing some little good. Sisters! don't feel afraid or timid about organizing, for you will receive help from a higher power, if you begin in the right spirit and manner. Of course, we meet with opposition in our efforts to establish these organizations, but everything good does, and should only cause the friends of the Sisters' Mission, to work the harder.

Oh, sisters, let us all awaken to our duties, and be a band of workers for the Master, and may God bless us all, and give us the willingness to work! Will sister Quinter please answer through the MESSENGER, what is being done with the money that is gathered into the treasury of the Sisters' Mission?

Golden Corners, Ohio.

ETERNAL LIFE.

BY B. C. MOOMAW.

"To them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life."—Rom. 2: 7.

THE passion for immortality, or glory, is one of the noblest and divinest yearnings of the human breast. None but the base and low live on through this narrow and painful existence, satisfied with its few pleasures, and feeling no aspirations for a larger and fuller life. None but the animal, whether beast or human, is content to pass into utter nonentity and eternal oblivion. To live forever, to have one's name pass along all the on-coming ages, to BE, after the sun is blotted out, and the worlds have been consumed to ashes, is an holy longing, lifting us from the material, and linking us to the spiritual world. Even in the midst of its ruins, this characteristic of the human soul remains, as one of the grandest monuments of its former glory, and no other argument is needed to prove the future life which awaits it, the endlessness of existence with which it is endowed.

The yearning, the spreading of invisible wings for heavenly exaltation and eternal flight, the instinctive shrinking from the annihilation and forgetfulness of death, the springing up, and reaching out, of thought, and desire, may be seen in a thousand forms, perverted they may be, yet still answering to the instinctive sense of the heritage of immortality, which God planted in the soul, when he made it in his own likeness and image, and of his own eternal essence.

Behind every effort to perpetuate one's name and fame beyond the shutting in of the grave, whether by prowess of arm or brain, whether on field of conquest, or throne of empire, or page of entrancing poetry and song, may be seen this instinct, this impulse of the deathless nature, longing and seeking for honor, glory and immortality, and dreading the dark extinction of death. But men have erred in their conception of the nature of true immortality, and have chosen these

false ways to reach the goal of their ambitions. Here, as elsewhere, may be seen that prominent characteristic of the fallen nature, wherein self is worshiped and exalted "above all that is called God," and all the energy and desire of the soul centers within itself, and seeks the aggrandizement and perversion of all good, no matter who is made to suffer, or what duty to mankind and to God is neglected. Selfishness, and greed, and lust have thus usurped the most holy place of the soul's highest and divinest yearnings; all seek their own, and are finally lost in the oblivion which they dreaded, and sought to escape.

But heavenly wisdom comes, and, in the text we have quoted, points the true way to enduring immortality. Not by self-seeking, not by bloody conquest, or the pomp and circumstance of imperial courts, or the triumphs of art and literature, but simply by *patient continuance in well-doing* may we seek for and find the honor, glory and immortality which shall issue in eternal life, and enjoy their blessed fruits to the uttermost bounds of the endless ages.

The immortality which the world prizes and seeks after is, at best, but a monument of brass, or a statue of marble, which cannot feel, or think, or love. It is but the remembrance of the man and his deeds, lasting, perhaps, through a few centuries, written on the page of some forgotten book, recurring but once and awhile to meet the admiration or reprobation of the world. But the immortality which follows the *patient continuance of well-doing*, is *life*, a grander, fuller, higher flow of bliss and power, sweeping into eternal life, as a mighty river sweeps into the boundless sea.

There are but two classes in God's sight, those who do well, and those who do evil, and only the names of the first are written in the Book of Life. Note well the exalted motives of their conduct. They seek for glory; not the glory which flashes and fades like some transient meteor, but the steady light of a virtuous, holy life which shall never go out in darkness. They seek for honor; not the honor which comes from men, so near akin to shame, but that which comes from God, and rings along down the eternal ages with never-lessening meed of praise. They seek for immortality; not of earthly fame, which surely fades into oblivion, but the immortality of perennial bloom which heaven vouchsafes to her undying sons.

But above all let us study the conditions. *Patient continuance in well-doing*, "holding fast the beginning of our confidence unto the end." "Be thou faithful unto death, and thou shalt receive a crown of life." It is a perpetual conflict, a weary journey in a wilderness land, and there is need of patience. To turn back, even though we be in sight of the promised land, is fatal to all our hopes, so there is need of continuance, *patient continuance in well-doing*, not simply in the work of church ordinances, but in all the offices of a godly life. We may well say that in the sum-total of the good works which characterize a truly godly life, church ordi-

nances, while necessary, are but a very small part. Christ, in the judgment, which he declared must be according to our works, commends the faithful, not for their observance of church ordinances, but because they fed the hungry, clothed the naked, visited the sick, and entertained strangers. These are the "good works," which, according to this judgment, secure, justify the believers, in the sense of winning for them the approbation of God, and a place at his right hand in the kingdom of glory.

Well-doing, also, in the struggle against the corrupt and depraved propensities of our natural hearts, against the seductions of the world and the assaults of the devil, is acceptable to God, for "To him that overcometh will I grant to sit with me on my throne, even as I overcame, and am set down with my Father on his throne."

There is no limit to the range of well-doing as opposed to evil-doing, neither does it consist exclusively of any one class of obligations, but of the discharge of all duty, and the right use of every opportunity to do good. This brings the exalted blessing of immortality within reach of all, for even the humblest and most obscure can do good to those around them, and, by God's help, can exhibit the grace of "patient continuance." Not the least act of kindness shall be lost or forgotten, not even a cup of cold water given in God's name to some thirsty wayfarer. Every word of good cheer, every service of love shall be written in the book of remembrance, and, by and by, Christ shall say, "Inasmuch as ye did it unto the least of these, ye did it unto me."

So lived Abel, and Enoch, and Noah, and the patriarchs. So lived Moses, Job, Ruth and the prophets. So lived the apostles and martyrs; and while their cotemporaries of the world, even the mightiest of them, are utterly forgotten, or only live for universal execration, these servants of God, these children of wisdom and virtue, live on in the hearts of the good, and swell the stream of blessing on mankind. Their memories come to us from the far-off ages; fresh with the aroma of virtue, and radiant with the glory of truth and love, they bathe in the river of his pleasures, and feel the powers of the endless life.

God honors them that honor him,—gives them an immortality of fame above all comparison, satisfies their longings, fills their highest aspirations, perpetuates the memory, honor, and influence of their good deeds, gives them *eternal life*. How appropriate this boon! It enables them to realize the full measure of their golden harvest,—the "works" which "follow thee." The influence of a righteous life goes on, forever widening, and deepening to all eternity; it is meet, then, that the good should live forever, and reap the rewards of this labor.

Eternal life, who can measure it, or understand it? We look upon the mighty mountain, or out upon the broad ocean, but we cannot comprehend its sublime grandeur, or grasp in our thought its boundless measure. So we talk of the eternal life, and stand amazed at the magnitude of the thought, but

cannot comprehend it. Little do we know of its infinite meaning. But it is more important to know whether we are really striving to "lay hold" of it, whether in our deepest affections we prize it more than all temporal things. Do we really seek the "city which hath foundations," counting ourselves pilgrims and strangers here, ready to fold the tent of all temporalities, as soon as the "everlasting gates" shall appear. This life is "the gift of God, through Christ Jesus, our Lord," and "HE THAT BELIEVETH ON THE SON, HATH ETERNAL LIFE."

TEMPERANCE.

BY E. LANDES.

I NOTICE so much concerning intemperance. A man in Ohio once said, "When you stop the manufacturer, then you can stop me from selling." I have been thinking much on this subject. I read somewhere that a man should set his house in order. I understand by this that a will should be written to provide for his family, in case it was necessary. Fathers sometimes die when their children are small, and are beyond reach to counsel them.

First, If the sons grow up and are temperate, as soon as they become of age, let them be entitled to their share of the inheritance. But if they grow up in intemperance, they should be allowed five dollars. The balance of their inheritance should be put on interest, in good hands, allowing the use of the interest only. As soon as the sons prove worthy, then they should have their inheritance, and if the sons do not leave intoxicating drink alone until death, their inheritance should be divided, one half to redeem sinners, the other half should go to his nearest sober heirs. I believe if this, with other good counsel, were given them while growing up, it would cause them to think, and help them to become sober men.

If the daughters grow up and get married to sober men, they should have their inheritance as they become of age, and if their husbands are intemperate, their share should be kept in the same shape, and disposed of in like manner, as that of the sons.

If this is a good thought, all right for the rising generation; if not, I will drop it.

Reserve, Brown Co., Kan.

THERE is no godliness in the unregenerate heart. There must be godliness before there can be the power of it. Piety is a lovely flower, but never is found growing in the soil of the natural heart. It is an exotic. There must be a soil prepared for it. Regeneration does this, for it renews the heart.

THE manner in which many professing Christians conform to the world in such matters as amusements, dress, etc., has a most deadening effect upon piety. "Come out from among them, and be ye separate."

NEVER be afraid to use the highest motives in doing the smallest deeds.

ORIGIN OF SUNDAY-SCHOOLS.

BY J. H. MOORE.

I AM in receipt of a letter from one of our ministers, requesting me to write an article on the "Origin and History of Sunday-schools."

On this, as well as many other questions, I have much evidence stored away, but, since coming to Florida, I have never arranged my library and papers in shape to enable me to put my hands on just what I may happen to need without considerable searching, hence what I shall say in this article, will be entirely from memory.

Sunday-schools are no new thing in the church. They are nearly as old as Christianity itself. They were introduced by faithful teachers, not far from the close of the first century, at a time when the church was still in doctrinal purity, and have been more or less in use ever since. They were first designed as a means of imparting religious instruction to the young or inexperienced, and seem to have been very common in a very early age. Perhaps there was no period between the apostolic age, and the beginning of the reformation, when Sunday religious schools were not in use by the true people of God. There was a period after the reformation when they seem to have closed, but are now being fully revived.

It is an error to suppose that these schools should have originated in modern times. History abounds in proof to the contrary. Nor were they introduced by worldly men, but more probably by the apostles themselves, or at least their immediate successors. They extend so far back into remote antiquity, without a word of disapproval from any early writer, that I am constrained to believe them of apostolic origin. There was a class of people, set apart, called "teachers," whose business it was to teach the people, especially the young and new beginners in the faith. Their place of work was in these schools, and they held them on Sunday, to accommodate the working class of people who, in a special manner, needed religious instruction. They were often held separately from the place of meeting so as to have it more quiet during recitations. Some of the early Fathers of the church received valuable lessons in these schools, and the course of instruction was often very rigid. All pupils were required to have their lessons well prepared. I am of the impression that these schools were far more general in the primitive church than they are among the Brethren at this time. They were at least much more highly esteemed by devout Bible students.

I may, sometime, have published a carefully prepared article, giving the proof for the statements herein made, but for the present I must let this suffice, hoping that it may be somewhat instrumental in inducing our people to establish more of the Bible or Sunday-schools in the Brotherhood.

Keuka, Fla.

From Greenmount, Va.

—CHRISTMAS day was mild and pleasant. We had meeting at our church here, on that day. We think it better to spend the day in the worship of God, than to spend it in the manner in which many people spend it.

—Our annual council was held here the 2nd day of Jan. The principal business was that of settling up for the past year, and making arrangements for the support of the poor for the ensuing year. There was some other business done, but all passed off pleasantly, except the withdrawal of one precious soul, who chose to turn back to the world again. I hope the time is not far distant when he will be made to see the error of his choice, and come back to the fold.

—We spent the first Sunday of the new year in worship at this place, it being our regular meeting day. Bro. J. C. Myers did the principal part of the preaching, from Hebrews 6: 1-2, to a large congregation, considering the dampness of the day. The church is in union here, and seemingly alive in the cause. I find, in canvassing for the MESSENGER, the Brethren are very well pleased with it. I hope we may all be enabled to be faithful, and work together for good, and in the end obtain the blessing. JACOB A. GARBER.

Jan. 4, 1886.

In Memoriam.

SISTER Katy Lineaweaver died in the Knob Creek church, Washington Co., Tenn., Nov. 5, of neuralgia of the heart, aged eighty-six years and four months. She was born in Rockingham Co., Va. She was the daughter of John and Elizabeth Byerly. She was married to Henry Lineaweaver and emigrated to Tennessee about fifty years ago. She was anointed, before her death, in obedience to the command of her Heavenly Father. She expressed her willingness to go home and be at rest. She said her way was clear, but she dreaded the sting of death. She never had an accusation against her in the church, and had been a member nearly seventy years.—“Grandma” was loved by all who knew her. She leaves six children to mourn their loss, and many near friends. We mourn, not without hope of a glorious resurrection. We may meet her in God’s beautiful home in the skies. She lived out her allotted years, and after life’s fitful slumber she sleeps well.—Funeral services by F. W. Dove and G. C. Bowman.

Flora A. Hylton left the earthly home and went to the heavenly home, Aug. 13, aged fourteen years. She suffered intensely for ten days with flux. Though young in years, she performed her mission as if she had lived out her three score and ten. She had not been talked to of her eternal salvation, feeling that she was a child; yet on her death-bed she expressed a desire to be baptized, and to be buried plainly, and in the order of the church. She exhorted all her friends to meet her in heaven and to live better lives.—When her lips were cold in death, she whispered, “Pa, don’t forget,” and a week later, he, with another one of her associates, was

buried with Christ in baptism. She prayed, oh! so earnestly, for her friends to live for Jesus, and to leave this world of pain and sorrow. She desired F. W. Dove to preach to her friends at her funeral. Surely the Spirit worked in her heart and showed her of the heavenly home prepared for God’s children. Peace to the ashes of our loved dead! May we remember the lesson they taught us in life and death. SUE V. BOWMAN.

(Vindicator and Evangelist please copy.)

In Memoriam.

ANOTHER father in Israel patiently finished his course. Bro. Henry Ray, of the Lower Twin Creek church, Ohio, died Jan. 2, '86, aged sixty-seven years, ten months and fourteen days. He suffered more or less for several years, but was always able to get around, until a short time before his death. He bore his afflictions with Christian fortitude. He was born, lived and died within the same yard, in Lanier Township, and was highly respected by all who knew him. He was a consistent member of the church for many years, and served the church in the capacity of deacon, faithfully discharging the duties pertaining to that office. He was one of our best counselors, both in and out of the church. Many a time he was called to help settle difficulties between parties out of the church. But his labor is over, his work is finished. He leaves an aged widow, a mother in Israel, who deeply feels the loss, as he was, to her, a kind and affectionate husband. But to her are still left four children to mourn their loss, which is his great gain. Funeral services by Eld. Jacob Rife, from the words, “Come up hither,” to a large assembly. As the twilight, after the sun has set, still shines to guide the weary laborer home after his labor is done, so will the bright light of our brother still shine to direct the wanderers home. Let us all so live that we may meet on that evergreen shore, is our prayer. ISAAC YOUNG.

From Madison, Kan.

I TOOK the train, Dec. 23, for Keighley, Butler Co., where we tried, in our weakness, to preach to the people until Saturday. Dec. 25, at 11 o'clock, we preached the funeral discourse of sister Isabella Byerly, who departed this life Dec. 9, 1885. She leaves six orphan children to make their way through a cold and sinful world, their father and oldest brother having perished in a well a little over a year ago. The oldest of the children is sixteen, the youngest a little over a year old.—God protect the little orphans, and help them to follow the instructions of their departed Christian mother. Sister Byerly gathered her children around the family altar every night and morning, and committed them to the protection of the loving Father above.—The influences of a praying mother will speak for Jesus in the years to come. When she sleeps in the cold grave, her teachings will lead precious souls to the foot of the cross. Oh! that every mother were a Christian! Sis-

ter Byerly’s age was thirty-nine years, seven months and twenty-nine days.

CHAS. M. YEAROUT.

To the Churches of the Southern District of Iowa.

THE time for our District Meeting is coming, which is to be held with the South Keokuk church. There does not seem to be the interest manifested by some of the congregations in regard to these meetings that would be commendable. By referring to the Minutes of 1885, we see that out of fifteen church districts, eight were represented by delegates, one by letter, while six were not represented at all. This may be the worst record in the history of the District, and it is to be hoped there will never be any more like it. There is a cause for this, and each church knows why it was not represented, and may have had good reasons for it. I would urge that every church be represented by delegate, or delegates, whether they have business to bring to the meeting or not. There always will be something to attend to, and if there is nothing, it would show an interest in the work. Let there be a good representation at our next District Meeting, and not only by delegates, but by as many others as can go. Let there be a waking up among us; it is a work of vast importance, intended for the furtherance of the cause of our blessed Master here below, and for our eternal welfare. Then, why should we not show as much interest as we do for gain in this life?

I wish here to present a few thoughts, not to censure or hurt any one, but for due consideration. If these meetings were calculated to aid us in obtaining much of this world’s goods—of gaining very necessary methods for best conducting our affairs, whereby we would be sure of making money easy, I believe we would have larger meetings and a more lively interest; for who of us is it that would not try and be benefitted, if it would take a little time or a few dollars? Then why not feel interest enough in a work so much more important? You may say, “Very well, we can get to heaven without the District Meeting.” We may, but where would we get to without District and Annual Meeting?—We would soon run into congregationalism, each church would be for itself. Hear the inspired apostle, “See that ye neglect not the assembling of yourselves together, as the manner of some is.” Why not? Because it is important that we do, it is to our interest and an honor to God. By negligence we become indifferent. “This means to preaching,” some may say. I think it applies to church, District and Annual Meetings as well. “Well, but it takes time and money for all this, and times are hard.” So it does, but a comparatively very small amount. As said before, if it were worldly possessions we were laboring for, we would not fail to have our interest represented. Then, why not lend to the Lord a small portion of what he has entrusted in our care? I think it would be much more acceptable to him than many ways in which we spend our money (as we call it), perhaps decorating our houses with

fine furniture, or other things that are just for the "lust of the eye, the lust of the flesh, and the pride of life," more than for use and comfort. We often decorate the bodies of our dear children, or ourselves, in such a way that may prove a curse rather than a blessing.

With love and good will to all, I now leave the subject for a prayerful consideration of all, in hope of eternal life. A. J. WINE.

South English, Iowa.

From Greenland, Grant Co., W. Va.

I WILL try to give you a brief report of our series of meetings, which commenced on the night of the 18th of Dec., and came to a close on the night of the 4th of Jan. Bro. Z. Annon, of Taylor Co., W. Va., was our ambassador. Our meetings were held at Laurel Dale, Mineral Co., and Paddiesland, Grant Co., those two places being about seven miles apart. At the former place there were ten discourses preached, and sixteen at the latter. During the progress of the meetings, three precious souls made the good choice, and were adopted into the family of God. Two of them are yet in their youth, and we trust God will give grace to them all, and to us also, that we may "fight a good fight," even until our course be finished.

The church has been greatly revived and encouraged. Bro. Annon deals out the heavenly manna with a lavish hand, preaching the Word without favor or partiality toward man. We think many good impressions were made, and doubtless in due time, "we shall reap if we faint not."

The only thing we have to deplore is, the meetings closed too soon, but our dear brother had to leave for other fields of labor. I feel that many of us will remember his farewell discourse as long as life shall last, and I trust that we shall reduce to practice the good things that he gave us. Brethren, we should labor to have more such meetings, and we can have them if we all labor as we should. If we call watchmen that will give no uncertain sound, we need not fear that we will do too much. How many make "full proof of their ministry?" But the church should be careful to do her duty, and not expect the poor minister to do all. Brethren, let us *work, WORK, WORK*, and "so much the more as we see the day approaching."

WM. M. LYON.

Jan. 4, 1886.

Home Again.

By request of the Yellow Creek church, I took my leave of the dear ones Nov. 12, and commenced meeting the 15th. Had good meetings, and we have reason to believe, that the church on earth, and angels in heaven, did rejoice over the result of our meetings. From here we went to the Elkhart church, and labored about three weeks, at two different points. Again the waters were troubled, and, lo, joy on earth and in heaven. From here we went to the Rock Run church, and tried to preach Jesus to a large and well-behaved audience. Notwithstanding the large

crowd, every one bowed in time of prayer. Oh! I wish others would do likewise. We labored here almost one week, and again tears of joy were shed, seeing sinners and dear ones coming into the ark. Our next stopping place was the Pleasant Valley church, in Elkhart Co., where we labored one week for the people and members. We had glorious meetings together, and I can say for one, it was good for me to be there. Again sinners were made willing to come to Christ, and be raised from a watery grave, we trust, to walk in newness of life. The members know how to make a minister welcome, and feel at home. Of a truth, we had homes, and brethren and sisters, and fathers and mothers, in abundance. During our weak efforts, the Lord added twenty-one precious souls to the fold. May he keep them from the evil, and when the toil and trials of earth are all overcome, give them a crown of righteousness in heaven, is my prayer.

I formed many new acquaintances which will last as long as my memory remains with me. To all the dear members and friends, who were so kind and charitable to me in various ways, I wish also to tender my thanks, in which thanks my wife heartily joins with me, and may the Lord reward you richly.

I returned home Jan. 5, found all well save wife, who is better at this date. Thank the Lord for his love and care over us continually.

ISAIAH RAIRIGH.

Woodland, Mich.

From the Eden Valley Church.

SINCE my last communication, one more has been added to the church by baptism, and several by church letter. One year ago this church numbered but thirty members, and now it numbers over eighty. Most of this increase is by Brethren moving in, and settling with us, and still more are getting ready to come. May the Lord bless many more, and enable them to come.

We certainly have a good country, and a vast field for the Brethren to labor in. We are now holding regular meetings at places, where at least two more churches should be organized in the near future, and will be, if a few more members and a couple of ministers will settle at those points. It is hard on us and our teams to go so far, thirty and forty miles, to preach, but we cannot feel satisfied to let those dear brethren and sisters starve for the Word of God. We have gone several times, thinking we must recall the appointment and go no more, but we could not do so. The warm reception, the careful entertainment and the many thankful expressions overcame us, and another appointment was left. Correspondence solicited.

MICHAEL MOORHEAD.

Great Bend, Kan.

From Falling Spring Church, Franklin Co., Pa.

BROTHER Jacob Hedrick, of Midland, Fauquier Co., Va., came to us in the evening of the 26th of Dec., and remained with us until

Jan. 4. He preached in all, seventeen sermons. The immediate result was four precious souls added to the fold. Two of them, a young married couple, and the other two a brother and sister in the flesh. We can truly say that our dear brother did not shun to declare the whole counsel of God to a dying world. Others, apparently, were very near the kingdom, but for some reason unknown, they, like many others, are putting it off for a more convenient season. Oh! how many, like Felix of old, are ushered into eternity without ever having that convenient season in which to receive the pardon of their sins! We are made to wonder, when people hear the gospel made so plain, why they do not accept it? But as it was in the days of Noah, so shall it also be in the coming of the Son of Man.

There are people in the world who would rather pay large sums of money to have the Word of God perverted, than to accept it in its primitive simplicity without money and without price. Some will even mock, and make unbecoming remarks about the plain commandments of our Lord and Savior Jesus Christ, and his humble followers. But, dear brethren and sisters, let us remember that persecution is part of the Christian's happiness. Matt. 5: 11-12. Therefore we should not be discouraged, but let us the more earnestly contend for the faith once delivered unto the saints, and in the end receive the crown, which the Lord has promised to them that love him.

WM. C. KOONTZ.

Marsh Creek Items.—No. 11.

—ON Dec. 9, Bro. C. L. Pfoutz and wife arrived safe at home. They were much pleased with their visit among friends and Brethren in the West.

—On the 11th, we were called upon to consign to the tomb our well-beloved brother, Michael Trostle. Of his valued life, and unexpected death, more will doubtless be written.

—On the 12th, Eld. E. W. Stoner, of Union Bridge, Md., arrived and lodged with Bro. Bushman, and was taken by him to Marsh Creek church, where a protracted effort was commenced. He remained in the congregation until the 28th, preaching in all nineteen sermons, at different points. His arguments were earnestly and clearly presented, and cannot fail in accomplishing good. He also made a number of calls and visits, which were also promotive of great good. The only immediate result was the return of one who had wandered from the fold.

—During the year 1885, six of our number were removed by death, three took out letters of membership, and two souls were added, one by baptism and one by letter. So we readily perceive our ranks are being thinned, with but few recruits to fill the vacancies.—We are hopeful however, that before the close of the present year, some important events may be chronicled. Surely, the church at this place has had a plenteous seed-time; may we now anxiously await a bounteous harvest.

B. F. KITTINGER.

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Mt. Morris, Ill., - - - Feb. 2, 1886.

BRO. Robert Metsker, of the Mexico Church, Ind., spent some time in Mt. Morris, last week. We had a pleasant visit from him at the MESSENGER office.

A SERIES of meetings has been in progress at the Pine Creek church, Ogle Co., Ill., for the last week. We have not had a report from there yet, but hope much good may result from the meetings.

BRO. P. R. Wrightsman is holding meetings in the Pleasant Grove congregation, Kan. The result, as reported by Bro. J. Herr, is two baptized, one reclaimed, one applicant, and others seriously counting the cost.

ELD. Samuel Murray, of River, Ind., writes that Bro. D. Younce is holding meetings for them. They have large congregations and good interest. Bro. Murray's health is not good, and he asks an interest in the prayers of God's people.

OUR greatest concern should be to adorn our souls for the marriage feast of the Son of God. If we make this our chief aim, we shall be less given to adorning our mortal bodies in the fashions of the world, which perish with the use of them.

THE Mission Board of North-western Kan. and Col., will meet in a few days. They are anxious to see the work move forward. In each District we should have at least one faithful missionary in the field. There is plenty of work, but the laborers are few.

YOUNG man, are you a slave to some evil habit, that is carrying you whither you would not go? If so, put it off while you have the power. Remember the day will come, when that habit will bind you with chains of iron, instead of the silken cords which now hold you.

BRO. John C. Johnson is expected to hold a series of meetings for the Brethren at Purchase Line, Pa., beginning Feb. 12.

WE hope our correspondents will not fail to send us reports of the meetings held in their localities. Let the reports be short.—Give the good news, so others may rejoice with you. Postal card reports are always acceptable.

Who shall say that a kind word, be it ever so simple, or a generous action, be it ever so weak, is lost? Nay, verily, he, who numbers the very hairs of our head, will surely take note of our feeblest and simplest efforts to do good to our fellow-men.

BRO. M. M. Eshelman, of Belleville, Kan., would like to have a few copies of the MESSENGER, No. 45, 1885. We are entirely out of that number. Any one wishing to give Bro. M. that number, will confer a favor upon him by sending it to him. Address as above.

BRO. J. M. Mohler is now preaching at Cherry Grove, Ill., a few miles north of Lanark. The meetings at Lanark were well attended, and much interest was taken in them. No accessions were made to the church, but we believe much good was done, and we hope the good seed sown will bear fruit in the Lord's own time.

A NEW-BORN babe, if left without tender care and nursing, will perish. So, too, with the babes in Christ. They must be tenderly cared for and shielded from the snares and the wiles of the enemy. They must be carefully guarded against the storms of worldliness, which beset them; and if this tender care and gentle guardianship is withdrawn, they will also perish. We should be just as zealous in caring for those who are in the church, as we are to get others in.

THE brethren have been holding meetings in the College Chapel each evening for a short time. Five have been brought to the Lord, and others, apparently, are not far away. In order not to interfere too much with the school work of the students, the meetings begin promptly at half-past six and continue one hour. The sermons are short, but effective and to the point. We feel that the Spirit of the Lord is at work among us, and we trust that many souls may be brought to the fold of Christ.

BISHOP Weaver says, "And now abideth pride, extravagance, fashion; these three: but the greatest of these is pride. Simply because it is the root of the whole matter. Destroy the root, and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance, as long as the tree is alive. Most people say it does not matter how people dress, pride is in the heart. Very true; but straws show which way the wind blows. A plain exterior may cover a proud heart: but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart."

BRO. M. Rucker, of Sinking Springs, O., says that they started a prayer-meeting at their homes, and are much encouraged by the success of their weak efforts. The meetings are growing in interest. This is right;—the people of God cannot spend an evening of each week any better, than to meet together to sing and pray, and to read God's Word. This is according to the gospel, and we wish that in every community of the Brethren there might be a social meeting of this kind carried on.

HE whose heart warms in sympathy with the sufferings of humanity, and whose hands are open to give as God has blessed him, has imbibed so much of the spirit of Christ. For never has heart felt sympathy like His, and never has His gift to humanity been approximated. We may tenderly pity the unfortunate and give to the extent of our ability to help them, but how far beneath the perfect love and the inestimable gift of the Son of God, fall our weak efforts! Yet while we cannot, in degree, attain to this high standard, yet we trust we have the same Spirit possessed by our Master, for without this we cannot be his disciples.

A CITY of refuge was provided by the law of Moses, so that those who incurred the vengeance of the avenger of blood, might flee to the city, and, once within its walls, the hunted man was safe. So we have a city of refuge. It is the church of the living God, and Jesus Christ is the Head of that Church. The sinner, pursued by the devil, may flee to this City of Refuge and be safe,—forever safe. Ah, what a blessed thought, that we have a refuge in Jesus. Tempted and tried, careworn, and pursued closely by the avenger,—yet we may find complete rest and safety in the City of our God, and when that rest is attained, how our souls will break forth in anthems of praise to our God, for the salvation wrought for us by our blessed Savior. "Safe in the arms of Jesus" the soul's only refuge,—God help us to attain it.

WE are too apt to consider the accumulation of wealth as one of the most important factors in life. Americans are looked upon by other nations as a money-making people, and it is sad to reflect that in the race for wealth, every consideration is sacrificed, religion, honor, morality, and even life, go down before the golden image. As a nation, we are much in the same condition as the people described by Paul: "Men of corrupt minds, destitute of the truth; supposing that gain is godliness." Here gain is set for godliness, and is it not true that even in many churches this appears to be the rule? The common church festivals, with their gambling devices, are justified by saying that the proceeds are to be used for the church. Is not this a clear application of the fact that they believe that "gain is godliness?"—In this the truth is simply perverted, turned around, for, in fact, "Godliness is gain." But "Godliness with contentment is great gain."

JUST now there are many meetings being held in different parts of the Brotherhood. We are glad to note this evidence of zeal on the part of the church. In many places, the home ministers are doing the preaching, and the Lord is blessing their labors. We hope every congregation in the Brotherhood will hold a series of meetings this winter. Let the good work begin at once. While you hesitate, and put off the work, sinners are being lost, and the Lord will not hold you guiltless for mere indifference in the great work of saving souls. We again urge you to begin the work at once, and delay no longer.

CHRIST IN THE GOSPELS is an excellent work, and an able assistant in studying the life and the work of our divine Master. It gives, in a continuous narrative, the life of Jesus from his birth to his crucifixion and ascension, and this in words written by the four Evangelists. The plan of studying the four Gospels in connection, adopted in this work, is to be commended. The book is supplemented with a map and diagram, showing the journeyings of Jesus. We heartily commend it to those desiring a harmony of the Gospels. Bro. James Neff, of Mt. Morris, Ill., has the book for sale.

SUCCESSFUL MEETINGS.

WE should not always measure the success of a series of meetings by the number who are converted and brought into church relationship while the meetings continue. So far as conversions are concerned, the meetings may appear to be fruitless, and so are sometimes thought to be failures. But we should not so estimate success. Of course, we all rejoice when souls come to Christ and unite with the church, but we should not forget that there must be a seed-time, if there is to be a harvest; there must be a time of sowing and planting, if there is to be a time of reaping.

It so happens that a church often spends much labor in sowing the seeds of God's Word,—the seed-time seems long and some grow impatient, and are ready to despair because the harvest cometh not, and the time for reaping is delayed. But in the Lord's own good time he sendeth the season of refreshing, and souls are gathered into his kingdom, and there is great rejoicing in Zion.

One of the results of a series of meetings which should never be overlooked, is the beneficial effect upon the membership of the church. In our conflicts and struggles with the evils by which we are surrounded, we sometimes fail, and our love waxes cold. The cares of life encumber us and we are almost ready to fall by the way. Then comes the season of continued effort by our brethren in preaching God's Word and exhorting us to continue faithful to the end. How we are strengthened as we gather, day after day, in the house of God to hear his Word preached,

and to sing the sweet songs of Zion! The world with its cares, its allurements, and its pleasures is left behind, and with new zeal, born of a determination to be more faithful, we start anew in the work the Lord has given us to do. If the meetings bring only this result, surely we cannot say they have failed. In addition to this, sinners are warned, and some seeds are sown that will, doubtless, at some time bear fruit. Let us not, therefore, be discouraged if our labors in a protracted effort do not result in bringing sinners to Christ, for the seed may be sown which will, in God's own good time, produce an hundred-fold in this life, and eternal life in the world to come.

QUERIST'S DEPARTMENT.

PLEASE give an explanation of what it was that swallowed Jonah. Was it a fish that swallowed him, or was it some sea monster? Give a full history.

D. K. RICHARDS.

THE narrative of the event alluded to in the query, is thus given: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jonah 1: 17. It is simply stated that it was a fish, without naming the kind of fish. In Matt. 12: 40, in our common English Version, the fish is called a whale, but the original Greek does not seem to require this. Instead of whale, the Revision of the American Bible Union, has *fish*. The Greek word in Matt. 12: 40, is *keetos*. Dr. Meyers translates it, *the monster of the deep*. The original is also translated *great fish*. So, while it was a monster, it was also a fish. But critics do not agree as to what kind of a fish it was. It is, however, generally believed to have been a shark. The shark has often been known to swallow a man, and this fish is common in the Mediterranean Sea, where Jonah was sailing, and whales have also been found there. It has been said that it could not have been a whale, as the throat of a whale is not large enough to take in a man. But this is no real objection, for there was evidently a manifestation of miraculous power, or Jonah could not have lived so long in the fish. And if the miraculous power preserved the life of Jonah in the fish, it could also have enlarged the throat of the whale, had this been necessary.

Let us learn from the case of Jonah that we incur the displeasure of God by disobeying his commands, and that he will punish the disobedient.

Brethren Editors:—

PLEASE explain through the MESSENGER Acts 10: 44, 45. Did the Holy Ghost fall on any one at any other time before baptism? And why did it fall on these before they were baptized? P. G. METZ.

WE believe we have no case recorded, but that of Cornelius and his friends, in which the Holy Spirit was given to believers before baptism. Cornelius and his friends were the first Gentile converts that were made to

Christianity, and the prejudice that the Jews entertained against the Gentiles is well known, and it took some time even for Christians to overcome this prejudice altogether.

Baptism was the Christian rite by which believers were brought into Christ, or into his body, which is the church. "For as many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. "For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 13. And owing to the prejudice that existed against the Gentiles among the Jewish Christian converts, had the Gentiles been brought into the church, and allowed equal privileges with the Jews, without very clear evidence that the Lord had accepted them, the Jews would have objected to their admission into the church. Hence, the Holy Spirit was given to the Gentiles in the house of Cornelius before baptism, and this was a departure from the rule given by the apostle Peter on the day of Pentecost, when he said to the convicted and inquiring Jews, "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. We have reason to believe that, from the circumstances under which the apostle Peter's direction was given on the day of Pentecost, it was designed to contain the ordinary rule by which sinners were to be pardoned, and prepared for the reception of the Holy Spirit.

And while Peter's teaching on the day of Pentecost contained the ordinary rule for the reception of the Holy Spirit, as has already been intimated, the experience of Cornelius and his friends was a departure from the ordinary rules, so directed by the Lord, to reconcile the Jewish Christians to the reception of Gentiles into the Christian church. And it had its desired effect, for when "they of the circumcision" had heard the Gentile converts "speak with tongues, and magnify God," there was no objection whatever, apparently, made to the baptism of Cornelius and his friends, when Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10: 47. After seeing what they did, they of the circumcision, made no objection to the baptism of the Gentiles.

The reception of the Holy Spirit before baptism, did, by no means, render that rite unnecessary to the first Gentile converts.—Our Lord had declared, that "he that believeth, and is baptized, shall be saved." Mark 16: 16. Hence, baptism was necessary to give the believers assurance of salvation, and Cornelius and his friends were baptized in water, notwithstanding they had previously received the Holy Spirit and its supernatural gifts. J. Q.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Bro. B. F. Stephens, of the Woodland church, says their church is in peace and union. He is rejoiced to read so much good news in the MESSENGER, and exhorts all to follow closely in the footsteps of Christ, taking him for their guide.

—Bro. J. E. Johnson, of Little Rock, Mo., writes of the comfort the MESSENGER gives them. Their church is now in peace. They had some trouble, which resulted in deposing one of their ministers. They now have only one minister, who is assisted at times by the neighboring brethren.

—Sister Susanna Cober, of Hespeler, Canada, is pleased with the MESSENGER, and says it is a welcome visitor to them in their isolation. It contains much spiritual food for them. They are lonely, so far from the Brethren, and are very thankful to those who visited and preached for them last summer.

—Bro. Jos. S. Kulp, of the Elkhart Valley church, Ind., says: "One more has come out on the Lord's side. She was baptized Jan. 10, a cold, stormy day; with the mercury 10° below zero. She was not willing to wait another day. I could not help but believe that she was thoroughly converted to God. More, we believe, are almost persuaded."

—Bro. John G. Orr, of Perrin, Mo., has some kind words for the MESSENGER. He says: "The church here seems to be working very harmoniously. How I love to receive the MESSENGER! My heart leaped for joy when I read of the good meetings, especially Bro. Rosenberger's report in the last number. When I get the paper, I most always read it through before stopping."

—A sister, writing from Lacona, Iowa, makes an earnest appeal for some of the brethren to come and hold meetings in that locality. She says: "Some are only waiting for a little encouragement, and if a preacher comes, I think, souls may be saved. If any minister reads this, do not say No, but come, and you will be heartily welcome. Address C. C. Stemen, Lacona, Warren Co., Iowa."

—From Bro. Daniel F. Bowman, of Johnson City, Tenn., we learn that brethren Jos. B. and G. C. Bowman have gone to Middle Tennessee to preach the gospel to those who have been calling for help from that part of the State. The brethren who have gone to the work will hold forth the Word in its purity, and we trust that God's Spirit will go with them, and that souls may be brought into the fold of Christ.

—Bro. S. K. Wickham, of Big Springs, Montgomery Co., Va., writes us a letter full of kind and encouraging words for the MESSENGER, for which he has our thanks. He moved into the mountainous district of Virginia, and is preaching the gospel. Since then, five have found Christ as their Savior, and have been baptized. Three others are about ready to come. Bro. W. would like to have some of the brethren come and assist him in the work in which he is engaged.—May the Lord bless him.

—Bro. C. L. Pfoutz reports a very interesting series of meetings in their church, near Gettysburg, Pa. Bro. Stoner, of Union Bridge, Md., was with them and preached the Word with power. No immediate results, but since the meeting, in the midst of a snow-storm, the ice was broken, and one baptized into Christ. It is hoped that the good seed sown will bring forth a copious harvest.

—From the Silver Creek church, we received a communication, part of which, containing the writer's name, has been lost. They commenced a series of meetings Dec. 19, and had a few good meetings, but owing to bad weather and rough roads, the meetings were closed on Christmas Day with a love-feast. It is proposed to open the meetings again, as soon as all things are favorable.

—The following is taken from a letter written by Bro. William F. Jehuzen, of Rodney, Mich.: Bro. George E. Stone, of Carson City, preached for them, and they were much built up. On Friday, Jan. 8, Eld. E. Bosserman met with them in church council, and they organized a church, to be known as the Chipewa Creek church. Bro. Bosserman was chosen elder, and Bro. Jehuzen, deacon. They would be glad to have a minister locate among them. Good farming land can be had a reasonable price. Those desiring further information, please write to Bro. J., addressing as above.

—From a letter written to us by Bro. Levi Zumbrun, of the Blue River church, Whitley Co., Ind., we glean the following: They held their quarterly meeting Dec. 5, and decided to hold a series of meetings, which they began Dec. 17, and closed on the 27th. Bro. Thurston Miller preached for them. One was added to the church. After preaching on Christmas Day, brethren Jacob Swihart and Christian Zumbrun were forwarded to the second degree of the ministry. The meetings were well attended and full of interest. Bro. Miller knows how to wield the Sword of the Spirit.

—Bro. Milo Hale, of the Yellow River church, Ind., gives us a report of a series of meetings held in their church, beginning Dec. 13, and lasting two weeks. Brethren Alexander Miller and Daniel Wysong preached for them. Nine souls were converted, and added to the church by baptism, and one reclaimed. The members were all greatly revived. Some that were almost persuaded to come to Christ, put it off. May they come before it is too late, "and may we all work together in the fear of the Lord, so that when we leave this world, we may meet in heaven, and sing the songs of Zion."

—Bro. John H. Raffensberger, of Clear Spring, York Co., Pa., writes that himself and Bro. Jacob Hollinger held a week's meeting about twenty-four miles from his home, in the lower part of their district. The meetings commenced Dec. 19, and continued until the 27th. The large house was well filled, and Bro. Hollinger preached the Word with power, declaring the whole counsel of God, and some confessed that the only way to be saved is to obey the whole gospel. "We visited the members, and found one brother

sick with consumption. When leaving him, we called his attention to what James says about anointing the sick with oil. He, after studying and reading, sent for us, was anointed, and was much cheered and encouraged. Many tears were shed, and he thanked God that we told him of his duty, and so we left him, not expecting to meet him again in this world. May God bless them. Upon our return home, we found all well. Thank the Lord for his goodness."

—Bro. P. H. Sipe, of Price's Creek church, West Manchester, Ohio, informs us that Bro. Henry Longanecker held meetings for them from Dec. 26 to 31st. Bro. Sipe's daughter made the good confession, and was buried with Christ in baptism. The meetings were well attended, and if they could have continued longer, no doubt much more good might have been accomplished. Bro. Longanecker preached the gospel in its purity with power. "May God's richest blessings rest upon him and his family, and finally, when his labor is finished here below, may he be saved in heaven," is the prayer of the writer.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Laneville, Kan.

WE had meeting on Christmas Day, and at the close of the services one dear soul came forward, demanding admission into the church. The good work goes on in spite of opposition. There were those, even in the days when Christ Jesus was on earth, that would not accept him. No wonder there are those to-day who still persist in pleasing themselves and their lusts, rather than the will of God. It is remarkable, and even astonishing, how bold and audacious poor, dying mortals can be. They presume to make their own conditions, regarding their own doctrine above that of the church and the gospel of our Lord Jesus Christ. It is even sad to see how determined and defiant some poor erring mortals can be. There is nothing, I presume, will correct them but the judgment and wrath of Almighty God. Notwithstanding all opposition, we may rejoice, for the Lord's work is going on despite all opposition. May the Lord bless all his. J. B. LAIR.

From Oregon, Ill.

I LOVE to read the MESSENGER, it is so full of soul-cheering news that affords comfort and peace when the clouds of adversity and disappointment gather thickly around. It ever brings good news. But oh! I shudder when I read the trifling excuses some brethren give for not taking the church paper. I joined the Brethren Church in my sixteenth year, and never, in the seven years since then, has my faith in the sincerity of my Brethren, received so great a blow as when I read of a brother objecting to the paper because of the stand you take against intemperance. Brethren, continue to preach against it; perhaps some of our Brethren need to be awakened from the lethargy that blinds them

to the evil end pending danger of the awful course. Continue to advocate the right, the pure and the good, and may God bless you in the doing.

CHAS. R. OELLIG.

From Brownsville, Saline Co., Mo.

WE greet the weekly visits of the G. M. to our home. We could not well do without it. I just came from Clear Creek yesterday evening, the distance of about thirty-eight miles, on horse-back, and it was snowing all the time. We met in council on last Saturday. There was some business before the meeting, but was disposed of in love. Preached four sermons to a full house, with good order and attention. The Brethren here have been trying to build a house in which to worship, but they are all poor, and have had but little help yet. Our Treasurer wrote to all the churches in Southern Missouri, but as yet they have received but little. Brethren, take a note of this.

DANIEL GLICK.

A Christmas Love-feast.

WE, the Brethren of Silver Creek district, Williams Co., Ohio, appointed our love-feast for Christmas evening, and is now numbered with the things of the past. It was a more than ordinary one, as we had the birth of our dear Savior brought fresh to our minds, and afterwards the solemn thought of his dreadful death upon the cross; what pain and agony he went through, to save poor fallen man; the great love God must have had in sending him, that we through him might find peace and rest to our never-dying souls. As the roads were very rough, there was not as large a turn-out as there would have been had they been good. Our ministering brethren were left alone to do their part of the work, but they tried to do the best they could, and did it well. We felt as though the good Lord was, with us and if he is for us, who can be against us? I believe we can all say, it was as bread from heaven to our souls, and that we feel stronger to battle for the Lord. The order was good. By the actions of those who looked on, we are led to believe that they had respect for the children of God. Hope many that looked on this time, by the next time may enjoy what we enjoyed.

NOAH LONG.

Frontier, Mich.

From the Loramie Church, Shelby, Ohio.

WE are still trying to labor in the cause of our Master at this place. Our old house was unfit for winter use, so we made an effort to build a new church last spring, and by the help of our neighboring churches, and the blessings of God, we succeeded in building a good house, 36 x 54, at a cost of twelve hundred dollars. The church is still a little in debt, but the house is all clear, as a brother had settled all claims before it was dedicated, which took place on Nov. 8. Brother Boggs, of Covington, preached to a crowded house, from the words, "My house shall be called by all nations the house of prayer," and he proved himself able for the subject, and the

occasion. Had our communion on Dec. 12. It was well attended. The ministers present were, Jerry Catherman, Wm. Boggs, H. C. Longanecker, Joseph Groff, and Bro. Winey, of Michigan, who officiated. I now want to say to all the members who so liberally contributed to our house, that we feel very thankful to you, and may God's choicest blessings rest upon you in this life, and heaven be your eternal home.

JACOB HOLLINGER.

In Memoriam.

THE death messenger did come and take our dear Bro. Henry Placher, on Dec. 4, 1885, aged 63 years, 2 months and 3 days.

Bro. Placher and wife were among the first to accept Christ in this mission field, now called Pigeon Creek church. Bro. P. has been a faithful member until his death. For the last year he has been a sufferer of lung disease. He leaves a wife and six children to mourn their loss. He had not given up all hopes of recovery until within the last few weeks, then, at this late hour, he sent for the elders and requested to be anointed. It was attended to by Eld. T. D. Lyon and the writer. It appeared as if the time had come for the Lord to remove him out of his suffering, and take him home. I visited him frequently, and he at all times was fully resigned to the Lord's will, and two days before his death, he said he would rather go home to rest than stay here. On Dec. 6, his lifeless body was taken to the Presbyterian church in Sparland, where we tried to improve the occasion to a full house of sympathizing friends.

Those donations at table collections, from the Northern District of Ill., have been highly appreciated and judiciously applied by the sorrow-stricken family.

C. S. HOLSINGER.

From the Sam's Creek Church, Md.

I WILL give you a short sketch of our meetings, which are among the things of the past. On Saturday night, Dec. 12, Eld. Jacob Hedrick, of Midland, Va., commenced a series of meetings, and continued until Monday night, the 21st, when he preached his last sermon to a large and attentive audience. He preached ten sermons in all. On Tuesday, Bro. Jacob took the train at New Windsor, on his way home, and our love and best wishes went with him. Come again, Bro. Jacob, you will be very welcome. We felt very much revived and encouraged, through the labors of our dear brother while with us. His preaching was delivered with much power and demonstration of the Spirit. The people of our community are mostly Methodists, both Northern and Southern. Consequently our congregation was composed mostly of Methodist people, who seemed to take an interest in Bro. Jacob's manner of preaching the gospel, notwithstanding it was quite in opposition to what they practice. The meetings were well attended, and good feeling seemed to prevail.

One night during the meeting, the brother

took for his text, "Strive to enter in at the straight gate. For many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. The brother, in the beginning of his remarks, said to his congregation that he would try to tell them what was safe ground to occupy, and what they must do, in order to be saved, and by the time he was through with his subject they would all agree with him, and the only differences between them and us would be in the practice of the gospel. Sure enough, at the end of his sermon all the Brethren and Methodists were ready to admit that if we all lived up strictly to what he preached, we would be on the safe side of the question, except one Methodist lady, who said, "We will agree to disagree," as much as to say that not every word that cometh from God is essential to our salvation.

Although there was none added to the church during our meetings, yet we believe much good was accomplished. The brother did not shun to declare the whole counsel of God.

On Tuesday morning, Dec. 22, our beloved sister Mary Miller, Bro. Samuel Miller's companion, and family took the train at New Windsor, on their way to Southern Kansas, where Bro. Samuel secured a home last fall. We hope they all have landed in safety before this time.

On last Sunday morning, Dec. 27, after our regular meeting, Willie R. Franklin was installed into the ministry by Eld. Solomon Stoner. Eld. John Flory, of Va., and Eld. Switzer of Kan., were present. Bro. Switzer preached a very interesting sermon.

WM. H. FRANKLIN.

From Neosho Co. Church, Kan.

THE MESSENGER is a welcome visitor to our home and family. We are always glad to hear, through the MESSENGER, from the different churches, and the good work that is being done in different places, in trying to save souls and build up Christ's kingdom here upon earth.

We are also glad to report to you, that the members of the Neosho county church are in love and union. Although this church has been tried within the last year, as other churches have been tried by the so-called Progressives, the church stood firm and together. The big work the Progressives were going to do has been defeated to a certain extent.

Ten have been added to the church by baptism within the last year, fifteen by letter, and four went with the Progressives. We have our regular social meetings, which are well attended. All seem to enjoy themselves at those meetings. My opinion is, Brethren, that we can do as much in building up and strengthening the church and the cause, at these meetings as we can anywhere else.

The weather has been delightful all along during the winter and fall at this place, up to this date, Jan. 3, but now there is a strong wind from the north-west, with snow and cold. Farmers have been plowing during

the Holidays, and in fact there was every appearance of spring. The elm, which makes the first appearance, looked quite green, and the cotton-wood bud was swelled, ready to put forth the leaf. M. O. HODGDEN.

Galesburg, Kan.

From the Olathe Church, Kan.

WE were called to the above-named church on a mission of love, and on the 17th of Dec. I mounted my horse and traveled about forty-three miles; arrived at Bro. Isaac Studebaker's same evening. Had five meetings, and the church seemed very much revived, built up and encouraged, judging from the kind treatment we received while with them, and the many kind and loving farewell greetings they gave us when we left them. This church is zealously striving to maintain the peculiar features and oneness, which should characterize God's people. All who desire a pleasant church home, would certainly have their desires gratified among the Olathe members. W. M. WISE.

Centropolis, Kan.

From Saginaw Church, Mich.

OUR regular quarterly council was held at the house of sister Ann Albaugh. Had a pleasant meeting, though we were made to feel sad when we thought of the many times we had met there in church council, and heard the prayers and admonitions of brother Z. Albaugh. But to-day his voice is silent to us, and he has gone to receive his crown. Bro. George Stome, of Gratiot, was with us in council, and remained and preached for us one week. No additions to the church, but, we believe, there was much good seed sown that will spring up and be gathered in the future.

Bro. Daniel Chambers is now our elder. Remember us at a throne of grace.

LEVI BAKER.

From the Middle Creek Church, Iowa.

WE are still trying to serve the Lord as best we can. Our dear old elder, Bro. John Gable, is still holding forth the Word in its simplicity and purity. On the 18th of Oct. our dear Bro. A. M. Dickey, of State Center, Marshall Co., came to us, and preached seven sermons. He shunned not to preach the gospel in its purity and power. The brethren and sisters were made to rejoice, and sinners to tremble. Our dear brethren preached the Word so plain that wayfaring men could not help but see, and make choice for themselves. There were some good impressions made. The interest was good, and the people seemed pleased with the preaching. The congregations were large and attentive. We hope the dear brother will be abundantly blessed for his labors of love, and that his words may be as bread cast upon the water, that it may be gathered many days hence. We believe if our brother could have stayed a few days longer, some would have come out from the ranks of Satan, to serve the

true and living God. We thank our dear brother for his labor among us, and will say, Dear brother, come again. PETER PFOUTZ.

Poor Fund Donations.

Elijah Horn.....	\$8 00
Sopphat Casselberry.....	90
John Brumbaugh.....	1 00
Daniel Bear.....	50
W. J. Broadwalter.....	30
Israel M. Emmet.....	50
Thomas Claar.....	12
Geo. S. Rubel.....	1 00
John Sturgis.....	1 00
Eliza Freet.....	50
Mathias Graff.....	50
Susan Z. Snyder.....	1 00
Fred Gumbet.....	25
Anthony A. Miller.....	25
P. S. Thomas.....	50
Miss Lydia Ball.....	1 75
Catharine Beer.....	40
John Wertz.....	1 40
John Newcomer.....	50
Daniel Goodman.....	50
Simon Stump.....	50
A. E. Evans.....	40
D. H. Miller.....	55
Eliza A. Wilson.....	25
David Holsinger.....	70
Annie Shoemaker.....	1 00
A. A. Munson.....	20
Hallie Beighley.....	25
Sarah Bowman.....	1 00
Uriah Funk.....	05
M. Jordan.....	1 00
W. A. Maust.....	5 00
Lydia Ball.....	1 50
Annie M. Shirk.....	50
J. F. Ross.....	2 00
Daniel Goodman.....	50
Miss Sarah Emmert.....	40
L. D. Rohrer.....	1 50
Susanna Swally.....	25
B. Harshbarger.....	25
M. G. Early.....	15
Ella E. Buckwalter.....	1 00
David Ausherman.....	25
A. Brumbaugh.....	1 00
J. W. Swigart.....	50
Annie R. Root.....	1 00

In Memoriam.

ELD. Abraham Replogle died of progressive paralysis, in the Fairview congregation, near Unionville, Appanoose Co., Iowa, Dec. 31, 1885, aged 79 years and 4 months.

He was born in Morrison Cove, Bedford Co., Pa., in Aug. 1806. He was married at about the age of twenty-one years, to Barbara Miller, daughter of Eld. Martin Miller, with whom he lived about fifty-four years. Fourteen children were born to them, ten of whom survive him, and all but two are members of the church.

In 1829, he, with his wife, moved to Wayne Co., Ind., and settled near Hagerstown. He then went to Appanoose Co., Iowa, in 1854. He was chosen deacon about the year 1834, elected to the ministry in the autumn of 1855, and ordained elder, May 31, 1860.

Funeral discourse by Eld. Wm. E. Strickler, from John 5: 24-25, to a large audience of friends and neighbors. He was a devoted disciple of the Lord, from his baptism to the day of his death. For over twenty years he never failed to attend the council-meetings in his congregation. As a minister he was earnest, and sometimes eloquent. His labors were much appreciated by the church. As an Elder, he was energetic and successful.

JOSEPH ZOOK.

From Carson City, Mich.

LOVE and union seems to prevail among us who compose the New Haven church. Brethren Isaac Rairick and Samuel Smith, of the Thornapple church, came to see us on a mission of love, on Dec. 24, and preached the Word to us for several days, and two days after they left, Bro. Jesse Winey, of the above named church, came to us and has been holding forth the Word of Truth. Through those meetings, the members are being encouraged and good impressions are being made. Hope the good seed that has been sown, will soon spring up and bring forth fruit to the honor and glory of God. We feel very thankful to the brethren for their labors with us, trusting the Lord will reward and bless them. Come again!

ELEAZAR BOSSERMAN.

Jan. 6, 1886.

From Leaskdale, Ontario, Canada.

THE following is from a brother who went, some years ago, to Nebraska. He there met with Brethren, and attended their meetings and was baptized. He returned to his home in Canada, there met the Brethren in September and October. His letter tells what the fruit might be, if only gathered in. ***

"As you requested me, when you left here in October, to write to you, I do so now to let you know that I yet have a strong desire to have brethren come and preach here in these parts and hundreds of other places in this goodly land, where there are so many honest, worthy people, who know nothing of our doctrine, but are trusting in the delusive teachings of popular churches. True, they have the Bible, and some read it, but cannot see that it requires obedience. Whatever the minister says is law. I well remember how it was with myself, when I had so much confidence in those churches, but the Word of God shows us so many things we must do, if we would be the followers of the meek and lowly Jesus. Dear brother, when I see, in the MESSENGER, accounts of so many good meetings that the Brethren had this fall, and at some of them as many as ten, and, sometimes, twenty ministers, I feel sad to think that there are so many places where they have no preaching, and so many churches where they have good preachers, and plenty of them, and still ministers will go and hold meetings there for a week or two. Well, that is all right, and I am glad they have such good meetings. May God bless their meetings, and may much good be done and many be brought to accept Christ as he

is offered in the gospel, is my prayer. My prayer is also that preaching may be done where they have never heard it as the Brethren preach it. I am well aware that many brethren are doing all they can, and I thank our Heavenly Father that so many sisters take such an interest in the missionary work as they do. May they do all they can for such a noble purpose, and God will surely bless them for it. I was much built up in meeting with you and the other brethren, and wish to do all I can to have brethren come to this country to preach. I want you to do what you can, and use what influence you have, in our favor. I desire an interest in your prayers, that God will bless the means, for without his blessings it will not amount to anything. It would be a good time for night meetings now, if we had the necessary help, for the snow is not very deep, nor the weather very cold. Some winters it is very cold and stormy here, after the Holidays.

Give my best wishes to Bro. Gurner, and may God bless you and him with every needful blessing. May you both be led by the true and unerring Spirit of our Heavenly Father, so that you may be the means of turning many from darkness to light, is my prayer.

GEORGE HUSSACK.

From Richfield, Juniata Co., Pa.

BRO. J. M. Mohler came to us on the 26th of Dec.; commenced a series of meetings and continued until New Year's evening. He preached, in all, eleven interesting sermons, and he preached the Word with power. One precious soul was made willing to follow the Savior and was baptized on the following Sunday. It was our young niece, who is living with us. We feel to rejoice to see the young lambs come into the fold. We felt very sorry that Bro. Mohler could not stay longer, as the meeting was progressing finely when it broke up. Many were impressed to think of the necessity of turning to the Lord, and a few, we think, are near the entrance. The meetings were very interesting; the brethren and sisters feel much revived, and hope he will come again. Brethren and sisters, pray for us, that we may hold out faithful.

ABRAM BENNER.

In Memoriam.

IN the Fairview church, near Unionville, Iowa, on Nov. 7, 1885, sister Annie Whisler, consort of John Whisler Sr., deceased; aged 90 years, 6 months and 3 days.

The subject of this discourse was born in Rockbridge Co., Va., May 4, 1795. Her maiden name was Spritler. She was married to John Whisler April 6, 1820, with whom she lived fifty-three years. She was the mother of eight children, five of whom are living. She leaves thirty-eight grandchildren, and seventy-six great-grandchildren.

In 1831 she moved with her husband to Ohio, in 1834 to Ind., and in 1852 they moved to Appanoose Co., Iowa. She was baptized by Eld. David Hardman, of the

Brethren's church, in September, 1837, and was a faithful member at the time of her death. The first two communion meetings held in this county were held at her home, in the years 1854 and 1855. Sister Whisler was one of those happily organized individuals, who go through the world smiling as they go, and shedding blessings on all who make their acquaintance, and have an ever-shining example of grace in the heart. We mourn, but not as those who have no hope. There is a vacant place in the family circle; a loved voice is hushed; but faith points heavenward, and rejoices in the assurance that her spirit rests with her Savior.

Funeral services conducted by elders Daniel and Joseph Zook, from 1 Thess. 4: 14, at the Fairview church.

AMANDA A. LEAVELL.

From Upper Middletown Valley Church, Maryland.

ELD. D. F. Stouffer came to us at the Gross-nickle meeting-house, and remained until the 29th. He preached the gospel in its purity and simplicity. Notwithstanding the inclemency of the weather, the meetings were well attended, and good order generally prevailed. His sermons were interesting and well applied. The first was to the members, giving to them their duty as Christians, and making strong appeals to sinners to forsake their ways, and the unrighteous their thoughts, and return unto the Lord, that he might have mercy on them and pardon them. During the meeting twenty-two precious souls resolved to throw off the burden of sin, to be buried with Christ in baptism, and rise to walk in newness of life. Never have we seen such an interest awakened in both old and young. Many tears were shed; fathers and mothers were made to rejoice; sinners, strong young men, while standing at the water-side, and seeing their friends and near relatives baptized, were made to cry aloud, and determined to forsake the ways of sin and become followers of Christ. Truly, we have cause to praise God. The only thing we have to regret, is, that we could not have Bro. Stouffer with us longer. We feel confident that there would have been some more who would have united with us. We now can report to you twenty-eight that were baptized during last summer.

GEO. LEATHERMAN.

Harmony, Frederick Co., Md.

From Pymont, Ind.

ON the 28th of Dec. 1885, our much beloved brother, Noah Fisher, came to us to hold a series of meetings, but caught a bad cold, and only staid with us till the eve of the 5th of Jan. He held forth the Word with power. Saints rejoiced, and the angels in heaven rejoiced, in seeing two precious souls give their hearts to Jesus, to walk, we trust, in newness of life. Hope they, with us, may hold out faithful to the end of the journey. We pray for the choicest of heaven's blessings to go with our beloved brother wherever he goes. Hope we may all heed the good counsel he gave us, believing it will do us good

by putting it to practice. Hope also that he may soon be able to come back and preach for us again.

ISAAC WAGONER.

Jan. 5, 1886.

Notes and Jottings.

—November 29, was the day appointed for us to join Bro. W. R. Deeter in the dedication services of the new house of worship, in the Massissinewa church, Delaware Co., Ind. We were then at Bachelor Run, and our interest forbade us leaving at the above time. We, therefore, left said dedication services in the hands of W. R. As W. R.'s engagements would not allow him to remain as long as the Brethren wished the meetings to continue, we, therefore, met with them in their new house Dec. 11, to continue the meetings. Found a large and interested congregation. This is a large and flourishing congregation; have had about one hundred additions in the last year. Were pleased to find a greater care, respecting the usages of the church, than when we first visited them, and, as a result, love and prosperity. Their house is large, convenient, and everything in the house is plain, hence an honor to the cause. Like Solomon's temple, it went up without a jar. Brethren make no greater mistake, when building houses of worship, than to violate the principles of the church, in the manner of the building. It commonly proves to be "a golden wedge," "a Babylonish garment," concealed in the camp. I now call to mind a house that stands vacant. The root of the trouble was the unsatisfactory type of the building. Confessions do not usually satisfactorily settle the above difficulties. During the above services, there were eleven additions.

—The Laramie congregation joins Covington on the north. It comprises a small, but faithful band. The adjoining congregations assisted them in building a pleasant house of worship, which was dedicated Nov. 8. Our esteemed brother, Wm. Boggs, of Covington, led in the services.

—Eld. Henry Ruebsome died at his home, near Springfield, Ohio, some years ago. Bro. Henry was educated for a Catholic priest in Germany. On his long, tedious voyage to America, he fell in company with Bro. Henry Kurtz, then a Lutheran priest. At New York they separated, as warm friends, with tears. After a number of long years, they met at an Annual Meeting, to their joy, brethren in one common faith. It is said that after Bro. Henry Kurtz left the Lutheran faith, the matter greatly grieved his father-in-law, upon which he sent Bro. Frederick Loeber, who was then an active member in the Lutheran faith, and a school-teacher, to try, if possible, to prevail upon Bro. Henry to return to the Lutheran faith. Bro. Frederick was a cousin to sister Kurtz. Bro. Frederick spent two days in Bro. Kurtz's house, on his mission of love. Having failed, he took his leave of Bro. Kurtz's family, and, after going about eight miles homeward, upon calling up and meditating upon Bro. Henry's irresistible arguments, returned and demanded baptism of Bro. Kurtz. I. J. ROSENBERGER.

In Memoriam.

SISTER Hannah Ramer, daughter of Elias and Sophia Evert, was born in Philadelphia, Pa., Feb. 22, 1842. She moved with her parents to Ohio, thence to Indiana. Was united in marriage to Bro. John Ramer in 1866; moved to Morgan Co., Mo., in 1867. United with the church in 1871. She and her husband were the first persons baptized in this county, Bro. P. C. Lehman and wife being the only members here then. Sister Ramer was one of our working members. By her chaste walk and holy conversation she helped to build up quite a flourishing congregation in this county. During her illness, she talked to her family and her neighbors, and told them how to live to meet her in heaven. Her loss is keenly felt by the church and the community, and especially by the family,—a husband and five children.—One of the children has followed the example of the mother, and is in the church. As an evidence of her high standing in the community, it was the largest funeral we ever saw in this community. The occasion was improved by the writer, from Thess. 4: 13. She passed away Dec. 28, 1885, aged forty-three years, ten months and five days.

DAVID BOWMAN.

From Sidney, Kosciusko Co., Ind.

By your permission I will pen you a few items of church news, and thereby let your many readers know that we are still here, doing a little good in the cause of our holy religion. We are having meeting every Lord's day at some point in our territory, with fair congregations. We commenced a series of meetings on Nov. 21, and continued two weeks. Brethren Jeremiah Gump and J. C. Murray did most of the preaching, and did it well, too. They presented the truth with mighty power. They did not shun to declare the whole counsel of God. We think much good was accomplished, but much more might have been done, had all the members taken an interest in the meeting. Some (I am sorry to say), did not attend, and consequently derived no benefit at all. Much harm is worked by such a course. We pray God that the day may not be far distant when we can see eye to eye, and all speak the same thing, and then we may hope to see the Spring Creek church prosper, and not until then. We had no accessions to the church during this meeting.

The church saw it good, during the meeting, to call more laborers to the ministry and office of deacon, and therefore held an election. The lot fell on Daniel Snell for the ministry, and Robert Ross, Geo. Hardman and Lewis Mishler for the office of deacon—all zealous brethren. May the good Lord enable them to stand fast in their calling. May they do much good in the world, and be a blessing to the church, and an honor to their God. We are now having some winter weather, with some snow. Health is quite good, and we have an abundance of this world's goods, for which we feel very thankful. The G. M. is now giving pretty general

satisfaction, and we bespeak for it a prosperous future and a large circulation.

E. MILLER.

Dec. 10.

District Meeting of the Southern District of Indiana, held in the Raccoon Congregation, Montgomery Co., Dec. 16, 1885.

THE whole number of congregations in this District is twenty-five. All except seven were represented by delegates. Whole number of papers presented by delegates, eight; not all of them, however, were queries. Some of those papers are not of sufficient general interest to claim space in the MESSENGER, hence we will notice the most important work only, and which may give valuable suggestions.

The work of the Orphans' Home was among the first important business. The Trustees reported a sufficiency of money to begin the building on the farm. The plan and specifications are now submitted to a number of bidders, and the work will, according to present arrangements, begin as soon in the spring as the weather will permit. The building is expected to be completed before the next D. M.

Next, the mission work of Southern Indiana was reported. Whole number of visits made during the year, five; number of accessions, four. The number of accessions must not be considered as the exponent of the labors performed in the field. When all the circumstances are considered, and the amount and character of preaching that was done during the year, we must conclude that there was a vast quantity of the seeds of truth sown, which will be reaped by and by.

But, when we think of the vast, unexplored regions, even of the mission field of Southern Indiana, that are veiled in darkness, we must conclude that it is a neglected field, and vastly too large for our facilities to carry on the work as it ought to be. It can be seen that the Southern District of Indiana is about one-third larger than both the Middle and Northern Districts together.

The meeting took measures to inaugurate a *special fund* for the purpose of building or assisting in the erection of church-houses in the District. To effect this, a committee of three brethren was appointed to build such a fund, by formulating a plan to secure the means, and apply as directed. Committee: David Richards, Pres.; David F. Peffley, Treas.; Samuel Mohler, Sec. All the elders of the District are urged to have their congregations solicited, and send the money to the Treasurer, David F. Peffley, Ladoga, Montgomery Co., Ind.

QUERY.—Has any arm of the Church a right to reject a member, holding a good letter of recommendation from the church from which he moved, provided such letter is presented in a reasonable time after the arrival of such member in such church? —ANS.—It has no such right.

QUERY.—Will the District Meeting of the Southern District of Indiana ask Annual Meeting to authorize Standing Committee to reject all queries having no answer, repeal-

ing any and all decisions conflicting with the above? —ANS.—We ask A. M. to do so. Sent to A. M.

QUERY.—Is it right, according to the gospel, for an elder to have the oversight of three or four churches, when there are brethren in them who could fill the office as elder? —ANS.—Not right.

The meeting passed off pleasantly, with Bro. Isaac Billheimer as Moderator, John H. Caylor as Reader, and the writer as Clerk.—Isaac Billheimer is our representative on the Standing Committee.

According to previous arrangement, I remained in the Raccoon congregation, and preached, beginning on the evening of the 17th, and continued until the 27th. Had one meeting in Whitesville during the time. The weather, bad roads and holidays were somewhat against us; had good interest, but not very large congregations. Had five accessions. This congregation is in a prosperous condition. Have had twenty-one accessions since last May, one or two by letter.—It is under the care of Eld. Wm. Harshbarger, with Eld. Matthias Frantz, assisted by brethren Wm. Sawter, Thomas Watkins and Thomas Everson, and a number of intelligent and energetic deacons. May the blessings of God rest on this church, and may the well-meant sacrifices, given while with them, end in a rich reward. LEWIS W. TEETER.

In Memoriam.

NANCY J. MOHLER, late of the Stone Lick congregation, Clermont Co., O., passed peacefully from her earthly home, on Thursday, Oct. 15, after a short illness. Sister Mohler was born Nov. 3, 1830, in Adams Co., O., and at the age of eighteen was married to John Mohler. Two years later she united with the church, the rite of baptism being administered by Eld. Robert Calvert. Thus, calmly, as vanished the sunlight of a cloudless day, passed away the spirit of a faithful and devoted loving sister, and minister's companion, to the pure and brighter sunlight of God's presence above. The writer attended the love-feast with the Brethren at Stone Lick, Oct. 3, where sister M., although in failing health at the time, was, nevertheless, permitted to be present, and for the last time partook of the sacred emblems of the Lord's house. Though dead, she yet speaketh. May others profit by her good example.

S. W. HOOVER.

From Meyersdale, Pa.

THE Brethren of the Summit congregation decided to hold a love-feast on Christmas. As we received quite a number of members into the church of late, we thought it no more than right to give them the privilege of attending to all the ordinances of God's house, and it is now in the past. We must say it was a feast of love. Indeed, love, union, and harmony seemed to be among us. All the members enjoyed it so well, because we could have it on Christ's birthday. Some brethren and sisters expressed themselves to

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THESE Minutes, being classified, afford an excellent view of the history of its Annual Councils. The work shows at a glance how each decision was improved and perfected from year to year; where Annual Meetings were held; who composed Standing Committee; giving a variety of other information, which can be obtained in no other way. Price, bound in cloth, \$1.50; in leather, \$2.00. Address, Brethren's Publ. Co.

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ALLOWS an easy record of names of all members in each congregation, whether living or dead, date of baptism or letter, with date of death, age, removal, etc., with an official record of elections, ordinations and an appendix for history of congregation, biography of members, etc. Price, \$1.00, post-paid. Address, Brethren's Publishing Co.

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Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT FEB. 15, 1884.

CENTRAL TIME.

GOING EAST.		GOING WEST.	
Leve Chicago	8:30 A. M.	Leve New York	8:00 A. M.
Arr Ft. Wayne	8:47 " "	Arr Philadelphia	11:10 " "
Arr Pittsburg	8:55 " "	Arr Harrisburg	11:25 " "
Arr Johnston	9:05 " "	Arr Huntingdon	11:40 " "
Arr Altoona	9:15 " "	Arr Johnstown	11:55 " "
Arr Huntingdon	9:25 " "	Arr Pittsburg	12:10 " "
Arr Harrisburg	9:35 " "	Arr Johnston	12:25 " "
Arr Philadelphia	9:45 " "	Arr Altoona	12:40 " "
Arr New York	9:55 " "	Arr Huntingdon	12:55 " "
		Arr Harrisburg	1:10 " "
		Arr Johnstown	1:25 " "
		Arr Pittsburg	1:40 " "
		Arr Johnston	1:55 " "
		Arr Altoona	2:10 " "
		Arr Huntingdon	2:25 " "
		Arr Harrisburg	2:40 " "
		Arr Philadelphia	2:55 " "
		Arr New York	3:10 " "

*Daily; †Daily except Sunday; ‡Daily except Monday; §Daily except Saturday.

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GEORGE KESELER
Wauseon, Ohio.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.		STATIONS.		LEAVE NORTH.	
Mail	Exp's			Exp's	Mail
P. M.	A. M.			P. M.	P. M.
8:05	8:35	...Huntingdon...		5:55	12:40
8:15	8:50	...McConnellstown...		5:40	12:30
8:22	8:55	...Grafton...		5:35	12:25
8:35	9:08	...Marklesburg...		5:25	12:11
8:48	9:15	...Coffee Run...		5:15	12:08
8:50	9:21	...Bough and Ready...		5:09	11:57
8:57	9:29	...Cove...		5:01	11:50
7:00	9:38	...Fisher's Summit...		4:58	11:45
7:10	9:41	...Saxton...		4:48	11:35
7:25	9:55	...Biddleburg...		4:35	11:20
7:30	10:00	...Hopewell...		4:28	11:11
7:40	10:10	...Piper's Run...		4:17	11:05
7:51	10:21	...Tateville...		4:07	10:52
8:02	10:30	...Everett...		3:58	10:48
8:05	10:40	...Mt. Dallas...		3:55	10:44
8:25	11:00	...Bedford...		3:30	10:02
10:00	12:35	...Cumberland...		1:55	8:05
P. M.	P. M.			P. M.	A. M.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.		TRAINS EASTWARD.	
Leave Huntingdon.	Arrive Pittsburg.	Leave Huntingdon.	Arrive Phil'da.
Pacific Express, 8 25 P. M.	1 35 P. M.	Johnst'n Exp's, 8 35 A. M.	4 40 P. M.
Mail Express, 12 14 P. M.	8 54 A. M.	Day Express, 12 50 P. M.	6 30 P. M.
Fast Line, 30 P. M.	11 55 P. M.	Mail Express, 8 25 P. M. H'bg.	7 05 P. M.
		Mail Express, 8 05 P. M.	4 25 A. M.
Day Express east leaves Pittsburg at 8:00 A. M., Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 8:50 P. M.		Philadelphia Express east, leaves (except Sunday) Pittsburg at 5:00 P. M., Altoona, 9:20 P. M., Huntingdon, 10:30 P. M., Harrisburg, 1:20 A. M., and arrives at Philadelphia at 4:25 A. M.	

J. R. WOOD, Gen'l Pass. Ag't
CHAS. E. PUGH, Gen'l Manager

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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Mt. Morris, Ill., and Huntingdon, Pa., Feb. 9, 1886.

No. 6.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. Quinter goes to Somerset county this week, and is to do some preaching for the Brethren there.

BRO. Hope is spending part of his time at Malmo, Sweden, at which place his mail will reach him. His wife is not enjoying good health.

WE have on hand some very fine Marriage Certificates, ranging from 25 cents up to \$1.00. They are as fine as can be made, and will not fail to please.

THE Brethren of New Enterprise, Pa., are having a very interesting meeting. Bro. J. C. Johnson, of Masontown, Pa., is laboring for them. The interest was good and the attendance very large.

ARCHIBALD CHIMICHEL, of Johnson Grove, Tenn., wishes to hear from brethren F. W. Dove and Conrad Bashor. He also would be pleased to hear from Eld. John Lair, who, he says, baptized him.

SISTER Lizzie Rawlins, of Chicago, informs us that Bro. Yundt, of Naperville, preached for them on last Sunday a week, and that the congregation was pleased and edified. We are glad to know that, at least, a few of the people of this great city have the opportunity of hearing the gospel preached as believed and practiced by the Brethren; but even this is only, comparatively, as a drop in the bucket, and should make us feel as did one of old; there is yet much land to be possessed. Oh, how little is being done for Christ, or rather, to save sinners. What we need is a lower estimate on worldly gain and a greater value on the soul.

THE *Homiletic Magazine* of London, commencing Volume XIV. with January, 1886, announces that an American Edition, issued simultaneously with the London Edition, will be published from the office of the *Pulpit Treasury*, 771 Broadway, New York. E. B. Treat, Publisher. This arrangement places two first-class Evangelical Magazines—*The Homiletic Magazine* of London and *The Pulpit Treasury* of New York, within easy reach of clergymen and others, as the American publisher offers to send both Magazines to one address for \$4.00, postage prepaid. The annual subscription to the *Homiletic Magazine* alone is \$3.00, and to the *Pulpit Treasury*, \$2.50.

THE *Golden Dawn* is a 32-page monthly, covered, stitched and trimmed, and filled with such matter as will be read with interest and profit in every Christian home. Subscription price \$1.00 per year. The first number of the *Dawn* was printed last May, and therefore the volume contains only eight numbers. That those who do not have these numbers may be able to get it from the beginning, we offer volume first, with all of 1886, for \$1.25.—This will be giving the first volume, of eight numbers, for only 25 cents, while they are richly worth double that amount to any person or family who can appreciate pure and profitable reading. Agents for the MESSENGER are kindly solicited to aid us in getting this paper circulated, by taking subscribers for it. Agents wanted everywhere, to whom outfit and sample copy will be sent on application.

THE "Story of the Bible, from Genesis to Revelations," is a book that should find a place on every table in the land; 200,000 copies have already been sold. Fully illustrated, contains over 700 pages, and can be had for only \$1.00. May be ordered through us.

THE demand for Bro. Quinter's book on "Trine Immersion" is getting quite encouraging, and the prospects are that the first edition will be sold in a very short time. We are glad to say that it is now ready, and orders for the work may be sent in, and will be filled in the order received. Single copy, \$1.50; one dozen, by express, \$14.00; by mail, \$15.00. To agents who will sell 50 copies or more, a special discount is made. Send for our circular, "special to agents."

BRO. W. B. Sell says, the Brethren of the Gentry church, Mo., prior to holding a series of meetings, distributed a large number of January number of the MESSENGER, to prepare the way for preaching. This is a good idea, and an example worthy to be followed by others. We have some tracts on hand that we think would answer the purpose very well. That they may do good, we will send them at \$1.00 per hundred. Send for some and see how much good you can do with them.

FRAGMENTARY.

WE all, to some extent, have our seasons of joy and our depressions of soul. One day we are up on the top of the mountain, basking in the pure air that sweeps over the summit so fresh and sweet that a new life seems to flow in at every pore,—the next we are down at the very bottom, dull and deadened by the chill damps and fogs that refuse to be dispersed or driven away.

Our feelings are as brickle as the weather with us,—it is hot, cold, sunshine and clouds, and our thoughts run, if not in fractions, in fragments, and the more we labor to gather them together, the more persistently they fly apart. There are times that we can think and write without a subject, while at other times, with a host of subjects, thoughts stubbornly refuse to come, except in fragmentary parts.

What fickle creatures we are, and how little good all of our learning and culture does us! To-day we have the courage and stability of a Paul—to-morrow we are as a doubting Thomas, and the third day we play Peter, and openly and shamefully deny our Master, and trail all of our religion in the dust. O, that we were men and women in the true sense—good soldiers of Jesus Christ! How much better it would be for us, for the world and for the church of Christ.

Is it not a disgrace to our manhood, that any of us should be willing to barter heaven away to be like the world, and enjoy its pleasures for so short a season—as it is very short indeed—so short that we are in the midst of disappointment before we have commenced to realize that which we so dearly bought? It is astounding to know how little value some place on their souls. Talk about Esau. You say he was foolish and deserved all he suffered.—The silly man, to go and sell his birthright for a mess of garlic and onions. Yes, he was silly enough, but his exchange was wisdom to what many do now. The world has so fallen in love with the devil that there is positively nothing too ridiculous for his followers to do to please him.

He is carrying the world, and, lamentable to say, the church, too, away with style. The cross of

Christ is trampled in the dust, while style is the god that must be worshipped. Style is the rage. This is the style, and, often, a most ridiculous thing it is, but no matter; at the cost of the soul it must be followed. Hats and bonnets of all the conceivable shapes imaginable! Then the hair must be banged in front—next some ingenious imp bangs it on the back of the head,—the new style is registered on the role of sin, and the clicking of thousands of scissors is heard all over the land,—and the next morning the willing slave comes forth from her chamber, with her hair all knotted in paper wads, preparatory to arranging it to go to church to sing, "In the cross of Christ I glory," or "Jesus, I my cross have taken." What hollow mockery such worship must be in the eyes of a kind and gracious God, who has done so much to save such poor victims from the power of this very devil to whom they are giving such willing service. Dear brethren and sisters, will we not throw off from our shoulders this terrible bondage, and give God the glory, to whom it so richly belongs?

Let us be true to our Divine Master, and let the world go. We cannot serve both, and to barter away the joys of heaven for a few of the stinging pleasures of sin, is folly too great for rational and intelligent creatures to indulge in.

This is one of the dark spots that have fallen upon and marred the beauty of the Church of Christ, and gladly do we turn away from it, and could wish it were not. There is a brighter side—a more lovely picture. Paul is still living, Peter has been converted, and the doubting Thomas has thrust his finger deep into the riven side. There are those who practically and truly love Jesus. These souls are so fully imbued with his saving love that they are as true as refined gold, and there is nothing that is able to separate them from that love.

Quietly, yet lovingly, they are passing through the world, giving light and life to all that come in contact with them. In the hem of their garments is healing power, and to touch them is to receive life.

How we sometimes wish that we could draw aside the curtain that hangs between us and the other side. Our friends are there and everything upon which hope anchors. If we could but have a sight of the Eden of God, or catch a glimpse of the Golden City, how it would brace us up and nerve us for the conflict! Paul had a most glorious experience in the third heavens, and when he came down he was so filled with the glory there that there was nothing able to stand in his way. He made haste and delayed not to win the prize and receive the crown.

A good brother told us, not long since, that he had a very happy, if not similar, experience prior to his conversion. It led to his conversion, since when he has no peace unless he is in some way laboring for the reeling, and lifting up the fallen and needy. Some of us, we hope, have been, at least, partly up to the third heavens, if not in our wakeful hours, in our dreams.

Brother, sister, did you ever dream of being in heaven? If not, it is your happy privilege to enjoy such dreams. When our minds are deeply stirred up on a subject, we are apt to dream about it. Be stirred up about your duties to God—your responsibilities—the love of Jesus, the joys of heaven. Let these things be your meditations when on your pillow, and sweet sleep will waft your soul into "heaven dreamland," from whence to return will cause you to weep.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE GOLDEN SIDE.

SELECTED BY G. A. FLORY.

"There is many a rest on this road of life,
If we only would stop to take it,
And many a tune from the better land,
If the querulous heart would wake it.
To the sunny side that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers bright,
Though the wintry storm prevailleth.

"Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is just before the dawning.

"There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than jeweled crown,
Or the miser's hoarded treasure.
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks,
For a cup of water given.

"Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate silver threads
Of our curious lives as under,
And, then, heaven blame for the tangled ends,
And sit to grieve and wonder.

THOUGHTS.

BY JOHN A. MYERS.

WHILE sitting here to-day, reading and looking out upon this snow-covered earth, watching the numberless white flakes falling, the thought comes to my mind, "The Lord by wisdom hath founded the earth."—Prov. 3: 19.

While reading and trying to understand, my mind was turned to the second chapter of Acts. When Peter stood up on the day of Pentecost, and testified of what Christ had done, the Holy Spirit came down and bare witness to that fact and men were convicted by hundreds and by thousands. Dear reader, do you believe that Christ's death, resurrection, and ascension would not have been forgotten as soon as his birth, if it had not been for the fact that the Holy Spirit had come? It is very clear that when John made his appearance on the borders of the wilderness, they had forgotten all about the wise men coming to Jerusalem to enquire where he was that was born King of the Jews. That story of his birth seemed to have just faded away. They had forgotten all about it and when John the Baptist made his appearance, it was brought back to their minds; if it had not been for the Holy Ghost coming down to bear witness to Christ, to testify of his death and resurrection, these facts would have been forgotten as soon as his birth. And when Jesus had accomplished his work, and chosen his twelve apos-

ties, they, too, at times, seemed to feel deceived, but while Jesus was talking to them, trying to convince them that he was the Christ,—it seems, at last, that he succeeded. He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14: 12.

I fail to comprehend, what greater work any man could do than Christ had done?—How could any one raise a dead man, who had been laid away in the sepulcher, who had already begun to turn back to dust.—But the longer I live, the more I am convinced that it is a greater thing to influence a man's will,—a man whose will is set against God—to have that will broken, and brought into subjection to the will of God, than to quicken the dead. I think the greatest miracle this world has ever seen was the miracle at Pentecost. Here were men, who surrounded the apostles, full of prejudice, full of malice, full of bitterness, their hands as it were dripping with the blood of the Son of God, and yet, a man stands up and preaches the gospel, and about three thousand of them are immediately converted and become disciples of the Lord Jesus Christ, and are willing to lay down their life for the Son of God. But Peter did not labor alone, the Spirit of God was with him, hence the marvelous works—a multitude turned as with one heart unto the Lord. The trouble is, at this present time, that a great many of the so-called ministers of the gospel do not feed the people on the Word of God, but with sapless sermons and superfine language. They do not present him to the people plainly, and that is why the Spirit does not lead and guide into all truth. What we need is to preach Christ, and present him to a perishing world. The world can get along without you or me, but the world cannot get along without Christ. I believe that the world to-day is hungering and thirsting for this divine portion. Thousands and tens of thousands are sitting in darkness, knowing not of this great Light, but when we begin to preach Christ, honestly, faithfully, sincerely, and truthfully, holding him up, not ourselves, exalting Christ, and not our theories; presenting Christ and not our opinions; advocating Christ, and not some false doctrine; then I think the good Spirit will lead and guide our feet into all righteousness and true holiness. Dear brethren and sisters, let us be careful not to advocate anything but Christ, and all his teachings, that we may all, with one heart, love and serve the Lord, is my sincere desire.

Coleta, Ill.

MOTHER.

BY GERTRUDE A. FLORY.

"The wind is howling and moaning, and creeping into every crevice,—just such a time as this, thirteen years ago, my brother came to my bedside, and said, "Come, sister, mother's dying." Although I have grown to

womanhood, and am now writing by my own fireside, the thought of those words, and the death-bed scene, will cause my eyes to fill with tears, and my heart with an unutterable longing.

Will there not be some, who will read these humble thoughts, whose hearts will throb and eyes overflow, at the memory of a loved and loving mother, who has gone to the great unknown? If these memories bring thoughts of unkindness toward that mother, they will be thrice sad and bitter. How often do we see a mother toiling for her dear ones, and they in return give her not one word of praise or thanks, never try to lighten her cares by a loving word or a friendly kiss! These burdens, if not lifted from her shoulders, will break her down. She will leave you some of these days.—That patient, loving heart will cease to beat. Those kind, willing hands will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss, will be closed forever, and those eyes that have wept over your wrong-doings, will have opened in eternity, and then you will appreciate your mother, but it is too late.—How careful, then, ought we to be in our daily walk and talk, that we grieve not by word or act. Then let us make it as pleasant as we can for those around us by our kindness and careful thought, for, too often, the most loving words are said above the coffin lid, the sweetest kisses pressed on lips that do not feel them. O, that we might all be more like him, who, in his loving care for another, provided her a home with his beloved disciple; then death would be robbed of more than half its bitterness, and we would turn from the sorrow of the parting, to the rapturous meeting "Over There."

Come one, come all and in his foot-steps tread,
That you may meet your sainted dead.

Jan. 9, 1886.

THE STANDARD OF TRUE EDUCATION, TEACHES HUMILITY.

BY C. C. ROOT.

THERE is perhaps no reasonable grounds for opposition to the claims that ignorance is the mother of all superstition. But there is room for the question as to what is ignorance, and what is superstition. The brightest gems of Christian manhood, and true gospel philosophy are manifest from an educational standpoint. This is proved in the life, character, and ministry of St. Paul. But the same grandeur and power of true holiness of life, of boldness in Christ, and of nearness to God, that was in this learned man, are also found in the illiterate fishermen. Yet, while this is true, the educated magistrates of the world, knew of Paul's learning, and his power of inspiration was, therefore, eclipsed from their sight. Viewing his spiritual abilities, from a scientific standpoint, they thought him beside himself, much learning having made him mad.—Acts 26: 24.

It is also true that the spiritually profess-

ed Pharisees also thought these unlearned Galileans must be full of new wine when they demonstrated the power of God, in the work of inspiration by the Holy Spirit on Pentecost.—Acts 2: 13. But Paul admonished the learned in Christ to beware of philosophy, Col. 2: 8, and to avoid “oppositions of science, falsely so called.”—1 Tim. 6: 20. He also speaks of “certain philosophers of the Epicureans,” who spoke of him as a babbler, from the manner in which he directed his learning.—Acts 17: 18. And while Paul, the learned, points us down from the eminence of human education and worldly wisdom, that we “mind not high things, but condescend to men of low estate,”—Rom. 12: 16, so do the illiterate, Peter, James and John, point upward to the standard of true education obtained in the knowledge of our Lord and Savior, Jesus Christ.”—2 Pet. 1: 1, 8. For example, we take a subject on which the most learned and the unlearned alike agree, but upon which the mass of the educated, and the meek and uneducated of our age so much differ, and in which the mass of philosophic, scientific, Christian profession can see nothing at all.

First, we hear Paul, the learned, and Peter, the unlearned, as one voice, in giving vent to their education upon this subject, so that it would seem that the one meant to quote the exact language of the other.

Peter, when instructing the Church with reference to a proper personal appearance of women, professing godliness, says, “Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; * * * for after this manner in the olden time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands.”—1 Peter 3: 3, 5. Paul’s language is, “In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array.” Peter, when drawing a figure representing the peculiarities of the Church says, “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.”—1 Pet. 2: 9. Paul gives the fruits of his learning, in harmony with Peter as above quoted, thus: “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service. And be not conformed to this world: but be ye transformd by the renewing of your minds, that ye might prove what is that good, and acceptable, and perfect will of God.”—Rom. 12: 1, 2. Then we hear an educated philosopher, representing the sentiment of the scienced and popular Christians of our age, as well as of the ages of primitive Christianity. Milman Gibbon, throughout the thirty-seventh chapter of his history of Rome, gives various accounts of the early Christians, saying, “Superstition has often framed and consecrated their fantastic garments; but their apparent singula-

rity sometimes proceeds from their uniform attachment to a simple and primitive model, which the revolutions of fashion have made ridiculous in the eyes of mankind. * * * The aspect of the genuine, was horrid and disgusting. Every sensation that is thought offensive to man, was thought acceptable to God.” Gibbon, perhaps, gets this idea from their doctrine that, “Whatsoever is highly esteemed among men, the same is an abomination in the sight of God.”

THE VALUE OF THE SOUL.

BY SAMUEL MOLSBBE.

“For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” Matt. 16: 26.

WHAT is the soul worth? Who can compare what the soul of man is worth, and what can be given in exchange for it? Yet thousands undervalue their souls for some perishing object. We often contemplate the wealth of the Rothschilds, of England. They command their millions, but Rothschild lies down and dies, leaves all to some one else. Just turn your attention to W. H. Vanderbilt. O! what wealth,—two hundred millions at his command. He brought nothing with him into this world, he lies down and dies, and does not take the smallest particle away of all he possessed,—all is left behind.—What is to compare with the soul,—*worthless, worthless*. Look at wealth in all its phases. To-day you may possess, but to-morrow all may be gone. The soul attached to it is lost (*lost, forever lost*).

But here comes up fame, which is so dear to the thousands upon earth. Look at him, who defies the armies of the living God, and when they saw him their hearts became as weak as water. But David took this great champion, and all the fame and honor he once had, disappeared, and he is laid with the poor soldier in the earth, and his greatness is only known as past. The soul went to God, who gave it. His fame could not save his life, much less his soul.

We gather up the history of another one whose fame was heard of in foreign lands, and the Queen thought it could not be true, so she went to see for herself. She exclaimed “The half has not been told.” (O! how great!) Fame has reached out, but poor Solomon is only a man. He has to lie down and die. Honor, reputation and fame, are all left to earth. None of these could save life much less his soul. It has to go to God, who gave it; such is *man*!

I come now to our own native land for fame. Just take one look at him who led our boys, and fathers, too, to the battle field. There the ground was stained with their dear blood, and all this was done to get a name. His name was read in almost every land. He made a tour around the globe, but alas, for it all; a small cancer brings all the honor, all the fame to the cold and silent grave. All the skill of the land, with honor and fame, could not save the man, much less his soul.

Nothing can be bartered for the lost soul.

While we are permitted to save the soul, let every mortal make use of the means that have been devised by the Father.

Nothing but the blood of Jesus can give us a right to the home of the soul, and that blood can be applied on the terms of the glorious gospel.

“But if we walk in the light as we are in the light, we have fellowship one with another, and the blood of Jesus, cleanseth us from all sin.”

Except,—O, what language, who can gather up the meaning: “Except you eat my flesh and drink my blood, you have no life in you!” The apostle hath declared there is no name given under heaven, but the name of Jesus.

O think! when sacrifices have failed, the good of all ages, the martyred prophets of earth, no,—not angels even could purchase one soul. The beloved disciple, when in the lonely Patmos, looked in heaven and under the earth, but none was found. But the glad tidings of heaven responded and gave comfort to the weeping John and that welcome applause has cheered millions of poor souls, since the declaration to John. We look at all the wealth of earth,—the fame, the honor, all fail to purchase one poor soul, but when the Father saw us all lost, he manifested that great love to us and then our souls were bought by heaven’s best gift,—his only Son, the lovely Lamb. O! what love to ransom poor souls! This was all that could reconcile us to the Father. O! the depth of mercy that bought the soul! Hear what groans in Gethsemane, and then the dying groans of Calvary, all to bring back to the Father one lost soul. Hear the cry, “My God, my God,” all to purchase souls. To this add the morning of the resurrection. Who can think of the worth of our own soul? Look at the suffering of humanity, then only do we realize the worth of our own poor soul, and may all realize what this great truth is, and what the soul is worth, and may every one say, “I will give my all to Christ, it is all I can do.”

Alum Well, Tenn., Jan. 8, 1886.

NOTES BY THE WAY.

BY A. HUTCHISON.

AFTER leaving Bridgewater, in Rockingham Co., my next place of meeting with the faithful, was in the Pleasant Valley meeting-house, in Augusta, Co., Va., and here we again had to leave too soon. The meetings here were just getting in good working order when it was time to leave for some other place. Two expressed their desire to unite with the church. At this point I should say, that this congregation is under the care of Elders John and Daniel Miller. I stated in a little item, sent in some time ago, that this congregation was under the care of Elder Levi Garber, but his is an adjoining congregation.

This was not a place where we had expected to spend much time, and so, on the way, a short call was also made with the Church in Botetourt Co., at the Valley Meeting

house. Here we had a few meetings, and two made the wise choice, and the home ministers thought good to continue the meeting the next evening, and perhaps longer—have not yet heard the result,—the home ministry could do much by a faithful and united effort among their own people.

It too frequently happens that the church thinks they cannot have a good meeting unless they can have a stranger to do the preaching, and while it is true that a stranger is listened to with interest, it is equally true that the home ministry is just as able in the Word and doctrine as the stranger.—Then, if the church will rally around their home ministers as they do around the stranger, a noble work might be done. There are, however, a number of places, where the ministers are young and inexperienced, or old and on the decline, and in either case it cannot be expected that much could be accomplished by a continued effort at such places, without the assistance of some one from abroad.

From the Valley meeting-house, I was conveyed to this (the Bethlehem meeting-house) in Franklin Co. This congregation has lately suffered severely in the loss of their faithful shepherd (Elder Joel Naff). The wound made is deep and general, not only in the limits of this congregation, but throughout the District. In a case like this no one can tell how deep the wound is going to be, until it is made, and even then we cannot tell except by sad experience. When we undertake to do some church work,—we then begin to realize how deep the wound is, so much so, that we feel utterly powerless to move without our foreman. Such is human experience. We sometimes only learn to know the riches of God's grace and mercies to us by having them taken from us. So we fail to appreciate our faithful brethren until they are removed from us. This congregation has stood solid amidst the raging of the storms of the past, and we hope its future will be equally successful. Those who now have to keep watch over the flock, greatly feel their loss, but they should remember that Jesus has said, "All power is given to me," and the Lord also said, "My grace is sufficient for thee."

Our meetings at this place have been well attended up to this time,—will continue here a few evenings yet. From Bethlehem we went to Antioch, and held five meetings at that place with good and attentive audiences. We held two meetings at the Old Brick meeting-house, two at Bonbrook, one at a school-house, and one at Boon's Mill.—Brethren should not expect that they can accomplish much in the way of getting their children and friends into the church, when the work is scattered.

Franklin Co. has a large number of faithful members and the Master's cause has many very firm and warm friends there who feel that they ought to be in the church. A little time to work with them is the most that is wanting, to do a good work in this county. I am now in the house of Bro. D. C. Moomaw in Roanoke Co. To-day (Jan. 9th) is

the day that I had expected to go to the Brethren in Montgomery Co., and even made the attempt, in company with Bro. Moomaw. We set out, equipped with a faithful horse and good buggy, and a liberal supply of wraps, but two miles fully convinced us of the absurdity of further trying to drive in the face of such a storm as was beating upon us. A lively gale from the west was constantly blowing, and soon the roads were so filled with drifted snow that our horse was not able for the task, and the cold and driven snow were too severe for feeble humanity to endure. So this is one time in twenty-five years that I gave way to a storm. The temperature is low for this latitude. I will try to reach Lindside, Monroe Co., W. Va., by Jan. 20th and Oak Hill, Fayette Co., W. Va., by Feb. 15th.

PAINTER'S DISSECTING KNIFE ON
SPIRITUAL ANATOMY,
OR
TWISTING THE GOSPEL OF JESUS.

BY M. M. ESHELMAN.

THE *Christian Oracle* of Oct. 29th 1885 contains an article from Elder J. H. Painter, an advocate and defender of the system arranged and promulgated by Alexander Campbell.

A friend conferred with me with reference to discussing feet-washing with Elder P., since in his article alluded to he endeavors to show that it "forms no part of the Christian life." I agreed to maintain the Scriptural view of this subject if the *Oracle* would admit it. The Editor refused, and published a short article, on the same strain with Elder P.'s, but said I might reply to Elder P., and he himself would answer.—This I declined, and now it is desired, that I review Elder P.'s position through the MESSENGER. We are now ready to hear Elder Painter in his approach to the Feet-washing ordained by the Lord Jesus:

"To provide for his understanding, the Government of heaven has ordained a Statute Book for the citizens thereof. The office of this book is to photograph on the heart that which is demanded in the life. It is the will of the King made visible,—expressed. But the word of the King is his will made visible, and Jesus being King, his word becomes the law of his kingdom. But does every word he ever uttered, constitute a part of every Christian's life? Not necessarily.

"Go show thyself to the priest." "Cast the net on the right side of the ship," "Go tell that old fox," "Reach hither thy finger and thrust it into my side," and many other things of like nature, are among his words, but they form no part of the Christian life now."

"Go show thyself to the priest."—Luke 5: 14. These are the words of Jesus to a leprous man; and yet, with all their power to build up faith, Elder P. says, "They form no part of the Christian life now." Then the Book contains that much too much! "Cast the net on the right side of the ship," is the command of Christ to his seven disciples who were not too lazy to fish, and still Elder P. insists that those words are useless, forming "no part of the Christian life now." The Holy Ghost made a mistake in bringing it to the mind of John who recorded it! According to Elder P. it should have been left out of the Book!

"Go, tell that fox," are the words of the same one Jesus; but if Elder P. had written the Book, he would have omitted them on the ground that in 1885 they would not be needed to form "a part of the Christian life." The Book of God contains entirely too much for Elder P. He would twist out of a good deal of it.

To Thomas the Lord commanded, "Reach hither thy hand and thrust it into my side."—John 20: 27. Possibly the Holy Spirit caused this to be recorded to aid the Christian to overcome doubts, but Elder Painter, in his eagerness to "twist" feet-washing, teaches that the expression of Jesus to Thomas forms "no part of the Christian life now,"—does not mould or fashion the Christian life—not even doing a part. He does not urge and maintain that those words of Jesus form a small part, or some part of the Christian life, but no part! What unbelief! The Lord Christ says: "The words I speak, they are spirit, and they are life."—John 6: 63. Not only spirit, but also life. Still Elder P. has found not only some words—not simply a few words of Jesus that have no life, but "many other things of like nature." This is still a greater leap into the fog and mist of unbelief; and that, too, with the King's directions clearly and unmistakably before his eyes.

What is the Gospel of Jesus for? Is the design of heaven to reach the understanding, cultivate the affections and intellect, and lead to a change of state? Without doubt. Then why should any words be left out? Since none were omitted that God wanted in his Book, and "faith cometh by hearing and hearing by the Word of God," how dare a teacher insist that there are "many" words in the Word which "form no part of the Christian life?" Can he have the "life hid with Christ in God" without the divine faith, and can he have "the faith of Jesus" by striking out "many" of the words of Jesus? His "words are life," and yet, Elder P. thinks there are some words—life-producing words—that "form no part of the Christian life." Well, if Elder P. can, without incurring the divine wrath, strike out one, two, three, four—yea "many" of the historical incidents of the Gospel,—then, pray, why may not Mr. Ingersoll strike out all of them? Why not twist out the account of Christ's birth, his baptism, crucifixion, death, burial, resurrection—yea, uproot the whole system? Such is the end of that species of unbelief which begins by cutting out what is not popular, or what strikes at the proud and puffed up heart. You say this is severe. It is a thousand fold less severe than twisting, and torturing that Word dedicated by the precious blood of Jesus. To send the sword to the heart of the Lord Jesus by unbelief and rending of the truth, is much more severe than anything the writer might say by way of defence of the imperishable oracles.

But Elder P., in his thrusts at the Scriptures named, is simply preparing his mind and heart not to believe and practice.—John 13: 14, 15. He evidently does not want the

command and example of Jesus, as recorded in John 13:14, 15, to perform any part in forming, moulding, and fashioning his present life. He concludes that the apostles were too ignorant to wash their own feet when filthy, hence the Savior had to show them what and how. Shame on such imputations! Or he silences his conscience by concluding that it was needful that Jesus should show "a lesson of humility," so that the members might always be ready to black the preacher's boots, feed his horse, rub him down, harness, and hitch him.—These "good works" are the kind of feet-washing that the popular clergy believe! It is sowing mustard seed and reaping beans therefrom.

But hear him on feet-washing:

"Jesus taught the necessity of faith. It was necessary then. Is it necessary now? It is. See Hebrews 11:6. He taught that men should repent. Is it their duty in the New Dispensation? It is if carried over by 'them that heard him.' See Acts 2:38; 3:19; 17:30, etc. He required baptism. Is it required now? It is. See Acts 2:38, 10, 47. He taught that men should pray. How about that now? 'I will that all men pray everywhere, lifting up holy hands without wrath and doubting,' says Paul. Yes, it is confirmed. He enjoined his disciples to wash one another's feet. Is it the duty of his disciples now? It is, if it is confirmed; if not, then it ceases to be a law, like casting a net on the other side of the ship; catching fish to get tribute money, or preparing a room in which to eat the Passover, and such like. But was feet-washing confirmed? No. Paul visited a church on his way to Rome, and worshiped with them, but there is no mention made of feet-washing. He made an address to the Elders at Ephesus, in which he declares that he had given them the whole counsel of God. He also wrote them a long letter, covering all the main points of the Christian life, but nowhere does he speak of feet-washing.

If it had a place among Christian ordinances, he certainly would have mentioned it.

The only place in which he speaks of it is in a letter to a young preacher, and he mentions it in such a way as to show that it was not held as an ordinance. He says of a certain character—an old member of the church—"if" she has washed the saints' feet," etc. There would be no "if" about it if it was a church ordinance.

Does an apostle ever say of a church member, "If he has been baptized?" No. That's an ordinance, and he knows that every one was baptized, and hence there's no "if" about it. Not so this matter of feet-washing. It stands on the ground of hospitality, entertaining and sheltering the saints, the very thing that is being done for her in this Scripture. Here we must wait another week."

The Elder makes faith, repentance, baptism, and prayer, receivable now, on the ground of confirmation by them who heard Jesus, and in support of this quotes Heb. 2:2-4. Certainly it was confirmed, and that, too, by the Lord direct as given in Mark 16:20. He confirmed his word by signs. And Paul could well say it was confirmed unto them (the apostles), who heard him first, "both with signs, and wonders, and divers miracles, and gifts of the Holy Ghost?" He not only tells them it was confirmed, but how it was confirmed. Confirmed "with signs, wonders, miracles, and gifts of the Holy Ghost." Not confirmed by leaving out some of the things spoken by the Lord. The Elder teaches that the gospel was confirmed by leaving out part. Not quite!

He insists that the doctrine of repentance, as taught by Jesus, is receivable now, provided it has been "carried over by them that heard him." "Carried over" what? "Carried over" where? What is this mist for? The doctrine of repentance taught by Jesus *carried over*! The rays of the True Light shining on this "carried over" will enable the sincere learner to see the hand of *sectism*

in it. Does he mean that if repentance be found in the Acts and in the Epistles, then it should be taught? Evidently this is his line of carrying over. Let a little light shine upon this.

Well, brethren at Philippi, what have you to say concerning repentance?

"We know this; Bro. Paul came here, preached by the river-side; some heard, repented, and were baptized. The doctrine of evangelical repentance was ably taught us; but afterwards Bro. Paul wrote us a letter but failed to say a word about repentance. Now since he did not *confirm it*, we quit preaching it, and just take people into the Church on faith alone."

Did he not instruct you on baptism?

"Oh yes, but in his letter he fails to confirm it, and as its use and power to us depends on its being confirmed in a letter to us, and the letter being silent on baptism, we also became silent. We heard that Bro. Paul wrote something to the Hebrews concerning repentance and baptism, but as we are not Hebrews, and Paul failed to write us about those things, we think they are not necessary." We pass on to Thessalonica whither Paul went from Philippi.—

Brethren, did Paul or any other apostle who heard Jesus, write you concerning repentance and baptism?

"Not a word! Bro. Paul taught them when with us, but as he did not *confirm* them in his letters to us, we ceased believing them, and think a man is justified by faith alone which is a very wholesome doctrine and soothing to our feelings."

And you, brethren at Ephesus, what have you to say in regard to repentance?

"Bro. Paul taught it orally, preached it with power sent down from heaven; we were convicted, turned to God, were baptized, and believed all that was taught us; but sometime after we had been organized into a body of believers, Bro. Paul wrote us an epistle.—Not a word in that epistle about repentance. He failed to *confirm it*, so we ceased preaching it, as the power of repentance depends on it being confirmed in a letter to us."

We are now at Colosse. Brethren, what think ye of repentance?

"Bro. Paul planted us, nourished us by the Word, and we readily believed, repented and were immersed, but since then we have received a letter from Bro. Paul and he fails to *confirm* repentance; therefore we have quit preaching it. It must first be confirmed to us by them that heard Jesus. Bro. Paul said we had been 'buried with Christ in baptism' and have 'risen with him through the faith of the operation of God.' Now since the words 'faith' and 'baptism' occur in his letter, we continue to believe and teach both faith and baptism; but repentance is out. It has not been '*carried over*' in a letter to us."

The Elder can now see how inextricably he has become entangled in the meshes of his sophistry. His dissecting knife has made havoc of his *ism*, and he stands impaled on his own illogical spear. The only remedy

for him is repentance—a change from unbelief to divine wisdom and trust.

Now his "*if*." Shadrach, Meshach, and Abednego, said to Nebuchadnezzar, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O, King."—Dan. 3:17.

According to Elder Painter those three men of God were not delivered out of the furnace, because they said "*if*." God did not *act* in their behalf because an *if* stands in connection with the declaration of the fearless, faithful friends of God!

Another case.

Peter, while in his boat on the sea of Galilee, said to Jesus: "Lord, if it be thou, bid me come to thee on the water."—Matt. 14:28.

Elder Painter would have us believe that the Lord did not bid Peter, "Come," because there is an *if* in Peter's address. Elder Painter's darkness does not make anything clear. Still another witness.

Paul, too, (Colossians 3:1) says: "If ye, then, be risen with Christ, seek those things which are above." He had just written that they had been buried with Christ in baptism, and in the text quoted says, "*If* ye then be risen with Christ." This "*if*" stands quite near to immersion.

Of course, the Colossian brethren had no need of seeking "those things which are above" because an *if* stands in connection with the command. They had been "buried with him (Christ) in baptism" and "risen with him," and now Paul refers again to this rising in baptism, using an "*if*," but Elder Painter would expunge the baptism of the brethren at Colosse, because an "*if*" stands near to it, or in connection with it.

There is an *if* "about it."

And still more.

Romans 6:5.—"If we have been planted together in the likeness of his death." Will the Elder deny that this planting does not refer to baptism? Is there not an *if* here? And yet the Elder insists that there is no *if* "about" baptism. Whom shall we believe, Paul, the Holy Spirit, Jesus, and God, or Elder P.? Believers indeed will rally under the banner of the All-wise, the All-powerful.

If the Elder desires more *ifs* in connection with divine acts and works, he may examine Luke 22:42, Matt. 5:13, 23, and 6:14, 15.

Will Elder P. deny that the expression "every good work" (1 Tim. 5:10) does not include the bread and cup of communion? May we hope that he will not plow around this stake—not cut down this mark on the gospel highway with his little dissecting knife? "Diligently followed every good work," was a qualification for the poor widow, and is a qualification for every believer in Jesus.

We have noticed, we think, all the items of Elder P's attack on the Lord's ordinance—feet-washing. This will be enough for one lesson.

Belleville, Kan.

CHURCH AUTHORITY.

BY A. W. REESE.

THE church is a divine institution. It is not of human origin. Our Savior declared, "Thou art Peter, and upon this rock (*Petra* a rock) will I build my church, and the gates of hell shall not prevail against it,—this Peter—this rock upon which the church is built. Upon this declaration the church of Rome claims its identity with the primitive Apostolic church, and derives its assumed infallibility.

Without entering into any discussion of the merits of this claim, or the assumption of certain Protestant sects, as to "Apostolic Succession," we must believe in the indestructibility of that *visible* organization which Christ Himself calls "my church," *Meam Ecclesiam*. I suppose it will readily be admitted, that the church of Christ has existed upon the earth, from the time it was founded till the present day. We also believe, that it will continue to exist until the end of time. Lo! I am with you always, says Christ, even unto the end of time!

There is, probably, no dispute about the fact, that Christ established but *one* church upon the earth—my church, (not churches) said Christ.

The various divisions and sub-divisions of nominal Christianity make no dispute of this fact, but each sect consoles itself with the idea that *it is the church*. We will, also, leave the settlement of this question to the tests found in the Scriptures of Divine Truth.

The church of the Brethren assumes to be the church of Christ, and is willing to submit its claim to the test of God's Word. We know that this is the only infallible rule of faith and practice.

Somewhere, then, within the pale of this church (Christ's) must be found the necessary rules and regulations for its government, and absolutely necessary to its perpetuity upon earth. In other words, some vital, inherent power, by which the visible organization, known as the church, must be held together, and thus accomplish the ends of its institution. No one will pretend to say that the church militant is held together, and its government administered, by the miraculous and direct intervention of its Divine Founder, Himself.

We believe that the age of miracles, (and the necessity for them) has passed away. We believe that this power, this authority—so far as government is concerned—resides in the assemblage of saints, called the church, in its prayerful, deliberative capacity.

We believe that the voice of the church—so expressed—is the voice of God, and all who profess the name of Christ, are under moral obligation to obey. If these premises be true, the conclusion is irresistible. There is no room for doubt. We admit as much in our baptismal vows. We promise to "hear the church," in other words, yield obedience to divinely-constituted authority.

The final penalty of disobedience and insubordination, we all know is excommunica-

tion from the body of Christ, which body the church undoubtedly is.

Do we, by this declaration, mean to assert, as Papists do, that the church is infallible? By no means! But, says one, how can it be otherwise: for if the voice of the church is the voice of God, then it *must* inevitably, and always *be right*. But we do not claim infallibility for man, either in an individual or collective capacity; for man is weak, imperfect, fallible.

But if "*any* man be in Christ, he (*that* man) is a *new creature*." He becomes clothed with certain attributes, which before that event he did not possess. Will any one undertake to controvert this point, in the light of God's Word? Certainly not! Then a collection of such persons—"New creatures in Christ Jesus"—under certain divinely appointed conditions, becomes the church—not a mere human organization in the interest of moral reform, but the church of Christ. And this church is founded upon that *rock*, which Christ Himself has declared can never be moved, and that the gates of hell shall not prevail against.

Its utterances, if guided by the Word of God, are authoritative, and cannot be disregarded. Its decisions must be accepted by its membership, as legally and morally binding upon them. When, then, does the church surrender this power? When it ceases to reflect the light of God's Word. Then, and then only. Will any undertake to dispute this premise? I trow not.

But, says another, may not the church become so corrupt as to no longer reflect the light of God's Word, and thus cease to be the appointed organ of God? We answer that it is not possible for the entire church to apostatize—to become utterly venal and corrupt; for then God's church would cease to exist upon earth.

The Sun of Righteousness would be extinguished, and moral darkness would enshroud the world. God's Word declares that this shall never happen while time shall last. That hypocrites, deceivers—false brethren—get into the church, we readily admit. Have I not chosen twelve, said our adorable Redeemer, and one of you is a devil? If, then, in the little band of disciples and personal followers of our Lord, one of them was "the son of perdition," much more, might we not expect, that evil men would impose themselves upon his church in after times?

So, then, this cannot be used as an argument against the divine authority of the church. In the Brethren church, where every member, male and female, has a voice in determining questions of discipline and church polity, it might be urged that a corrupt majority could not reflect the will of God, hence would not be an exponent of the mind of God. Therefore such a decision could not be morally binding upon the minority. This might possibly be true of the individual congregation, but could, by no means, be true of the entire church.

The way out of such a trouble is clear. It is prescribed in the time-honored, and divinely sanctioned order of the church. The ag-

grieved have their redress, in harmony with the rules of the church, and the Word of God. But, it might be urged, an expression where there is no "thus saith the Lord," might be sought enforcement, in opposition to the views and wishes of a minority in the church, would such actions be binding on them?

It is extremely improbable, that even in matters of mere expediency, there would, in any case, be found a majority on the side of an interpretation not in accord with Divine Truth, or at variance with the Spirit of the Master. And even if such a case should arise, there is a legal remedy within reach of all.

What, then, is the plain duty of members of the church? Unquestionably, it is to "hear the church," and to obey its legally constituted authority. A disregard to this principle leads to confusion and disorder in church work, and its end is anarchy itself. It is worse than idle to cavil at the deliberate and solemn utterances of church councils, as an exercise of arbitrary power, unauthorized by the Word of God. "The powers that be," ecclesiastic, as well as civil, "are ordained of God," and the duty of submission is plain. God is the God of order, and not of confusion, and his church must have that order, and must adhere to "that *form* of doctrine once delivered to the saints." Three-fourths of the troubles in our church have their origin, and are perpetuated by a disregard for these fundamental principles of the gospel of Christ. These principles, we hold, are exemplified in the established order of the Brethren church. The troubles come from the disorderly, not the orderly members.

Those who wish more liberty than the gospel allows, find fault with the order, because it puts restraint upon the carnal inclinations of the heart.

"As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Gal. 6: 12. If there were no cross in the order of the church, I venture to assert, that its *opposers* would be few.

By the order of the church I do not refer solely to its prescribed form of plain, cheap, and modest *apparel*, though no one probably, sets more value on this than the writer. But by the order of the church is included its established customs, and repeated, emphatic deliverances on questions affecting the conduct, and, therefore, the moral character and standing of its members. Do we need to be told that God's people are a *peculiar* people—in every respect—separated from the world—consecrated to the service of God?

Do we need, then, to call it an exercise of arbitrary power, when the church forbids its members to visit places of worldly amusement—theatrical exhibitions, circus shows, picnics, and other places of questionable resort? Does a Christian "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," by mixing up in these things? Why does a member of the *Dunkard* church

want to wear a gold watch, a *plain* gold ring, *plain* sleeve buttons, a plain fashionable "duster," or, for that matter, a sister the far-famed "*plain* hat?" Echo answers, "why?" Many of the things that give trouble in the church, have their origin in the *persistence* with which disorderly members hang on to things that they, and everybody else, know to be in violation of the order of the church. For, however trivial the thing itself may *appear* to be, it is against the order of the church, when that thing gives offence, and causes a brother to stumble. One, for instance, *will* wear a moustache—ostensibly because of conscience—*really* because of fashion, and if remonstrated with, he will talk by the weary hour in defence of the thing, and want to know where your Scripture is condemning it. And thereby the orderly and judicious are grieved, and those wishing more liberty are secretly rejoiced that the "old fogies" are worsted in the battle.

What, we might ask, is more disagreeable than to salute a brother with a mouthful of hair, covered with moisture, and saturated, perhaps, with *tobacco spittle*? Is that a holy kiss? These things ought not to be, and would not be, if the rules of the church were observed by those, who, coming into the Brethren church, profess before God and many witnesses, that they *willingly* "renounce Satan, and all his pernicious ways, together with the sinful pleasures of the world."

I am surprised at the folly of brethren and sisters trying to imitate the fashionable world, or running after the methods of popular Christianity, for all they get is to be secretly, if not openly laughed at for their pains. It becomes natural and easy for some people to grace the halls of fashion, elegance, style, etc., but to most of the Dunkards, such attempts are rather awkward at the best. And this might be expected of the people of God. "Ye cannot serve God and Mammon," Christ and the world. If all who come to the Brethren church, could see what is fully implied in that act, there would be but little trouble among the Brethren. It would be a happy, united band of humble and devout followers of "the meek and lowly Jesus." There would be no unhallowed yearnings after the "plain hat," or other Babylonish garments. No looking back to "the flesh pots of Egypt," no stubbornness about coming to the order of the church.

The trouble is that many come to the church under the influence of over-zealous, but injudicious efforts, on the part of others, without counting the cost, and after being in the church awhile, they grow tired of its restraints, and long, either for more carnal indulgence, or boldly "break ranks," and return to "the beggarly elements of the world."

These "half-way" converts are to be pitied; clinging with one hand to the church, and with the other to the world, they "are of all men most miserable," having no pleasure or enjoyment in either. The world laughs at them, and the church has no confidence in

them. When admonished for their inconsistent conduct, they try to excuse and justify their course, and finally, after a vast amount of trouble to the church, they generally settle down into stubborn defiance of its authority, and have to be expelled; turned out to the world, where they really belong. It were far better for all such people, better for the world, and infinitely better for the church, if they had never come at all. Such members add no moral strength to the church, and are not benefitted themselves. The trouble is, such were never converted, in the gospel sense of that term. "If any man have not the Spirit of Christ, he is none of His." What we all need, dear Brethren, is more of the Spirit of the Master; more of the grace of God; more humility; more meekness; more forbearance; more love.

By this shall all men know, says our blessed Lord, that ye are my disciples, if ye have love one towards another.

Whoso cometh to the church in this spirit, will never give the church any trouble. He will not oppose the lawful exercise of its power, nor be a disturber of its peace.

Warrensburg, Mo.

THE FUNNY MAN.

BY D. ROWLAND.

In all men is a propensity tending to amusement. In some it is cultivated, and an outward expression makes it manifest to observing associates.

It seems to be a disposition implanted by God, hence, when temperately engaged in, may not condemn the individual. Amusement and recreation are of two kinds, moral and immoral. One may delight in singing the songs of Zion, or reading some good religious work, either of which is strictly moral.

The funny man will seek the kind of amusement that will only gratify carnal propensities; to satisfy a perverted nature; to have the applause of his fellow-men. Some men try to be funny upon certain public occasions, much to the disgust of the company. At public gatherings, men who want to be smart palm off a great deal of wit, which is neither profitable to the company, nor prudent to themselves. It shows the shallowness of their understanding.

Public men, of the political world, like to speak their witty sayings to an enthusiastic assembly of politicians. Of course we don't expect much else from them, for it is all of this world. But solid, thinking, sober men soon become tired of such nonsense, and want something more substantial upon which to feed their minds.

Men sometimes try to be funny in the pulpit, telling amusing and funny anecdotes, seemingly not remembering that Solomon says, "It is better to go to the house of mourning than to the house of feasting; sorrow is better than laughter; for by the sadness of the countenance, the heart is made better." Eccl. 7: 3.

We remember that it is written, an assem-

bly once laughed at the best preacher that was ever put upon the earth. Matt 9: 24. But notice, it was not the funny expressions that made them laugh, but the seemingly incredulous power he assumed. To-day we have preachers who seem to delight in using witticisms, to the amusement of the audience. Why? Possibly because the people want it so, or possibly that their profession be made manifest, for when it is brought to the light, it is made manifest that it is the wisdom of this world, sensual, devilish, and not from above. Jas. 3: 15. How ridiculous to hear silly, laughable, little anecdotes from the pulpit, by men of God (no, not men of God, for in all the Bible we do not read of men of God doing so), "who should speak forth the words of truth and soberness." Acts 26: 25.

Paul says, "Exhort the young men to be sober-minded." Tit. 2: 6. Yet in the face of all this, men put forth their witty sayings to receive the applause of men, and not of God. There are thousands of light-minded, silly men and women who think it grand to hear those anecdotes.

Why? Possibly because they have never been born again, for Paul says, "The things I once loved, I now hate,"—referring to the carnal pleasures of this life. The old man has not been crucified, with the deeds thereof.

Of all the places on the earth that men should speak soberly, it certainly is in the pulpit, holding forth the words of eternal life.

No wonder there are skeptics and infidels, when men professing godliness, will, upon what should be the most sacred occasions, manifest the works that belong to the devil. Dear Brethren, let us do away with such superfluity of naughtiness, and seek the engrafted Word, which is able to save our souls. *Preach the Word.*

Probably we have said too much, but observation and investigation causes us to write to the Brethren.

Lanark, Ill.

A LADY living in Nangatuck while looking over the old family Bible recently, found an old colonial six pound note, dated 1758. The note was good for seventeen ounces, ten pennyweight of silver in New Jersey. On one side was printed, "To counterfeit this is death." How it came into the Bible, no one knows. There are more valuable things than money which can be found by seekers.

FREDERICK W. Krummacher says:—"God often lets his people reach the shore as on planks of a shipwrecked vessel. He deprives us of the cisterns, in order to make us drink out of the fountains of waters. He frequently takes away our supports, not that we may fall to the ground, but that he himself may become our rod and staff. The embarrassments of his people are only the festive scaffoldings, on which his might, his faithfulness, and his mercy celebrate their triumphs.

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Mt. Morris, Ill., - - - Feb. 9, 1886.

THE meetings at Naperville, Ill., closed with nine accessions to the church by baptism.

WILL E. S. Brown please send us his post-office address, so that we may be able to comply with his request?

SISTER Emily W. Stifler, of Hollidaysburg, Pa., would like to hear from Hannah Hollowbush, of Pottstown, Pa.

BRO. O. F. Yount was expected to begin a series of meetings for the Brethren of the Somerset church, Ind., on the 5th inst.

THE Brethren of the Osage church, Kan., have just closed another series of meetings. See Bro. Wolfe's report in another column.

BRO. I. D. Parker, of Ashland, O., writes: "We closed a series of meetings in the Mohican church yesterday. Six accessions by baptism and three reclaimed."

WE have a letter containing \$1.50 for the MESSENGER from Joseph Russel, but the writer forgot to inform us where to send the paper. We cannot make any disposition of the money until we get the writer's address.

BRO. J. J. Emmert, of Mt. Carroll, Ill., sends us a card with the following news: "One sister was received by baptism on last Sunday. Thank the Lord. We gather them in slowly, but hope that the work is permanent."

OUR meetings are still in progress in the College Chapel. Four were baptized last Sunday, three of whom were students. Others are deeply impressed with the importance of giving their lives to Christ. The meetings are largely attended, and much interest is manifested in them.

BRO. J. F. Neher, of Monmouth, Kansas, thinks that the space we now use in the MESSENGER for marriage notices might be devoted to more useful information. What do our Brethren think of this? Let us hear from you.

LOGAN church, Ohio, has had a season of rejoicing. Bro. Yount was with them and held a two weeks' meeting. Twelve were received into the church by baptism, and one reclaimed. Among the number was one of our former students, Bro. M. V. Shauver. We rejoice with those who rejoice.

ONE was baptized at Pine Creek, Ill., last Sunday. The meetings at that place, conducted mostly by the home ministers, are among the most largely attended meetings ever held in that church. May the Lord bless the earnest efforts of the brethren there, by giving them a plenteous harvest of precious souls.

BRO. Geo. H. Cox, of New Carlisle, Ohio, sends us a report of their meeting. Bro. Lewis W. Teeter preached thirty-two sermons for them, and nine were converted and added to the church by baptism. Bro. Henry Frantz, who has been very sick, is recovering slowly, and it is hoped that he will soon regain his health again.

BRO. Enoch Eby, under date of Jan. 30, says: "The home ministers of Waddam's Grove, Ill., are holding meetings now, and we much desire ministerial help. Who will respond? Do not depend on each other too much. Stop at Waddam's Grove Station, go to Bro. Geo. Myers', near the depot, and you will get to the appointment."

BRO. Samuel Murray, of the Salimony church, Ind., writes: "Our meeting closed last evening. In my last letter, I said we closed with four additions. The Brethren thought it best to resume the work and continue the meeting. Now we can chronicle, in all, thirteen additions by baptism. May the Lord enable them to press forward and upward, to the mark of the prize of the high calling of the Lord, making their calling and election sure, while it is time with them, knowing that the night is coming wherein no man can work. Then let us all work while it is day with us."

AFTER closing the meetings in Lanark, Ill., Bro. J. M. Mohler went to the Cherry Grove meeting-house, about three miles north of the above-named place, and commenced a series of meetings. On Sunday, Jan. 31, eighteen were baptized, among whom were some of those who had listened to Bro. M's. earnest appeals in Lanark. The meetings continue, and six more have come out on the Lord's side and have asked to be received into the church by baptism. Surely the churches in and around Lanark are enjoying a glorious season of refreshing from the presence of the Lord. May the good work continue until all those who shall be saved are added to the fold of Christ. Bro. Mohler expects to go from Cherry Grove to Shannon, Ill.

FROM Bro. J. S. Snowberger, of Utica, Neb., we learn that they had interesting meetings Jan. 31, morning and evening. He says: "Bro. L. Petry, of Eldorado, Preble Co., O., was with us and helped in the ministration of the Word, and gave some royal crumbs to the hungry souls, so that all could feast on good things in the sanctuary. One precious soul came out to cast his lot with God's people, and was buried with Christ in baptism. We think others are not far from the kingdom. May God bless us all."

WE have just received the following notice, relative to the health of our aged brother, Eld. Daniel M. Holsinger. We deeply sympathize with him in his severe affliction, and pray God to brighten his pathway to the grave, and to be his support as he passes through the valley and shadow of death. We also extend our heart-felt sympathies to the members of the afflicted family.

CLOVER CREEK, PA., Jan. 26, 1886.

Brethren:—

My father is quite poorly, and is failing rapidly. He is in his seventy-fourth year, and has been blind for a number of years. He is afflicted with Bright's disease.

Fraternally,

H. R. HOLSINGER.

WE have just printed a four-page tract at this office, under the title of "Come, Let Us Reason Together." It is a direct appeal to the members of the church who have become addicted to the use of tobacco, and gives some clear and conclusive reasons why they should not use the weed. It was written by a brother who was, for many years, a slave to tobacco, and he fully understands the subject. So anxious is he to have the Church rid of this habit, that he has had 5000 of these tracts printed at his own expense, and placed them in our hands for free distribution. Those desiring to distribute them and help in the work, can get as many as they can use, by ordering and sending stamps to pay postage. A two-cent stamp will pay the postage on 25, four cents on 50, and eight cents on 100. Send in your orders and distribute the tract free where it will do the most good.

IN looking over our large correspondence, and noting the good work being done in many parts of the Brotherhood, we are impressed with the thought that God blesses us in proportion to the amount of work we do in his cause. A church that is alive, full of zeal and of good works, will have numberless blessings to thank God for, whilst the church that is cold, lifeless, and dead, will not receive the blessings that come from earnest Christian effort. If to-day our united Brotherhood should arise in the might of God's strength, and zealously and earnestly work for the conversion and salvation of sinners, before the warmth of the spring-time sun would unlock the frozen grasp of winter, a song of rejoicing would go up to heaven from thousands of newborn souls, and the angels of God, catching up the anthem of praise, heaven itself would resound with joy and gladness over precious souls born into the kingdom of Christ.

THE GOLDEN DAWN.

MANY of our readers may not fully understand the mission of the *Golden Dawn*, and we therefore think it proper to make a few statements. First, it is designed to furnish a healthful and entertaining class of literature for young men and women. It discourages, in the strongest terms, all vice, and encourages everything that is good. In short, it will aim to give the youth right views of life, cultivate a taste for literature, and lift them to a higher plane of living.

Second, it aims to aid our Sunday-school work. Our workers need the experience and help of their fellow-workers. In many localities the Sunday-school work is comparatively new, the officers and teachers are inexperienced, and need the suggestions of those who have had more experience. In view of this we have in the *Dawn* a Sunday-school department, in which we invite a free interchange of thought on all matters pertaining to the Sunday-school work. We propose, also, to open a querist's drawer in this department, in which may be deposited queries pertaining to the Sunday-school. These queries will then be open for discussion by the workers. A medium of this kind, we feel, is very much needed, and can be made very interesting and instructive, if those interested in Sunday-school work will improve their opportunities.

Third, it will aim to aid and encourage our educational work. It has been thought best, by some, not to occupy very much space in our church paper with our educational interests, hence we need a medium through which we can advertise and encourage this work.—For this purpose we have in the *Dawn* an educational department, in which all our schools have full liberty to give such notes as they may see fit. No partiality will be shown. Every effort in this direction needs to be encouraged, and there is no occasion for jealousy or rivalry among the workers.—Every outcropping of a feeling of this kind should be promptly suppressed. We should all freely unite in our educational work, and we therefore propose to make the *Dawn* a medium for all our schools. One or two of our schools have not used our columns very much, but it has been no fault of the publishers. We solicit notes and communications from all our schools.

The *Dawn* will also encourage missionary and charitable work. We have now given an outline of the aims of the *Dawn*, and we kindly ask our readers to give our work consideration. We are meeting with considerable encouragement, and we are fully convinced, that if those who are friendly to its mission, will help us, the *Dawn* can, in a short time, be made a grand success. Send for sample copies and agent's outfit at once, and give us a good list for 1886.

J. B. B.

QUERISTS' DEPARTMENT.

"I was reading this evening in a book, and it was declared that when Christ was crucified, he descended into hell, and the third day arose from the dead and ascended into heaven. What are we to understand by the saying that Christ descended into hell? Has it reference to the grave? Please explain in the MESSENGER. I have studied it considerably, but cannot see why Christ should descend into hell." (An extract from a letter.)

WE presume that the saying that "He descended into hell," which the querist read, and upon which an explanation is desired, is from the Apostles' Creed. In this Creed, and in reference to Christ, it is said, "He descended into hell," What is called the *Apostles' Creed* is a summary of Christian faith drawn up at an early age of the Church, and attributed, by some, to the Apostles. But this creed is not the work of the Apostles, though it originated in an early age of the Church.

This is a subject that is not free from difficulty. Peter declared, on the day of Pentecost, Acts 2: 31, in speaking of Christ, "that his soul was not left in hell." The Revised Version has *hades* instead of hell. And the Revision of the American Bible Union has *the underworld*. So it is a fact, according to Peter's statement, that the soul of Christ was in *hades*. The fact is plain, whatever the meaning of it may be. There have been quite a variety of explanations given upon it, but we shall not name them here.

The fact that Christ went into hell will be relieved of considerable of the difficulty connected with it, when it is understood that the Greek word *hades* may be translated *hades*, or by some word that expresses the invisible world. Hell being one of the terms used to express the place of punishment for the wicked, the idea that Christ should go into hell, is one that the mind of the reader does not readily receive.

Peter's language, when referring to the place in which the soul of Christ was not left, cannot, with propriety, be applied to the grave, for he refers to the grave and the body of Christ, when he declares that his flesh did not see corruption. And when he affirms that his soul was not left in *hades*, he evidently refers to some other place than the grave. *Hades* is explained to mean the whole of the invisible world, or the place of disembodied spirits, and it is explained by some to consist of two apartments, one for the good and the other for the wicked, where they will remain until the judgment.

There is much mystery yet connected with human existence, and with departed spirits. And so there is mystery connected with the state of Christ while his body was in the tomb, as well as to his state in other respects. But this we may learn from the text we are considering that, while the body of our Redeemer was in the tomb, his spirit was in the realm of being where the departed are. We also learn that whatever mystery there is connected with our Lord's descent into ha-

des, it confirms the teaching of the Scripture that the soul lives while the body is dead.

Brethren, I would like to have explained through the MESSENGER, by some brother, the 11th verse of the 1st chapter of the Acts, which reads, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." We all know, according to Scripture, that Jesus went to the Father in the flesh. If, then, he will return in like manner, his second advent will be in the flesh. Now, if this be true, the intervening time, to which I have allusion, he must be in the flesh. That is, from the time of his ascension till he shall come again in the evening of this world. Now, in 1st John, 3rd chapter and 2nd verse, John says, "When he shall appear, we shall be like him; for we shall see him as he is." This is the part we cannot understand. For Paul says, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15: 50. And if we are to be like him, certainly we must be in the flesh.

For we know, according to the following words of our Lord to his disciples, he ascended in the flesh: "Behold, my hands, and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bone, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not, for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." Luke 24: 39-43. "And after eight days, again his disciples were within; and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered, and said unto him, My Lord and my God." John 20: 26-28. This has often perplexed me, and I would like to have the views of the Brethren.

WM. A. ANTHONY.

Hagerstown, Md.

It is true the Redeemer rose from the grave with the same body that had been crucified and buried. For Peter, on the day of Pentecost, declared, in applying the language of David to Christ, that his flesh did not see corruption. Acts 2: 31. And as his body did not see corruption in the grave, but was raised from the grave as it had been put into it, he appeared to his disciples and ate with them, and showed them the nail prints in his hands and in his feet, and the wound in his side, according to the Scriptures referred to by the brother in the query. It seems to have been necessary that our Lord should appear to, and associate with his disciples in the same body that he had appeared to them in before his death, to satisfy them of the reality of his resurrection.

It is also true that he had the same body when he ascended in the presence of his disciples. But did he go into heaven to his Father, with his body unchanged, and will he retain the body, in which he rose from the grave, until his second coming? We do not so understand it. Paul is quoted by the brother in the query as saying, that "flesh and blood cannot inherit the kingdom of God." We are inclined to the idea that our Redeemer, after he had disappeared from the view of his disciples in his ascension, underwent a change similar to that which the living saints will undergo at his second coming. They are to be changed "in a moment, in the

twinkling of an eye." 1 Cor. 15: 52. And having undergone this change before he reached heaven, he entered the realms of light, with his "glorious body," and has since that time possessed that body. Hence the following language of Paul: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body." Phil. 3: 20, 21. And this language agrees with that of John, quoted in the query, "When he shall appear, we shall be like him." But we are to be like him in his glorious form, according to Paul's language to the Philippians.

But does not the language of the angels to the anxiously gazing disciples, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," present a difficulty to the view we have given? Not at all. It will be the very same Jesus that will come, that the disciples saw taken up. But he will have taken upon him a glorious form, or a glorious body. And this glorious form will no more destroy the identity or sameness of our Redeemer, than will the glorious form of Paul destroy his identity or sameness. It will be the same Paul that will come with the saints that will accompany our Redeemer when he comes, that suffered martyrdom. The idea that the Redeemer ascended to heaven with the body that was crucified, does not seem to be admissible, from what Paul said in regard to flesh and blood inheriting the kingdom of God, and from the consideration that that body was subject to weariness, pain and death. To harmonize the different passages of Scripture relating to the subject, it seems necessary to accept the idea that his body underwent a change at some time, and the time we have suggested seems to us the most probable.

When it is said "He shall come in like manner as ye have seen him go into heaven," we do not understand this language to refer so much to the sameness of the Redeemer, as to the manner of his ascent, and of his descent at his second coming. When he ascended, "a cloud received him out of their sight." Acts 1: 1. And when he comes again, he will come in the clouds, Matt. 24: 30; Rev. 1: 7.

J. Q.

EDITORIAL NOTES.

GOSPEL truth is divine, and a small portion of it often exerts great power. A worldly and fashionable lady had in her family a very pious female servant. She was usually kept up late at night, waiting for her mistress to return from her fashionable parties. The time of waiting was improved by the pious servant, in reading her Bible or some religious book. On one occasion, upon the return of the lady, she found her servant reading as usual, and said to her in a laughing

manner, What melancholy stuff are you reading this time? And as her eye fell on the book her servant was reading, her eye caught the word ETERNITY, and suddenly a feeling of sadness took the place of levity in her mind, and she could not sleep for thinking of the word ETERNITY. Her serious thoughts led to conviction, and she was brought from her convictions, to surrender herself to God.

The government of the tongue is represented by the apostle James, to be one of the most difficult things the Christian has to learn. To show how difficult it is to govern the tongue, Socrates, the ecclesiastical author, relates the following story of Pambo, a plain, common man: He came to a learned man desiring him to teach him a psalm. The psalm selected, was the thirty-ninth. He read to him the first verse, which is as follows: "I said, I will take heed to my ways that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Having heard this verse, Pambo closed the book, and departed, saying, that he would learn that point first. After being absent for some months, he was asked by the person who read to him, when he would return to hear some more reading? Hereplied he had not yet learned the first lesson. And he gave the same reason to one who asked him the same question, forty-nine years after. So difficult it is to govern that member. But a judicious course of training, directed to the cultivation and government of the heart, perhaps would lead to the obtaining of the mastery over the tongue in less time than was spent by Pambo in his efforts to obtain victory. "Out of the abundance of the heart, the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things."

Cicero, the great Roman orator said, "Life without friendship is like the sky without the sun." Surely the world is gloomy without the sunshine of friendship to cheer us, especially at some periods in our life. And if life be so dark without friendship, what must death be? But the light of human friendship shines not in the valley of the shadow of death, for our earthly friends cannot accompany us there. But there is a friend that sticketh closer than a brother. And Christ is such a friend. We, then, should be friendly to him and his cause, and thus secure his friendship. Then our sky in life and in death will have a sun in it, whose rays will shine through the darkest clouds, and give us light. "Unto the upright there ariseth light in the darkness."

Dr. Johnson said, "I know not any crime so great, that a man could contrive to commit, as poisoning the sources of eternal truth." This was well said. And accepting this saying as true, it follows that there is much of that great crime committed, for the sources of truth are greatly poisoned. The Script-

ures contain sources of truth, and when they are perverted, their sources are poisoned. And when they are poisoned, they mislead souls, and destroy them. Hence the crime of poisoning the truth is so great. And as the crime of poisoning or perverting the truth is so great, the apostle Paul administered a very severe reproof to the sorcerer, Elymas, the Jewish false prophet, who sought to interfere with the apostle's preaching. The apostle said to the false prophet, "O, full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness! Wilt thou not cease to pervert the right ways of the Lord? And now, behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." The threatened judgment came upon the perverter of the truth.

It is noticeable that in the Psalms there is a remarkable mingling of different kinds of religious services together. A psalm may contain an exhortation, a prayer, a lesson of instruction, a warning, and a reproof. But prayer, either in supplication, thanksgiving, or confession, is a predominating element of those sacred lyrics. And there seem to be occasions in the life and experience of all Christians, for more or less of the variety of the service or exercise in which the psalms abound. And the spirit of prayer should always abound in us.

To experience and possess the hallowed joys of a divine and holy life, our devotional duties must be performed with readiness and cheerfulness. Indeed, it is in the performance of our devotional duties, that our greatest enjoyments are often found. And it is unreasonable and unnatural to expect any great enjoyment in what we do with reluctance. We must take pleasure in doing whatever we do for the Lord, if he accepts our service. And if this is done, our joy will be great, for to the joy we feel in doing what is done, will be added the joy of the Holy Spirit, as a reward for our service.

While the propriety, the utility, the honor, and the rectitude of a Christian life in all its elements, forms, and principles are so clear a Christian should never feel the least feeling of shame when he is performing any duty or labor, or carrying out any principle that his Christian profession requires, but, on the contrary, he should feel that it is a great honor to him to be a Christian, and to follow or imitate Christ. Nevertheless, he should guard most diligently against anything like boasting, or of making any display of his religion before the world.

J. Q.

BISHOP WEAVER ON PRIDE.

And now abideth pride, extravagance, fashion; these three: but the greatest of these is pride. Simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste

ammunition in shooting at fashion and extravagance, as long as the tree is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true; but straws show which way the wind blows. A plain exterior may cover up a plain heart, but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart.

Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within."

Jewelry, costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form, they give most conclusive evidence of a proud heart.

But is it possible that a man can be found in this advanced age of refinement, that dares to write or speak a word against pride and its consequences?

The large majority of that class of men died and were handsomely buried some time ago.

The pulpits have nearly all shut down on that style of preaching; the fact is, we have passed that age, and are living in better; our fathers and mothers were far behind the times. They were good enough in their way, but dear me; they would not do now. They wore plain clothes, worshipped in plain churches, and sung old-fashioned hymns; they talked and acted like some old pilgrims, but were looking for a better country, and when they left the world they stuck to it to the very last, they were going to a city where there is no night. And it is my deliberate opinion that the great majority of them went to where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed! We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order.

Why, in some of our churches the majority of the choir are not even members of the church. And they do sing so sweetly, perfectly delightful,—the music rolls over the heads of the congregation like the sound of many waters, not a word can be heard; but the sound is glorious; sometimes one sings alone for a little while, then two, and pretty soon the whole choir will chime in, and the whole house is filled with the most transporting sound.

Now if this is not singing with the spirit, and with the understanding also, then what is the use? That's the question. I know it is a little risky to speak out against pride at this day, because the church is full of it, and hundreds who occupy the pulpit, whose duty it is to point out the evils plainly, are like dumb dogs, they don't even bark at it. They just let it go, and go it does with a vengeance, and in proportion as pride gains in a church, spiritual life dies out. They will not, cannot well together, for they are eternal opposites. It is a sin and a shame for men and women

professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard of the gospel of Christ.

There are many evils in the land, and in the church; but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron.

Churches that were once noted for plainness, and whose laws still stand against pride and fashion, are practically powerless on the subject.

It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburg, and Edinburg from London, and London from Paris, and Paris from the devil." Now I cannot say that we get our fashions by that route, but I am tolerably certain they originate at the same headquarters.

The religion of Jesus Christ is pure, peaceable, gentle, easy to be entreated and full of mercy; all Christians are baptized with one spirit into one body; they mind not high things, but condescend to men of low estate; their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds.

There is no such thing in heaven or earth as a proud Christian; there never was nor ever can be. Pride is of the devil. It originated with him, and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the Church? First, and mostly the pulpit is to blame—men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit.

But why? First, for a living, then popularity. Esau sold his birthright for a dinner of greens; that was a costly mess for him. But now men sell out cheap, for cash or produce. Churches that were once powerful for good, are now well nigh lost in forms and fashions. We may shut our eyes and wink and whine, and cry old fogey, and grandfather, Moses, Aaron and all; but the fact is before us,—pride, fashion and extravagance, are eating the very life out of many of the best congregations in the land. The world is running. The rich lead the way, because they can, while the poor strain every nerve to keep in sight, and the devil laughs to see them rush on.

Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom,—Adam out of Paradise, and Lucifer out of heaven. And it will shut many out of heaven who are now prominent in the Church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life, will cling to the soul in death, and enter with it into eternity; the

angels of God would shrink from the society of many a fashionable Christian of to-day.—A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion, those pure white robes that the saints wear would not suit their taste at all. In life they cared but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Eagle Creek Church, Ohio.

BRO. Silas Hoover, came to us on the 5th of Jan., and remained with us until the 17th. The result of the meeting was, twelve precious souls were made willing to follow the Lord, in baptism. Saints were made to rejoice and sinners to tremble. The son and youngest daughter of the writer were among the number.

On Sunday, the 17th, Bro. Hoover preached on the covering and did the subject justice.

I think the sermon should be published, either in pamphlet form or in the GOSPEL MESSENGER, as I think he gave the true gospel on the covering. I think it would do a great deal of good.

I heard some say that they never looked at the subject in the light of the gospel before. I hope it will be published.

WM. S. BRADFORD.

Williamstown, Ohio, Jan. 21, 1886.

From Pleasant Grove Church, Kan.

A SERIES of meetings was held here, from Jan. 3rd, until the 11th. The 12th was the day set apart for the annual meeting of the Brethren's Mutual Aid Society, and it brought to us brethren Trostle, P. Wrightsman, and other brethren. The day passed with the business of the meeting, very pleasantly, and with a Christian spirit. On the 13th, Brother Trostle left us for other fields of labor; while Bro. Wrightsman remained with us to continue the meeting, and to warn and call home the prodigal sons and daughters. Bro. P. labored hard day after day, to show us the way to the Father's house. He preached, in all, sixteen discourses, and held twelve Bible and prayer-meetings. Our meetings closed on the 25th, resulting in the renewing of the Holy Spirit, and the addition of nine to the Church, seven new applicants, and two reclaimed.—It was a time of rejoicing to see the prodigals returning home to our Father's house. Our church is in peace and love. We pray God to ever sustain Bro. Wrightsman for his incessant labor and prayers, while among us. Our prayers and tears together will, no doubt, be long remembered by all present. Dear brethren and sisters, let us all labor

faithfully in the vineyard of the Lord, till he shall come, and say, "Come up higher."

T. A. ROBINSON.

Media, Kan.

Church News.

THE church here felt "pressed in spirit" to have a continued meeting at our Old Goodville meeting-house, and in accordance with this prayer of God's children, prudence seemed to dictate that we call a brother into our midst to hold forth the Word of Life. Our much loved brother, Edmund Boot, of Blair Co., Pa., and our dear aged brother, Jacob Snyder, of Waynesboro, Pa., were called to be with us, and they heartily responded. Our meetings began Jan. 9, and now we are in the midst of a glorious and soul-cheering revival; and we have fulfilled in our midst, "Weep with them that weep, and rejoice with them that rejoice." To-day the ice was taken from the liquid stream, and five noble and precious souls buried with Christ in baptism.

The meeting is still going on; the interest, apparently, increasing daily; the house being frequently densely packed to its fullest capacity. While the Word is being preached with earnestness and power, some, Felix-like, are made to tremble, and the unbidden tear is seen silently stealing its way down the conscience-smitten cheek, evidently proclaiming that the soul within is counting the cost, while there are others who, with their unabated earnestness in meeting with the people of God, and the soul-inspiring attention they pay to the word preached, would seem to say, that they "fear the house they now live in is built upon unsafe ground." Surely, God's Word, when properly preached and applied, will, and does have, its designed and desired effect. We have reason to believe that there are those among us who stand near the kingdom, who will yet, and now, resolve to give God their heart, the church their hand, and so be numbered with God's children.

S. S. BEAVER.

McAllisterville, Pa., Jan. 19.

From Harveyville, Wabuncy Co., Kan.

THE N. E. District of Kansas, at their last D. M. again elected three brethren as missionaries for one year, namely, John Forney, John A. Root and the writer, with an efficient board of directors, who suggest the places where they shall preach the gospel in isolated places, hence Bro. Forney and I are here in the house of Bro. David Root, whose wife is also a member, they being the only members in this section of country. They live in Osage Co.

Came here on the evening of the 16th. Have held our meetings in a small school-house every night, and Bible reading at the private houses every day except Saturday and Sunday, when we have preaching. The attendance and attention have been good, with the exception of the influence of a few would-be infidels, who so stirred the spirit of our old veteran, Bro. Forney, that he decided to deliver a series of sermons on the chronology and harmony of the Bible, which, when prop-

erly connected and understood, obviates all the skepticism, which arises from the want of it. He preached yesterday and last night on this subject, apparently to the satisfaction of all present. It was especially interesting to me, having never before heard or read anything that so beautifully harmonized the different portions of the Bible that seemed somewhat obscure. So much was I impressed with it, that I suggested to him the propriety of writing it out and having it published for distribution, that others might be able to put to silence, or "stop the mouths," of professed infidels, of whom we find many in this Western country. But we are glad that there are still some that are willing to accept the truth, as one requested baptism, and others are apparently near the kingdom.

This is in the Washington Creek church, Douglas Co., where I had spent three weeks before starting on this mission, except a few days spent in Pleasant Grove church, where the first A. M. of the Brethren's Mutual Aid Association of Kansas was held. These churches suffered from the recent factions in the Church, but they seem to have recovered, and are working energetically. They have a good corps of active ministers and deacons, who seem to be working together in harmony. Both congregations have large, commodious houses of worship, the former having built one last summer, which is among the most convenient and best constructed, that I have been in, among the Brethren. It is beautifully located, being surrounded by hospitable and open-hearted Brethren, of whom it would afford me pleasure to write individually, but space forbids, neither do we think it expedient. Our stay was longer than we had expected, as we had intended to spend more time in the Pleasant Grove church, but as they claimed that in consequence of the distance to the railroad, they did not so frequently get brethren there, they decided to retain me. The meetings were better attended than could have been expected, considering the dark nights and the inclement weather, as experienced generally. There was quite an interest manifested, and some expressed themselves as being more fully established in the doctrine of the Bible than ever before. During the meeting, the so-called Progressives were to have held a convention at Lawrence, on the 29th of Dec., (if I mistake not) composed of delegates from Missouri, Nebraska, and Kansas, to be held in the Court House, but to the disappointment of those present, only A. J. Hixon and wife came from a distance, and whatever business was transacted, was done in the private house of one of their brethren. On the following evening, Hixon and wife came to our meeting, and an appointment was announced for the next evening, at a school-house within a few miles of ours, for them. This, however, kept very few away that had been coming. We were informed that their attendance was small. After some eight or ten days, I left for home. Here I had the pleasure of meeting with brethren Garst and Frederick Sherby, whom we first met nearly nineteen years ago, in Tennessee,

when D. Good and I were there together, on a preaching tour. They were then in their youth, and full of zeal for the Master's cause. They decided to accompany us to Md. and Pa., which they did, and no doubt will be remembered by many with whom they formed an acquaintance. They both show that age is making an impression upon them. We very much enjoyed the reunion, and many of the circumstances that then transpired, were brought fresh to our minds. Bro. Sherby is one of the ministers in the church referred to, and I think he can be very useful in the Master's cause.

During our stay at Bro. John Metzger's the question arose in regard to the Brethren scattered over Kansas, and he expressed a desire that I should ascertain and publish how many meeting-houses the Brethren have in Kansas; hence I inquired of Bro. Forney, who I suppose is as extensively acquainted in the State as any brother, and he informed me, after counting them, that there are sixteen, but this is yet a very few, compared with the many yet needed.

The Lord willing, we expect to leave here on the 29th, for Alma, Wabuncy Co., where there are a few scattered members, to labor as long as circumstances seem to demand. From here we expect to go to Mary's Mission, where brethren Brindle and Mohler are. From there our instructions are to go to James Crossing, Jackson Co. Shall we not have the prayers of all the faithful, and especially those who can remain at their comfortable firesides, while ministers in the field have to meet with privations, endure hardships, as good soldiers of Jesus Christ?

JACOB G. TROSTLE.

In Memoriam.

THE subject of this obituary, Hannah Kate, consort of Geo. W. Hammer, departed this life Dec. 29, 1885, aged 40 years and 5 days. The deceased was born, reared and died in Pendleton Co., W. Va. She was formerly a member of the M. E. church, but on the 23rd of May, 1878, accompanied by her companion and several others, connected herself with the Brethren's church, and was baptized by Bro. D. Yount, whom the Lord has also called from the stage of action.

Sister Hannah possessed all the innate qualities of a zealous companion, a loving and most noble mother, a refined and exemplary woman, and, indeed, a model Christian. She leaves a kind husband, five children, some quite small—and a large number of relatives and friends to mourn their loss; but may their loss be her eternal gain!

In her religious matters, she was thoughtful, faithful, and ever mindful of her duty toward God. Her family and friends have the comfort of believing that she died, trusting in Christ for salvation. She always took pleasure in attending church, and was a honored and faithful member until death. The remains were laid to rest on Thursday, Dec. 31, by the side of little May.

Many are the sympathies extended toward the bereft family. May they all follow the

ple of the dear companion and mother
om it was the Lord's will to take from
m. May the good Lord enlighten the be-
children, that they may direct the paths
their lives toward the heavenly Jerusalem,
re their mother and little sister have
e, and where they all shall be forever hap-
LEE HAMMER.

om Maumee Church, Defiance Co., O.

ACCORDING to previous arrangements, Bro.
arston Miller, of South Bend, Ind., came
s and preached for us eight days with
ver and demonstration of the Spirit. His
uments were very convincing and system-
As the roads were bad and the weather
ement, the congregations were small. As
mediate result, one was baptized and
reclaimed. He left us too soon, but we
nd to have him come back in the spring.
JACOB HINTNER.

Notes and Comments.

HE Salem church was made to rejoice to
one precious soul come out on the Lord's
a. The ice was cut on the great Arkansas
r, and the sister was baptized, and arose
walk in newness of life. There are still
e to follow, but will they come before
h overtakes them?—is the question. One
e boy asked his mother, why God wants
ple to go down into the cold water. Here
here many precious souls stop and ask
y God says thus and so. We cannot see
efficacy in this or that, and they will
g to this straw until the tide of time
eps them into the river of death. Dear
ler, if you are clinging to this straw, re-
ber that God's plan of salvation is un-
ngeable. Christ says, heaven and earth
ll pass away, but my Word shall not pass
y. God commands, and it is our busi-
s to obey. We want faith enough to take
l at his Word, and obey it. Then, and
only, have we the promise of eternal

n No. 2, of the present volume of the
M., we hear of one refusing to take the
er on account of the sentiment of the G.
on the whisky question. I also heard of a
ther refusing to take the paper, because it
aks against the filthy tobacco. Dear
hrehen, stand boldly on the side of right,
let consequences take care of themselves.
l says, "Have I become your enemy be-
e I tell you the truth?" We are well
sed with the record of our church on the
sky question, and I am glad to see the
ency of the church to educate the young
n on the tobacco question. Dear breth-
and sisters, a great good can be accom-
hed in the Sunday-school, in educating
young minds in regard to those evils.
l says: "We are living epistles, known
read of all men." We are editing a pa-
or publishing a book in our every day
and men and women read our works.
rist says: "Let your light so shine before
n, that they may see your good works, and
rify your Father which is in heaven."

This is a good motto to establish, that our
influence may be for good, and people, read-
ing our work, may be benefitted thereby.

The subject of our last prayer-meeting was
faith. Oh! that we had more of that living
faith that works by love. We would not get
into the position of doubting Thomas, that
unless we can do and see thus and so, we will
not believe.

The subject for our next prayer-meeting is
prayer. If we lack faith we can go to God
in prayer (in our closet) and we will re-
ceive the needed blessings. Dear brethren
and sisters, praise God for this blessed priv-
ilege.
D. A. ROWLAND.

Nickerson, Kan.

To the North-western District of Ohio.

As there has been no call for protracted
meetings for this winter, we can fill a few
calls at some of our mission posts, since we
have some money on hand. I would say to
the solicitors of the different Churches, of
which we have not received anything yet:
We hope if you have not solicited your
church yet, you will do so at once. Let us
try to have money in the treasury all the
time, so we can send out our evangelists unto
those who are starving for the Bread of Life.
Send all money to Joseph Rothrock, Dun-
kirk, Hardin Co., Ohio, as he is Treasurer
of the Home Mission Board.

JOHN BUSHONG, Sec.

Williamstown, Ohio.

From Naperville Church, Ill.

ACCORDING to previous arrangements, Bro.
Galen Royer, of Mt. Morris College, com-
menced a series of singing meetings, on Dec.
28th. He gave us nine lessons, which prov-
ed very satisfactory. His comment on the
beautiful hymns, and his good advice to us
all, and especially to the young, had its effect.
Our little church was brought into a good
condition for a series of meetings, which
were commenced on Jan. 17, by brethren
Bock and Wm. S. Toney, of Ind., who con-
tinued to wield the Sword of the Spirit with
power, until the 27th inst. We were made
to rejoice to see nine souls unite with the
church by baptism, and two more applicants.
Eight of them were Sunday-school scholars.
Hope they may all prove faithful.

S. E. YUNDT.

From the Horton Church, Ind.

REJOICE with us! Bro J. W. Metzger
came to us on the 22nd of Jan., and preached
fourteen sermons. The immediate results
are, five neighbors concluded to follow Christ
according to his Holy Word. Others were
made to consider whether it was safe to risk
their salvation on man-made theology. This
is a place where the true doctrine of the gos-
pel is not much known, but in the last year
we have gained nine in number, two of whom
have moved away. There are others who
know the doctrine we preach is the true gos-
pel of Christ. All considered, we have rea-
son to be thankful for the Lord's blessing on

our labors during the past year. Brethren,
pray for us that we may be strong in the
Lord.
I. N. PERRY.

From Eagle Creek Church, Ind.

By request of the above-named church,
Eld. S. T. Bosserman's district commenced a
series of meetings on Jan. , and continued
until the 17th. Twelve were added to the
church by baptism. Had my home with Bro.
and sister Klish, where I was well cared for.
I shall ever remember the brethren and sis-
ters of the Eagle Creek church, for their
kindness and Christian courtesy. May we
all, by the grace of God, live faithful, and
finally enjoy a reunion on the evergreen
shore.
SILAS HOOVER.

From Monmouth, Kan.

Bro. J. B. Lair, of Laneville, Kan., is again
with us, and is laboring in the service of his
Master. He commenced on the evening of
the 20th, and we had meeting every night
and some day meetings. On account of the in-
clemency of the weather, the attendance is not
very large, but the interest is good. Bro.
Lair always goes at it with such a zeal, and
wields the sword with such power, that he
holds his congregation spell-bound. One
soul was made willing to come out on the
Lord's side, and was baptized for the remis-
sion of his sins. The ice was about eight
inches thick and the water cold, but he went
down into and came up out of the water with
so steady a step that we were made to think,
What a good soldier! We have now twenty
young or unmarried members in this arm of
the Church. They have all joined within
the last eighteen months. We have truly
great reason to rejoice in the God of our sal-
vation. Bro. Lair is still holding meetings,
and there are still some counting the cost.

J. B. WOLFE.

Jan. 28, 1886.

From the Palestine Church.

Bro. R. H. Miller came to us Jan 9, and
preached to us until the evening of the 17th,
preaching most of the time in the evening,
and in the day time at ten o'clock. On ac-
count of the extreme cold weather, in the
commencement, the congregations were quite
small, but the meetings at last became very
interesting. To our sorrow, he got a call
from the Brethren at Dayton, to attend to
some business there, so he had to leave us
just at the time the meetings began to be in-
teresting. We hope the good seed sown
may, at some future time, take root and
bring forth fruit. He brought very plain
and solemn truths to our minds, which, we
hope, will long be remembered by us and liv-
ed up to. We pray God that our dear brother
may still go on in the good cause of the
Master in preaching the glad tidings of sal-
vation, that both saint and sinner may take
warning before it will be forever and eternal-
ly too late. We hope that at some future
time he may be spared to come to us and
preach, as the people are very anxious to
hear him again.
ISAAC KUNKEL.

From Lower Deer Creek Church, Ind.

BRO. Sanford Saylor, from Clinton County, Ind., has been with us. The meetings commenced on the 17th and continued until the evening of the 24th. They were largely attended and much interest manifested. The church has been much revived and encouraged. Bro. Saylor preached the Word with power and three precious souls came out on the Lord's side and were made willing to leave the camps of sin, to walk in newness of life. May the good Lord bless them and ever keep them. Come again, Bro. Sanford, the work is only commenced.

S. W. ULLERY.

Camden, Ind., Jan. 25, 1885.

From DeGraff, Logan Co., Ohio.

THE saints in the Logan church, Logan Co., Ohio, were made to rejoice during the series of meetings conducted at this place by Bro. D. F. Yount, in seeing eleven received by baptism and one reclaimed. Among the number there was an aged father of sixty some years, also a young sister in her thirteenth year. At the commencement of our meeting, it looked rather discouraging, as the weather was very cold and the roads got icy. But the spirit of the Lord began to work among the people, and when the Spirit begins to work, there will be a way to get to the house of the Lord. We have reasons to believe there are others standing near the kingdom. May the good Spirit continue to strive with them until they may say, "As for me and my house, we will serve the Lord."

ABEDNEGO MILLER.

From Oakley, Ill.

ACCORDING to previous arrangements, Bro. Daniel Neff, of Roann, Ind., came to us the 9th and began his labors on the 10th. The meetings continued every evening until the 22nd, with one applicant for baptism. More seem to be counting the cost. The church was much built up, if we are able to judge, as all seemed to be well satisfied with his labors. Will say, Come again Bro. David. The church at this place is in love and union and seems to be working for the good of the Master. We desire an interest in the prayers of God's people every-where in our behalf that we may continue faithful unto the end of life's journey.

G. W. SENSENBAUGH.

Jan. 27, 1886.

In the Midst of Frost and Ice, the Plants May Grow.

OUR series of meetings is now in the past. The appointment was made for Jan. 9th, but on account of the snow-blockade, our brother C. S. Holsinger did not come till the eve of the 15th, when our meetings commenced and continued until the eve of the 28th, preaching each evening, and on Sundays twice, sixteen sermons in all. He shunned not to de-

as recorded in John 1: 29, "Behold the Lamb of God that taketh away the sin of the world." The Lamb of God, the antetype of all the lambs slain under the Mosaic ritual; and O, how encouraging it was to hear our brother call our attention to God's method of saving us from our sins through the meritorious sacrifice of Christ. Finally the last meeting came, he completing the structure by presenting to us the "Power of Influence." Here we had a love-feast that we trust we will not forget. Our meetings were well attended, the attention was good throughout. No accessions, but a general good feeling throughout the entire neighborhood. May we not hope to see in the future a glorious harvest after such a pleasant seed-time? God bless every legitimate effort put forth for evangelizing.

THOS. D. LYON.

Hudson, Ill.

More to Follow.

TO-DAY closed our protracted meeting at the "old Goodville meeting-house" of which we gave you a few items last week. The meeting was in progress two weeks; five were baptized Jan. 19th (as previously reported), and nine to-day and "more to follow," as is understood, about Feb. 14th. The interest taken in the meetings by the members and the community was earnest, zealous and untiring to the last and then many were loath to give them up and leave the place; reader, please refer to Luke 24-32 and you have it all. Yet a word more we cannot well pass by. Five sisters in the flesh, one married and four single, the four at home with the father and the one married living close by; children of our esteemed laborer (minister) Solomon Kauffman, were five of the nine received into the church to-day. Oh, how many more sisters, and brothers too, could and should do likewise.

"Come ye that love the Lord,
And let your joys be known."

S. S. BEAVER.

Jan. 25th, 1886.

Poor Fund.

A Sister, Ill.....	\$1 00
A. Brumbaugh, O.....	50
C. Miller, O.....	50
Louisa Brumbaugh, O.....	25
Cyrus Brumbaugh, O.....	15
David Long, O.....	50
J. W. Ulery, Ind.....	1 00
Lizzie Fahnestock, Mo.....	50
John Forney, Kan.....	1 50
Susan Swally, Ind.....	25
Z. Henricks, Mo.....	25
Martha Shaver, Va.....	3 00
Nancy Schwantz, Ill.....	40
May W. Leight, Pa.....	50
Jacob D. Rosenberger, Pa.....	30

From Solomon's Creek Church, Ind.

WE have been quietly battling for the

shall enjoy a new, peaceable union. B had several short meetings, and four v added to the church, and prospects are g for more.

The missionary spirit in our little arm the church is quietly moving on. Feeling need of more preaching in towns and ci have with the help of the adjoining churc purchased the M. E. church in New P all in good shape, in which a meeting wil gin, the Lord willing, about Feb. 1. A str effort should be made by our Brethren outsiders to erect a church in Syracuse spring. If this is done, it will give us churches in this congregation.

DANIEL SHIVER

New Paris, Ind.

From Oakland Church, Darke Co., O.

HAVING frequently been requested by brethren who now live in different part God's moral heritage, and recognize the Oakland church as their mother chu to report through the columns of GOSPEL MESSENGER, the good news and gress of the church, it affords me p ure to inform the Brotherhood through columns, that the Oakland church is alive the work of the Master.

Bro. Landon West, of Dayton, O., preac a few sermons for us during the Holid and on Dec. 29, came to Webster, four n north of Oakland church, where he expe to hold forth the Word in the Metho church. Bro. West expected to remain us for a week, but received word from h that he was needed there, and, therefore, only permitted to preach one sermon, w seemed to be highly appreciated by all heard it. We were sorry to see Bro. V leave at this time, but his promise to re in the near future seemed to satisfy the ple. Bro. West is a powerful expound the truth, and is earnestly contending fo faith once delivered unto the saints. trust that God will richly reward him the much appreciated services he gave us

I. B. MILLER

From Rome Church, Hancock Co., O.

WE called Bro. Isaac Frantz, from P ant Hill, Ohio, to deal out the Bread of L He commenced to hold forth on the eve the 2nd, and continued until the eve the 12th. The weather was very inclem and the roads bad, yet a goodly num wended their way to the house of the L to sit under the droppings of the sanctu Christians were encouraged and built up the faith. Sinners were made to trem and we hope and pray, that they will longer resist the wooings of the Spirit, turn to the Lord, and not rest till every ter is broken, all their sins washed away, their souls made to rejoice in the assuranc a full salvation, giving angels the pleasur carrying the glad tidings of their conver

with good attendance, and good interest.— One soul was made willing to put on Christ, others were counting the cost. May God's richest blessings attend his faithful evangelists every-where. We wish Godspeed to the GOSPEL MESSENGER's missionary effort.

M. A. DICKEY.

Alvada, Ohio.

MATRIMONIAL.

ECKMAN—MARTIN.—At the residence of the bride's parents, on Jan 21, 1886, by the undersigned, brother Jacob A. Eckman and sister Ella Martin, both of Cherry Grove, Carroll Co, Ill.

D. ROWLAND.

HOLDERREAD—STUCKEY.—By the undersigned, at his residence, on Jan. 17, 1886, brother Charles L. Holderread and sister Mary E. Stuckey, both of Cherokee church, Cherokee Co., Kan.

HENRY SHIDELER.

WORKMAN—WORKMAN.—At the residence of the bride's parents, on Jan. 21, 1886, by the writer, brother Arthur S. Workman, of Holmes Co., O., and sister May B. Workman, of Knox Co., O.

EDWARD LOOMIS.

TURNER—MONIGOMERY.—At the residence of Bro. Wm Lantz, in Baltic, O., on Jan. 7, 1886, by the undersigned, Mr. Franklin Turner and Miss Nancy J. Montgomery, both of Coshocton Co., Ohio.

M. H. SHUTT.

ZIMMERMAN—LEHR.—At the residence of Eld. J. B. Shoemaker, on Dec. 24, brother H. F. Zimmerman and sister Jane Lehr, both of Motteville T'p., St. Joe Co., Mich.

PRISER—SCHROCK.—Also at the residence of the bride's parents, by J. V. Felthouse, brother F. Priser and sister Mamie Schrock, both of Elkhart Co., Ind.

RUSH—DANNER.—Also at the residence of the undersigned, on Jan. 20, 1886, Mr. Melvin Rush and Lillie M. Danner, both of Elkhart Co., Ind.

A. A. WISE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

LANTZ.—In the Monocacy church, on Jan. 4, 1886, Albert Lantz, beloved husband of sister Ellie Lantz, aged 33 years, 9 months and 9 days.

Funeral services by the writer, assisted by brethren D. R. Sayler, and G. A. Hoover, from 1 Peter 1: 24, to a large congregation.

T. J. KORB.

HUFFORD.—In the Pyrmont church, Ind., on Jan. 19, sister Ella, daughter of brother Joseph and sister Mary Hufford, aged 12 years and 11 days.

She bore her suffering with Christian patience. Funeral services by the brethren, from Rev. 22: 14.

BARBARA E. WAGONER.

WENGERT.—In Fairview, Lower Cumberland church, Pa., on Jan. 1, 1886, sister Sophia Wengert, widow of brother Michael Wengert, deceased, aged 78 years and 28 days. Deceased was the mother of Amos Wengert, and doctors Daniel and John Wengert.

DIXON.—At Duncannon, Pa., in the Lower Cumberland church, on Jan. 6, 1886, brother Lewis Dixon, aged 81 years, 2 months and 6 days.

ADAM BREELMAN.

MYERS.—In the Maple Grove church, Ashland Co., O., on Oct. 31, 1885, of blood poison, brother Samuel J. Myers, aged 41 years, 5 months and 13 days.

He leaves a widow with six children, and two of them went to the spirit world before him. Funeral services by Eld. D. N. Workman. Blessed are they which die in the Lord.

A. J. MYERS.

RAY.—In the Lower Twin Creek church, Preble Co., O., on Jan. 3, 1886, brother Henry H. Ray, aged 67 years, 11 months and 14 days.

The subject of this notice was a consistent member and deacon in the church, a pious father, and a worthy

neighbor. He leaves a wife, relations, and many friends to mourn their loss, but we believe their loss is his eternal gain.

Funeral services improved by Eld Jacob Rife, of the Four Mile church, Ind., and the home ministry, to a large concourse of people.

H. C. BUTTERBAUGH.

BASHORE.—In Iowa Co., Mich., on Nov. 7, 1885, Sister Sarah Bashore, of old age.

Sister Bashore's maiden name was Sarah Noffsinger. She was born in Berks Co., Pa., and was united in matrimony to Jacob Bashore, after which they migrated to Rockingham Co., Va., and thence to Miami Co., O., where they remained until the year 1879, when her husband died. In the following spring she accompanied her son-in-law, Emmanuel Mote, to Iowa Co., Mich., where she died, having reached the advanced age of 79 years, 7 months and 22 days. Funeral services conducted by Bro. Isaiah Rairick, from 2 Timothy 4: 6-8.

I. B. MILLER.

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LEAVE SOUTH.		LEAVE NORTH.	
Mail	Exp's	Exp's	Mail
P. M.	A. M.	P. M.	P. M.
6 05	8 35	5 55	12 40
6 15	8 50	6 40	12 80
6 22	8 55	5 55	12 25
6 35	9 05	5 25	12 11
6 43	9 15	5 15	12 08
6 50	9 21	5 09	11 57
6 57	9 29	5 01	11 50
7 00	9 33	4 58	11 45
7 10	9 41	4 43	11 35
7 25	9 55	4 35	11 20
7 30	10 00	4 29	11 51
7 40	10 10	4 17	11 05
7 51	10 21	4 07	10 52
8 02	10 30	3 59	10 49
8 05	10 40	3 55	10 44
8 25	11 00	3 30	10 02
10 00	12 35	1 55	8 05
P. M.	P. M.	P. M.	A. M.

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Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT FEB. 15, 1884.

CENTRAL TIME.

GOING EAST.				GOING WEST.			
Leve Chicago.....	+ 8:30 A. M.	* 4:50 P. M.	* 5:30 P. M.	Leve New York.....	* 8:00 A. M.	* 9:00 A. M.	* 8:00 P. M.
Arrt. Ft. Wayne.....	2:40 "	8:47 "	11:14 "	Philadelphia.....	11:30 "	11:25 "	11:20 A. M.
" Crestline.....	8:00 "	12:15 A. M.	8:45 A. M.	Harrisburg.....	3:15 P. M.	2:10 P. M.	3:10 A. M.
" Pittsburg.....	1:25 A. M.	6:15 "	11:40 A. M.	" Huntingdon.....	8:00 "	6:25 "	8:25 "
" Johnstown.....	2:35 A. M.	7:25 "	12:30 P. M.	" Altoona.....	7:40 "	5:40 P. M.	8:10 "
" Altoona.....	12:48 P. M.	10:55 A. M.	8:06 "	" Johnstown.....	9:05 "	7:10 "	9:39 "
" Huntingdon.....	1:24 "	2:20 P. M.	1:15 "	" Pittsburg.....	11:05 P. M.	9:50 "	1:00 P. M.
" Harrisburg.....	3:56 "	5:16 "	3:05 A. M.	" Crestline.....	6:30 A. M.	2:30 A. M.	9:50 "
" Philadelphia.....	7:25 "	7:30 "	6:10 "	" Ft. Wayne.....	12:15 P. M.	10:30 A. M.	2:20 A. M.
" New York.....	10:20 P. M.	7:30 "		Arr Chicago.....	8:45 "		7:50 "

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Feb. 16, 1886.

No. 7.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. STUMP, of Waynesville, Mo., says, that the MESSENGER continues to make its welcome visits to his home, where it is read with pleasure and profit.

BRO. Quinter has returned from his visit to Somerset Co., and reports a very pleasant meeting. A new church-house was set apart for the worship of God.

ORDERS for Bro. Quinter's book are now being filled as they come in. A copy should be on the table of every brother and sister in the land. Send for it. Single copy, \$1.50; per dozen, by express, \$14.00.

BRO. Edwin Loveland, wife and two sons are members of the church. Their address is Maple Ridge, Areno Co., Mich. The church should make it a duty to keep posted on the whereabouts of the members, and where isolated from members, a correspondence should be kept up.

WE are receiving a large number of reports from meetings being held in different parts of the Brotherhood. We are glad to notice that great good is resulting from these meetings, and that souls are being brought to Christ. Efficient labor in this direction will always bring good results.

BRO. Michael J. Good, of Mt. Jackson, Va., informs us that Eld. S. F. Sanger was with them; preached fifteen sermons. Nine were added to the church, and others seemingly near the kingdom. Jas. M. Keagy, of Dayton, was also with them, and preached several acceptable sermons. He says, that during the meetings all came to the front and worked together as one man. The working together is the secret of success. Series of meetings will not amount to much without it. Souls will not flock into a cold or dead church. The world is dead and cold, and when people leave it they want to go where there is life, zeal and spiritual warmth.

It seems to us that some people are either very silly or first water hypocrites. They are continually stigmatizing us on account of what they call our seclusiveness, narrow-mindedness, etc., while their views are broad and exceedingly liberal. This is all stuff, and of a flimsy kind, too. We have nothing to do with widening the gates of heaven, neither can we make them any narrower. Our duty is to accept the plan of salvation as it is given, and this we try to do. If God will save any one short of complying with the whole truth, we have no objections to offer. But we do not wish to cast a reproach upon his word by feigning to believe that anything and everything will answer. We believe in the principles of our own church, and, on the whole, we believe that it comes nearest the truth, and therefore the safest. If we could believe that more popular churches are equally safe, and that people can sail to heaven basking in worldly ease, fashion and giddiness, we surely would take the easier way. We believe that God is not partial, and that he does not require more of one people than he does of another—that there is but one standard, and by that standard all the nations of the earth will be judged.

BRO. J. G. Winey, of Campbell, Mich., says: "Thus far we have had nice weather,—only a few days the mercury fell below zero. It has been nearly as cold in Florida as we have had here in Michigan. We are almost surrounded by water, which considerably moderates our weather." It would be comfortable for the balance of us if we could be hedged in during the winter months with a few lakes or a little sea.

BRO. F. B. Bradfield, of Blaine, Pa., thinks that, as we use the solemn style in prayer, we should use it also in our common conversation and communications with each other. To the use of yea, nay, thee and thou, etc., there can be no objections urged, as do the Friends or Quakers, yet there seems to be nothing in the Scriptures to enjoin this particular style of language upon the followers of Christ. Their equivalents are equally appropriate and are so used in other languages.

As the *Golden Dawn* for February lies before us, we will leaf it over and tell you what it contains: On page one is "My Wanderings," chapter two, by "An Aged Pilgrim." The writer assumes to be a traveler who started on his journey some fourteen centuries before Christ, and continues down through the different ages—well, we don't know how long, as we are only in the first part of it yet. By the young and the Bible student it will be read with interest and instruction. Next we have Charlotte Bronte, a lady made from a motherless child, and dashed through life in the shade—intensely interesting. To this is appended an original poem, "The Sunrise never failed us yet." "Lost—A Boy," is the unique title of a very readable paper, by Howard Miller. This paper will be read with peculiar interest, as everybody will be anxious to know whether or not he was found. "Habits," by James M. Neff, tells a truth that everybody should know, but many do not. Turning over again, we notice the page headed "Minnewaha," an Indian-Quaker tale, vividly setting forth a home scene in the Keystone State soon after the Revolutionary war,—location, a few miles west of Huntingdon, on the banks of the Juniata River. Will be continued through several numbers. "Two Poets," "Hawthorn's Genius" and "Sometime" are selections. Next we have the Sunday-school Department. First, "Attend the Prayer-meeting," by the editor, "Thoughts on Sunday-school work," by S. T. Bosserman. Under Educational we have notes from the Mt. Morris and Huntingdon schools. These are full of rich and racy items that will be especially interesting to the friends of the schools. In the "Home Circle" are the following papers: "Swedish Deliberations," "Sweet-minded Women," "Labor in Belgium," "Funeral Rites," "Push," "Fun at Home," "Beds and Bed-rooms," "Sympathy of Occupation," "The Modern Girl," and "A few facts about Woman's Dress." Around the "Center Table" we notice M. P. Lichty, Brother Hobah, Kate A. Lyon, and our Sunny South contributor, J. H. M. They kind of spread themselves and fill the whole table. Their letters are very interesting, and hope it may not be their last meeting. Under "Flashes of Genius," there are wise sayings from the pens of wise men and otherwise. The editorial flashes out under the caption, "The March of Thought," and the "Editor's Drawer" is full of crystals, stars, sun-dogs, etc. On the whole, it is a very excellent number, and, if possible, better than any of its predecessors. We give our readers the contents of one number of the

Golden Dawn that all may have an idea of the vast amount of reading matter it contains. Look it over carefully, and then remember that we offer to send it to you a whole year for only \$1.00. Send for it now. Its visit to your homes will add greatly to your literary store and home enjoyments.

DEATH OF ELD. D. M. HOLSINGER.

ANOTHER of the aged ones has fallen asleep and gone to his reward. Eld. D. M. Holsinger, by reputation, is known throughout the Brotherhood, but there were traits of character exhibited in his private and home life known only by the few. In our own experience we never knew a man so calm and dispassionate under trying circumstances. His thoughts and deliberations came slowly, but they were as even as the ebb and flow of the tide. We were present at church meetings where he was placed under most trying circumstances, and yet we never saw him excited, or heard him say an unguarded word. We believe we tell the truth when we say, that he was an humble and sincere Christian and minister of the gospel, and guided his actions by his ideas of right.

The following extract we give from the Altoona, Pa., *Daily Tribune*:

"Rev. Daniel Mack Holsinger, after a long and useful life, passed peacefully to his reward, at his home in Fredericksburg, Sunday morning last, as calmly as sinks the setting sun to rest in the great ocean of the west.

"Deceased was born in Bedford county, Pennsylvania, October 22, 1812, and received an education commensurate with the opportunities offered in those days. August 12, 1832, he was united in marriage to Miss Polly Ritz. Feeling the need of a better education, and being possessed of a mind capable of expansion and thirsting after knowledge, he attended a night school taught by Prof. John Miller. This act seemed to change his course of life and shaped his ends and made him a man of note in his church and community in all the days of his after life.

"About the year 1833, he united with the Brethren Church, and was elected to the ministry about 1841. In 1863 he was elected to the office of elder or bishop, serving the church with honor and credit, performing duties faithfully until the Master said, 'Enough, well done, good and faithful servant, come up higher.' By the district conference he was sent on a mission to the State of Maine, and by the Annual Conference to the States of Tennessee, Michigan, Illinois and Iowa, in the interest of his church.

"At the time of his admission to the ministry, he was about the only English speaking clergyman in this part of the vineyard, and on account of this he was called upon to officiate at most of the burials that took place in the great Cove.

"The deceased was happily possessed of an exceedingly retentive memory, and being a close student of the Scriptures as well as a lover of a number of the poets, he had at his command almost the entire word of God, and could recite page after page of Milton's works. During the last fifteen years he was almost totally blind, but this great store-house of knowledge was a constant source of consolation to him, and tended to lighten life's weary burdens and lighted his pathway to the tomb.

"The tenets of the Brethren Church are averse to a paid ministry. Yet, notwithstanding this doctrine of the church, as well as the fact that the deceased was a skilled mechanic in the coopering art, his zeal for the church and his Christ led him to devote his time and talent to the work of the ministry, traveling all the long, weary way through poverty's vale until he passed under the rod and went home to his God. To Daniel Mack Holsinger, the Brethren Church owes a debt of gratitude for his services and self-denials, that should be perpetuated in a monument of stone and marble erected to his memory."

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FOR OTHERS.

WEeping for another's woe,
Tears flow then that would not flow
When our sorrow was our own,
And the deadly, stiffening blow
Was upon our own heart given
In the moments that have flown!

Cringing at another's cry
In the hollow world of grief,
Stills the anguish of our pain
For the fate that made us die
To our hopes as sweet as vain;
And our tears can flow again!

One storm blows the night this way,
But another brings the day.

—From the Century.

THE MINISTRY OF THE PRESS.

BY DANIEL HAYS.

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient."—2 Tim. 2: 24.

THE efficiency of the press as an agency for good depends upon the principles by which it is regulated. Under the above Scripture, I offer a few of the principles that should control the press in promulgating the sacred truths of the gospel, and in maintaining the peace, integrity, and distinctive doctrines of the church.

First, The MESSENGER should be a faithful herald of the gospel.

Second, It should be a true exponent of the doctrines of the church.

Third, It should encourage peace, holiness, purity of life, and fidelity to the church, patiently, persistently, gently, yet surely.

First, in order to accomplish this, it is necessary that the writers for the MESSENGER be filled with the spirit of peace, and the meekness of wisdom. There is a zeal not according to knowledge. The less of such zeal the better.

Second, a writer should not provoke opposition and prejudice to the truth by using opprobrious terms and epithets. Scolding has never done any good. A grain of reason is worth a ton of abuse.

Third, a writer should state the truth he holds, plainly, pointedly, kindly, and brotherly, and leave the result with God. If any rise up to pick flaws, let them pick. The more the truth is picked at, the brighter it becomes.

Fourth, the vices, and bad habits of individual members should not be used in ceaseless tirade, to reflect upon the character and purity of the church. Better show the better way. Set up the standard of holiness with invitations to purity of life from considerations of its blessedness.

Seek for something to commend. Praise the weakest stumbler in the path of right for what he has already attained, and with loving exhortation urge him onward. Leave the probing of ulcers and putrid sores to the surgeon, and good-samaritan-like, pour in oil and wine.

The great principle is to present the simple truth. The truth itself is necessarily aggressive—aggressive without personality or offense. The truth is pure argument. It enlightens the mind, warms the heart, reforms the conduct, and, under God, converts the soul, and such conversion brings holiness, and joy, and peace.

GODLY CONVERSATION.

BY W. R. MILLER.

YOUR suggestion in regard to Christian duties, and, I may say, attainments, is a good one. There may be many articles written on this subject, for it is almost inexhaustible.

Perhaps nothing has a better or a wider influence upon our own lives and upon those with whom we come in daily contact than a godly and Christian conversation.

It makes us better ourselves and helps others to be better. It seems to me, that as Christians, we often fail in this duty. If we could see the result of our conversation we would be more careful in the matter of talking. If we at all times would talk as we should, for Christ, many more of our associates would be converted. Christian conversation helps us to think of heaven and then we are led to act right and as a result are made better.

How many of us remember when our hearts were saddened by sorrow! When our dear ones were taken away from us, how the warm-hearted, sympathetic, Christian words of comfort and consolation touched our heart like the gentle dews of heaven; and how the light of our dear Savior's face shone the brighter as we grasped the words of consolation, and how, through grief and tears and human sympathy, we felt the power of Christian conversation. God said, "Come up a little higher; through grief and tears thou art become better and purer."

Who will say that Christian conversation has no power in it or does not impress itself upon those with whom we associate? Then let us guard well our tongues and see to it that our conversation is godly and seasoned with grace. So shall we the better keep our lives pure and spotless until the coming of the Master.

Polo, Ill.

"ACCORDING TO YOUR FAITH BE IT UNTO YOU."—Matt. 9: 29.

BY DANIEL HOLSOPE.

WE sometimes hear it said, that if we only have faith in the Lord Jesus Christ, we will be saved,—that it is not necessary for us to do this or that which we are commanded to do, but if we only believe we shall be saved.

Now the gospel does not imply that we can be saved by believing alone, but by obeying his teachings in faith believing.—As James 2: 17, tells us, "Faith, if it hath not works, is dead being alone." Just so if we say we have faith, and our faith is not a working, but a dead faith, then our re-

ward will be according to our faith,—death, and I am assured we all want life everlasting.

Now, to obtain life, we must have a living faith which brings us to what the revelator says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, for we, through the Spirit, wait for the hope of righteousness by faith; for in Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." Now if our faith is the faith of Jesus, it worketh by love. Christ says, "If ye love me, keep my commandments," now where are you, faith-alone servant? Are you keeping the Lord's commandments by saying you believe in the Lord, and not doing the works which you are to do? I fear not; if you want to believe in the Lord, you must keep the faith of Jesus which worketh by love, then you can say with James, "I will shew thee my faith by my works." "Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect?" Just so now, with us our faith is made perfect by the works of obeying the Lord Jesus in all his teachings.

By faith the walls of Jericho fell down, after they were compassed about seven days. Heb. 11: 30. Now we find a work attached to Joshua,—faith which was to "compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days, and seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times and the priests shall blow the trumpets and it shall come to pass,—that when they make a long blast with the ram's horn and when ye hear the sound of the trumpet, all the people shall shout with a great shout, and the wall of the city shall fall down flat." Joshua 6: 3. Now Joshua had faith and his faith prompted him to obey the Lord, and by obeying the Lord to the very letter, the wall fell. Just so now when the Lord says, "Repent and be baptized for the remission of your sins," let us have the faith Joshua had and obey, not in baptism, but in all his teachings as we learn Joshua not only compassed the city, but the priests blew the rams' horns and the people had to shout; then the walls fell. So we, if we have the faith of our Lord Jesus Christ, will be brought to obedience by it, and if we then hold out faithful unto the end, we have the promise of life everlasting, but our faith, believing short of obeying all the teachings, is dead; so, if our faith is not a working faith, according to our faith we are dead. Amen.

Rummel, Somerset Co., Pa., Nov. 28th.

THE GROUND OF OUR HOPE.

BY B. F. MOOMAW.

SIN is the root of all our trouble, not only of the sense of guilt and condemnation, and bondage, which we feel when under its power; but of every perplexity, pain, and dis-

comfort of body, mind, and soul. Nothing else could have interrupted the pure stream of unalloyed bliss, which filled the experience of our first parents, amid the beatific scenes of their Edenic bower, and which, [but for their transgression, "would"] have descended, undiminished, to all their posterity.

All the subtraction from absolute perfection, and unalloyed happiness, of moral, intellectual, spiritual, and physical manhood, which we now suffer, is due to the separation from God, which sin has wrought. God is the source of all life, and the vivifying energy which flows from him who knows no pain, nor weakness, nor imperfection, nor regret, nor sighing, nor cessation. It feels not the blight, and mildew, and decay of sin. Joined to him, the primeval pair had immortality, and all the physical world had joy and beauty, but when the serpent had beguiled them from their loyalty and love, all was chaos again, and ruin, and death.

Should the Earth forget her accustomed track around the Sun, or rebel against the fundamental law of gravitation, [or] wander away from the path of her sublime flight to follow the seductions of a "wandering star," soon all the forms of life which animate her continents, rivers, and oceans, and which depend upon the light and warmth of the Sun, would perish miserably in one vast, undistinguishable mass of utter ruin.

Much less can the world maintain moral and spiritual life separated from the "Sun of Righteousness."

But almost simultaneous with the ruin came the promised remedy. Indeed, long before the tragedy of Eden, long before the foundations of the world were laid, God had provided the remedy in the "Lamb that was slain [in the divine plan and purpose] from the far-off æon's of eternity. Succeeding the sentence of death came the promise of life. Death's reign would only be transient, and would give place to the reign of life. Beyond this there would be no change, but the succeeding dispensation of the "fulness of times," revealing new eternities of bliss, in the ever-increasing fulness of this LIFE. The seed of the woman should bruise the serpent's head. The devil had the power of death, which he wielded by all the instruments of disease, or accident, or war, but the promised seed would abolish both devil and death, with all the fell instruments of his short-lived power. He was manifested to destroy the works of the devil. But by what process of recovery could man again reach the high plane of moral and spiritual perfection and power? His first transgression not only overwhelmed him with guilt, but robbed him of the ability to render a perfect obedience to the fundamental laws of righteousness and life, and exposed him to new and immeasurable transgressions, and ever-increasing guilt. With man it was, and, is yet, impossible, but with God all things are possible. Here is the divine solution of this mighty problem, the glorious accomplishment of this impossible task.—*"For he hath made him to be sin for us who knew no sin, that we might be made the right-*

eousness of God in him." May the Holy Spirit enable us to dip from this boundless ocean of truth, and fill the chalice of Christian consolation.

He was made sin for us. There were four thousand years of type and symbol, teaching this truth, pointing forward to its accomplishment in the far-off ages of redeeming love. The firstling of the flock, the sacrificial lamb, which Abel, and Enoch, and Noah, and Abraham, Isaac, and Jacob, offered, as an atonement for sin, were the oft-repeated lessons that, in God's plan of redemption, the innocent must suffer for the guilty. The sacrificial offering must be without spot or blemish, signifying the moral and spiritual perfections of Christ. Its being slain upon the altar, as a satisfaction for the sins of guilty men and women, signified his dying for our iniquities, as an all-sufficient atonement and satisfaction.

Again, the lamb of the Passover, and the blood upon the door-post, pointed to the lesson, that God's wrath against sin would "pass over," or by, every one upon whose heart would be found the blood of the better sacrifice, and his sentence of death would have no power on those who stood beneath the protection of this sign.

Again, the brazen serpent, "lifted up," taught the same lesson in another form, that the spotless Son of God should be made sin,—should bear the imputation of the world's iniquity, and, for the time being, *appear as a sinner, though not a trace of sin's malice or poison could be found in him.*—The scape-goat also symbolized the same truth. This animal is the emblem of all depravity and impurity. Upon his head all the sins of the people were put, and he was sent away, into the wilderness. Christ was made sin for us, and, like the scape-goat, though in real nature a gentle lamb, all the sins of the people were laid upon him, and he was sent into the wilderness of death.

Finally, this teaching of types and shadows culminated in the cross. Four thousand years had been spent in preparing humanity and nature for this awful scene, yet when its horrors were revealed, the guilty nations scarce were spared the avenging sword of justice. Jesus saw its descending swoop, and lurid flash, and, catching the fiery blade, he sheathed it in his own bosom, and the nations were saved.

Nature scarce could endure the shock; she covered her face with the mantle of darkness; the rocks rent, and the foundations of the earth were removed. Death fled, affrighted, and released his iron grasp from many of the dead. Hell stood aghast, and ceased forever her exultant boast of victory.

"He was made sin for us who knew no sin." "He bare our sins in his own body on the tree." "He carried our griefs and bare our sicknesses." It was an "uttermost" salvation. It fathomed the deepest depths, and spanned the broadest chasms of our iniquity, and cancelled all its consequences, physical, moral, intellectual, and spiritual.

Grim Justice flung away her dreadful sword,
And bowed submissive to the conquering Lord.
Mercy ascended th' eternal throne to reign,
And love celestial followed in her train.

The dragon-serpent bruised Immanuel's heel,
But, crushed, he lay beneath his chariot wheel;
And hallelujahs hailed the happy hour,
When man, redeemed, was rescued from his power.

But we have only traveled over one hemisphere of truth, and gazed upon one ocean of consolation. Beyond lie broader, fairer fields, and wider seas. As he was made sin for us, we are made *the righteousness of God in him.*

This is the restored union with God, which was broken off in Eden; this is the "new creature;" this is the life of Christ in us, the life that is "hid with God;" this is the indwelling grace which, by and by, shall become the out-flashing glory. Not our own righteousness, but the righteousness of God. Job exulted in his own righteousness, until he saw the righteousness of God, which comes by faith, and then he exclaimed, "I abhor myself in dust and ashes." The righteousness of obedience is comely, when contemplated by itself, but it will not bear comparison with the righteousness which is imputed to us by faith. The one is the righteousness of a perfect creature, the other is the righteousness of God. But few apprehend the latter, while they are content to rest in an approximate measure of the former. There are many yet, even in the church, who "go about to establish their own righteousness, and have not submitted themselves to the righteousness of God;" and this is the root of all intolerance, egotism, and phariseism. Let there be less of self, and more of Christ in the heart, and all unlovely passions and prejudices will disappear forever.

Here we catch a glimpse of infinite love. It would have been enough to restore fallen man to his primeval state of moral, physical, and intellectual perfections, and invest him again with innocence, and immortality, but lo! in the sequel of redeeming love, he is lifted to angelic, archangelic, yea, divine perfection and bliss. He is invested with the righteousness of God, and shines forth as the Sun in the kingdom of the Father.

It is needless for me to say that this righteousness is the gift of God, and in the very nature of things, as it could be reached by no effort of our own, it comes purely and simply as the reward of faith. It cannot be separated from the righteousness of obedience, but is as different in its nature, as it is infinitely greater in its measure, and more glorious in its absolute perfections.—Who would not strive for it? Who would not fling aside every vanity and press forward to this prize? Who would not give all to stand on the crystal sea, and dwell in the city of God for endless ages? Who would not wear the robe and crown of eternal righteousness, and stand on equal terms with angels, and archangels, those flaming ministers of love and power? Who would not joy to awake in the likeness of Christ, in the bright dawn of the eternal morning, when the dew of immortal youth shall rest

upon every brow, and the glory of God's righteousness shall enrobe the redeemed, and the power and rapture and love of endless life shall be the "unspeakable things."

Dec. 9, 1885.

NON-CONFORMITY.

BY R. W. HUFFORD.

WHILE reading Bro. Hays' essay on non-conformity, my attention was particularly drawn to an evil that our brother alluded to that has found its way among the religious people of this age and also in our own Fraternity.

I will here quote a sentence of our brother's own production, "A corrupt, worldly fashion has been introduced by men, relatives of the deceased, keeping their hats on during all the services of singing, prayer, and preaching at funerals."

Would any one who strictly believes in God's Word, on any other occasion fo devotional exercise dare approach their Father with their heads covered? Would not their conscience condemn such an act? Why it can be tolerated on these occasions without violating the Word of God has always been a mystery to me.

Perhaps those of our brethren or friends who uphold the custom will come forward and explain.

While the minister is praying the Father to come and be very near to those bereft of their friends, and to sustain them in their hours of deep affliction, do they not then, if ever in their lives, feel to respond with a yea and amen to the same? But whether any one can do so having his head covered and not dishonoring his head, is a question with me of a doubtful character.

I remember at one time while attending the obsequies of a relative (a sister of the same faith), the relatives on the male part made no attempt to remove their hats, but sturdily left them on during all the religious services; my conscience was smitten and I felt it my bounden duty to remove my hat when it could be done just as well as not. For it (as my brother says) "betrays such an indifference to the solemn services of God, that it has not a single feature to recommend it."

We hope a general reform will take place among the professors of religion, that they may become enlightened in the Word of God and obey the same and not adhere to the customs of men, when they are in opposition to the Word of God. I am glad my brother has touched upon this subject, as the custom has made its way into our own Fraternity and it is necessary that the rising generation be taught to evade such customs that are not in harmony with the Word of God. We yet feel to extend the subject a little further and point out a habit to which some of our brethren have become addicted which I think is also a violation of the gospel, and that is this:

At times when our brethren meet at the water side to administer the ordinance of baptism, some of our brethren will, while

singing and prayer are engaged in, on the bank, have their heads uncovered. But as the penitent and the one set apart for the work descend into the water, their hat is again placed on their head and left there throughout the entire ceremony. This I think looks cold and indifferent towards the cause of Christ.

Every member present should invariably be engaged in earnest prayer to God in behalf of the one making these solemn vows with his God, that he may be able to fulfill the promise he is just then making, and that the Holy Spirit which the minister invokes upon him may be richly bestowed upon him that he may at once be numbered with the sanctified in heaven.

Brethren, let us "Prove all things and hold fast that which is good."

WAYSIDE GLEANINGS.

BY GRANVILLE NEVINGER.

THOSE extra copies of the missionary number of the MESSENGER that I ordered came duly to hand and after stitching and trimming them ready for use I examined their contents and am happy to say that they meet my highest expectation and contain such golden truths from the "Perfect Law of Liberty" that we opine that the King of darkness will frown at the thought of them being scattered among his devotees and that some of our faith-alone advocates will writhe and squirm under those sturdy strokes of the gospel hammer. How any brother or sister can get along in their warfare against sin and Satan without the GOSPEL MESSENGER, is more than I can conjecture.

Satan never did get control of a man or individual without doing it under false pretenses or sailing under false colors. There is nothing so detrimental to his cause as the truth and full well he knows that to tell nothing but the truth, he would fail. His pretenses are so shallow and his false colors so thin that, methinks, the most simple could fathom their shallow foundations. While in Kansas last fall, I shared the hospitality of an old friend who, at one time, was a strong pillar (or at least we thought so) in the Church of the Brethren. After moving to Kansas, he united with the secret organization known as the United Workmen and rather than give up his membership in that secret order, with its flimsy promises and its false charity, he chose to lose his fellowship with the saints, the promises of God, the joys of the people of God, and the broad and eternal charity of the gospel of Christ.

In conversation with our friend he gave us some figures in regard to this order, which may be of use to some of your readers.

Each member of that order, he said, had to pay a yearly annuity of sixteen and one half dollars, and at the end of his life, let it be long or short, the Society is to pay his heirs the sum of \$2000.

Now let us notice the thin gauze that covers the naked truth, in regard to their much boasted charity. Their charity extends to

those that are able to pay their dues and when they become too poor to do that, then their By-Laws do not require the lodge to help their indigent members any longer.

By computing the annuity at compound interest, at the rate of eight or ten per cent, it will be seen that in the course of twenty-five or thirty years the sum paid to the Society would equal or exceed the bounty received by the member. Then the inequality of the sum total that each member must pay. Not on the gospel principle of "as the Lord has prospered them," but according to the number of years they live in fellowship with the order. Thus for every one that pays one dollar and receives two dollars, some other member will have to pay two dollars and receive one in return. Yet, with all this, if the poor member could pay the one dollar and receive the two, and *vice versa*, we would not object, but it is generally the reverse, for if a man lives to be fifty years old, and then joins the Society, by the rules of economy he would be worth more in a financial view than one who had united with them at the age of twenty-one, because the latter would not have the income of a score and a half years like the former, and yet, if both reached three score and ten, he would have to pay about three times as much as the former.

Mulberry Grove, Ill.

LOOKING BACK.

BY ISAAC WAGONER.

MANY start upon the Christian way with their eyes fixed upon the goal, and with the determination to obtain the prize set before them. They firmly set their faces Zionward, and turn their backs upon the world and its allurements. With warm and honest hearts they engage in the service of God, and become earnest laborers in the Master's vineyard. Smooth and pleasant is the way at the beginning, but the time comes when their faith must be tried; then the allurements of the world, its temptations and the petty annoyances of life, present themselves with greater force than ever before.

Here the young Christian begins to be discouraged, he loses his earnestness, and, before he is aware of it, is looking back. The furrow is lost, and he is again in the sins of the world. Now Jesus says, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." What progress would the plowman make, were he continually looking back? In order to accomplish his work, he must have his eye on the furrow and his mind on the work, and with patience continue until the field has been plowed. Looking back renders the furrow imperfect. So it is with the Christian, he must have his eye fixed upon Christ and the work to which he is called; he must look to God at all times with faith, trusting him for guidance in his work, and, regardless of the things of this world, which he has left behind, he must press on, without looking back, or else he will render his

Christian way a very imperfect one. Satan is continually surrounding us with his evil attractions and holds on to us with a tight grip, striving to turn us back, but if we look upward, we shall come off more than conquerors.

"He that ploweth should plow in hope." We must not grow weary in the service of the Master, or allow ourselves to grow cold and sluggish, "For the sluggard will not plow by reason of the cold, therefore shall he beg in the harvest, and have nothing." So will it be with the Christian, who becomes sluggish, whose hands relax, and who looks back. The furrow becomes crooked, the soil is not properly prepared for the seed, hence he will have nothing and shall beg in the harvest.

It is difficult work for the young Christian, or for those just starting out in life, to assume the cares of the world, but it is by the hard and persevering efforts of the disciple that a plenteous harvest of golden fruit is gathered. Labor hard to fight against the temptations of the world and the assaults of the enemy! Count the cost before starting! Submit to the will of God! Cancel everything of an earthly nature that would interfere with your obedience to him and your progress in the field, for he who would follow him, must follow him wholly or not at all. Patience and perseverance in the cause of Christ, will at last bring to us the "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

Owasco, Ind.

A QUESTION.

BY B. C. MOOMAW.

I WAS interested in Brother I. J. Rosenberger's remarks on the New Birth, in the GOSPEL MESSENGER, number fifty, but did not fully understand some of his teachings on Baptism. Will Brother Rosenberger please answer the following questions?

First, Did Ananias rebuke Saul for praying, fasting, wrestling, and believing? Bro. R.'s remark in this connection conveys the impression that he did.

Second, does not the phrase, "Why tarriest thou," rather indicate that Saul already had the necessary degree of conviction, repentance, and faith, to qualify him for baptism, and that there was no necessity for further effort in that direction?

Third, Did the virtue of Naaman's cure consist in the water and the Word, or did it not consist in the power of God, through the Word made efficacious by the *faith* and *obedience* of Naaman?

Fourth, What theological relation is there between "the water and the blood" or, in other words, between baptism and the atonement.

Fifth, We are taught that baptism is for, or unto, the remission of sins. Again, we are taught that "the blood of Jesus Christ, his Son cleanseth from all sin."

Since the last is the most specific and comprehensive statement, is it not clear that we are cleansed by the blood of the atone-

ment, made efficacious on our behalf by our *faith* and *obedience* in baptism?

I ask these questions because I desire for myself and others, all possible light on these important subjects.

ANSWER.

IN calling up texts as testimony, in line of any subject, we do not usually pause to trace the various meanings of those texts, but simply apply them to the point in question, and then pass on.

As to query first and second, filed above by Brother B. C., we but re-affirm that the address of Ananias, "*And now, why tarriest thou?*" is strong, interrogative language, and, contains a rebuke for his tarrying, with a view, seemingly, to impress the venerable seeker with one word,—*duty*. It also implies that he had the necessary faith and repentance to qualify him for baptism, or had undergone spiritual conception, hence was prepared to be "born of water and of the Spirit."

To get our idea more clearly before you, we will contrast the above with our modern system of conversion.

Viewing Ananias as an advocate of this modern theory, I can see him coming in, and quietly, on his knees, joining in prayer with the anxious seeker; gently stroking him on the back, bidding him to "Pray, pray on, only believe, have faith," etc.

But instead of the above, we find Ananias faithfully holding up the time-honored doctrine of Pentecost, "Which was to be preached among all nations, beginning at Jerusalem."

QUERY 3.—In Naaman's case the virtue was not "in the water and the Word," as Bro. B. C. has it, but in the Word and the water; the Word of the Lord attached to the means,—*"The sword of the Lord and Gideon."* The sword of the Lord first, Gideon second.

As to obedience, it was essential, because included in the Word.

As to *faith*, it was not included in the cure. We question if Naaman acted in faith. In fact the attending circumstances strongly indicate the contrary.

As to the query fourth and fifth, it is true that "the blood maketh an atonement for the soul," Lev. 17: 11, "That without shedding of blood there is no remission of sins," Heb. 9: 22; hence it is evident that "The blood of Jesus Christ cleanseth from all sin."—1 John 1: 7. That is, the blood of Christ gives virtue and efficacy to the system, renders the means of grace efficacious. We are now enabled to "purify our souls in obeying the truth."—1 Peter 1: 22.

Within the above system the penitent enters. By faith he begets a godly sorrow for the sin of his fallen race, and his own sins; in baptism he has the assurance of the pardon of his sins. See Matt. 3: 6; Mark 1: 4; Luke 3: 3; Acts 2: 58, 22: 16.

As inmates of the Church, amid the trials and battles of life, we are met again with the hand of pardon upon confession of our wrongs. See Ps. 32: 5; Prov. 28: 13; James 5: 16; 1 John 1: 9.

Last, but not least, in case of sickness, which is the common door to the chamber of death, it is provided that we be anointed with oil; following this observance is the consoling assurance, "*If we have committed sins, they shall be forgiven us.*" See James 5: 14. Hence, while the blood of Christ cleanseth us from all sin, it gives virtue to the system. We see in the above that baptism, confession, and anointing with oil, are each followed with the promise of remission of our sins. I. J. ROSENBERGER.

TEMPERANCE.

BY P. D. WAGONER.

I NOTICE, in No. 50 of the MESSENGER, that some of the Brethren are grieved with some of the temperance articles published therein. It struck me forcibly that I should tell what I gleaned from a religious paper three years ago:

"There are 25,000,000 moderate drinkers in the United States, more than 3,000,000 (be it said to their shame) belong to the professed churches of Christ. Stop all moderate drinking, and in five years there will be no drunkards, and the 250,000 liquor saloons in the United States will be closed up. Moderate drinking leads to immoderate, and immoderate drinking makes drunkards."

The bowl, though rich and bright,
Its rubies flash upon the sight,
And adds coil its depth beneath;
Whose lure is woe, whose sting is death.

LEARN TO DO WELL.

BY GERTRUDE A. FLORY.

I HAVE finished reading, "Warning," by Enoch Eby, and think it should be heeded by every brother and sister of our blest Fraternity.

It is a noted fact, that we make a complete failure, whenever we try to carry the Church on one shoulder and the world on the other, for then we become a combination of both, and are neither worldlings nor Christians. Think you that God is pleased with such a combination? Verily, no. He would have us wholly consecrated to himself, and this can only be done by obedience to his will, not in part, but *all*.

Brethren, I appeal to you, Will you let it be said of our Church, that "Her glory has departed? Would not a little energetic work on the part of each member, by getting himself in order, do much toward the "glory that is departed?"

The adage, "United we stand, divided we fall," is very applicable to the church. As long as we are united upon gospel principles, the right *must* prevail, and there will be a glory and luster in the Church, that will abound to the honor and glory of God, and to the welfare of never-dying souls. Satan, with all his hosts, *will not be able* to make an inroad on a band of God's children who are *thus* united. "Behold how good and how pleasant *it is* for brethren to dwell together in unity!"

MISSIONARY.

BY NOAH LONGANECKER.

THE Committee appointed by the "Home Mission Board of the North-eastern District of Ohio," to organize a local church of the scattered members living in the Lake Shore counties, met with the Bristolville church on Dec. 5th and 6th for public preaching. Although the weather was cold, and a severe snow-storm prevailed without, yet the love and peace that prevailed in the hearts of the members of said church, more than made amends for the cold and storm without. The third Epistle of John, second verse, expresses our prayer in part, for said church. If we were to report all about said church, the readers would have reason to remember verses three, four and five, of said Epistle. God bless them. On the 7th, we met with some of the scattered members in Ashtabula Co. Found them no less zealous and faithful than the members at Bristolville church. Labored with them as opportunity afforded on the 7th, 8th and 9th. On the 10th met for council. Committee met at 8 A. M. to organize. D. N. Workman was appointed Moderator, and N. Longanecker, Secretary. A programme of business for council was then prepared. At 10:30 A. M. the members convened for council. Council was opened by singing hymn 103, followed by prayer. John 10: 1-16 was then read, followed with remarks from Committee. Remarks were then made as to the object of council. After due consultation with members present, it was unanimously decided that a local church be organized. It was then resolved that the following be the boundary-line of said local church: Starting at the State-line on the east with the boundary-line between Ashtabula and Trumbull counties; thence running due west with said line through Geauga and Cuyahoga counties, terminating at a point on the west of the city of Cleveland; thence north-east to the State-line, with lake Erie on the west and north; thence south with state-line to place of beginning,—containing the whole of Ashtabula and Lake counties, and part of Geauga and Cuyahoga counties. It was then decided that the following members, with others that may live within said boundaries, belonging to the German Baptist (or Brethren) church, constitute said local church: Jacob Kittinger and wife; Henry Martin and wife; Geo. W. Keener and wife; Frank Lilly and wife; John Kreger and wife; Jacob Pinkerton and wife; Ellen B. Smith, and Catharine Richard.

It was then decided that said local church be known as the Lake Shore church. D. N. Workman was unanimously chosen as presiding elder of said church. By the earnest entreaty of Bro. Workman, the decision was so modified as to extend only to time of the next District Meeting of North-eastern Ohio.

Geo. W. Keener, Jacob Kittinger, and Henry Martin were chosen as a Committee to secure a place in which to hold public services.

It was then decided to hold a choice for one deacon. Jacob Kittinger was chosen and installed into office.

It was then unanimously resolved to render heart-felt thanks to the North-eastern District of Ohio, for sending help in this, their time of need, by responding to their prayers and appeals in unmistakable expressions of regard for them.

A charge was then given by the Committee to said church, to conform to the order of the general Brotherhood, as taught by the Word of God. After singing and prayer, the council adjourned.

D. N. WORKMAN,
SAMUEL SPRANKLE, } Committee.
NOAH LONGANECKER,

Having received a message to return home to attend a funeral, the secretary left on Thursday eve. Brethren Workman and Sprankle labored with the church until the 14th. Quite an interest prevailed toward the close of their labors. Although the Brethren of the Lake Shore church are few in number, as yet, but judging from their love, zeal, and faith, we cannot see why the good Lord will not multiply their number exceedingly. May they never leave their first love. Brethren and sisters of North-eastern Ohio, remember the members of the Bristolville and Lake Shore churches in your prayers, and back up your prayers by Christ's "go."

A wealthy farmer who had his bins filled with corn, was earnestly praying for the poor. His little son said to him, "Father, I wish I had your corn-crib." "Why, sonny?" "Then I would answer your prayers." The application is plain. May the good Lord bless Bro. Workman in his new field of labor, and give him souls for his hire.

With this the committee sends their thanks to the members of the church they visited, for the care and respect that was manifested to them.

Isa. 54, comes to our mind, but we dare not comment here. Fare ye well; good bye! God be with you!

THE DUTY OF MINISTERS AND CHURCH, IN THE SPREAD OF THE GOSPEL.

BY DENNIS WEIMER.

UNDER this head we shall first consider the duty of ministers, as the greater burden falls upon them. They should be sound in the faith, and this means more than simply to believe that Jesus is the Son of God, and that baptism is for the remission of sins. Faith is the substance of the sinner's hope, but to the regenerated, is the evidence of things unseen. He must be grave, sober, and watchful. He must have that almost nameless quality that is not altogether expressed by the word diligence. There are a great many orators, expounders, divines, and exhorters who are so completely void of that inward enthusiasm and holy zeal, that much of the unrighteous mammon must be bestowed upon them, to engage in the work extensively. They are satisfied with the most or-

inary qualifications, and then make such blunders that the hearers are glad to escape, manifesting their disgust. Those ministers then wonder why it is that others have attentive hearers and they have not.

Here I will give you a piece of my mind. And that is, "Study to show thyself approved, a workman that needeth not be ashamed, rightly dividing the Word." Never allow yourself to handle a subject that you are not able to divide properly. Whenever your thoughts once settle upon a subject, never abandon it, however dark it may seem at first, until you have fully digested it, unless it be one of God's mysteries. One subject fully digested will dispel the gloom and darkness of a hundred others. This requires study, unrelenting study. This is one among the many studies to which Christ's ministers are heir. Let this be the standard, so long as our exposition of any part of the gospel can be contradicted by any other part of it, we are not yet at our journey's end.

Preach the gospel, and nothing but the gospel. If the exegesis of it lies in the vine, the olive tree, the race, the sower, the leaven, or even in newspaper stories, don't be afraid of it, neither shun to declare it all. If you are poor even to suffering, and see clearly that you shall not be able to help your loved ones, even to one dollar, when they reach their majority, bear it all patiently, "for great is your reward in heaven."

The providing for those of his own house, is also one of the minister's duties. But do not waste precious time to provide gay horses and fine carriages for them, "but having food and raiment, be therewith content." Do all for Jesus, not for honor or popularity.

The elder who rules well is worthy of double honor. But that honor cometh not to him whose heart is set upon it, but alone to him who so loves the purchased redemption, that he would give his life for it.

There is yet an exceedingly great work before us, and such a work as the ministry itself is not able to perform. The help of the laity is absolutely necessary, in different ways. First, if the conduct of the laity is such that becomes men and women professing godliness, they have won two-thirds of the battle in their surroundings, and the minister can easily strike the decisive blow by the Word of Life. But if he has not this help, he cannot gain many brilliant victories, how hard soever he may labor.

Second, In the general spread of the gospel, it is necessary that the church assist the ministry. The Savior has promised that whosoever shall forsake all for my sake, shall have an hundredfold in this life, and in the world to come, eternal life. "Give and it shall be given unto you, heaped up, shaken down, shall men give unto your bosom." Much of that hundredfold therefore shall come by men. Is it unreasonable for the church to assist the minister who is in limited circumstances, to bear some of his burden? They have a right to expect much of the minister, but should they not at least expect something of themselves?

While I have always opposed salaried

ministers, I have as constantly maintained if the minister is financially unable to spread the gospel as far as his physical ability will admit, it is the church's duty to assist him. Again, it so happens sometimes, and not unfrequently either, that the church makes choice of men to maintain her cause, who are not able to supply themselves with the necessary books. The Savior gave to every man talents according to his ability, and if the church sees the ability in a man she ought to give him the means to use the talents.

Here I want to offer a suggestion. If ministers are not able to supply themselves with necessary books, the church ought to do so, and if they find it too expensive to supply each one separately, let them have a general library of standard works in the church for them.

In conclusion I will say, Lend a helping hand. Help the sister to bear her burdens while her husband is gone. Help the little ones with the farm work while father is gone. Help spread the gospel, by helping your ministers.

I have known churches who had a full supply of ministers, and were willing to pay the expenses of strange ministers when they could hear the preaching themselves, but when some one is called to preach the gospel where there is no one to say, "We will reimburse you," these same churches are very slow to contribute. The ministers too often are left to pay their own expenses, lose their own time, and the family have to bear their own burden. Lend a helping hand;

Bealeton, Va.

RESTORING IN SPIRIT OF MEEKNESS.

BY SAMUEL WEIMER.

"BRETHREN, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6: 1.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5: 19-20.

In GOSPEL MESSENGER, Vol. 23, No. 47, page 741, appears an essay under the head of fault-finding. This suggested the above head, and it also suggested to me that the above Scripture should be grouped with it. I have always disliked the fault-finding spirit, or as we might term it, to be more easily understood, habitual grumblers. For to never look at ourselves, but to be always finding or hunting some one else's mistakes, or to always turn the magnifying end of the telescope toward our brethren and sisters, and the diminishing end toward ourselves, is decidedly wrong. But according to the above Scripture, we consider it also wrong for us not to try to restore or convert, in the spirit of meekness, such that are overtaken in a fault or do err from the truth.

We should earnestly contend for the faith once delivered unto the saints. When we see a house on fire, and the inmates probably all asleep, if there is any sympathy in us, we

certainly would try to rescue the inmates from the flames. And just so with those who do err from the truth or are overtaken in a fault, if there is any Christian sympathy in us; if we have not the mind to enjoy heaven ourselves, we will lend a helping hand, and we will exert all our powers, and even lay aside our comforts, in order to restore and convert such that do err and are overtaken in a fault.

Now as to the tobacco question. I have always felt like using the spirit of forbearance toward those who use tobacco, but the writer of the above-named article says, "All admit that it is a filthy habit." Then let us put forth our powers to restore.

Let me here tell a few facts. It is not a year ago that I had a neighbor, how is a habitual smoker, to ride with me on the same seat in my sleigh, and the result was, before the journey was ended, his breath acted upon my stomach worse than the stomach-pump (lobelia) would, as I did not get over the effects as soon as I would over a dose of lobelia. If there is any scent that is sickening to me it is the scent of tobacco.

Now as to another fact. We have in this little arm of the church, six or seven brethren who once used tobacco, strongly, for years, and they have quit the habit. Now what does this prove? It proves that people can give up the habit.

Now as to the great tide of fashion. I verily believe that the intemperance of fashion keeps more people on the broad road than the intemperance of rum, and that there is more money spent for it annually than there is for rum. It is a great evil many will admit, not only our Fraternity, but many others also admit it. Now, then, must we keep still and say nothing, when we see our brother or sister in danger? Not if we adhere to the above Scripture.

We have seen men and women converted, and if thoroughly converted, it made no difference how much they were entangled with the great goddess of fashion, it would cause a shedding of the "Babylonish garment." It does not necessarily imply that every one who tries to rescue another from error, has a beam in his eye, and it seems uncharitable in us to say so. But there are some who would be, oh, so thankful if all would be quiet on the subject of fashion. But with the softest and most tender words that I can express, I say, "Oh! please do consider that there are some who feel to give their assistance to rescue, to save from ruin, and restore to a healthy union in Christ Jesus, just as much, and more so than if they would see a house on fire, put forth their powers to rescue the inmates.

Now as to the restoring. How to accomplish the most good is a question of no little importance. It is to be done in the spirit of meekness, "lest thou also be tempted." But how often do we see it attempted in the spirit of envy! Sometimes the first step that is taken is to make a church charge. Oh! what a pity for such great mistakes! A few years ago when that large hotel burned down in Milwaukee, men stood seemingly spell-bound,

as though they had lost their presence of mind, and not able to render any help. Let us try and have the presence of mind to render help.

Harbor Springs, Mich.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

ON Dec. 3, I went about five miles in company with others to the home of a young married lady, who had by affliction been confined to her room about ten months—most of this time unable to walk. Her babe is less than five weeks old, and the mother so delicate that a wave of air from an open door would affect her. Yet such was her faith, that burial with Christ in baptism was demanded. Doubting Thomas thought it exceedingly rash and risky, to bury such a one in water of December temperature, while the unwavering faith of the applicant, and other Joshuas and Calebs said, "Has not Jesus promised that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven?" Has the arm of the Lord lost its power? So, after an earnest appeal for aid, from him who stopped the mouths of lions, quenched the violence of fire, and put to flight the armies of the aliens, she was helped into a covered carriage, and with other applicants taken half a mile or more to water, and there buried with Christ in baptism, which she enjoyed as well as others. She was now again placed in the carriage, well covered with blankets, and feet placed in a bucket of quite warm water, which a thoughtful sister had brought along in a jug. She was soon returned to her warm room, where the dripping garments were exchanged for more comfortable ones. She then said she felt stronger and better than she had felt for many months. The saints rejoiced with her, and all seemed happy.

The meeting in the Woodland church closed the same evening, Dec. 3, with a total of eight baptized and one more applicant. Returned home on Dec. 4, and found all well, for which thanks be to the Lord, "whose mercy endureth forever."

GOD'S mercy is so great that it forgives great sins to great sinners, after great lengths of time; and then gives great favors and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well saith: "It must be great mercy, or no mercy; for little mercy will never serve my turn." —Sel.

LET us be careful not to brutalize our conceptions of the scene on Calvary. The horrible pictures of the dying Christ in mediæval art are contrary to the delicate, reverent tone of the Scriptures; and so is all language which dwells upon the details, and emphasizes the greatness of the mortal agonies of our Lord.

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Mt. Morris, Ill., - - - Feb. 16, 1886.

BRETHREN J. D. Trostle and John Forney are in the mission field in Kansas. At last report they were in Waubunsee Co. Hope they may do much good for the Master.

We stated in No. 2, that brethren Smith and Ennis were with the Brethren in Barber Co., Kan. Should have said they expected to be with them sometime during the winter.

FROM Colfax, Ind., comes the good news of thirty-two accessions to the church, twenty-nine by baptism and three reclaimed. Bro. Jesse Calvert did the preaching. Full report next week.

BRO. Samuel Sprinkle, of Massillon, Ohio, is at work in the mission field. When last heard from he was on his way to Bristolville, and Lake Shore church, Ashtabula Co. We hope the Lord will bless his efforts.

BRO. Harvey Carter, of Frankfort, Ross Co., O., says they had three meetings at Circleville, Dec. 27. The meetings were well attended, and a good feeling prevailed. They found kind and warm-hearted friends among the Brethren.

BRO. E. J. Neher, who located at Keuka, Fla., last winter, is now pleasantly located on the south side of Lake Keuka, near town, where he is prepared to entertain brethren and others who contemplate spending the winter, or a few weeks or days, in that vicinity.

A LETTER signed "D. C. S." goes into the waste-basket, under the rule that we publish no anonymous communications. If you have any desire to see your letters in the MESSENGER, don't forget to put your full name to them, otherwise they are sure to find a resting-place in the waste-basket.

BRO. A. W. Myers, of Johnstown, Pa., writes that the church at that place is enjoying a season of refreshing. "The dark clouds have passed, and the sky is bright and clear. A series of meetings is in progress; souls are being gathered into the fold of Christ, and the church is gaining ground, for which we thank our blessed Redeemer."

IN MESSENGER No. 5, page 60, third column, seventh line, read, "The ancient Romans and Hebrews counted the third day which we should call the second. Sunday would be the third day after Friday, fourth after Thursday, etc., always counting the beginning and ending day. See the Crucifixion and Resurrection of Christ, etc."

WE have many kind words from our dear brethren and sisters, for the MESSENGER.—We refrain from publishing them, but they are nevertheless appreciated, and we thank you for them. In our weakness, and amid the perplexities surrounding editorial work, we often feel discouraged, but to know that we have the sympathies and the prayers of our dear brethren and sisters, gives us new courage, and we labor on, trusting in God and the justice of our cause.

A BROTHER sends \$14 for the mission fund of the Church and says, "A few days ago I had a little leisure time and thought I would spend it soliciting donations from my friends and neighbors for the missionary work of the Church. As a result I send you a draft for fourteen dollars to be applied as above stated." This shows what can be done if only some one will take hold of the work. We trust others may follow this brother's example and do something for the spread of the gospel.

BRO. A. W. Vaniman, of St. Louis, Mo., has consented to go into the Texas mission field, and work for the cause of the Master. Bro. Vaniman is in the second degree of the ministry, and we understand is an able speaker—and we believe will do a good work in Texas. Let the prayers of our people go with our brother and sister to their new field of labor, that the Lord may bless their labor, and give them a plenteous harvest. Few of us realize the sacrifices that our brethren must make, who go out to labor in this kind of work, and our sympathies and prayers should go with them. The Committee found, in their efforts to secure some one to go to Texas, that the great need of the church to-day is to secure men to do the work. To-day many calls go unheeded because we have not men who are willing to go out into the frontier, and labor and suffer for the cause of Christ. If to-day the church had but one hundred faithful, earnest, zealous ministers, who would be willing to say, "HERE AM I," what a great work might be done in the year to come! We have a number of men who are laboring to the extent of their ability for the Master, but we need more, and we can only pray to the Lord of the harvest to send forth laborers.

BRO. T. Rimmel, of Sheldon, Iowa, writes that the MESSENGER is the only source through which they can hear Church news, and that it is their only preacher. They are isolated and only hear the brethren preach when some of them visit their place. He hopes that they may have a church organized before long, so that the gospel may be preached to the people of Sheldon.

THE General Missionary Committee appropriated \$100 for the mission work in Oregon at its last meeting. The money was sent to Bro. D. M. Brower, the Treasurer of the Missionary Committee of that State. In acknowledging the receipt of the money he says, "Returning home last Monday evening, weary and tired, having rode all day on horseback a distance of thirty miles through ice and snow, after an absence of three days, working for the Master, our spirits were revived, and we were made to thank God and take courage when told that aid had had been sent to help this District in her work. It made us feel that the general Brotherhood had not entirely forsaken us brethren in the far West, praise the Lord!"

WE enjoyed the pleasure of meeting with the brethren at Pine Creek, Ill., on Sunday, the 7th inst. They have had a very interesting series of meetings, and on Sunday four more were added to the fold of Christ by baptism. On Sunday evening the large house was filled to its utmost capacity, and another soul came out on the Lord's side.—It was the intention of the brethren to close the meetings on Sunday evening, but such was the interest manifested, that they decided to continue there a few evenings longer. In these meetings we have another evidence of the truth of what we have often urged in these columns, and that is if the home ministers will go into the work, trusting in the Lord for help, and hold meetings, their efforts will be blessed. Much of the labor of the meetings fell upon Bro. Edmund Forney, and the fact that only once before in the history of the Church have there been such large meetings, and such interest manifested, shows that his labors are appreciated at home. The brethren from Mt. Morris and Franklin Grove rendered some assistance, and the Lord added his blessing. Six have been converted, one wanderer reclaimed, the church strengthened, and the end is not yet. May the Lord bless the work, and put it into the hearts of other home ministers to wait no longer, but commence at once a continued effort for the salvation of sinners.

THE LET-ALONE POLICY.

DOUBTLESS our first parents, after having broken God's command, and sinned, would have been glad if the Almighty had let them alone. Their futile attempt to hide from the presence of the Lord, shows plainly that they wanted to be let alone. The exposure of their sin and the swift punishment that followed would have been set aside, had the power been their's to pursue such a course.

But the eternal fiat of Jehovah had gone forth, and the penalty came swift and sure.

Ever since the days of Adam, people have been hiding from their sins, and have only asked to be let alone. When the servant of God goes forth to herald the truth to the world, and attacks the follies and the wickedness of men, the cry is heard, "Let us alone, we are satisfied with our condition; we do not ask you to interfere with our affairs, we think we are all right, just attend to your own business, and we will attend to ours." This has been the answer of men in all ages, whenever an effort has been made to show them the error of their ways, and to induce them to reform.

The Pharisee, clothed in self-righteousness, and steeped in corruption, with hypocritical voice, took refuge behind the let-alone plea, and not only rejected Christ but condemned him to die on the cross.

When the terrible sin of human slavery rested with its evils, like a dark cloud over part of our own beloved land, and when men, moved of God, raised their voices against the wickedness of a system that made merchandise of humanity, the slave holders' cry was, "Let us alone; we believe slavery to be a divine institution. You have no right to interfere with it; LET US ALONE." And the men who dared to speak against the institution, did so at the risk of their lives.

To-day, when the very life-blood of our nation is being sapped by that monster evil, intemperance in alcoholic drinks, the saloon-keeper, the brewer, and the distiller cry in concert, "Let us alone, this is a free country; a man has a right to drink what he pleases. You have no right to interfere in our traffic. People will drink, and we propose to furnish them the poison, and all we ask of you is to LET US ALONE."

So we might go on, and enumerate other evils, and we would hear the same cry. Men who do evil and work unrighteousness, only ask to be let alone in their wickedness, and thus it is in all the world.

But how is it in the church? Is there any of this let-alone policy to be found within her borders? Do Christians sometimes use this cry? Let us see! In our position as editors, we are in a place where the let-alone cry may be heard, and it comes to us pretty often. Do we but touch upon some folly, or evil that is to be found amongst us as a people, we soon hear the ominous cry, "Let us alone." Pride, with luxurious living, the result of ill-spent wealth, fashionable and foolish dressing, the evidence of pride in the heart, are crowding into the church, and those who indulge in such things only ask to be let alone. One says, "I don't propose to take a paper that says so much about dress." She only wants to be let alone.

The tobacco chewer, with his quid in his mouth, says, "Let me alone, don't say so much about tobacco, it hurts my feelings. I know

it is a filthy habit, but I like it, and want to use it. It don't hurt me, and all I ask of you is to keep quiet about tobacco. Say as much as you please about fine dressing, for I detest the fashionable follies of the day, but please let me and the tobacco question alone."

The one who sometimes yields to the temptation to go into a drinking saloon, and take a glass of beer, and occasionally something stronger, says, "Why can't you let me alone? So much writing on the temperance question disgusts me. Many good people drink a glass of beer when they want it, and I can do the same. I think it is out of place to say so much about temperance. Better put something of more importance in your paper, and let the temperance question alone."

Those who are inclined to depart from the simplicity of the gospel, to indulge in vanity, attend places of worldly amusement, to bring innovations into the church, reiterate the same cry, adding to it such epithets as "old fogey," "narrow-minded," "strait-laced,"—all of which they apply to those who remonstrate against the evils of going after the world. They seem to think that, because a thing is new, it follows that it must be good. They are just as far out of the way as are those who think that, because something has been observed for ages, and is therefore very old, it must be right. In both cases the cry is just the same, "Let us alone."

We hear the same plea from those who are laying up treasures in this world, adding farm to farm, and putting the increase annually at interest. The church needs money to send out missionaries, to print tracts, and carry forward the work of the Lord, and asks that each one gives as the Lord has prospered them. And we hear the let-alone cry again, "You are always asking for money; you are making a hobby of the missionary business." Just as if any one could make a hobby of spreading the gospel! Don't you know that Jesus did nothing else during his ministry in this world? He not only gave all his time to the work of his Father, but gave his life for it in the end.

And so we might go on. It is too true, that the let-alone policy has found its way into the church. We refer to these things, not to wound the feelings of any, but in the hope that we may take heed unto our ways, "For there is a way that seemeth right unto a man, but the end is death." We may, for the few, short, fleeting years of our mortal lives, insist on being left alone in our whims and notions. We may defend the habits that we have formed, but in the end, as in the beginning, our plea to be let alone, and our attempt to hide from our sins, will avail us nothing. God is merciful, but he is also just, and his decree is, that every secret thing shall be brought to light. In the great day of final accounts, the LET ALONE plea will not avail. Then shall every man give an account of the deeds done in the body.

QUERISTS' DEPARTMENT.

Brethren Editors:—

Will you please give an explanation through your paper of the 22nd and 34th verses of the 11th chapter of first Corinthians, where it reads, "Have ye not houses to eat and to drink in?" and, "If any man hunger, let him eat at home." The reason I ask for this explanation is, I have a neighbor, a member of the Baptist church, who would not eat dinner at our love-feast on that account, that is, because the apostle wrote as above quoted. I was asked for an explanation on it, and as I could not give a satisfactory one, I thought I would ask for an explanation through your worthy paper.

MARY H. HOZNER.

DID Paul sanction the eating of a meal, in connection with the communion emblems, by the Corinthian brethren? We reply, he did. And we shall sustain this reply sufficiently to reach that in the query, upon which an explanation is desired.

That "the Lord's Supper" which the Corinthians ate was eaten with the apostle's sanction, we presume, will not be denied by any. It is thus alluded to by the apostle: "When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other his own supper; and one is hungry, and another is drunken." Verses 20th and 21st. The passage in the Revised Version reads as follows: "When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper: for in your eating each one taketh before other his own supper; and one is hungry, and another is drunken." It is evident, from Paul's language, as above given, that he sanctioned the eating of "the Lord's Supper," and that it was right for the Corinthians to eat that supper. What was wrong in the case was the disorderly manner in which it was eaten. "It is impossible to eat the Lord's Supper," said Paul, plainly implying that it was right to eat the Lord's Supper, but impossible to do it with the disorder that was connected with it by the Corinthian brethren.

Then it was right for the Corinthians to eat "the Lord's Supper." But what was "the Lord's Supper?" It was surely a meal, and not merely the emblems of the body and blood of Christ. To prove our position that it was a meal, we offer the following testimonies:

1. The primary and literal meaning of the word supper, is a meal. Webster defines it, *a meal taken at the close of the day*. If we look at the word *deipnon*, the Greek word that occurs in 1 Cor. 11: 20, and which is translated supper, we shall find that it is explained by Greek lexicographers as Webster explains supper. Mr. Parkhurst, in his Greek and English Lexicon to the New Testament, in one of his definitions of *deipnon*, thus explains it: "In the latter Greek writers, as in the New Testament, a supper, an evening meal, or feast." And in explaining *kuriakon deipnon*, he says, "The Lord's Supper, occurring in 1 Cor. 11: 20. It appears, however, from this and the following verses, that

the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist." We see from the above explanations of "the Lord's Supper," both in the Greek and in the English language, that it means a meal.

2. The context plainly shows that the apostle, by "the Lord's Supper," means a meal, and not the communion emblems of the body and blood of our Lord. These are called by other names, as is seen in 1 Cor. 10: 16.—There this language occurs: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Paul, in reproving the Corinthians for their disorder, and in telling them why it was impossible for them to eat "the Lord's Supper," says, "For in eating, every one taketh before other his own supper; and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" It is evident, from the above language, that the brethren at Corinth had made provision for a meal, as several of them brought suppers with them. It is also evident that "the Lord's Supper" was to intended to allay the hunger of such as came to the meeting hungry, and had no houses to eat in. This is clear from the following language already quoted: "One is hungry, and another is drunken." In those times of persecution, many who embraced the Christian faith were driven from their homes, and had no houses to eat in.—And "the Lord's Supper," or love-feast, of the Apostolic age, when eaten in the proper order, and in true brotherly love, afforded the homeless the means for refreshing their bodies, and allaying their hunger, while being eaten in connection with the communion emblems, it became in its religious character a means of grace and a source of spiritual enjoyment.

Such is the view we must take of "the Lord's Supper," to make all that the apostle has written upon the subject harmonize.—Keeping the idea of a supper in view, the apostle gives the following direction in regard to it: "Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation," verses 33, 34. The meaning of the last verse is, that those who had houses to eat in, should eat at home, if they would be in danger of becoming too hungry to wait until all would come together, including those that had no houses to eat in. Recognizing "the Lord's Supper" to be a Christian meal to be eaten by both the rich and the poor members of the congregation together, Paul's language concerning it is intelligible, but if "the Lord's Supper" is applied to the

communion emblems of the body and blood of Christ, his language is not intelligible.

But while Paul's language referred to in the query is free from difficulty, when connected with other parts of his discourse upon "the Lord's Supper," and explained as we have explained it, we cannot see the propriety of the Baptist friends declining to take dinner with our Brethren on a love-feast occasion, since that dinner is not regarded as any part of the divine or devotional service connected with our communion season. And common meals, as refreshment for the body, are often taken by Baptists and other denominations in their houses of worship. J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Home Again.

ACCORDING to previous arrangement, I met with the Brethren of the Jacob's Creek congregation on the evening of Jan. 1, at the Mt. Joy church, near Mt. Pleasant, to hold a series of meetings. We continued the meeting until the evening of the 8th, when the snow began to fall and the wind was so vehement, that we were obliged to discontinue until the evening of the 13th. This, of course, was detrimental to the interest of the meeting. We closed our meeting on the evening of the 17th. Three came out on the Lord's side, while others are near the kingdom. The Brethren are earnestly laboring for the good cause.

On the evening of the 18th, I met with the Brethren of the Indian Creek congregation, at the old County-line church, to assist Bro. Frederick Weimer, from Bridgeport, Pa., who had already begun the work at this place. Bro. Frederick is an earnest worker in the good cause. We earnestly contended for the faith once delivered unto the saints. The congregations were large and very attentive. On the evening of the 25th, I reluctantly bade farewell to the Brethren and friends, leaving the meeting in the hands of Bro. Weimer to continue. Two precious souls were made willing to accept Christ.—Many thanks to the brethren and sisters.

J. H. MEYERS.

Markleysburg, Pa.

From Summit Church, Ind.

IN this church there are about seventy-five members, scattered over a territory extending twenty-five miles from east to west, and twelve miles north to south, and only one minister of the Brethren to supply the preaching for all this territory, which, of course, he cannot do as it ought to be done. Although he is preaching, on an average, fifteen times a month, and sometimes much more, one-fourth of the calls cannot be supplied. To ministering brethren we would say, for the love of Jesus and the love of precious souls, Come and help us in the grand work of the Lord. The great want of the people is, that three or four ministers would come and settle among us. If any brethren

are thinking of changing their place or residence, we would say, Come and see us, and this part of the country. We think this part of the country very good for growing grain, wheat, corn, grass and vegetables, and still better, for establishing churches, and bringing precious souls to Christ, glory and heaven. Through the blessing of God and the efforts of the church, twenty-three dear souls have accepted Christ, have been baptized, and have entered the strait gate, during the last year, and yet there are some applicants. Dear brethren, for the Lord's sake, and the love of precious and immortal souls, come and help us in the grand work of salvation, for salvation is of the Lord. We pray God to send laborers into this part of his vineyard. Any correspondence, addressed to me, at New Cumberland, Grant Co., Ind., will be answered. Any coming to preach, will be met at Fairmount, Ind. May the Lord bless the church and save souls.

I. J. HOWARD.

From Salimony Church, Ind.

WE commenced meeting in our church-house, here in Lancaster, on the evening of Jan. 13, preaching night and day, except a few days. Most of the time we had large congregations, especially in the evening; had good attention. Four were baptized; yesterday two young girls; last night, between 9 and 10 o'clock, a young man and his wife.—May the Lord bless them, and enable them to be faithful until death, is our prayer. Davis Younce did the preaching.

SAMUEL MURRAY.

River, Ind., Jan. 25.

From Ervin, Ind.

ACCORDING to previous arrangements, Bro. W. S. Toney and myself started on Jan. 19, for Naperville, Ill., to hold a series of meetings. We stopped in Chicago with Bro. Hadsell, and by his earnest request that one of us should stay and hold a few meetings in the city, I consented to do so.

Bro. Hadsell informed us of the affliction of sister Susie Hearne, who desired to follow the injunction of James, "Is any sick? Let him call for the elders, * * * anoint him with oil in the name of the Lord." Went out to Bro. Hadsell's and found the sister much better, and, after the anointing, seemed greatly strengthened in the Lord. Bro. Toney then went to Naperville, and on Sunday I went to the city and had two meetings with good interest. On Monday morning, Jan. 18, joined Bro. Toney at Naperville. Had good meetings, and the brethren will give you a report of its success.

I returned on Jan. 24, and had another meeting in Chicago in the evening. Met an interested congregation. Some seem deeply impressed and say they will soon unite with the church. Truly, I believe that by regular preaching in the city, many will embrace the doctrine held forth by the Brethren. Bro. Hadsell is putting forth every effort to make the mission work in Chicago a success. If any of our ministering brethren pass through

the city, they should stop and hold a few meetings.

Feb. 6, I expect to go to Southern Indiana with Bro. Isaac Branson, to labor in the mission field, and encourage isolated members, and build up the cause of Christ. We need the prayers of God's dear children, that we may be instrumental in bringing many into the fold of Christ.

DANIEL BOCK.

City Work.

JUST closed a successful meeting at Independence, Montgomery County, Kan. This church has been organized about eight years; has had her trials and reverses, but a brighter day has come. One of her misfortunes was, they had no place of worship in the city. But as they had several additions by emigration, they concluded to build a house of worship in the city. Last summer they built a good, substantial house, 28x46. They now thought the time had come to hold some meetings. Commenced with small congregations; but as the meeting advanced, the congregations increased, and with the prayers and presence of a few faithful ones, it soon became manifest that our work was not in vain. Continued about two weeks, visiting through the day, preaching at night. A goodly number came out on the Lord's side, and after the ice was removed, were buried with Christ in baptism, in the presence of a large congregation of spectators. Six of the number were from the Campbellite Church. Closed the meeting with excellent interest, and many promises of more additions in the near future. We learn one fact in city work. There are a good many in the city that are common people, and are not able to dress and cope with the fashionable churches, and we are glad to know they do not desire to. Many of them believe the religion of Christ teaches them something better.

SIDNEY HODGDEN.

From Holden, Mo.

WE have passed through a short series of meetings. On the evening of the 16th, Bro. Jacob Witmore, of Centreview, came and preached that evening and the following morning. Bro. Samuel Pheils of Nevada, Mo., preached the Word the rest of the week, until Friday night, when the meetings were closed, as duty seemed to call him to other fields of labor. We were sorry to give him up in so short a time. The Word was preached with power, and we think some good and lasting impressions were made, yet there were no accessions, but we think some were counting the cost. We earnestly desire to see the fruits of the labor that has been put forth in this part of God's vineyard. Time and again have both saint and sinner been faithfully warned, yet they say by their actions, "Go thy way for this time, at a more convenient time I will call for thee." Some say, "It will do for the old, but I am young. I will or may live long, and I will spend my youth in sport and folly of the world, but when I get old I will serve the Lord." How many know they will live to be old? "To-day is

ours, we know not what to-morrow may bring forth." "To-day, if ye hear my voice, harden not your hearts." May God help all to know that "procrastination is the thief of time." We have a great desire to see a strong church built up here, for the harvest is great and the laborers are few. We need a minister among us, so that we might have preaching oftener. Bro. Witmore is almost overburdened in his field of labor, and in rather delicate health, but nearly always at his post. May the Lord be his strength.

We have had some very cold weather and good sleighing, but the weather has moderated considerably and the snow is melting rapidly.

SARAH MUSSELMAN.

Report of Money Received for "The Sister's Mission."

Sisters of the James Creek Church, Pa.....	\$14 16
Sisters of the Lick Creek Church, Bryan, O.....	10 00
Sisters of the Rockton Church, Pa....	3 00
" " " Bethel Church, Neb....	3 15
" " " Falls City Church, Neb.	2 55
" " Mt. Morris paid to Treas. of General Mission Committee.....	31 44
Clara E. Horn, Wornville, O.....	8 50
Sister Swanger, " " ".....	25
Sally Wingart, " " ".....	25
Rosie Snowberger, New Enterprise, Pa. for tract funds.....	20 00
Mrs. G. G. Lehmer, Allerton, Ia.....	1 00
Nancy Jane Mohler, Edenton, O.....	50
Fanny Gible, " " ".....	50
Laida Smell, " " ".....	50
Mattie Smell, " " ".....	50
Effie Smell, " " ".....	50
A Sister, Waterside, Pa.....	42
Total.....	\$65 78

From Hickory Co., Mo.

ON Saturday, Jan. 29, in company with ministers of the Osceola church, Jacob Yost, and A. Killingsworth, we started on a missionary trip to Hickory Co., Mo. Preached three discourses at Zion church, a place where the people knew but little of the Brethren. Attendance very good, and interest excellent. Three persons made application for membership. They are heads of families, and of excellent standing in this community. Two of them were members of the Christian church, and the other was raised among the Friends.

On the fourth Lord's day of April next, the ministers of the Osceola church will fill several appointments at the same place, and the probability is that a number more will unite with the church at that time. The attention of the Mission Board of Southern Mo., is called to this field of labor. It seems the most promising of any in said district. By diligently following up the good work already begun, an active church of faithful members may be organized there, in the near future. The material is at hand and, seemingly, ripe for the harvest.

The religious community of that vicinity is divided and subdivided into four or five different parts, which are not on the best of terms with each other. The Brethren's preaching has confused all of them. Some of them declared that if their churches did not practice feet-washing, they would withdraw. Others would contend that feet-washing was useless, as a church ordinance, etc., etc.

The effect of the Brethren's plain, practical preaching among them was a little like the explosion of a shell; the fragments of which have struck pretty hard. Some are badly wounded and have applied to the Great Physician for help; others will follow.

Inasmuch as the above field is somewhat isolated, we trust that surrounding churches will step in, and help push on the great and glorious work of evangelizing that part of the great harvest field.

Perhaps the General Missionary Board could aid a little in means. J. S. MOHLER.
Deep Water, Mo.

From Mohican Church, Wayne Co., O.

WE enjoy many blessings for which we are thankful, and among them, one of great importance, is the effort the Brethren have recently been making to enlarge the borders of Zion.

Bro. I. D. Parker, of Ashland, by request of the church, came to us on Jan. 16, and remained twelve days, laboring in Word and doctrine, with diligence and zeal. The immediate results were made manifest by nine dear ones uniting with the church, six by baptism and three reclaimed. We rejoice to see sinners obey the gospel, but when we see the young people obey the command, "Remember now thy Creator in the days of thy youth," we are greatly encouraged to keep on our armor. We rejoice and are glad to see six of our Sunday-school scholars unite with the church, yet many of our Brethren's children are away from God, whose duty it is to obey the gospel, build up the church, work out their own salvation, and carry the glad tidings to others. Oh, Brethren, how necessary it is that we bring up our children in the fear of the Lord, and teach them to early embrace the truth!

E. M. McFADDEN.

Lattasburg, O.

From Baugo Church, Elkhart Co., Ind.

WE, the Brethren in the Baugo church, met in church council on the sixteenth of January, and decided to have a series of meetings and to begin at once, and so Elder J. Knisely promised to stay and preach for us, which he did with power, until the 21st. Brother John does not shun to declare the gospel, and I must say that he has sown some good seed. But we were unwilling to stop yet, so we sent for H. Kreighbaum to assist us, which he did, and labored for us until the 31st. B. Bollinger has also preached some for us during our meetings, and the result of these meetings is, eight precious souls have been made willing to walk in new-

ness of life. There was no water too cold for our Elder John Metzger to go with our applicants, to follow the Savior's example. There were many tears shed for joy to see Brethren's children join in with the children of God. We would say to the brethren, Come again. Let us give God the praise for for all that has been done.

H. M. SCHWALM.

Feb. 4, 1886.

From Green Spring, Pa.

I CANNOT refrain from giving the readers of the MESSENGER a short notice of our good meetings held in our new church recently, conducted by Bro. D. F. Stouffer, of Benevola, Md. The meetings began on Jan. 14, and continued until the eve of the 24th, when five precious souls were baptized, we trust, to walk in newness of life. There were four of one family,—two sons and daughters, who were all young in years. There are others near the kingdom.

This meeting, like many others, closed when the most interest was manifested, but Bro. S. having contracted a severe cold, it became necessary to close our good meetings. Not only the unconverted were aroused to a sense of their duty, but with the power that God's Word was spoken, and the good things we have heard, we feel strengthened for the future.

Some of our best citizens have been made to search the Scriptures, and we believe a good work has been done. We do trust that our brother's days may be many, and that God may give him strength, that in his earnest appeals and zealous labors, he may be the means of bringing many precious sheaves into the garner of everlasting bliss.

BARBIE E. MILLER.

Jan. 29, 1886.

From Rockton, Clearfield Co., Pa.

OUR series of meetings is now in the past, but we well remember them. Souls were made to rejoice, and are rejoicing yet. Bro. George S. Rairigh, of the Montgomery church, Indiana Co., Pa., came to Rockton on Friday before Christmas, and preached Jesus to us. We feel that it was accompanied by the Spirit of God.

We gave the Greenville Brethren, about eight miles south of Rockton, a part of Bro. Rairigh's time. He remained in the two churches about four weeks. Seven were added by baptism.

About the time Bro. Rairigh left for his home, Bro. R. T. Pollard, of Armstrong Co., Pa., commenced a series of meetings north of Rockton, in the Hickory church, and continued about ten days. The attendance was not very large, but the attention was good. We were well fed with the bread that cometh down from heaven, and were again made to rejoice, by seeing one reclaimed and one applicant for baptism. During our series of meetings, eight were added by baptism and one reclaimed. We say, Thanks to the Lord God! Thirty-four have been added to our little band of Brethren, since Feb. 1885. God

help us that we may continue to gather laborers into his vineyard.

We wish to say something about our Rockton love-feast, held June 5, 1885. It was a feast to our souls, being the first we have ever had here. We had a good representation of brethren and sisters from Montgomery and Manor churches, and many thanks to them for it. Our ministerial force was excellent. J. S. Holsinger, J. W. Spicher, George Rairigh, Mark Minser, and James A. Sell were with us. Dear brethren, if God spares you, come again. Dear brethren, remember us in your prayers.

PETER BEER.

Feb. 3, 1886.

From Lanark, Il.

WE have just closed a very interesting series of meetings. Bro. J. M. Mohler came to us on the 23rd of Jan., and remained till Feb. 5. He preached eighteen sermons, and, as a result, twenty-five precious souls united with the church, to walk in newness of life. We trust the members were also built up in that most holy faith which was once delivered unto the saints. Bro. Mohler shunned not to declare the whole council of God. Brethren, pray for the lambs of the flock! Bro. Mohler goes from here to Shannon, and preaches there next week.

C. P. ROWLAND.

Feb. 6, 1886.

From Scalp Level, Pa.

As there has been nothing written from this congregation for some time, I will inform your many readers what we are trying to do for the Master's cause.

On New Year's day, the brethren and sisters of Shade Creek congregation, met in council in the Big Church. The main object of this meeting was to ordain one or two brethren to the Eldership. Our elder, Joseph Berkey, is pretty well advanced in years, and has a great deal of church work to see to, so he desired help, and the church deemed it wise to grant it. Elders John S. Holsinger, George Shrock, and Emmanuel J. Blough, were expected to be with us, but when the time of meeting arrived, no one came but Bro. Holsinger. Hopes were entertained that Bro. Blough would come yet, so the church proceeded with the work. As there was some doubt as to who should be ordained, the church almost unanimously decided to ordain two, viz: Jacob Holsopple and Hiram Musselman. As none of the brethren came, and Bro. Holsopple was away, attending a funeral, so the ordination was postponed till Sunday. A young brother volunteered to go and bring Bro. Blough, while Bro. Holsinger held several night meetings. The weather was inclement on Sunday, yet a goodly number gathered together. After preaching and exhortation, the ordination took place. Bro. Blough performed his part on crutches, which was a pitiful sight. Deep solemnity pervaded the audience.

Bro. Holsinger is soliciting money for the church at Glen Hope, Clearfield Co. It

seems that their meeting-house is not paid for yet. He is well acquainted with the circumstances connected with it, and explained it fully. The church then went to work and raised \$33.85, and appointed three solicitors to see what could be done further. We expect to raise nearly fifty dollars.

There are a number of members living in the extreme eastern part of our district, on the Alleghany mountains, who have no meeting-house to worship in. The church decided to build one the coming summer, and appointed a building committee of four brethren.

Mr. Fox donates the ground for the church and a cemetery. We have, at present, four meeting-houses and six points where we hold regular meetings. In our church, here in Scalp Level, we have meetings every two weeks in day-time, and every Sunday night. This church has seven ministers and a number of deacons.

For some time past we have felt the need of a revival in our singing. We wrote to Bro. Beery, but he could not come, and we finally secured the services of Bro. James Casseday, of Somerset. Our class numbers about sixty, and we expect to increase it some yet. We are using the Hymnal altogether, and find it gives good satisfaction.

JEROME E. BLOUGH.

Feb. 3, 1886.

From South Waterloo, Ia.

By request of a mother in Israel, I will communicate a few thoughts to the MESSENGER, in regard to the welfare of the South Waterloo church.

Some of the ministers that visited us had been under the impression before they came here, that the South Waterloo church was about wrecked. They were greatly surprised to find it in as good a condition as they did. I suppose the cause of them, and others, being under that impression, was, because there is very little published from this part of God's heritage, hence the request as above stated.

The church emerged from the fiery trial it passed through, in as good a shape as could be expected. The majority of the original members remained with the church. Some have changed their church relations within the last few years. There were about sixty-four received into the church during 1884 and 1885; several by letter included in the above number. Some have moved away. I cannot give the exact number of present membership, but am safe in saying, it is considerable over two hundred. We have a Sunday-school in summer, which is well attended, and the old and young feel interested in it. Social prayer-meeting at private houses about once a week, which is calculated to strengthen us in the inner man. Public meeting at four different places. There is meeting at the church every Sunday; one Sunday in the forenoon, and the next Sunday in the evening. At two of the places we have meeting every two weeks, and the other every four weeks. According to previous arrangements, we have meeting every four

weeks at the four different places on one day. In addition to the above efforts put forth in the Master's cause, the church saw proper upon different occasions, to call for help from brethren outside of this arm of the church, to put forth special efforts, which were indeed soul-reviving feasts. If there is joy in heaven over one sinner that repenteth, why should there not be joy among the saints when they are delivered from the power of darkness, and translated into the kingdom of his dear Son. Although not always crowned with success in receiving additions, yet it had a good effect in building up the members, and to promote brotherly love. We feel to thank the brethren that have labored for us in the past. Hope they and those who have not been here, will make this one of their stopping places in their travels.

In conclusion, I would say to all God's cross-bearing children, Remember us in your prayers.

SAMUEL M. MILLER.

Feb. 8, 1886.

Donations for the Poor.

Elizabeth Crabtree, Ill.....	\$ 15
Mary A. Holsinger, Ill.....	50
Henry Zook, Ill.....	1 00
Benj. Bowman, Va.....	10
David Clem, Ind.....	50
John Forney, Kan.....	1 50
Sherman Sonafrank, Ind.....	50
Mary E. Weigle, Ill.....	50

A Home for Bro. Hope.

Nettie Baxter, Bourbon, Ind.....	\$ 50
Eliza A. Baxter, Bourbon, Ind.....	25
Daniel Barrick, Elida, Ill.....	1 00
Panther Creek church, Ill.....	20 00
A Sister, Abilene, Kan.....	1 00
A well-wishing sister.....	50
C. G. Garman, Darlington, Mo.....	1 00
S. S. Garman, Darlington, Mo.....	1 00
Thos. Q. Garman, Darlington, Mo.....	1 00
Margaret Fritschle, Olney, Ill.....	1 00
Lydia Showman, Bath, Ind.....	5 00
Elizabeth Correll, Keota, Ia.....	1 00
Isaac Henricks, Virden, Ill.....	1 00
Lewis M. Kob, Ia.....	1 00
Alley A. Ownly, Decatur, Ia.....	1 00
Kaunee Hamilton, Ind.....	50
Blue River church, Whitley Co., Ind.....	6 10
Yellow Creek church, Ill.....	8 85
D. D. Horner, Jones' Mills, Pa.....	5 00
Catharine Craft, Elk Creek, Neb.....	1 00
Lena Hicks, New Brunswick, Ind.....	50
M. Lillie Moomaw, Daleville, Va.....	2 00
Beatrice church, Neb.....	9 40
Artia Myers, Fostoria, O.....	1 00
M. G., Manhattan, Ill.....	50
John J. Solomon, Shoals, Ind.....	1 25
Isaac Cook, Mason, Mich.....	25
A sister, Air Hill, O.....	50
Priscilla Smith, Walkerton, Ind.....	1 00
Honey Creek church, Mo.....	3 50
Christian Wirt, Lewiston, Minn.....	5 00
Lizzie Flory, Pawnee City, Neb.....	50
Sarah S. Harley, Harleysville, Pa.....	50
Kate S. Harley, Harleysville, Pa.....	1 00
Jennie S., Martha S., Lottie S., Fred-	

die L., and Irene M. Harley, ten cents each.....	50
Elizabeth Spindler, Woodland, Mich.....	50
Z. M. Johnson, Wichita, Kan.....	1 00
John Timmons, Prairie City, Ia.....	1 00
M. Snyder, Conrad Grove, Ia.....	2 00
M. P. Bach, Philadelphia, Pa.....	1 00
R. P. Balderston, Philadelphia, Pa.....	1 00
F. J. Evans, Lancaster, Pa.....	1 00
J. N. Morrow and wife, Osborne, Kan.....	1 00
Lydia Ball, Uniontown, Pa.....	5 00
Serepta Stoneberger, Mexico, Ind.....	5 00
P. Helser and daughter, Somerset, O.....	2 00
S. A. Shaver, Maurertown, Va.....	1 00
J. E. Gnagy, Accident, Md.....	1 50
Samuel P. Maust, Myersdale, Pa.....	1 00
Peter Maust, Myersdale, Pa.....	1 00
Jacob Barrick, Byron, Ill.....	1 00
Barren Ridge Sunday-school, Barren Ridge, Va.....	3 00
Wm. Roberts, Myrtle Point, Ore.....	50
Maria Roberts, Myrtle Point, Ore.....	50
Nellie Roberts, Myrtle Point, Ore.....	25
A Family.....	7 00
Henry Hains, Stockton, Cal.....	5 00
A Brother and Sister, Stockton, Cal.....	3 00
Levi Flora.....	50
Galen B. Royer, Mt. Morris, Ill.....	1 50
D. B. Puterbaugh, Lanark, Ill.....	1 00
Lamotte church, Crawford Co., Ill.....	3 30
Daniel Herbst, La Paz, Ind.....	50
Canton church, O.....	10 00
A Sister from Shannon, Ill.....	50
Sarah Bowman, Abote, Ind.....	2 00
P. S. Thomas, Harrisburg, Va.....	1 00
Sarah Livengood, Sabetha, Kan.....	1 00
Mrs. Nan. Hollinger, Minneapolis, Minn.....	1 00
Mrs. Maria Anderson, Reading, Pa.....	1 00
David Shroyer, Carroll, Pa.....	1 00
H. M. Schwenk, Sugar Valley, Pa.....	1 00
Mary Schwenk, Sugar Valley, Pa.....	1 00
B. N. Schwenk, Sugar Valley, Pa.....	50
Emma F. Schwenk, Sugar Valley, Pa.....	50
Wm. A. Shook, Sugar Valley, Pa.....	50
J. Klepser, East Freedom, Pa.....	35
Harriet Reed, Easton, W. Va.....	1 00
J. M. Keeny, Port Alleghany, Pa.....	1 00
J. F. Ross, Simpson, W. Va.....	1 00
Fred. Garst, Watson, Mo.....	5 00
Benjamin and Kate C. Kessler, Monrovia, Md.....	5 00
Hudson church, Hudson, Ill.....	8 00
Tobias Kimmel.....	1 00
Barbara Kimmel.....	1 00
Ella Kimmel.....	1 00
Mary Austin, Scandia, Kan.....	1 00
Belle Austin, Scandia, Kan.....	25
Nat Williams, Belleville, Kan.....	1 00
Louisa Williams, Belleville, Kan.....	50
D. Hackenberry, Burr Oak, Kan.....	25
Dr. and Mrs. A. A. Duncanson, 782 W. Madison St., Chicago.....	1 00
Katie Johnson, Somerset, Pa.....	50
A Sister, Hagerstown, Md.....	1 00
Christ. Garehart, Valley Center, Kan.....	1 00
Cold Water church, Greene Co., Ia.....	9 75
Barbara Beckone, Good's Mills, Va.....	1 00
W. C. Heisel, Osborne City, Kan.....	50
David Clark, Headville, W. Va.....	1 00
Calvin Rogers, " ".....	25
Edward Bailey " ".....	25
S. W. Iser, " ".....	25

Hendricks Clark, Headville, W. Va....	1 25
Peter Biser, " ".....	50
Geo. S. Arnold, Burlington, W. Va....	50
John W. Arnold, " ".....	50
Geo. W. Leatherman, " ".....	25
D. B. Arnold, " ".....	50
Solomon Biser, " ".....	50
B. S. Leatherman, " ".....	50
J. W. Kline, " ".....	25
J. W. Leatherman, " ".....	50
D. R. Leatherman, " ".....	50
Sallie Leatherman, " ".....	50
Zach. Arnold, " ".....	1 00
Wm. Leatherman, " ".....	50
Isaac R. Biser, " ".....	25
Ed. T. Biser, " ".....	25
Polly A. Clark, Headville, W. Va....	1 00
Eli Burger, Baltic, O.....	1 00
M. Miller, Dayton, O.....	1 00
Elizabeth H., Trotwood, O.....	2 00
Sallie, Mummawville, O.....	1 25
Barbara, Trotwood, O.....	50
A. W. S. Trotwood, O.....	50
Fianna F. Barr, Philadelphia, Pa....	1 00
Christian Zook, Lancaster, Pa.....	1 00
Salome Pearson, Lancaster, Pa.....	1 00
Morrill church, Kan.....	25
David Wells, Pottstown, Pa.....	1 00
South Waterloo church, Ia.....	28 00
A Sister, Grantville, Md.....	1 00
Naomi Crull, Prescott, Ia.....	1 00
John Mohler, Bradford, O.....	1 00
Woodland church, Ill., by C. Bucher.	8 50
Alice B. Snyder, Cedar Rapids, Ia....	1 00
Catharine Blubaugh, Cedar Rapids, Ia.	1 00
Rose Ivey Kimmel, Auburn, Ill.....	1 00

Total.....\$264 25
Amount previously reported.....\$221 90

Total to date.....\$486 15

From West Nimishillen Church, Stark Co., Ohio.

BRO. Noah Longanecker conducted a series of meetings for us, which commenced Jan. 29, and continued until Feb. 4. During those meetings much was said to those already in the church, telling them to be firm in their faith, and to hold out to the end. Those who attended the meetings, cannot help feeling stronger in the service of the Lord. While the members of the church were benefitted in general, we must believe that those who have been looking into the church, were also made to feel that their place should be in the church. Christ is in the church, and in the church is the place to get into Christ. Those who live in Christ shall die in Christ. SAMUEL SPRANKLE.

From Bridgewater, Va.

WE are now in the midst of winter. This month has been one of unusual severity, for our section of country. Notwithstanding the snow and severe cold on last Sunday, four students of the Virginia Normal enlisted as soldiers under the banner of King Jesus. We think others are near, and hope they will soon imitate their glorious example.

JOHN W. CLICK.

From Centreview, Mo.

WE again send forth the glad news to our many readers of one more precious soul uniting with the church at Centreview. This dear brother lives in Cooper county, and as there is no church there, he came here to be baptized. My husband held a week's meeting at his place this winter (his wife being a member), he received the doctrine kindly, and became much troubled in mind, and finally yielded to the gentle wooing of the Spirit. He is fast approaching his three score, and no doubt felt that the evening of this life is nearing, when he should have set his house in order. Oh! how many close the door of their hearts when the Savior is gently knocking, and will give themselves over to hardness of heart, and finally that Spirit will cease knocking, for he says, "My Spirit will not always strive with man."

AMANDA WITMORE.

Feb. 3, 1886.

From Longmont, Col.

OH! Brethren, do you ever think of us in the Far West, and the great cause of your Master, and the many calls that must go unheeded because of the lack of help? We have the whole State of Colorado and part of Wyoming, and but four ministers to fill all the calls. Now, when we call to mind the many preachers that some of our eastern churches have, and how seldom their turn comes to preach, we ask, Why is it, brother preacher, you do not become alarmed at your condition, and ask yourself the important question, Am I fulfilling my calling, or the great commission, "Go, preach my Gospel to every creature?" We say again, Come West, and help us. We have a good country and a fine climate. We have had a very fine winter; had but little cold weather. Farmers are plowing and getting ready to sow wheat, at this writing. May the good Lord bless us all, and a double portion be the G. M's., that it may make its weekly visits to its many friends. Pray for us. G. W. FESLER.

Jan. 31, 1886.

From Nevada, Vernon Co., Mo.

I WILL try and fulfill the promise made in a former report of our home church work, on the outskirts, near the home of brother Dunning, fourteen miles from Nevada. In my former report, mention was made of a father preventing his daughter from being baptized, and of his threatening to shoot her and the one that would baptize her. In about ten days or two weeks this very same father requested the brethren and sisters to hold their social meeting at his house.

Oh, Brethren, it gladdened the hearts of the saints when this request was made.

Our dear elder, Brother Samuel Click, was present at that meeting, and a glorious one it was; for one dear sister came out on the Lord's side. Baptism was postponed for a few days, on account of the hope of others coming soon. Brother Click came home and reported the outlook good for an

ingathering to the fold, so, after proper arrangements being made, Brother Click and the writer left home on the 20th of January. Arrived at the place of meeting (which was at the house of the man mentioned above who prevented his daughter from being baptized) that evening, and Brother Click held forth the Word with power. The meetings continued until the evening of the 24th; on which evening invitations were given, and two came forth and gave their hearts to God, and their hands to the Brethren. The two were husband and wife, father and mother of the dear young sister that was hindered from being baptized. Oh, what rejoicing among both saint and sinner, when that father who tried to measure swords with Jehovah, came forth. His sword was broken and he lay vanquished at the feet of Jesus. Although it was very cold, baptism was administered. When the ice was cut for that purpose, it was found to be about fourteen or fifteen inches thick. A very cold wind was blowing at the time, and froze the clothing of the baptized almost stiff in a few minutes. Four precious souls including the sister that was hindered, were added to the fold of the good shepherd by baptism for the remission of sin. Now, Brethren, let us all pray for this dear brother for no doubt he will be sorely tried by his former associates who love the intoxicating cup. Yes, let us all pray that he may be able to overcome in the hour of temptation. This makes ten that have united with the church of Christ, in this locality within two months, through the efforts of the home ministers, through and by the Word of God. N. TRAPP.

Feb. 2, 1886.

From Belleville, Kansas.

I, too, feel like writing a few lines for our Church paper, although there has already been enough written from this church, perhaps, but we have not been taking the Church paper for several years, but now it comes to us, laden with rich manna from the pens of able writers, it is a feast to our souls.

We see there has been a great ingathering of precious souls all over the Brotherhood in the last few months, and our church here has reason to rejoice with the rest. I, for one, have seen dark days, but thank the Lord that a new light has come, and our "house is no more divided" how nice "to be perfectly joined together in the same mind and same judgment."

We are under many obligations to Bro. D. M. Miller for coming among us. The Lord will reward him for his labor of love. Our home ministers, too, shall be rewarded for the active part they took in the meetings.

No one labored harder than did our Elder M. M. Eshelman, who is so well known all over the Brotherhood. No one can speak too loud in praise for the good he has done. "Give honor to whom honor is due." Last Sunday we had the pleasure of listening to a good sermon preached by Bro. Levi Mohler from Missouri. He is young in years, and also young in the ministry.

We are glad to see the Brethren come. We have been built up. May the grace of the Lord Jesus Christ, and the love of God be with us all. LOUISA J. WILLIAMS.

Feb. 2, 1886.

From Granger, Williamson Co., Texas.

THIS morning, when I went to take up my sewing, my eyes fell on the GOSPEL MESSENGER that was lying near me, and I took it up and read the article on Cold Weather. O, how my heart did ache for the many cold hearts that are here! O, how many are freezing and starving for the want of the Bread of Life, and because of their love of the world! O, how many poor tramps come to my door, and how many who are not tramps! O, dear brethren and sisters, pray for us here in this southern county, which is overflowing with wickedness and sin almost equal to Sodom and Gomorrah, and do try and send some dear ministering brother here to preach for us; we are nearly two hundred miles from any other brethren! Brethren, O, how my heart longs to be once again with the dear, dear brethren and sisters in Christ, when I read in the GOSPEL MESSENGER of so many good meetings, my heart will fill to overflowing! May God speed the work of the dear missionary sisters, and help them in their work, this is my prayer! O, I would love so well to be with the dear sisters and be encouraged by them "to press forward to the mark of the high calling which is in Christ Jesus our Lord." SARAH E. LARUE.

Jan. 30, 1886.

In Memoriam.

BRO. Abraham Wagner, of the South Keokuk church, Iowa, died Dec. 29, 1885, aged sixty-seven years, four months and twenty-nine days. He leaves a widow and seven children, two having preceded him; of the thirty-five grandchildren, eight preceded him. He met death with a smile, having long desired to depart. In his early days, he and his companion enlisted under the banner of their Savior, belonging to the church about forty-three years. Soon after he was chosen deacon, and was very zealous in his calling, amidst many trials and difficulties. His seat was never vacant in the church, when able to be about. He died of lingering consumption. His warm admonitions to his children and those around him, were many, during his sickness. He bore all with patience, saying, "The will of the Lord be done. All that the Lord inflicts upon me is right; blessed be his name." He called for the elders, and was anointed with oil in the name of the Lord. Funeral services preached at the house, by Eld. Charles Wonderlich, from Rev. 14: 13. M. C. HEILMAN.

MATRIMONIAL.

AXTELL-BILLIPS.—At the residence of Bro. John Ivy, Jan. 12, by the undersigned, Bro. Joseph Axtell, of Westplain, Mead Co., Kan., and sister Barbara Billips, of Madison, Greenwood Co., Kan.

CHAS. M. YEABOAT.

HILDEBRAND—ROWLAND.—At the residence of the bride's parents, near Pine Creek, Ogle Co., Ill., Jan. 20, Mr. Light Hildebrand and sister Susie Rowland. The ceremony was performed by Bro. D. E. Price.

STURGIS—SMITH.—At the residence of the bride, in Mulberry Grove, Bond Co., Ill., Jan. 24, by the undersigned, Eld. D. B. Sturgis and Mrs. Rachel Smith, both of Mulberry Grove, Bond Co., Ill.

HENRY LILLIGH.

DELAUTER—SMITH.—At the residence of the undersigned, near North Manchester, Ind., Jan 16, Bro. Charles D. Delauter and sister Dora A. Smith.

ISAAC MILLER.

WILLIAMS—LIVENGOD.—At the residence of the bride's parents, in Salisburg, Pa., in the Elk Lick congregation, by the undersigned, Mr. William T. Williams and sister Mary S. Livengood.

JONATHAN KELSO.

LEE—ROBERTS.—At the residence of the bride's parents, Dec. 25, by S. C. Bashor, Mr. Milton R. Lee and Miss Martha A. Roberts, both of Coose Co., Oregon.

ALLEN—IHRIG.—By S. S. Barklow, at his residence, Mr. John Allen, of Texas, and sister Jane Ihrig, of Coose Co., Oregon.

THOS. BARKLOW.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

DOBSON.—Jan. 20, 1886, Elsie Ersula, daughter of Henry and Amanda Dobson, aged 5 years, 8 months and 15 days.

She was afflicted with hip disease, not being able to walk since Aug. 29, 1885; was taken with consumption Jan. 3. Her sufferings were very great during all her illness, but she bore them with patience, often singing songs of praise. She was a great comfort to her widowed mother, and was loved by all who knew her. She has gone to meet her dear papa, who has gone on before.—She leaves a dear mother, one brother and three sisters to mourn their loss. Funeral services on the 21st, by I. J. Howard, from Job 14: 10, to a large and attentive audience.

STOWELL.—In the Naperville church, Ill., Nov. 17, of consumption, sister Amy M. Stowell, aged 35 years, 10 months and 4 days. Subject, John 14: 1-3.

S. E. YUNDT.

CORY.—In the Pleasant Grove church, Douglas Co., Kan., Jan. 9, of consumption and dropsy, sister Eliza Cory, aged 70 years, 3 months and 22 days.

She leaves two daughters to mourn their loss. The church has lost a faithful sister. She was perfectly resigned to the will of her Heavenly Father. Funeral services by T. G. Winey, from Heb. 4: 9, 11.

S. B. KATHERMAN.

SMITH.—Near Maria, Bedford Co., Pa., Jan. 19, Mary Jane Smith, aged 35 years, 7 months and 19 days.

She leaves a husband and six children to mourn their loss. It was heart-rending to see those small children weep for their dear mother. She had been sick only a few weeks. She was buried in the River Brethren graveyard, near Woodbury. Funeral services conducted by the pastor of the Church of God, of which she was a member, from 1 Thess. 4: 13

D. S. REPLOGLE.

DAWNEY.—In the Salimoy church, Ind., Jan. 26, sister Eliza Jane Dawney, aged 49 years and 3 months.

She was an invalid for several years. United with the church last winter, and was a consistent sister until death. She expressed a willingness to go and enjoy that eternal rest. Funeral services improved by the writer and D. Shideler.

SAMUEL MURRAY.

NEFF.—In the Flat Rock church, Shenandoah Co., Va., Nov. 27, 1885, Eld. Abraham Neff, aged 65 years, less 3 days.

He was an exemplary member of the church thirty-five years, twenty-seven of which he faithfully served as a minister. He leaves a wife, ten children and a number of grandchildren to mourn their loss, and, we trust, to imitate his many virtues. Funeral services conducted by Bro. John P. Zigler and the writer.

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1883.

LEAVE SOUTH.			LEAVE NORTH.		
Mail	Exp's	STATIONS.	Exp's	Mail	
P. M.	A. M.		P. M.	P. M.	
8 05	8 35	Huntingdon...	5 55	12 40	
8 15	8 50	McConnellstown...	5 40	12 30	
8 22	8 55	Grafton...	5 35	12 25	
8 35	9 00	Marklesburg...	5 25	12 11	
8 48	9 15	Coffee Run...	5 15	12 08	
8 50	9 21	Bough and Ready...	5 09	11 57	
8 57	9 29	Cove...	5 01	11 50	
9 10	9 41	Fisher's Summit...	4 58	11 45	
9 20	9 41	Saxton...	4 48	11 35	
9 25	9 55	Riddlesburg...	4 35	11 20	
9 30	10 00	Hopewell...	4 28	11 11	
9 40	10 10	Piper's Run...	4 17	11 05	
9 51	10 21	Tatesville...	4 07	10 52	
10 02	10 30	Everett...	3 58	10 48	
10 05	10 40	Mt. Dallas...	3 55	10 44	
10 25	11 00	Bedford...	3 30	10 02	
10 00	12 25	Cumberland...	1 55	8 05	
P. M.	P. M.		P. M.	A. M.	

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Time Table.

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SCHEDULE IN EFFECT FEB. 15, 1884.

CENTRAL TIME.			
GOING EAST.		GOING WEST.	
LEAVE	ARRIVE	LEAVE	ARRIVE
P. M.	A. M.	P. M.	A. M.
11:20 P. M.	6:10 A. M.	8:00 P. M.	11:20 A. M.
11:40 P. M.	6:30 A. M.	8:20 P. M.	11:40 A. M.
12:00 P. M.	6:50 A. M.	8:40 P. M.	12:00 P. M.
12:20 P. M.	7:10 A. M.	9:00 P. M.	12:20 P. M.
12:40 P. M.	7:30 A. M.	9:20 P. M.	12:40 P. M.
1:00 P. M.	7:50 A. M.	9:40 P. M.	1:00 P. M.
1:20 P. M.	8:10 A. M.	10:00 P. M.	1:20 P. M.
1:40 P. M.	8:30 A. M.	10:20 P. M.	1:40 P. M.
2:00 P. M.	8:50 A. M.	10:40 P. M.	2:00 P. M.
2:20 P. M.	9:10 A. M.	11:00 P. M.	2:20 P. M.
2:40 P. M.	9:30 A. M.	11:20 P. M.	2:40 P. M.
3:00 P. M.	9:50 A. M.	11:40 P. M.	3:00 P. M.
3:20 P. M.	10:10 A. M.	12:00 P. M.	3:20 P. M.
3:40 P. M.	10:30 A. M.	12:20 P. M.	3:40 P. M.
4:00 P. M.	10:50 A. M.	12:40 P. M.	4:00 P. M.
4:20 P. M.	11:10 A. M.	1:00 P. M.	4:20 P. M.
4:40 P. M.	11:30 A. M.	1:20 P. M.	4:40 P. M.
5:00 P. M.	11:50 A. M.	1:40 P. M.	5:00 P. M.
5:20 P. M.	12:10 P. M.	2:00 P. M.	5:20 P. M.
5:40 P. M.	12:30 P. M.	2:20 P. M.	5:40 P. M.
6:00 P. M.	12:50 P. M.	2:40 P. M.	6:00 P. M.
6:20 P. M.	1:10 P. M.	3:00 P. M.	6:20 P. M.
6:40 P. M.	1:30 P. M.	3:20 P. M.	6:40 P. M.
7:00 P. M.	1:50 P. M.	3:40 P. M.	7:00 P. M.
7:20 P. M.	2:10 P. M.	4:00 P. M.	7:20 P. M.
7:40 P. M.	2:30 P. M.	4:20 P. M.	7:40 P. M.
8:00 P. M.	2:50 P. M.	4:40 P. M.	8:00 P. M.
8:20 P. M.	3:10 P. M.	5:00 P. M.	8:20 P. M.
8:40 P. M.	3:30 P. M.	5:20 P. M.	8:40 P. M.
9:00 P. M.	3:50 P. M.	5:40 P. M.	9:00 P. M.
9:20 P. M.	4:10 P. M.	6:00 P. M.	9:20 P. M.
9:40 P. M.	4:30 P. M.	6:20 P. M.	9:40 P. M.
10:00 P. M.	4:50 P. M.	6:40 P. M.	10:00 P. M.
10:20 P. M.	5:10 P. M.	7:00 P. M.	10:20 P. M.
10:40 P. M.	5:30 P. M.	7:20 P. M.	10:40 P. M.
11:00 P. M.	5:50 P. M.	7:40 P. M.	11:00 P. M.
11:20 P. M.	6:10 P. M.	8:00 P. M.	11:20 P. M.

*Daily; †Daily except Sunday; ‡Daily except Monday; §Daily except Saturday.

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On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsb'gh.
Pacific Express, 8 25 P. M.	1 35 P. M.
Mail	2 14 P. M.
East Line	30 P. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
John's'n Exp's, 8 35 A. M.	4 40 P. M.
Day Express	12 50 P. M.
Mail	8 25 P. M.
Mail Express	8 05 P. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:20 P. M., Huntingdon, 10:30 P. M., Harrisburg, 1:20 A. M., and arrives at Philadelphia at 4:25 A. M.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
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Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Feb. 23, 1886.

No. 8

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

If you are in want of good Family Bibles, do not fail to order from us. The Bibles we sell are of the best that are made and as cheap as the cheapest.

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BRO. W. H. Franklin, of Sam's Creek, Md., informs us that it was sister Mary Hillery, wife of Lemuel Hillery, that went West, instead of sister Mary Miller, as found in his correspondence in MESSENGER No. 5. We gladly make the correction.

We have a small tract on hand that we will send, if ordered to do so, to those who ordered the Missionary Number of the MESSENGER, but could not be supplied. For this purpose we will let it go at the same price, where twenty or more have been ordered.

SOME of the James' Creek, Pa., Brethren are preparing to go to Eastern Maryland, where the land with milk and honey flows. The Brethren there are arranging to build a meeting-house, and we hope they will succeed, as no land can be a suitable home for Christians without church privileges.

THE sad death of Miss Bayard scarcely made a ripple on the sea of fashionable society in Washington. The great tide of folly surges on, and victim after victim is sacrificed and put under to give room for others. Truly, sin has her votaries, and they show a zeal worthy of a better master.

THE Brethren of Weyer's Cave, Va., have decided to open a Sunday-school for the coming spring and summer, and have chosen Bro. S. A. Driver Superintendent. There will be a large number of new schools opened the coming spring, and renewed efforts will be made to more fully instill into the minds of our youth the principles of Christ.

BRO. Aaron Fike, of Eglon, W. Va., says their church is in peace and union, and has a very interesting Bible Class, which meets every Saturday evening. What can be more instructive and entertaining than thus to meet and learn from the fountain-head of truth, which is the power of God unto salvation? We are always glad to hear of such meetings, because we know, if properly conducted, good must grow out of them.

In a letter received sometime ago from Bro. Jas. T. Quinlan, we learn that they badly need a house in which to worship, and are now making efforts in that direction. He says, brethren Shamberger, Aldinger, Hedrick and Myers are working for them, and thinks they will soon have a house. Some of the citizens of Baltimore also promise substantial aid. Bro. Upton Roop, of Linwood, Carroll Co., Md., has been appointed Treasurer to receive funds to aid in building the church, to whom, we hope, the liberal-hearted, that want to do something to promote the cause of Christ, will send their offerings.

BRO. S. K. Wickham asks the following question: "In case the minister in the second degree is so unwell that he cannot baptize, would the church allow, and would it be right, for him to get a minister in the first degree to do the work?" Answer.—Yes. Such has frequently been done by our old brethren, and, as far as we know, there were no objections offered. We, by request of elders, baptized and married persons while in the first degree of the ministry.

THE Old Folks' Home project seems to be taking hold of the minds and hearts of our people, and a number are expressing themselves well pleased with the move. One good brother sets his seal to his interest in the cause by sending some money. This is more than we asked for at this early stage of the move, but it shows that we have responsive hearts—ready and willing hands to help when needed. We will be glad to hear from a number in regard to it, and hope we may have a free expression.

BRO. Howard Miller, of Lewisburgh, Pa., dropped in upon us last week, and, as business detained him a few days, he kindly agreed to preach for us in the evenings. His sermons were short, pithy and well received, and the church here would have been pleased to have him remain a longer time, which he would have done had his engagements allowed him to do so. He is now at work preparing for another edition of the Record of the Faithful, and, as it is a work in which the whole church is interested, we hope that our brethren, who will be called upon for statistics and other needed information, will respond to his call at once, and give him all the aid possible.

ORDERS received for Bro. Quinter's "Trine Immersion" have all been filled, and hereafter we will be able to fill them as received. The book is strongly and neatly bound, containing 384 pages, sent post-paid, single copy, for \$1.50, or one dozen, by mail, \$15.00; by express, \$14.00. On account of the fineness of the paper used, the book looks small for the price, and on this account, those who look more to the bulk than the matter, may object, but it must be remembered, that if heavy paper had been used, the book would have been one-third larger, without containing any more matter than it now does. For general use and convenience, the fine paper edition will be especially appreciated, as many will wish to carry it in the pocket for ready reference. It is the subject-matter, books contain, that makes them valuable. This book has been almost the life-work of the author, and no pains have been spared to make it a standard work for the church for all time to come. Every work published on the subject has been critically examined and appropriated, which gives it a value far above the ordinary book that is written and published for sale. Agents wanted in every church in the Brotherhood.

GOOD NEWS.

BRO. S. K. Wickham, of Big Springs, Va., reports four accessions as the result of a late meeting held by himself. Bro. Samuel Waybright, of the Monocacy church, Md., says one, in his youth, decided for Christ and was baptized. A. J. Pollard, of Roaring Springs, Pa., gives eight as the result of a late meeting held by Bro. Michael Claar. Bro. A. W. Zug, of Lititz, Pa., says, Bro. Adam Phiel, of Franklin Co., is now with them holding meetings;

attendance and interest good. Eld. E. W. Stoner, of Union Bridge, Md., informs us that brethren Peter Miller, of Va., and J. L. Switzer, of Kansas, labored among them, and that some gave their hearts to the Lord,—but some that they hoped would join their number, put it off for the convenient season. Bro. C. M. Smith, of North Hampton, Ohio, tells us that Bro. L. W. Teeter was with them, and gives nine as the fruit gathering.

ECONOMY.

ECONOMY is a very proper thing to exercise, but we should be careful as to when we commence exercising it. There are many things we can do without, and be better off for not having them. Luxuries of all kinds are good for neither body nor soul. Some of these are very expensive, and at the same time are very injurious to the health, such as rich, innutritious food. Our tables are good places to commence cutting down expenses. The wardrobe is another place where economy can be exercised to a good advantage. Fifty or a hundred dollars can be saved yearly, in the wearing apparel of many families, without any discomfort whatever. Then, the use of tobacco is only a habit, and a bad one, too. This can be left off, and the party be a gainer by it, independent of what it costs to buy it.

There are many other things in which economy may be used to profit. In those things, however, which are necessary for our spiritual development and growth, economy should not come in, because we need all the spiritual or religious helps that it is possible for us to get. Yet how often it is, that right here is where many professing Christians commence exercising economy. The very first thing they stop is their church paper, a thing of all others most needed in every family. In fact, in most cases the value is inestimable, as no value can be set against the loss of the soul. The church paper has much to do in keeping the coal of love fresh and burning on the home altar. From it comes much of the food that is so essential to the spiritual growth of parents and children. Rob yourselves of this, and you endanger your own souls as well as those of your children and household. My brother and my sister, this is no place to commence the exercising of economy. There are hundreds of other places that are better and safer.

Another very common place is the curtailing in giving for charitable purposes. Give less for charitable purposes. Give less towards building churches, less towards having the gospel preached, less towards charitable work and charitable institutions. This is all wrong, as it cuts off a promised supply that none can do without. The Lord loveth the cheerful giver, and he that watereth shall be watered,—he that giveth, to him shall be given. The liberal soul shall be made fat. As God is the Giver and dispenser of all things, we cannot afford to cut ourselves loose from his promises. If we withhold from him and his cause, he will withhold from us.

BRO. John H. Brumbaugh, of Clayton, Ohio, our very efficient agent for the Miami Valley, informs us that Eld. R. H. Miller was with them and faithfully held forth the great truths of salvation. Several united with the church, while others were deeply impressed and almost persuaded. What a pity it is that so many halt in making so good a choice!

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

HOME.

BY J. D. BRUBAKFR.

THE word home brings to us many pleasant reflections that live to the last moment of man's existence. Although the associations of some homes may not be as happy and cheerful as others, yet, the first enjoyments, when innocence and cheerfulness were our possession, afford many fond recollections to feast upon in after years.

The first home was in Eden; then the glory of the earth included the whole garden, the habitation of the first perfect man, (by formation, not in life) wherein was everything to enhance the senses, beautiful to behold, pleasing to the taste, and concordant notes to charm the ear.

The last home of perfection, prepared for the perfect, which will be perfect as "I am perfect," is in heaven, the glory of which we cannot picture, although the mind be exercised to its utmost capacity. Its grandeur is incomprehensible to the mind of fallen humanity.

There has been through all ages a place termed home by man, where he could be partly secluded from the commotion of all things and persons that annoy.

The most cherished spot on earth constitutes *our home, own home*. The poor woman, grief-stricken, whose object of affection was painfully expiring upon the cross, was taken to a friend's "own home."

Our own home, what is it in comparison with the home that was then and there prepared and made pure by the blood of our Savior?

Little, we presume, did the mother of Jesus comprehend the meaning of the words, "Behold thy son," and that by thus expiring on the cross, he was garnishing a mansion for her, and not for her only, but also for us who *will* behold the Son, and prepare ourselves so as to become the qualified recipients to inherit that home. These earthly homes are subject to various misfortunes, among which the most prominent is death. All may be perfect harmony, one continued chain of enjoyment, but if interrupted by death, it will leave an aching void, never to be completely solaced on this side of eternity; hopes are blasted, plans for enjoyment frustrated, and happiness destroyed, and finally the last trace of home becomes extinct.

We have no abiding home here, hence the importance of *seeking* a mansion, that fadeth not away, one that is prepared in heaven, where no one can molest or disturb. Why not? And why not immediately, while we are enjoying this fleeting home? In that home there will be no disappointments, nothing to mar the enjoyments, nor to alienate each other's feelings. *Love is to be replete, fruition complete, home never-ending.* Only the pure in heart shall be permitted

to enter there, and those who are not pure, where shall they take up their abode?

There are two places, prepared for our final destiny, one expressly for us, and that before the foundation of the world.

Which place will we choose as our home? This earth is only our preparatory home to the one in heaven. Time will soon determine our final destiny; there is no alternative. The foundation is laid, the builders are at work, finally the structure is completed,—will we all be at home?

Auburn, Ill.

THE EFFECT OF THE COLD WAVE IN FLORIDA.

BY J. H. MOORE.

PEOPLE in the Sunny South are so accustomed to mild weather, that when the late cold wave came, it caused no small amount of excitement. Many thought the State was half ruined, while hundreds predicted that most of the orange trees were entirely killed. But it now appears that very little damage was done aside from the freezing of the fruit that happened to be on the trees.—Most of the oranges froze solid, but cabbage and similar vegetables were not hurt in the least.

The weather soon turned warm after the cold snap, and the orange trees are coming out all right. They do not seem to be hurt in the least. People now have more confidence in the orange business than ever before, for if the coldest weather for fifty years does not hurt the trees, it is clear that a grove is a good investment. One man, who had two hundred and fifty large trees, saved the fruit by building fires throughout his grove. Another placed a pile of sawdust near each tree, and kept it burning, and the smoke saved the trees and fruit from freezing. Hereafter, in case of another frost, people will know just how to keep the fruit from freezing. So it is now generally conceded that the cold wave will prove a great help to Florida, for it has demonstrated that the trees will stand a very hard frost, and that people can save their fruit in the coldest weather that we are likely to have.

We are all quite well, and the longer we stay here the better we enjoy it. I have not seen one particle of snow since I left Illinois nearly two years ago. We still have meeting and Sunday-school, every Sunday. I want to so arrange my work that I can travel and preach more in Florida. I receive many invitations, but have not yet been prepared to do much away from home. At present we have three ministers, three deacons and more than thirty members.

Keuka, Fla.

THE CHURCH OF CHRIST.

BY NOAH LONGANECKER.

A. CLARK remarks, "The word church, simply means an assembly or congregation, the nature of which is to be understood from connecting circumstances. The Greek

word * * * * * implies, to call out of, or from; *i. e.* an assembly gathered out of a multitude; and must have some other word joined to it, to determine its nature; viz, the Church of God, the congregation collected by God, and devoted to his service, the Church of Christ, the whole company of Christians, wheresoever found, because, by the preaching of the Gospel, they are called out of the spirit and maxim of the world, to live according to the precepts of the Christian religion." Some say, "The day of Pentecost is the birthday of the Christian Church." We accept Clark's definition of our subject as the scriptural one, but we deny the assertion of those who say that the day of Pentecost was the birthday of the Christian Church.

First, Did Christ, while on earth, call out from among the world an assembly to live according to his precepts? Let Christ answer himself, "I have chosen you out of the world." In the 19th article of the Church of England, we find the term or organization defined as follows; "A congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly ministered, according to Christ's ordinance." We have, then, the following: First, Christ, when on earth, chose a congregation or assembly of faithful men out of the world.—Second, He frequently convened with them for the worship of God, and preached to them the pure Word of God. Third, He duly ministered the sacraments or ordinances of his house to them when thus convened.

The Savior himself called this chosen assembly, "church, kingdom, household, flock, fold, vine and branches," etc., etc. Christ was the Head of his church, the King of his kingdom, the Master of his household, the Shepherd of his flock and fold, the Vine of the branches. Christ spoke of these as existing, and addressed himself to them in the assembly of his chosen people. Let us but notice the first. In Matt. 18: 17, Christ speaks of his church as then existing. Who constituted that church? The "ye" in verse 18th. What has ye for its antecedent? "Disciples" in verse 1st. Now, says Christ to his disciples, his church, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." It is true, Christ told his church, after he had opened their understanding that they might understand the Scriptures, and after he had given them his great commission, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." As a church they tarried at Jerusalem, not to form themselves into an organization, for such they already were, not for their commission, for that they had already received.

They were illiterate fishermen. How could they preach the gospel to every creature? Suppose we would wish to send the gospel to Asia, although the Church is thoroughly established in the United States, yet, our missionaries need power to speak the

Asiatic languages, even if they were filled with the Holy Ghost. It sometimes appears to us that some deny the existence of the church of Christ prior to the Day of Pentecost, to evade some of Christ's commands. Here is the ground they take on this question: "The gospel, as given by Matthew, Mark, Luke, and John, is not given for us to obey it, but that we might believe that Jesus is the Christ, the Son of God."—For proof, they refer us to John 20: 30, 31. The passage says not an iota about the commands of Christ, but about the signs he did. The design of all those signs was that we might believe Jesus is the Christ, the Son of God. McConnell, in the discussion with Bro. Quinter, asserted that the church of Christ, "had no existence in fact, till Christ arose from the dead." Here is his argument, "In support of this position I submit, First, That Christ is the foundation of his church, the 'tried stone' of Isaiah 28: 16; Second, This stone was not laid as a 'sure foundation' until it had been tried; Third, the trial was not complete until Christ's resurrection from the dead; Fourth, the church was not built, nor organized, had no existence in fact, until after the foundation was laid." That Christ was tempted, that is, tried, after his baptism by John, is a fact.—That right after this trial he commenced his public ministry, and called out from among the world an assembly of believers, and taught them the precepts of the Christian religion, and instituted among them the sacraments, or ordinances, that to-day are observed in his church, is a Bible fact. That Christ, in Matt. 18: 17—20, calls this assembly "the church," is an undeniable Bible fact. It would be about as good logic to say that there could be no remission of sins in fact, that there could be no "branches" and "vine" in fact, until after Christ's resurrection. But McConnell did not want feet-washing in the church of Christ, and that may be as good a way to keep—no, not keep, but get—it out as any other. But the truth of it is, the church had an existence "in fact" before the great Pentecost, and such as should be saved were added to it on the day of Pentecost.

We turn our attention to Acts 2nd. We fail to see where the one hundred and twenty—or one hundred and forty, as some say,—were called out from among the world, or organized themselves as an assembly of believers. All we find there, is, that they met there as apostles, disciples, etc; as the church of Christ, to be endued with power from on high, that they might carry out the work allotted them, and thus gather other sheep into the "fold" that Christ had organized when on earth, so that there might be but one fold and one shepherd.

That McConnell's theory on Isaiah 28: 16, is not the Bible theory will appear from the following: Adam and Eve were tried in the garden of Eden and were overcome, as all Bible students know. Let us notice the order of this temptation. Satan tempted, or tried him by presenting his temptations in

the order in which all his temptations are presented.

First, The "lust of the flesh." "When the woman saw that the tree was good for food."

Second, The "lust of the eyes." "And that it was pleasant to the eyes."

Third, The "pride of life." "And a tree to be desired to make one wise."

No difference in what form, or light, Satan may present himself, it is through one of these avenues that he presents his temptations. These are the three heads under which all temptations are classed.

Through these the "first Adam" was tried and overcome. Through these the "second Adam" must be tried to become the foundation of the spiritual kingdom, the church of God. Now let us notice the temptation or trial, of the "second Adam," namely, Christ.

After his baptism by John in Jordan, he was led up by the Spirit into the wilderness, to be tempted of the devil, and being forty days tempted of the devil. And in those days he did eat nothing, and when they were ended, he afterward hungered. Now says the tempter to him, "If thou be the Son of God, command that these stones be made bread." Here is the lust of the flesh in its strongest form, but while the first Adam failed when it was presented to him in its mildest form, the second Adam overcame when it met him in its strongest form. If there ever was a time when the lust of the flesh would overcome, it would be after fasting forty days and forty nights. Christ resisted the trial in its severest form. But as with the first Adam, so with the second; the second temptation was the "lust of the eyes." Here it is: "Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, 'If thou be the Son of God, cast thyself down.' What a grand sight that would have been to the eye! Thousands would flock to the circus to-day to see such a sight. The distance from the pinnacle to the depth beneath was so great that the eye of man could hardly fathom it. To see one cast himself down from thence and receive no injury, would be a sight for the world. All the clowns in all the circus shows of this world could not produce such a sight to the eyes of man.—But what benefit would that have been to Christ or the world? None, but to gratify the lust of the eye. What an argument against circus shows?

But again the second Adam conquered where the first was overcome in the trial.—Now comes the third temptation. "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them," etc.—Here, indeed, is the pride of life; but again Christ conquered.

Here ends this wonderful trial. From that time Jesus began to preach, and to call out his disciples from the world. He chose twelve apostles. He sent forth other seventy also. Christ, the foundation-stone was tried and laid in the spiritual building.—The apostles and prophets were built upon this foundation-stone. Now the foundation

is laid. The spiritual house, the Christian church, is commenced. Christ, the apostles, the seventy, and how many more God only knows, were fitly framed together. The church being established, others, who should be saved, were added to it from time to time. We submit the above to the readers of the MESSENGER. "Search the Scriptures!"

WHAT IS A MIRACLE?

BY M. M. ESHELMAN.

THE word "miracle" is from the Hebrew word *merah*, which means that which strikes the sense. From *merah* comes *miraculum* in Latin which signifies *to wonder*.

Crabbe says: "Miracles are supernatural."—that is above the powers of nature. This, however, does not strike our sense of understanding vividly, so we shall call in *Worcester* and hear what he says: "An effect of which the antecedent cannot be referred to any secondary cause; an event or occurrence which cannot be explained by any known law of nature; a deviation from the established laws of nature."

This is a little clearer, but still not free of mist and fog. Is a miracle "*a deviation from the established laws of nature?*" Is it not rather the effect of that system of laws which stands next above the laws of nature? Instead of a deviation of natural law, a miracle may be regarded as the work of God, in harmony with another set of laws which control the spiritual universe.

R. S. Dement says it is "The exercise of God's *reserve power* in obedience to law." This to me, seems an excellent definition; and to give the author's idea greater clearness I quote him at length: "God has power to use all the laws of the universe just as we use them, but back of this he has a *reserve power*, by which he manipulates these, and without disturbing their harmony, so as to produce miracles. Men are performing miracles every day to the extent of the power that their limited wisdom contains and holds in *reserve* for emergencies. But as God's wisdom is unlimited, this *reserve power* is equal to all emergencies."

The miracles of Morse, Fulton Franklin, and Edison are below those of the apostles, because those of the apostles were performed by God—wrought by faith through the chosen of God, and not by knowledge. Before Christ went to heaven, he told his elect that when they found one of those difficult problems they should forward it to him and he would solve it. They believed him, followed his instructions, and he *did* solve every problem which they sent him. He did not return the solution—but the answer.—And he continues to solve all of the difficult questions to this day for the children of faith. We become involved in great difficulties—we sometimes get great loads or burdens, and when we ask him, in faith, to relieve us or to extricate us, he does it, but we do not know *how* he took them away. To *us* it is a miracle—to God it is not, for he understands it, knows all about it.

Cleansing us by the blood of his Son—making us clean through his Word, is a miracle. We cannot comprehend this. We fail to know the exact process by which he builds up a golden character by sacrifice. It is a miracle.

You ask: "If miracles are past, at what date did they pass out of existence, or when did Christ take that power away from the disciples?"

By the reasoning thus far, you will perceive that the ground is not taken that miracles have ceased. Because so few *great* miracles do not meet our vision, and because the *small* ones are so often overlooked, some conclude that there are *no miracles!*—

Not unfrequently, where faith is exceedingly lively, the application of James 5: 14, 15, produces all that is promised therein; and, great as the miracle is, it does not strike the credulity of but few, simply because we live in an age of knowledge—an age in which much knowledge is systematized under the head of science. The pressure for investigation and explanation of the laws of nature is so great that not a few of the household of faith seem inclined to receive nothing unless it comports with some law which they can comprehend.—Now it seems to me that God never suspended the laws of nature in any age of the world; neither did he, in the revelation of his will—the Book of fundamental facts for believers—announce a time when he would cease using his *reserve power*—for the good of his children and the glory of his name.

Personally I have seen wonders—yea the effect of the higher law, his reserved power—both by prayer and anointing with oil. And there is a necessity in the continuation of miracles, though they may differ somewhat as to kind or character in different periods of the world's age. The necessity for the miracles of lice and blackness and frogs as in Egypt, does not exist now. The necessity now for a miracle like that at Bethany is not apparent, but the necessity for the miracles of faith are everywhere apparent if we but look. By prayer to God, moral and mental changes are produced, but who can tell the *how*? Who can, by the best system known to mortals, explain, in detail, how God produces such changes? From a human standpoint they are miracles. No man can explain the subjection of matter to will. I walk to the orchard, pick up an apple, and bring it to the house. Here my *will* which is invisible and immaterial, exerts a power over my body in harmony with the law of gravitation, and who can explain this manifestation of will or spirit—force among material forces? It is a miracle. The whole scheme of redemption—the system of belief in Jesus—the facts of God in us—who can go in and come out and make all clear to our comprehension? If it *could* be done, it *would have been done*, and then it would no more be faith.

It occurs to me that viewing miracles in this manner exalts our idea of the omnipotence and omniscience of God. We rise to

a higher conception of our Father. He breaks no law. To do so would be breaking himself—an act not possible with an infinite Being. His law, governing miracles, is in harmony with every other law in the universe, and when we put on immortality those higher problems will be easily solved. Nor does God set aside natural laws to perform spiritual work. He does not need to do it, therefore does not do it.

If he set *one* law aside to perform a work by another law, it would prove that there were *two* laws in the universe contrary to each other. This is not true; for each law is in harmony with every other law in the universe, though *we* may not be able to comprehend their harmony throughout. The raising of Lazarus was in harmony with the law of sacrifice and the law of life, for there can be no life without death. But his raising was a miracle simply because the finite mind cannot see the *how* or the various steps involved.

So miracles will continue as long as God's elect remain in the mortal state, possibly longer if the next age is simply a period in which to receive instruction for greater duties and enjoyments. God's resources are inexhaustible, and new wonders to men may be multiplied for them in eternity. But let us believe him—trust him though we now "see through a glass darkly."

OUT OF THE DEPTHS.

BY C. H. BALSBAUGH.

Dear Sister:—

MY heart bleeds for you in your deep, dark soul-agony caused by not living in conformity to the known will of God. You do not specify your breach of fidelity to Jesus, but the tenor of your self-condemnation indicates inward revulsion growing out of special life-relations. The enlightened conscience cannot bear the least sin. Christian is a touch-me-not. "According to your faith be it unto you," and, according to your light be your faith.

There are different degrees of illumination and sanctification, and what is a deep damnation to one to whom God has vouchsafed great revelations, might not be regarded as a sin at all by another who occupies a lower plane of spiritual life. Paul and John derive a peculiar responsibility of their Third Heaven apocalypses.

You seem to think that the conjugal state is less favorable to piety than the state of celibacy. Not so, my dear sister. Not God's order, but our perversion of it, makes the domestic relation too often a mundane hell.

There are, indeed, peculiar forms of trial incident to wedlock which Satan is very busy in converting into barriers to holiness, but the grace of Christ comes as freely and richly to faith in the conjugal and maternal relations as in any other. God is the Creator of the sexes and the author of marriage, and it is through the family that he designs to work out his great purpose of mercy to

the human race. Fix it positively and forever in your mind that there is no temptation possible in married or single life for which Jesus does not offer us a super-abounding supply of grace to resist and overcome. You must not, for a moment, admit the thought that the Devil can present an allurements, or the flesh clamor for gratification, too strong for the indwelling Christ to conquer. Christ dwells in our hearts by faith, and as soon as sense or feeling get the mastery of faith, we stand in our own power and are sure to fall, for with emphasis Jesus declared that without him we can do nothing. There are few Christians who are not sometimes tripped. The majority are overcome very often.

The church in general has lost the true ideal of the Christian life, and many do not think it unchristian to give way to temper under the daily provocations that assail them in their domestic relations. This is a grave error, and tends to deaden the higher life until the faculty of spiritual perception is rotted and they have a name to live without any consciousness of the Divine Incarnation. If there is anything explicit in the Gospel it is the provision and purpose of God in the flesh, that we should be delivered from sin, and if we question the possibility while in the body, we underrate the great mystery of the Divine infleshing and the ministry of the Holy Ghost. But if we sin, what then? God tells us plainly we have an Advocate with the Father, Jesus Christ the righteous, who is the Propitiation for our sins.—1 John 2: 1, 2. You have no right to doubt this. It is the plain, direct, positive expression of the mind of God, and you are to believe it and approach the Mercy-seat with the confidence it is calculated and intended to inspire. Sin cannot be deliberately chosen without a prior process of hardening through its deceitfulness. Heb. 3: 13. The "*impossibility*" of Heb. 6: 4, 5, 6, and the "*willfully*" of 10: 26, are activities and states which take the soul clean away from the internal operations of the Holy Spirit. That you have allowed a sudden and powerful provocation to render you momentarily forgetful of your Christian fealty, and betray you into sin, is by no means proof that Jesus has cast you off. Peter was so oblivious of his honest and positive profession of devotion to his Master that an audacious, impertinent maid set him to denying his Lord with cursing and swearing. But the dishonored, soul-lacerated Godman "turned and looked on Peter," and the renegade apostle "went out and wept bitterly."

There was sin, deep, gross sin, and renewal into repentance. The form of your sin I know not, nor need to know, but all sin is the same in essence, and is a root of bitterness that must be eradicated by sanctification. Holiness is more than the suppression of sin in the heart; it means to be saved from sin, cleansed from all unrighteousness. This may seem impossible, and it is impossible except to faith in Jesus Christ. The imperative of omnipotence is in the astounding, soul-transporting promise: — "ALL

THINGS ARE POSSIBLE TO HIM THAT BELIEVETH.—Mark 9: 23. O, how Christians skulk behind all sorts of subterfuges to cover their unbelief and yet save the divine veracity! This glorious affirmation is for you, and if you accept it without doubt or reservation, you shall see the glory of God. See John 11: 40. It may cost you a life of martyrdom, but these are the only terms on which Jesus will pour his life and love and peace and power into our hearts. Let come what will, put your entire life into the keeping and regulation of Jesus with the full assurance that Rom. 8: 28, is as true to-day as eighteen centuries ago. You have not yet resisted unto blood, striving against sin.—Consider him, who suffered such contradiction of sinners against himself, lest ye be weary and faint in your minds. See Heb. 12: 3, 4. Yes, CONSIDER him! Turn to 1 John 1: 9, and hear him lovingly say to you, "If you confess your sins, I am faithful and just to forgive you and cleanse you from all unrighteousness." "Faithful and just." Do you see how Jesus declares that not to hear your cry, accept your confession, and pardon your iniquity, would be to dishonor his own name and depreciate his atonement, and stultify all his assertions of reconciliation and promises of mercy! The love that vacates the Throne of Glory and dies on the cross for sinners is not so easily extinguished. Cling to Jesus, for he clings to you! Make up your mind once for all that you will die sooner than sin, and look unto Jesus the Author and Finisher of your faith, who alone can keep you from falling, and restore you, should the gates of hell prevail against you.

"Only believe." In the words "be it" of the virgin bride of Jehovah there is summed up the whole philosophy and issue of salvation by Incarnation. See Luke 1: 32. "Believest thou this?" is the hinge of redemption for every soul. But faith without absolute commitment to the will and Spirit of God is an impossibility. God is Love and Holiness and Power, and he has put all the fulness of his Godhead into Christ, and he has given Christ to be our Atonement, and Redeemer, and Intercessor. This we are to believe, and put our whole being into our faith just as God put his whole being into Christ. When these two things are brought into conjunction—God's Christ and our faith,—the great mystery and marvel of salvation must necessarily be the result. God never obtrudes his power across the line of doubt. "He that doubteth is damned."—Rom. 14: 23. Christ and faith hook arms, and where we cease to trust, there Jesus veils his face. Christ is not bound to answer all our prayers, because ignorance and pious selfishness may run counter to his purpose and our highest interests; but all sincere prayer that begins and ends in the supreme desire that the divine will be done, and the divine glory displayed, is sure of a blessing.—This present world and present life must never become leading objects of desire, as this destroys the condition of acceptable prayer. Our one ruling wish and

aim and endeavor must be to magnify the grace of Christ, and exhibit the beauty of holiness.

If we seek health, or happiness, or even holiness, mainly for the personal satisfaction these blessings bring, we miss the will and end of God. We need much chastening and sore discipline and crushing disappointments before we are driven from all self-dependence and self seeking. When the bitter cup comes, drink it meekly, patiently, trustingly, and with filial confidence look up into the face of your great sacerdotal Mediator, and say, "Even so, my precious, faithful Jesus; as Thou wilt." True self-knowledge and Christ knowledge come only by a long course of painful training. This breaking-in, breaking up, smelting, clarifying process is sweetened by faith in the wisdom and goodness and fatherly tenderness of God, and the precious promises that assure us of a glorious consummation in which our earthly schooling is to culminate. Such a sublime destiny calls for a sublime character and this is the outgrowth of means and methods that riddle our nature to the bottom, and sift out every thread and atom of egotism.—

Whatever your internal conflict may be, whatever evil element may be twisted into your mental or moral or physical constitution, take it all to Jesus, and, with the innocent freedom of a little child, commit it to the disposal of infinite wisdom and grace. Pray God to write into your soul the grand text that steadied Jesus in all his temptations and heartaches from the first dawn of his mind to his exodus on the cross. See Acts 2: 25, 26. There is no lust or passion or appetite or disposition so rampant and unruly that the fulness of Jesus, applied by the Holy Ghost, will not eradicate or control. God pledges his whole infinitude to your faith. If you must pray thrice and receive a negative answer, rest assured God's refusal will bring more glory to him and grace and blessing to you than if your thorn were removed. Not ease at all hazards, but serenity and might by faith and holiness is the order of our probation. The hungry lions in the den, and the raging flames in the furnace, the clanking chain and quarterion vigilance, are as amenable to faith as to God, and to that in exact proportion as it takes hold of *This*.

Ponder the conclusion of Peter's magnificent category of Christian qualities: "*If ye do these things, ye shall never fall.*" And then magnify and clarify the "so" in the succeeding verse till it is large and immaculate and luminous as the twelve gates of pearl that open into the city of boundless glory and endless rapture. 2 Peter 1: 10, 11.

Admit not the thought of failure! Strike that word from your vocabulary! It is the Devil's interpolation. The fear of defeat is often the harbinger of defeat. "Strong in the Lord and in the power of his might."—"Alleluia, the Lord God Omnipotent reigneth."

TRUE obedience neither procrastinates nor questions.

BEHIND TIME.

BY J. E. YOUNG.

THESE two words have unbounded application. The person who is "behind time," is frequently not the only sufferer. If the teacher is behind time at his school-room, the children may have to suffer with cold, and if they suffer, the parents will have to bear a part too. The pupil who goes to school behind time, is almost sure to be behind all day. On account of his tardiness and unprepared lessons, all the members of his class will have to bear a part of the loss with him.

The man who does not get at Christian labor in the morning of life, starts "behind time" and will most likely end with the inferior knowledge of the excellency of Christ.

Many a congregation has suffered by the minister being "behind time." Not only in getting to the place of his appointment, but in having nourishing food prepared for the flock. His hearers are not edified, their spirits are not stirred, and they lose interest in the services. Many a member has lost interest in the worship of God by being too late to hear the first hymn sung, the first prayer offered and the text read. He is not the only loser, but his coming in late annoys and distracts the attention of others from the subject.

An old proverb says, "Better late than never," but it is better never to be "behind time."

People need to be taught punctuality.—The Savior's method of teaching us was by example and precept. Should not curs be the same? Many who are teachers in the Church and Sunday-school, need to be taught the principle of punctuality.

Washington says, "Punctuality is an angel of virtue." The angels were not "behind time" in telling Satan to escape, neither in bringing the good news to the shepherds. Teachers and preachers, learn a lesson from the angels! We each have a message to deliver; are we punctual?

"Know ye not that ye shall judge angels."—1 Cor. 6: 3. If the angels are punctual in their duties and we are not, it would surely make us incompetent judges. The following from Freeman Hunt is very true: "The best laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honor, happiness, life itself, are daily sacrificed because somebody is 'behind time.' There are men who always fail in whatever they undertake, simply because they are 'behind time.' There are others who put off reformation year by year, till death seizes them, and they perish unrepentant, because forever 'behind time.' Five months in a crisis is worth years. It is but a little period, yet it has often saved a fortune or redeemed a people. If there is one virtue that should be cultivated more than another by him who would succeed in life, it is punctuality, if there is one error that should be avoided it is being 'behind time.'"

Beatrice, Neb.

VALUE OF TIME.

BY FLORIDA ETTER.

How swift the moments fly!
How quick the years roll by!

ANOTHER year has gone, and many have been called to try the realities of another world, prepared or unprepared, while some have been called who seemed to us to be better qualified to work for the Master than we, yet we are spared. But God, who is too wise and too good to be unkind, knoweth all things far better than we. How important is time! Very often we do not know its value until too late, and then we cannot retrace our steps. When we look back over our past lives, we can say, "Much of my time has run to waste, and I, perhaps, am near my home." We can always see where we might have done better, after it is too late. We could spend it in a more profitable way than we often have done. While we are slumbering, time ever rolls on; for it does not wait. Time and tide wait for no man. The Lord gives us time to prepare ourselves, and if we do not, it is our own fault, and no more time is allowed. If we spend our time in his service, there will be no end to our time in the eternal world. How happy is the Christian's lot, when, free from their labors here, and at home forever with the Lord and all his saints! Roll on, wheels of time, roll on, and bring that joyful day!

Let us take fresh courage, and form a stronger resolution, beginning with the year, that we will spend our time more in the service of God, than we have in the past. We must give an account of all the deeds done in the body. Let us consider the preciousness of time, and spend it in such a manner as may be well-pleasing and acceptable in the sight of God, and all shall be well with us when our work is ended.

SIGHT-SEEKERS.

BY D. ROWLAND.

IN Paul's day there was a class of individuals who spent their time in telling or hearing something new. Solomon says, "Men seek out many inventions." Eccl. 7: 29.

To-day there is a class of individuals, who are seeking for strange things. Their curiosity is aroused, and at once they go about seeking to gratify the same. Individuals hear of some great sight, and at once they seek an opportunity to behold it. When Jesus was born in Bethlehem, the wise men of the East started to see the child. They came to Jerusalem and inquired where he should be born, and at once proceeded to see him. Oh! what a glorious sight to them! The magi of the east seek such an humble sight as a babe in a manger; but it was the King of Glory revealed in this way. Grand sight indeed! Simeon desired to see the sight, and when he beheld it, he was ready to die, having seen the consolation of Israel.

Among the Greeks that came to the feast, were some who were sight-seekers. They came to Philip and said: "We would see Je-

sus." They had heard of his wonderful works, and now desired to see him.

We now call up a scene at which there were many sight-seekers. When Jesus was being led to Calvary, there followed along a throng of anxious sight-seekers. There are some who are wanting to see the sight, that they may know that he is taken from earth, and will no more trouble them. Envy, hatred, and malice is in their hearts. They can spit upon him, and mock him, and rail on him. Hard-hearted men indeed! Others are following with sad hearts; hearts overwhelmed with grief. There is that dear mother who bare the Christ, now standing and beholding cruel hands laid violently upon him; and his sisters and brethren, O, what a heart-breaking scene for them,—the consolation of Israel being taken from them! What sorrow must have been in the heart of that beloved disciple, when Jesus said, "Behold thy mother." Now see the soldier drive the nails through his hands and feet, and and place the crown of thorns upon his head and then that spear thrust revengefully into his side, and the blood trickling down to the earth! Hear the cry! "He saved others, now let him save himself." Who would want to see that sight to-day? We all exclaim, Not I!

Another sight that will come to many without their seeking after it, we will notice. The revelator says, "Every eye shall see him, and they also which pierced him." To some eyes it will be the consolation of Israel, and to some the wrath and indignation of an angry God. Oh! what a grand sight to those that are his, whom he will bring with him. See them stand before the throne, and before the lamb, clothed with white robes, and palms in their hand, crying with a loud voice, "Salvation to our God, which sitteth upon the throne, and unto the lamb." See those that pierced Jesus, with sorrow in their countenance. Speechless, undone creatures they are, standing, waiting the final sentence, knowing that they must be turned into hell.

Now, dear reader, think a moment, that the kind of a sight you seek in this life, has much to do with the sights you shall see in yonder world. If you are seeking sights that will gratify the carnal desires, you may receive condemnation, seeing nothing but horror in the next world. Are you seeking some sights of wickedness, some new invention of man? Are you seeking for pleasure in the gambling dens, the dancing hall, the skating-rink, and the evil company of the day?

What kind of a sight is it to you? Does it give you remorse of conscience? It will mar your finer feelings, and degenerate your whole being. Are you seeking sights, such as you find in the prayer-meeting, the church worship, and the Christian circle? Those sights will better prepare you to see the grand and glorious sight around God's throne.

As you seek sights in this world, you will prepare yourself to see sights in the next.

To some the sight of an humble Christian is disgusting. They look upon them as poor, ignorant, insignificant individuals. But in

the sight of God they are grand, for the Lord loveth an humble contrite heart. In eternity those who despise us now, will envy our position, as portrayed by the rich man, who beheld Lazarus in Abraham's bosom.

Choose ye this day whom ye will serve!
Lanark, Ill.

TARES.

BY ISAAC HERSHEY.

How shall we get rid of the tares that spring up among the seed sown? Now, in my estimation, as well as to the eye of any ordinary observer, there is one great reason for the abundance of tares existing in the field. We must, in the first place, conclude, that the ground is pure and in a good condition for pure seed, for Christ himself declares of the purity of that ground, in his notable parable, which you will find recorded in Matt. 18: 3; 16: 14. And he called a little child and set him in their midst, and said, "Of such is the kingdom of heaven." Now if the heart, upon which we sow the seed, is pure, and the seed itself is pure, it is evident that during the process of sowing, it becomes mixed with foreign substance while in our own hands, and in order to purify the now adulterated seed, we should run it through the fanning-mill, driven by the power of Christ, our example, in order to screen and blow out all impurities, such as pride, envy, hatred, malice, and untrue example, and also turn the vessel into which the seed is to be put, so that we make absolute certainty of its purity, then, in humility, and, as under the supervision of God's ever watchful eye, proceed to sow. Sow the seeds of faith, love, truth, peace, virtue, temperance, and obedience, which will spring up and bear fruit unto godliness and knowledge in the love of Christ, which will be gathered into the store-house of God, for your future exaltation, and will be bright and shining gems in your crowns of glory. We oftentimes suspect an enemy in our camp, which suspicion may be groundless, and if viewed in the right way, drawn from the true principle of Bible doctrine, may be traced to its hiding place within ourselves. We so adorn ourselves as to conform to the fashions and vanities of this life, by the wearing of silver and gold, and costly apparel, together with the customs of the present century, of the so-called bangs and frizzing of the hair, and other appendages, unbecoming to the Christian. Then, to cap the climax of double-minded ambition, we call ourselves followers of the meek and lowly Lamb of God.

Can we, as teachers, expect to make true followers of Christ out of those children entrusted to our care, while we, as did the Jews of old, walk after the imagination of our own hearts? Jer. 9: 14. Nay! If we would bring the world to Christ, we must walk in the way ourselves, and separate ourselves from the world, for my kingdom, says Christ, is not of this world. We must teach by example, as well as by precept, of the [tares in the] field of our labor. Then, and not until then, can

we say (in the language of Eve), It was an enemy.

Gettysburg, O.

WHICH IS GREATER?

BY DANIEL HAYS.

"For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." Luke 22: 27.

It is a question that has from time to time perplexed the minds of well-meaning brethren, Which is greater, he that sits at the table, or he that serves? And especially in reference to our sisters to whom our ministers give the bread and wine of communion. If we refer the case to our Savior, we have the decision at once. The minister is a servant, as Christ among his disciples was a servant. Those seated at the table are regarded more honorable, as guests of our Lord; the ministers simply are servants, as Christ was servant of all.

Whose duty is it to break the bread of communion? It is emphatically the duty of the ministry. The example and teaching of Christ embodies this fact, and places it beyond the reach of criticism. The record of the evangelists declares that, "Jesus took bread and blessed, it and brake it, and gave it to the disciples; and said, *Take, eat; this is my body.* Likewise also the cup after supper." Paul, in 1 Cor. 11, is still more explicit; "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, *Take eat; this is my body which is broken FOR YOU; this do, in remembrance of me.*"

The example of Christ as a minister to the ministry, is to take the bread, give thanks, break it, and give it to the communicants. To those seated at the table, the command of Christ is, "*Take, eat; this do in remembrance of me.*" And of the cup, "*This do ye as oft as ye drink it, in remembrance of me.*" The particular thing Christ commanded his disciples to do as his communicants, is to eat this bread and to drink this cup, in remembrance of him. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." The cup named in Luke 22: 17, was not the cup of communion, but belonged to the previous meal. The cup of the New Testament was taken after supper. This is the cup of blessing which we bless—the communion of the blood of Christ.

It is a query in the minds of some, how a minister can consistently quote the language of Paul, "The bread which we break, is it not the communion of the body of Christ?" when he breaks the bread to the sisters? Is not the minister the hand of the church, as well as the mouth of the church? Does not the minister do the actual praying, and yet is it not the voice and prayer of the church? In the same manner as the minister asks God to bless the cup which Paul says, "we bless," so it can as appropriately be said when the minister breaks the bread, that "the bread which we break is the communion of the body of Christ."

I wish to state in this connection, that the washing of the saints' feet is a mutual work, and is an obligation resting upon each one to wash one another's feet. The example of Christ shows the way; the command of Christ lays all equally under obligation to wash one another's feet.

So with the holy salutation. These are reciprocal duties, and as such only can be observed. There are other duties which are appropriately the work of the ministry; the public ministration of the Word, administering the ordinance of baptism and the communion, anointing the sick with oil, etc., etc. Among the ancient Christians, the manner of celebrating the eucharist, was, that after the bishop or presbyter had given thanks, he broke the bread, and delivered it to the deacon, who distributed it to the communicants, and after that the cup. Among our Brethren, the example of Christ is followed strictly by the administrator, except that he does not break the bread for each brother as he does for each sister. It is a case, obviously, not of subordination of the sisters in any sense, but of honor, one in which the minister courteously becomes the servant of the sisters, as Christ was the servant of all at the first communion. Thus the head ship of man is shrouded in this act and service of the minister, as the head ship of Christ was veiled in that he came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 28.

SELECT NOTES.

BY J. B. LAIR.

—PAUL would very frequently refer to his conversion in his public defense—seemingly as satisfactory evidence of him being a child of God. Not much reference to conversions this our day, possibly some do not remember much about their conversion.

—Well, then, do we remember much about the vow we made to God, before witnesses, when we were received into the church? The vow was a good one; have we kept it? Or have we discovered that we need not keep it; that we can be Christians without doing all that we promised to do?

—It is said that some man has discovered the remarkable fact that there are more than 31,000 distinct promises in the Bible. Of course they all relate to the salvation and glory of man, and God intends that every one that has not, will be kept and fulfilled. Now, how many promises have we made to God, and how many are we keeping? The Lord is doing his part, will we do ours?

—I wish to say to Bro. Archibald Chimichel, of Johnson Grove, Tenn., (whose inquiry I noticed in No. 6, G. M.) that Eld. John Lair died near Osceola, Mo., nearly five years ago. He was my father, and if the brother has anything special, I would take pleasure in corresponding with him. (J. B. Lair, Laneville, Kan.)

—Show me a man that esteems others beneath himself, and I will show you a hopeless bigot. Show me a man that esteems

others as good as himself, and I will show you a gentleman. Show me a man that esteems others better than himself, and I will show you a Christian.

—Brother, sister, do you love this world? Then you love that which perisheth with the using; you love that which will not remain; that which you cannot keep nor take with you. If you love the things of this world, you love weeping and sorrow, anguish, pain, and even death. Now just think, what is here to love. "Set your affections on things above, and not on things on the earth." If you love "things above," you love that which is pure and good; which is lasting and remains forever; that which you can have here, and can keep and take with you; which will neither rust, wear out, nor get stolen. Which do you love best? Which will you have?

—Listen now,—it has been done, and is being done yet. Some young man says to a young lady, or some neighbor says to his friend, or some brother says to his brother, or somebody says to somebody else, I am coming by your place next Sunday or some other time, with the buggy or carriage, to take you out riding, or to church, or to some friends, or somewhere for dinner, will you go? Certainly! *Then be ready.* Bye, bye! The time comes, and the buggy or carriage also. Hello! Are you ready? Yes, I'll be there in a minute. All joyful.

A certain friend has said to all of us, "Be ye also ready," for some of these times I am going to send my messenger, and I shall expect you to come with him. The time comes, and the messenger comes too. He knocks. I don't know you. Why, I was sent for you, and you were told to be ready; my name is death; come, let us be going. "Oh! please have me excused!" I forgot it; I was not looking for you so soon; I am not ready yet; I can't go now, please wait awhile, etc., etc. Now, dear friends, think of this. I have put it simply, so that you can understand it. Now, don't forget it. Probably some young friends would be ready to go to a dance, or picnic, or festival, but not ready to go to the "Marriage Supper of the Lamb." And, Brethren, perhaps some of us would be ready to go to some worldly entertainment, but not ready to go at the last summons. The Master has told us to be ready, and now it depends upon us. The summons will come sooner or later, ready or not ready.

Laneville, Kan.

HUNDREDS of Christians are puzzling themselves, to determine what they shall avoid doing, when what they need, is to know what they should do, and then do it. The positive life is the right one. If the heart be filled with the Spirit, and, under his promptings, is prayerfully and earnestly serving the Lord, it will be saved from all questionings as to what it should keep away from.

HE is incapable of a truly good action, who knows not the pleasure in contemplating the good actions of others.

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TO BE READ BY ALL.

BRO D. J. Berkey, of Sharon Center, Johnson Co., Iowa, says:

"The MESSENGER arrived neatly trimmed and pasted. I must acknowledge that the improvement on the paper is worth very much more than the trouble of getting one new subscriber, for which you will please find amount enclosed."

Our readers seem to appreciate the improvement made in the MESSENGER, and we, of course, are glad to have them pleased. If each one will manifest his appreciation as Bro. B. has done, and send us one new subscriber, we shall have some help toward bearing the heavy expense we were put to in placing the folding machine in our office. There are many people who only need be solicited to take the paper, and they will at once subscribe. We ask our Brethren to make an effort to increase our list. The improvements we have made in the MESSENGER have, as before stated, cost us a large sum of money. Our readers might doubtless have been satisfied with the paper as it was, but we are anxious to do the very best for them that we can, and we think, now, that we are justified in asking them to aid us by sending us a large number of new names. Please give us some help in this direction. It will cost you only a little time, and you will be more than repaid by placing a good religious paper in a family where there is none. In this way you will help us, help yourself, and help those you induce to subscribe.

To our agents who have labored so faithfully for us, we extend our hearty thanks,

and would ask them now to make a strong effort to increase their lists. Before the winter closes and the farm work begins, let there be a forward movement along the whole line, and may God bless your efforts and ours to extend the principles of the gospel as taught and practiced by our beloved Fraternity.

ONE of the students at this place was received into the church by baptism last Sunday.

BRO. M. S. Newcomer will move into our little town about March 1st. We welcome him among us.

BRO. B. B. Whitmer, of Scandia, Kansas, changes his address from that place to Belleville, Republic Co., same State. His correspondents will please make a note of this.

BRO. Henry Landis, of Flora, Ind., informs us that Bro. I. J. Rosenberger has been with them one week. Two were received by baptism, and the church much strengthened.

THE demand for Bro. Miller's book, "Europe and Bible Lands," has been so great that a new edition will be printed soon. This will be the fifth edition of the work published.

BRO. Abraham Himes, of Ladoga, Ind., says they had a pleasant church meeting Feb. 6. Everything passed off pleasantly, and one was received into the church by baptism.

BRO. Mohler has been holding meetings during the past week, for the Brethren at Shannon, Ill. At last reports a deep interest was manifested on the part of the hearers, and it was thought that some would be gathered into the fold of Christ.

BRO. Samuel Sprankle has returned home from laboring in the mission field. During the meetings held, one made application to be received into the church, and others are counting the cost. Bro. S. labored hard and earnestly for the truth as it is in Jesus.

BRO. C. H. Imler, of Ridgely, Caroline Co., Md., says, the Brethren there have decided to build a meeting-house during the coming summer. As they are in limited circumstances, they would be glad for any assistance that the members may feel to give them.

BRO. Noah Long, of the Silver Creek church, Ohio, writes, under date of Feb. 9, that they were having a good meeting. Six had come out on the Lord's side, and were baptized, and one more applicant. The meetings were conducted by the home ministers.

THE tract, "Come, Let Us Reason Together," is going out rapidly. This shows that our brethren take an interest in the work of trying to help those who use tobacco to quit the filthy habit. The tract is sent free to any address by sending stamps to pay postage; two cents for 25, four cents for 50, and eight cents for 100. Send in your orders at once, and help to distribute this tract.

BRO. Amick spent Sunday, the 14th inst., with the Brethren at Waddam's Grove, Ill. He reports a good feeling and a desire on the part of the members to work for the Master.

THE Brethren are now holding a series of meetings at Polo, Ill. This is in the Pine Creek congregation, this county. We hope much good may result from this meeting. We have some dear friends at Polo whom we should rejoice to see come to Christ. May the Lord bless the work the Brethren are engaged in.

MANY of the troubles that beset us in this life, are the result of misunderstandings. We do not fully understand each other, and add to this a little self-will, and you have the basis, or ground work of nine-tenths of all the difficulties that arise between Brethren and friends. The Savior knew this, and gave us a rule by which, if we strictly adhere to it, we would be able to settle peaceably nearly all our difficulties. "Go and tell thy brother his fault between thee and him alone." Every member of our church has promised, before God and many witnesses, to do this. We wonder how many there are who have never broken it?

BRO. James T. Quinlan, of Baltimore, Md., has, at his expense, opened a Sunday-school for poor boys, who are left to run on the streets without training or care. He says: "The boys' meeting to-day was a success; if it continues so, I shall have to rent a hall. I wish I were able to buy clothes for boys who do not attend church or Sunday-school on that account. Hope you will all pray for the success of the boys' meeting. The Quakers have a good school of the kind in the city, with 400 scholars." We wish our dear brother abundant success in his efforts to gather up the waifs of the city and instruct them in the ways of righteousness. May God bless the good work.

OUR brother, Eld. Martin Neher, of Monmouth, Kan., suggests that those who write for the MESSENGER should be more careful in giving Scriptural quotations, to have them correct. The suggestion is timely and in place, and we thank our brother for making it. We hope our correspondents and contributors will make a note of this. We give to all an infallible rule in this matter. Never attempt to quote Scripture, when you write, from memory. Get the book, hunt up the passage, and then quote it word for word, being sure, also, to punctuate the quotation just as it is in the Bible. If all will adopt this rule, we shall have no errors in quotations. Sometimes, in writing, we are apt to get in a hurry, and don't feel like taking the time to look up the passage of Scripture we wish to give, and quote it from memory. Remember, when you are writing for the paper, that it is your duty to do your best, and you can always do better than to misquote the Bible when you have a copy of it by your side. Let us all be more careful on this point in the future.

SOME one at Landes, Ind., sends us a stamp for some of the tracts on the use of tobacco, but fails to give the name. Of course we cannot send the tracts until we receive the name.

THERE are some things in this world, that, however much we may be disposed to grumble at them, we cannot change. The wise man, instead of grumbling at the ills of life, will patiently bear them, and thank God that they are no worse.

WE ask the indulgence of our correspondents and contributors. We shall publish articles received as fast as we can find room for them. At this season of the year we have many more articles than we can find room for. We usually lay some of the best aside for the summer months, when some are too busy with farm work to write. This may account for the non-appearance of some essays when received.

GOOD books are invaluable. We cannot place a just estimate upon them; whilst bad books are always evil in their tendency and never good. Ruskin gave the following advice to young men in regard to books:

I would urge upon every young man, as the beginning of his due and wise provision for his household, to obtain, as soon as he can, by the severest economy, a restricted, serviceable, and steadily—however slowly—increasing, series of books for use through life; making his little library, of all the furniture in his room, the most studied and decorative piece; every volume having its assigned place, like a little statue in its niche, and one of the earliest and strictest lessons to the children of the house being how to turn the pages of their own literary possessions lightly and deliberately, with no chance of tearing or dog's ears.

QUERISTS' DEPARTMENT.

Brethren:—

Will you please give me an explanation of the following: "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. 5: 16. What does Paul mean when he says, "Know no man after the flesh?" Does he mean we should know one another after the Spirit? We often see, when troubles come up, they know one another after the flesh too much. Does this have reference to that? Please give an explanation soon, and you will oblige,

Yours fraternally,

J. S. S.

THE above passage may be understood in two ways, neither of which conflicts with the teaching of the Scriptures. To know a man, or Christ, according to the flesh, may be understood to mean a knowledge of man or of Christ, acquired by the natural, carnal, or fleshly man, without any spiritual illumination. In this sense, the phrase, "according to the flesh," in 2 Cor. 1: 17, may be understood. Paul asks, "Do I purpose according to the flesh?" That is, is my purpose a fleshly purpose, or according to my natural understanding? And in 1 Cor. 1: 26, we have the following: "For ye see your calling, brethren, how that not many wise men after the flesh," etc. This means, not many men of fleshly wisdom, etc.

But the phrase "according to the flesh," in the passage we are considering, may have

reference also to the flesh as the object of knowledge, and not to the subject or person that acquires knowledge, as it does in the first meaning we give it. This sense would make Paul, in the passage under consideration, say, that he knows no man after his nationality, as Jew or Gentile; after his relation as master or servant; or, after his pecuniary circumstances, as rich or poor. So he would not know even Christ, merely as a man, or as a Jew.

The passage may be construed to mean either of the foregoing views of it, and, as we have already said, neither of them conflicts with the teaching of the Scripture. We are, however, inclined to the first meaning. That is, the man who properly applies the power of Christ's death and is thus made alive by Christ, no longer regards his divine deliverer as "a root out of dry ground," or as a son of Joseph, but "the chiefest among ten thousand." Cant. 5: 10. And his faith is that of Nathanael who exclaimed, in his first interview with Christ, "Thou art the Son of God; thou art the King of Israel." John 1: 49. In other words, Christ is not seen according to a fleshly or carnal view by the believer, but according to the light and experience afforded by the teaching of the Holy Spirit. Hence the apostle affirms that "no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12: 3. No man can appreciate Christ's offices and work but by a divine and experimental knowledge.

And while those, made alive by Christ, have not a carnal or fleshly knowledge of him, but a spiritual knowledge of him, so have they a spiritual knowledge of man: "Henceforth know we no man after the flesh." Man is recognized by the enlightened believer, not as a mere animal, but as a being possessing "spirit, and soul, and body," 1 Thess. 5: 23, originally made in the image and likeness of God. And though he has fallen from his original state of holiness, he is still invaluable. "For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul?" Mark 8: 36, 37. This last view seems to be confirmed by the verse following the one we are trying to explain. "Therefore, if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." That is, if any man be in Christ, he has new, spiritual, more correct, and more enlarged views of man and of Christ. And his knowledge of things in general is not "according to the flesh," but "according to the Spirit."

Bro. Quinter:—

Please give an explanation of the last clause of the 48th verse, of the 13th chapter of Acts. It reads thus: "And as many as were ordained to eternal life believed." Were they appointed or decreed to eternal life before they believed? This may appear simple to you and easy to answer (I hope it is), but to me it is not. I joined the church not long ago, and I am searching the Scriptures, not to find fault with them, nor for controversy, but to learn of them and to understand them. I am somewhat

isolated, being about twenty miles from where our Brethren preach, so I have not the opportunity of asking our minister, or some of the Brethren, many questions that I would like to ask concerning the Scriptures.

D. A. CHAMBERS.

Loveland, Larimer Co., Col.

The above passage, upon which an explanation is desired, is differently translated in different versions of the New Testament, and so translated as to give no authority whatever for the Calvinistic doctrine of fore-ordination. The following readings are given in two of our versions of the New Testament: "When the Gentiles heard this they rejoiced and glorified the word of the Lord; and as many as were determined to obtain eternal life, believed."—*Anderson's Version*. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were disposed to aionian life believed."—*Kneeland's Version*.

Mr. Parkhurst, in his *Greek and English Lexicon* to the New Testament, a popular work, gives under the word *tasso*, the following translation of the passage under consideration: "And as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed." On his translation he makes a lengthy note, from which we take the following: "The expression does not seem to have any reference to the divine predestination of particular men to salvation, even on the *Lutheran*, much less in the *Calvinistic*, sense of that term."

Please answer the following question: Have elders any right to ordain a brother to the eldership, without the majority of the members of the church voting for him?

E. F.

The following decision of our A. M. of 1851, Art. 6, will show how our Brethren have looked upon the ordaining of brethren to the eldership: "Considered, that the ordination of elders is of the utmost importance to the church, and should always be under the special guidance of the Holy Spirit, who will teach and remind a church of the right person and the proper time for ordination; that there should be a full union of the church and the elders present on the subject; and that where there is any serious objection, according to the word of God (see 1 Tim 3: 1-7; Titus 1: 7), the elders and the church should be cautious (not) to proceed, if the objection could not be removed." Brethren are not forwarded or ordained to the eldership commonly by a vote of the church, except where it is thought best to make a selection from among the ministers by voting. The church is usually consulted, by asking each individual member whether he is willing that the brother proposed should be ordained. And the church is usually unanimous, or nearly so, when ordinations take place. And to have an ordination when the brother proposed has not a majority of the congregation, except in cases as named above, would not, we think, be in accordance with the usages of our Brotherhood.

J. Q.

ESSAYS.

THE TRINITY AND TRINE
IMMERSION.

BY LEWIS W. TEETER.

It is not the object at present to prove the trinity or trine immersion, but to bring out, if possible, some of the wonderful adaptability and highly representative characteristics of triune immersion to the trinity. But to do this, it will be necessary to produce a few of the most positive proofs or manifestations of the trinity before the mind of the reader.

First, we notice the scene at the baptism of Jesus, as given in the third chapter of Matthew. Simply to say that this incident is a *proof* of the trinity, is hardly strong enough, but it is a triune manifestation of the Godhead itself,—all of them either seen or heard at one and the same time, thus proving, beyond a doubt, the individuality of the Godhead.

1. Jesus is seen coming up out of the river Jordan.

2. The Spirit of God is seen descending like a dove, and alighting on him.

3. A voice from heaven is heard, saying: "This is my beloved Son in whom I am well pleased."

There is no method of interpretation of the above incident that can afford the least shadow of plausibility in favor of the Godhead being *one* individual. This is the baptismal scene of Jesus Christ.

We next refer to the baptismal instruction given by Jesus Christ in the language of the great commission: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28, 19. If any one, I care not how learned he may be, should undertake to compose a commission that would more pointedly indicate, and more emphatically express, with the same brevity, the idea of three individual characters in the Godhead, than the commission does, I will bespeak for him a complete failure.

We will now resume the point giving rise to this essay.

It is said by our opponents that in trine immersion we baptize an individual three times. We emphatically deny it. It is as far from the truth as it is to say *one* unit is equal to *three* units of the *same* kind. It is not true in a literal sense, nor is it true in a gospel sense.

It is true the three characters in the Godhead are one in some senses. Jesus says: "I and my Father are one." James 10: 30. They are *one* in design and action, that is, they act in harmony with each other. Therefore, both unity and trinity must be represented by baptism—in the *one ordinance* of baptism.

For example, a person goes down into the water but once, thus representing the unity of the Godhead, since it is clear that he goes down into the water for the purpose of being dipped into the name of each of the characters of the Godhead. Notice, now, that a part of the body is immersed all the time,

and at the same time the other part of the body is immersed once into each of the names,—Father, Son and Holy Ghost, thus representing the trinity of the Godhead, hence we can see that unity and trinity are both represented simultaneously, or, at the same time. Therefore, we conclude that the gospel baptism fully exemplifies and represents the trinity in unity. This baptism is generally called trine immersion, but we think that triune immersion would be the more explicit name, indicating at once by the word triune, the trinity in unity. Triune baptism is the very picture of the Godhead,—not strange, therefore, that if we are born of this baptism we shall bear the image of the Son of God.

Hagerstown, Ind., Jan. 6.

INTEMPERANCE.

BY SARAH M. SAUNDERS.

THIS is a subject upon which very little has been written, and comparatively nothing is said from the pulpit by the Brethren. I say this because I have been acquainted with the church, more or less, for over fifteen years, and I have never heard one of their preachers speak out boldly against this monster evil which is abroad in this fair land of ours, called free America, and yet it is cursed with a slavery far exceeding in disgrace that which was abolished by our civil war. Why is it, that so little is being said and done by the Brethren in regard to this terrible demon that carries thousands upon thousands, annually, to a drunkard's grave and a drunkard's hell? For the Scriptures plainly declare that drunkenness is enumerated with its kindred vices, namely, adultery, fornication, lasciviousness, idolatry, wrath, strife and murder, which you will find by turning to Gal. 5: 19-21, and which can be proven to a demonstration here in this boasted land of Bibles and churches.

Why is it that so little notice is taken of this terrible evil by the church of the Brethren? There are simply two reasons. One is, the Brethren, as a class of people, are principally well-to-do farmers, and their time, talent, and energies are centered on the farm. As a rule, they seldom visit the city. Of course, they go to town occasionally, but they go to the stores or to mill, and go home again, consequently they do not know anything about the evils of intemperance, and the sorrow and woe caused by it. Of course they could not be expected to speak advisedly on this subject. If, by chance, they meet a poor inebriate, they pass by on the other side, like the Levite of old. They fold their arms in "lazy lock" and say, "Well, men ought to know better than to get drunk." Yes, they ought, but they don't.

The second reason why the church takes so little interest in the cause of temperance is, because some of us think, "Well, I am not my brother's keeper," and, it may be added, and that with much truth, that there are men who claim to be Brethren who like to drain the sparkling cup. "I speak whereof

I do know, and testify whereof I have seen." Shame on such professors of religion!

Some will try to evade the issue by saying, "My boys will never become drunkards." How do we know what our boys will do? They are just like other mothers' boys; they are flesh and blood, and when they get up in their teens and go out from home, they will encounter the same temptations as other boys did—that of being enticed into those gaudy, glittering places which have the word SALOON in raised gilt letters over the door. A young friend will say, "Let us step in and see what is in here." No harm in that, of course, but then this is not all. "Have a drink of pop, it won't hurt you, and here is a nice cigarette, just try one." No harm again, but by and by it is something a little stronger than pop, and also a fine Havana, and before you are aware, your boy is led on and on till he is a confirmed drunkard and a tobacco slave. Mothers, think of this, "My boy is ruined, he comes home drunk." Perhaps you will say, "You are too radical, this is only imaginary." No indeed, it is not an imagination. How can we sit still and say nothing against the evil of intemperance, when even our daughters are not safe from this terrible destroyer? If they escape the shame of being drunkards themselves, they will doubtless become the wives of drunken, brutal husbands.

I have seen women drunk, too. (Let us all blush.) I was once riding in a street-car in Indianapolis, when an elderly woman came into the car intoxicated. Some of the passengers laughed, others were afraid of her, and still others were ashamed of her. Her face was blackened by blows received in a saloon row.

Here where I live is a nice little room with the words DRUG-STORE in large letters in front, and just this morning, a man came to our house, asking if we had turpentine and castor oil to sell. He wanted it for sickness, and he said, "They don't keep it at the drug-store," but they *do* keep drugs there to sell to fathers, who will divide it with their little boys just entered into their teens. I have seen these, worse than orphan boys, reeling and staggering, and not able to walk on a straight line in consequence of it. It is no rare thing to see men, and women, too, down on the ground, unable to get up, because they are drunk. Now, what is the remedy, you ask? I answer, No License, first, and prohibition as a final blow to the traffic.

Centreton, Ind.

THE RECORD OF THE FAITHFUL.

BY HOWARD MILLER.

It is intended to re-issue the Record of the Faithful, giving the facts connected with the growth of the church in the past few years. Some weeks ago a circular letter was prepared, and sent to many of the Brethren in different parts of the country, asking their opinion as to the desirableness of the edition proposed. The character of the replies indicated a desire to see it done. I have, therefore,

with the help and advice of the Brethren, undertaken it, although the amount of work necessary to its successful completion is something appalling.

It is intended, after the verification of the list of churches, to send to some representative man in each church a schedule covering all points of general information, such as present membership, increase, losses, additions to the ministry, number of places of worship, Sunday-schools, correct list of ministers, with addresses, location of churches, churches without regular supplies, outlying groups of members, etc. It is also in contemplation to secure a list of ministerial deaths during the year. The whole will be tabulated correctly and brought out by the Brethren's Publishing Company, uniform in size with the first edition of the *Record*. The object of this communication is to present the fact to the Brethren and to request suggestions and helps toward the successful prosecution of the work, and to earnestly request that where information is asked, that it be given at once, without delay. The immense value, to those interested in the growth of the church, of such a publication, is hard to overestimate. The present edition would be cheaper and better, than the one already issued. The writer will be glad of any suggestions and encouragement, and to this end correspondence is solicited.

Lewisburgh, Union Co., Pa.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Delta, Ohio.

OUR series of meetings is among the things of the past. We commenced, as announced in my last article of the 5th, on Jan. 23, and continued twelve days, with the best of order and large congregations. The immediate result was, one young lady rose at the last meeting, for admission into the church, and baptism will be attended to in the near future. The church was greatly built up and united in love. I never saw more zeal and love than was manifested at this place. Meetings were held by the home ministers. We ask an interest in the prayers of God's children everywhere. DAVID BERKEYBILE.

In Memoriam.

ELLEN SNAVELY, consort of David M. Snavely, died in Middletown, Dauphin Co., Pa., Dec. 17, 1885, aged fifty-five years and twelve days. Disease, paralysis. Sister Snavely was converted under the ministry of Eld. C. Price, of the Church of God, in Yocumtown, York Co., Pa., on Sept. 18, 1857. She immediately followed the example of her Savior by attending to the rite of Christian baptism. Her life from then until her demise needs no flattering eulogy, for her works do follow as a testimony of her genuineness of her professed regeneration. She was the mother of twelve children. Six had preceded her to the home beyond. The six that survive her are living branches of the true

Vine. In the spring of 1861, the family moved to the Big Spring Mill, Cumberland Co., Pa., where they resided until 1866. During this time, being somewhat remote from the Church of God, she, with her husband and eldest son, united with the German Baptists, in whose fellowship she continued until her final dissolution. Services appropriate for the occasion were held in the Bethel of the Church of God, in Middletown, on Sunday, at 1 o'clock, Dec. 20. She was interred the following day in the cemetery near Shiremanstown, Cumberland Co., Pa., adjacent to what is known as the Old Stone Church. Funeral sermon from 2 Sam. 14: 14, by Henry Light and Wm. Hertzler.

DAVID M. SNAVELY.

From Log Creek Congregation, Missouri.

WE have about completed our meeting-house. Had meeting in it the third time today. We are having a very interesting singing-school, conducted by Brother Wm. Beery. He is the best singing teacher that we ever had. His first term is about out and we are trying to secure him for another term. All those who want a singing-school taught, would do well to secure his services.

Feb. 7, 1886.

Z. HENDRICKS.

From New Baltimore, Ohio.

ON the 6th inst., a series of meetings was commenced by the home ministers, in the East Nimishillen congregation, Stark Co., Ohio. On the evening of the 7th, Bro. Noah Longanecker came to continue the meetings, and on the 8th, Bro. Reuben Shroyer came to assist him. They are able ministers, and will do the congregation much good. So far, a good interest is manifested.

A. BRUMBAUGH.

Feb. 9, 1886.

Notice of District Meeting of Southern Kansas.

THE District Meeting of Southern Kansas will be held at Mount Ida, Anderson Co., Kansas, April 16th, 1886, commencing at nine o'clock A. M.

Those coming from the South will come on the 15th and stop off at Welda at noon, on Kansas Southern Railroad, and notify Jesse Studabaker, Mt. Ida.

Those coming from the South-west, via Burlington, should change cars at Leroy Junction for Mt. Ida. Only one train a day from the west, due at Mt. Ida at four P. M.

J. B. LAIR, Clerk.

From Shannon Church, Ill.

OUR meetings are still being continued. The inclement weather is much against the attendance. Had good congregations the first of the week, but the last two evenings had only a fair attendance. No especial results yet, but some are seeming to be more serious, and we hope the Lord will continue to draw, until they will yield to obedience.

Bro. Mohler's reasoning is with power, and seems to be beyond successful contradiction because it is based upon the foundation of Christ and the apostles. D. ROWLAND.

Feb. 12, 1886.

From Engle's Mills, Md.

THE District Meeting for the Western District of Maryland, will be held, the Lord willing, with the Brethren in the Bear Creek congregation, Garrett Co., Md., on Thursday, April 8, 1886. Delegates coming from the East, will arrive at Oakland on the forenoon train, April 7, where they will be met and conveyed to the place of meeting. Please inform us as to the number of delegates coming. S. A. MILLER.

A Glorious Time.

IN the latter part of December last, Brother A. Hutchison came to our county, to labor for the good cause which he defended so well that all, both old and young were made to rejoice. It really seemed that even short as his stay was with us that all expressed themselves sorrowful on his departure, and regretted very much that he could not continue with us longer. He commenced a series of meetings at Bethlehem church in Maggoodee congregation, where he continued ten days, although he was not well.

The meetings were well attended, and great interest manifested. Since his departure from that place, four have come forward and requested baptism, that they, also, may receive a crown of life and many more seem to be counting the cost.

From Bethlehem, he went to Antioch church in Blackwater congregation, where he preached four discourses. He was warmly welcomed at this place by all. Two accessions were made. From this point he went to Mountain View, where he preached one discourse, and thence to the Germantown church where he gave two discourses and would have continued longer, but some are not favorable to a series of meetings, although many who were present, and numbers who, as yet, are in the cold world, were looking on, and anxiously waiting to hear the further announcements, but they were made for Bonbrook school-house, where he went and preached two discourses. An interest was manifested and many were the inquiries as to how long he would remain here, but previous arrangements would not admit of a longer stay.

His next discourse was at Boon's Mills, where he gave his farewell sermon to our neighborhood. Many were the tears shed when the farewell hymn was sung. I have not met with one individual since Bro. H. left us, but what desires that he would come back to us again, and that he could have stayed with us as long as he first expected to stay. I believe the accessions would have been doubled several times over. We trust the brother may be blessed with health and strength to continue his good work in winning souls to Christ and that he may, in the

future decide to come back to old Franklin where he has made a lasting impression. If he does decide to come, I hope some persons may learn to love a series of meetings, properly conducted, where much good is the result as is invariably the case where Bro. H. conducts them. How can we object when we read Acts 5: 42; 11: 26; 20: 31? I verily believe that they are more profitable than meetings as we sometimes have them, once a month at the different places, and three or four take part in the services of preaching. By this means an assembly is often worried hence not much good done, where, if we continue a meeting for some days and have one good discourse each day, all will take an interest, and they are kept hungry for more food for the soul. I hope if this is noticed by Bro. H., that it will cause him to remember afresh, his warm friends here, and to decide to come among us again.

F. C. PETERS.

Helm's Store, Va.

From Cherry Grove, Ill.

ACCORDING to promise, I now drop you a few lines. After stopping some time in Madison county, I wended my way across the Blue Ridge mountains, to the valley. After stopping awhile with our daughter, Mrs. Argerbright, at McGaugheysville, we then journeyed on to the home of our dear Elder, Isaac Long. Here we learned of Bro. James Hilbert, of East Tennessee, holding meetings in the neighborhood, and brother Isaac was out with him. We then found shelter under the roof of brother Henry Harshbarger. How glad we were to meet again! Next day, at the house of Bro. Frank Good, tears of joy were shed in silence. Meeting had been going on at Mill Creek for several days and nights, and eleven came out to serve the blessed Master. Sunny Side was the next appointment, which is about four miles south of Mill Creek. Here we met our beloved elder and many other brethren and sisters. Our poor hearts were made to rejoice. This is in the Mill Creek district, Rockingham Co., Va., the home of our dear elder, Isaac Long. In this congregation we started for the better kingdom, and, oh, how glad we feel, to meet so many that seem so near to us!

We enjoyed the meeting at Sunny Side so much, and getting acquainted with Bro. Hilbert, and, having the privilege to mingle our voices in song and praise in this congregation, will long be remembered. Dear Brethren, remember us, though we be separated by rivers and mountains!

This district has seven places for holding preaching, eight speakers, and over three hundred members. During last year, between forty and fifty were added to the church, who were mostly young people, and members of the Sunday-school. The young sisters are a power in the congregation. Be faithful, young sisters, and let us meet you in the upper and better kingdom, where we can sing the songs of Zion forever and ever. After the meeting closed, we journeyed on to visit the faithful at Bridgewater. This is in

the Cook Creek district, and the home of our aged elder, Solomon Garber, who has the oversight. They have four meeting-houses, and six preachers. This district includes Bridgewater and Dayton, running west to the Alleghany mountains in West Virginia. They have a large membership, and many faithful workers in the Master's vineyard.

After spending a few days with these dear brethren and sisters, we journeyed back to Eastern Virginia, and spent a few days with our dear children, then, bidding farewell to many that were dear to us, we started westward to our present home.

We arrived at Lanark, Ill., and found our friends waiting to convey us to the Cherry Grove district, which is our present home. Found all well. We had been absent about seven weeks.

May the good Lord bless us all, is my prayer.

JAS. H. LARKINS.

From Saratoga, Wyoming Ter.

THE GOSPEL MESSENGER is a welcome visitor in our humble cottage. It is the only preacher we have here except the Scriptures. I have not heard a sermon by any of the Brethren for two years. There are six members here, and we expect some to move here in the spring. We are having nice weather at present, as well as so far through the winter. Have a good, healthy country, good water, and plenty of timber for fuel. This country is not very thickly settled yet, but is being taken up quite rapidly.

S. L. RHODES.

Feb. 8, 1886.

From St. Joseph Valley Church, Ind.

WE have just passed through a very interesting series of meetings, commencing Jan. 24, closed Friday, Feb. 8. One was received into the church by baptism, and many more were almost persuaded. We think the good seed has been sown for a bountiful harvest in the near future. May God bless the labors of love. Bro. I. N. Miller did the preaching. Bro. W. R. Deeter also gave us two very instructive sermons. May God bless the dear brethren for their labors of love.

D. P. MILLER.

South Bend, Ind.

City Mission Work.

THE above subject is agitating the church at present, and many are asking, What is the plan adopted to push the mission work in Chicago? I feel happy to give our experience in this matter, hoping it may be of value to Brethren in other cities. Our first effort was to learn the names and addresses of all the Brethren and others interested, visiting them personally, and interesting them in this matter. We then arranged with the Mission Board to send speakers, and then advertised in four of the city papers. Sunday morning next, a move was made to start a Sunday-school and prayer-meetings. We distributed fifty copies of the *Young Disci-*

ple in the Sunday-school every Sunday, and also distributed tracts and the missionary number of the MESSENGER, and to those that became interested, we donated the MESSENGER for six months. We then visited them and invited them to attend our meetings, and we also use thousands of circulars, by hanging them up in all the street-cars along the street where our meeting is located. In fact we use every lawful, gospel means to make the work a success, and we are convinced that our labors are not in vain, as Satan has become alarmed, when he sees sinners turning to Christ, and buried in baptism beneath the waves of Lake Michigan, to rise in a newness of life. He has employed all his wits to try to destroy the good seed that has been sown here, by influencing those who profess to be our best friends, to send boys and others to disturb our Sunday-school and prayer-meetings, and ever speak evil of us, trying to destroy our influence, but this makes us the more zealous to push the cause. We feel to thank the Lord and take courage when we see Satan tremble. The work here is prospering under all this opposition, and we expect soon to see many souls turn to Christ as a reward for our labors. We expect soon to have a minister locate among us, and assist us in this great work.

B. A. HADSELL.

From the Clover Creek Church, Pa.

I AM a reader of the G. M., which I receive every week, full of good news from the Brotherhood in general. It is gratifying to me to hear through your paper, that so many of God's servants are out in the field, laboring for the Master and the good of souls. May the Lord bless them all with needed blessings.

Bro. Michael Claar labored for us in the Allbright church, near Roaring Spring, in the above-named church. Commenced the evening of the 31st of Jan., and closed Feb. 9, having in all twelve meetings. The brother held forth the Word in its purity, and did not shun to declare the whole council of God. By his labors, the prayers of the brethren and sisters, and the workings of God upon the hearts of men and women, eight precious souls were made willing to enlist under the banner of King Emmanuel, we hope, to walk in newness of life, and work for Jesus, so that they may be prepared, when all is over with them here below in this sinful world, to land on the sunny banks of deliverance, and forever dwell with God and the angels. Others, I believe, are counting the cost, and are almost persuaded to be Christians, but, like one of old, they say, "Go for this time, at some convenient time I will call for thee."

Notwithstanding the fact that the Methodists had meeting one mile north of us, and the Lutherans about three miles south, and we, the Brethren, right between them, we had large congregations throughout the meeting, with very good order. May the dews of heaven fall on the church, causing her to bloom, and may the fragrance be scented the world over, to the joy of many souls, finding peace and rest in her embrace.

Brethren and sisters, pray for us, for we need your prayers. God bless you all!

J. R. STAYER.

Feb. 11, 1886.

Notice.

THE Mission Board of Southern Iowa, has some money on hand, which they wish to use in the mission-work, and wish to call the attention of those ministers who have a desire to go out and work for the Lord, to the fact that they are ready to aid such as willing to go. Address,

D. W. HARDMAN,

LEVI WHISLER,

President.

Treasurer.

A. M. C. PRICE,

Unionville, Iowa.

Secretary.

From the Upper Deer Creek Church, Ind.

ACCORDING to previous arrangements, Bro. J. C. Murray, of North Manchester, Ind., came to us and commenced a series of meetings, on Jan. 19, and continued to declare the truths of the gospel fearlessly and with much zeal and power, until Feb. 4. Our little band of brethren and sisters was much revived, and also made to rejoice to see six precious souls baptized into Christ, and one more applicant. Others were almost persuaded, and we hope the good seed sown, may, in the near future, bring forth a copious harvest.

May God still aid our dear brother in the good cause, that he may be an instrument in his hands, of causing many souls to turn from darkness to the true and marvelous light, and be eternally saved.

W. S. TONEY.

Walton, Ind.

From the New Elk Lick Church, Somerset Co., Pa.

I WILL try to give you a brief report of our series of meetings, which commenced on the evening of the 30th of Jan., and closed on the evening of the 6th of Feb. During the progress of the meetings, five precious souls made the good choice, and were added to the fold of Christ by baptism, and one reclaimed. We trust God will give grace to them all and to us also, that we may fight a good fight, even until our course be finished.

The church has been greatly revived and encouraged. Bro. R. T. Pollard deals out the heavenly manna with a lavish hand, preaching the Word without favor or partiality toward man. We think many good impressions were made, and, doubtless, in due time we shall reap, if we faint not.

L. A. PECK.

Feb. 11, 1886.

From Danville Church, O.

DEAR brethren and sisters, we have passed through a series of meetings, which have been a feast of good things to all lovers of truth. Bro. Loomis, of New Philadelphia, came to us unexpectedly. It seems to us that the good Spirit said to him, Go over into the Danville church and help them. The

immediate result of the meetings is, that the church was much revived, and two precious souls came to Christ. We think many more were almost persuaded to be Christians. Remember us at a throne of grace.

C. J. WORKMAN.

Feb. 9, 1886.

From Hillisburg Church, Ind.

ACCORDING to previous arrangements, Bro. Sanford Saylor, Rossville, Ind., came to us on Feb. 5, and commenced meeting on the 6th. On Sunday he preached the funeral of two children of Bro. Jacob Reed, and then continued the meetings until the 10th. We were made to rejoice to see nine precious souls come out on the Lord's side for baptism, and many more are counting the cost. The church was much built up, and I think there are some that will soon come and seek salvation, while it may be found. Bro. Saylor held forth the Word with power. The meetings closed with a good interest.

NATHANIEL CRIPE.

Feb. 12, 1886.

From Ashland, O.

YESTERDAY we decided to hold a protracted meeting, and also that the meeting should commence to-night, so you see that we have our preachers at the helm. We will report further of the meeting in the future.

The "old man" was buried between the icy walls of a liquid grave to-day, and two dear ones arose to walk in newness of life, Bro. and sister Jesse Coble, of the city of Ashland. So you see the ice has been broken, and the waters troubled to begin with, and we pray and trust that it may be only the beginning of a great work, which will cause rejoicing among God's people, and with the angels in heaven, where, we believe, there was rejoicing to-day, when that brother and sister put off the old man, and put on the new.

Yesterday our hearts were made sorry by granting letters of membership to five of our number,—Bro. Daniel Leaman and family, who are going to Kansas. We trust they will still continue to be shining lights here, and brighter ones in the kingdom to come. It makes us feel sorry to take the parting hand here, and may we all rejoice in the thought that we may all meet to part no more, in that land where sorrow never comes.

W. F. ENGLAND.

From Hortonville, Ind.

WE commenced meetings at No. 2 school-house, which is the north appointment of this church, on the evening of the 2nd inst., and continued until the 5th, when Bro. J. W. Metzger came to our assistance, and continued to preach the Word with power each night until Monday night, when he had to leave us, and we continued the meetings over Sunday. We had good-sized congregations, (as we most always have at this place) sometimes to overflowing. Also had good order. Seven meetings in all were held, and, as usual, we had to close just as the meetings were

beginning to do good. The immediate result was, one baptized, and the members much encouraged. Good impressions were made all around, and the sinner's outlook very gloomy. Pray for us, Brethren.

PERRY JASPER.

Feb. 11, 1886.

From Weyer's Cave, Va.

WE, the Brethren of the Pleasant Valley church, met in church council on Saturday, Feb. 6, preparatory to District Meeting of 2nd district of Virginia, which will be held at the above-named church, on Thursday and Friday, May 13th and 14th, 1886, one mile east of Weyer's Cave station, Valley railroad.

S. A. DRIVER.

Donations for Conway Springs Church.

Friend A. W. S., Trotwood, O.....	\$ 50
Sister Maggie, Clayton, O.....	15
" Lizzie, Dayton, O.....	25
Bro. L. B., Trotwood, O.....	10

Total,\$1 00

JOHN WISE.

Conway Springs, Kan.

From Portage Prairie Church, St. Joe Co., Ind.

I BEGAN a series of meetings in the above-named congregation on Feb. 7, and closed on Feb. 10th, having two meetings each day, most of the time. The congregations were small at first, but gradually increased until the meetings closed. The interest was quite good. Two were baptized and one reclaimed. The church seemed much revived.

W. R. DEETER.

From Big Creek Church, Ill.

I AM glad that you have continued my paper. I expect to pay you before the year is half out. We have a good meeting-house, but the members are few, and therefore we are still in debt on our meeting-house, but if every able subscriber of the MESSENGER would send us five cents, it would set us on safe footing. A small mite would make us safe and happy, and we would be very thankful for it. Every cent would be properly applied. Please help us out.

G. W. EAVEY.

Calhoun, Ill.

From Polo, Ill.

OUR meetings closed at Pine Creek, on the evening of the 10th. Up to that time, five had been received by baptism, and at a special meeting to-day, five more sisters, mostly young, were willing to follow the footsteps of their Master and were baptized, making ten additions in all. Many others, we believe, are near the kingdom. Truly, we have cause to rejoice that our labor has not been in vain. In all, twenty-six sermons were preached. The preaching was done mostly by the home ministers. Thanks to the ministers of the neighboring churches for their assistance. If at all favorable, we expect to commence meeting in Polo, to-morrow.

D. L. FORNEY.

From Bethlehem Church, Franklin Co., Va.

WE were made glad by the coming of Bro. A. Hutchison to preach for us. He preached eleven discourses at Bethlehem, five at Antioch, four in the Germantown congregation, and three at Maggodee Creek. He preached the Word with power, so that saints were made to rejoice and sinners to consider. Seven have been buried with Christ in baptism; five at Bethlehem, and two at Antioch. More are almost persuaded. Our dear brother labored faithfully for us. May God's divine grace rest upon him, is my prayer.

DANIEL PETERS

Helms, Va.

From Colfax, Ind.

I WILL give you some glorious news from this part of God's vineyard. Our little church here has been just about able to hold its own for a number of years, and we almost became discouraged, so much wickedness as was around us. It tried to break down all Christianity, but, bless God's holy name, we now feel different. Bro. Jesse Calvert came to us and commenced preaching Jan. 16; and continued declaring God's Word with all its power and plainness until Feb. 8. Good order prevailed. Immediate results were twenty-nine added to our number, and three reclaimed. All but five were married persons, and heads of families. Very many more promised to come soon, and we hope they will remember their promise, and not allow the wicked one to steal away the good seed. Brethren and sisters, pray for us, that we may be able to take care of the tender lambs of the fold. Bro. Calvert goes from here to Knox Co., O.; from there to Columbiana Co., O.; from there to Cerro Gordo, Ill. Our best wishes and prayers go with him wherever he goes, and may many more be made happy by his labors.

MARTIN BOWERS.

From Salem Church, Ohio.

On the morning of Feb. 2, Eld. R. H. Miller, of North Manchester, Ind., came to us and commenced a series of meetings; continued until the morning of the 8th. Preached thirteen interesting sermons. Twelve of the above sermons were preached in our large meeting-house, east of Philipsburg, to large and attentive congregations. On Saturday morning, at 10 o'clock, Eld. Miller preached the dedicatory sermon in our new joint house of worship at Arlington, from 1 Tim. 3: 15, to a well-filled house of eager listeners. Bro. Miller said in his dedicatory discourse, that we should not only consecrate the house to God, but the church and ourselves, wholly to the Lord, according to the gospel. He also told us how we, as Christians, ought to behave ourselves in the sanctuary of God. But, brethren and sisters, I am fearful that we sometimes forget ourselves, and become very noisy by talking and laughing too loudly in the house of God, especially after the services are closed and we are dismissed.

fusion would not be good behavior among the world, much less in the house of worship. The result of Eld. Miller's ardent labors among us was, two precious souls (husband and wife) were buried with Christ in baptism, and arose to walk in a new and better life. May they be guided by the influence of the Holy Spirit through this world, and at last be gathered into that glorious and eternal city above. I think that many more were made to think very seriously upon their way, and I know that those already in the church were much built up in the faith of the gospel. May the Lord bless and help us to continue to walk right by the side of our Master by keeping all his commandments. May God bless our old brother and father in Israel for his labor of love while among us. Come again, Bro. Miller, for we need the encouraging words that fall from your lips.

E. ROHRER.

Centre, Ohio.

From Monmouth, Kan.

My missionary feeling was again awakened when I saw the article, headed, "Preach the Gospel," in G. M. of Jan. 26, by Bro. Simon Long. Now, brethren, this is an opening for all to lend a helping hand to do good. Truly, the Lord is no respecter of persons. Then why not go to work at once? I hardly deem it necessary to again tell the members of Southern Kansas that we have a mission board all ready to work, if the necessary means is furnished them. But without means we can do nothing. Send us the means, and we will find you a brother to go to those poor souls at Chetoba to preach the gospel in its primitive purity, and instruct them in the way of the Lord. Now, brethren, do not claim hard times or poverty. This we will not accept as an excuse. Not long since, and not a thousand miles from here, a kind father offered his son one hundred dollars if he would quit using tobacco. But to the astonishment of all that knew the parties and the circumstance, the son refused to accept. I do not wish to reflect on any one, but I do wish the brother had taken the money and given it to the missionary cause, to have the gospel preached to those poor souls that are hungering after the bread of life. Some money might have been taken and put to use in this way, and many souls made to rejoice in the God of their salvation. Now, dear brethren, think of this seriously. Let me entreat all, to respond at once, so that we may send a brother to instruct those people. We have heard from but few of the churches yet. The time for our next District Meeting is fast coming on, and I would like to report that every church in Southern Kansas has done her duty in this work.

J. B. WOLFE.

In Memory of a Dear Father.

SAMUEL MOHLER was born in Cumberland Co., Pa., in 1804. He lived within a mile of Mechanicsburg, until June 1, 1885, when we were called upon to stand around the dying couch of our dear old father. He united

with the church of the Brethren in his young years, and soon after was chosen deacon. He lived a devoted Christian life until death. During the last two years of his life he was somewhat affected, having lost his sight, but, thanks be to God, we are not left without hope. We have every reason to believe he has gone home where there will be no sickness or sorrow, pain nor death, and God will wipe all tears from our eyes. Father leaves six children, two sons and four daughters, to mourn their loss. We know if we meet no more on this earth, we can meet in heaven, if we live faithful to the end. Four are members of the church, one son and three daughters. Oh, happy thought, if we obey God in all his ways, when we are called to change time for eternity, we can say, "Thy will be done!" Funeral services conducted by brethren William Howe and John Eby, from Rev. 14: 14, to a large concourse of mourning friends and neighbors.

PRISCILLA C. GIVLER.

From Oak Grove Church, O.

PURSUANT to previous notice, we commenced a series of meetings in the above-named congregation, on the evening of Jan. 3. Isaac Frantz, from Pleasant Hill, Ohio, did the preaching. There were no additions, but the members were much revived and encouraged, and sinners were made to feel that all was not well with them. Bro. Frantz labored with encouraged zeal, and has the good of souls at heart. He wielded the Sword of the Spirit with power. In addition to the above, he makes it a point to have the attention of all his congregation, and he will allow no whispering or loud noise during services. The church here is in love and union. Six have united with the church during the summer.

L. B. NEWCOMER.

In Memoriam.

ANNA ETTA, daughter of Bro. Daniel and sister Elizabeth Rairigh, died in the Montgomery congregation, Indiana Co., Pa., aged four years, seven months and some days. Sad, indeed, to part with loved ones! But since it has pleased our Heavenly Father to remove her hence, we can only bow in humble submission to his most righteous will. Her short life in this world was one worthy of notice. She shared the fondest affections of a kind father and mother, who did all that parental love could do to soothe the spirit and relieve the suffering of their darling child. In her lingering afflictions she bore her suffering with patience, only lamenting she could not get the needed rest. She has gone to her little bed beneath the clods of the valley, there to sleep till the morning of the first and glorious resurrection. Then we, as the children of God, will meet little Etta in heaven, there to rest from all our sorrows and trials of this world. May this be a warning to her parents and relations, that they may so live as to meet her in heaven. Her remains were interred in the Brethren's cemetery on Jan. 20. Services conducted by J. W. Spicher.

MATRIMONIAL.

PRICE—GRUSH.—At the residence of the bride's parents, near Pine Creek, Ill., on Feb. 10, 1886, by Eld. S. Z. Sharp, Mr. Lyman C. Price, of Wolsey, Dak., and Miss May Grush.

ZIEGLER—DETWEILER.—In the Ridgley congregation, Ridgley, Caroline Co., Md., Dec. 6, 1885, by the undersigned, at his residence, friend Eno Ziegler, from Ohio, and Martha Detweiler of Caroline Co., Md.
C. H. IMLER.

HARTMAN—BRENNEMAN.—In Caldwell Co., Mo., by the undersigned, at his residence, on Feb. 4, 1886, friend John B. Hartman, and sister Hettie C. Brenne-man.
Z. HENRICKS.

BITTINGAR—WOLF.—At the residence of the bride's parents, Mr. S. Wolf's, Jan. 24, by the undersigned, Mr. William Bittingar and Miss Evangeline Wolf, all of DeEtta, Poweshiek Co., Ia. S. P. MILLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

PATTERSON.—In the Ridgley congregation, Ridgley, Caroline Co., Md., Mabel Patterson, daughter of friend Joseph and Catherine Patterson, aged 7 months and 18 days.

PATTERSON.—In the same congregation, Maud Patterson, daughter of friend Joseph and Catherine Patterson, aged 7 months and 22 days. The above children were twins.

BREIT.—In the same congregation, Elizabeth Breit, mother of friend Catherine Patterson, aged 88 years and 3 months. Exercises held by the writer.
C. H. IMLER.

WOODS.—In the Thornapple church, Ionia Co., Mich., Nov. 17, of diphtheria, Henry Woods, aged 3 years, 3 months and 2 days. The funeral sermon was preached in the Mennonite church, Dec. 27, 1885, by P. Kime and the writer.
J. G. WINEY.

HEYSER.—In the same district, and county, of cancer, Jan. 24, 1886, Lydia Heyser, aged 60 years, 4 months and 13 days.

Mrs. Heyser suffered long and much, but she bore her intense suffering with Christian fortitude. The funeral was on the 26th, followed by a large concourse of mourning (only two relatives, husband and son) friends. Services conducted by the writer from Ps. 16: 5, 6.
J. G. WINEY.

FUNK.—In the Deep River congregation, Iowa, Feb. 8, 1886, Harland H. son of John and Ara Funk, aged 3 months and 13 days.
H. R. TAYLOR.

REED.—In the Hellisburg church, on Sept. 24, 1885, Alexander H. son of Bro. Jacob and sister Mary A. Reed, aged 6 years, 7 months and 21 days.

REED.—In the same church, Moses Edward, son of the above parents, aged 19 years, 3 months and 25 days. Funeral services by Bro. Sanford Saylor.
NATHANIEL CRIPE.

KINDIG.—In Lancaster Co., Pa., of pneumonia and old age, Nancy Kindig, aged 79 years, 1 month and 12 days. She leaves two children to mourn their loss.

KINDIG.—In the same county, of apoplexy, Chester H. Kindig, aged 56 years and 12 days. He took ill on the 3rd of Jan. and lingered till the next Monday when relieved by death.
J. J. KINDIG.

UPHOUSE.—In the Middle Creek congregation, Somerset county, Pa., Jan. 31, 1886, friend John F. Uphouse, aged 30 years, 9 months and 23 days. Funeral services by the undersigned, assisted by J. H. Zinn, minister of the Lutheran church.
VALENTINE BLOUGH.

GARMAN.—At her home near Burr Oak, Bertha Garman, wife of Joseph D. Garman, aged 35 years, 6 months and 5 days. She expressed herself willing to go, and called her husband, two sons and a little daughter to her dying couch, and exhorted them how to live in order to meet her in a better land. By request, we preached the funeral sermon, assisted by the brethren, to a full house of sympathizing friends and near relatives.
A. IVEE.

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THE February number of the *Phrenological Journal and Science of Health* (Fowler & Wells Co., 753 Broadway, N. Y.), contains a very interesting article on "Medical Missionaries," five portraits are given with Phrenological delineations, followed by brief sketches of the life and work of each. The selection has been made from the representative men of five different branches of the Christian church. Brief and earnest are, "Improve the Morals," "Knowledge," and "A New Phrenology;" Prof. Drayton's "Familiar Talks to our young people," is even more interesting than that in the January number. "The Stupidity of Sensible People," is as amusing in the article as in the fact which we are all, more or less, aware

"W. H. Vanderbilt, the richest man in America," is well written and phrenologically exhaustive. L. R. DeWolf continues her "Notes from a Teacher's Diary." An historical article from Veronique Petit on "The Vandals, the Goths and the Huns" is one of the most interesting features of this number. "A Magic Lamp" will please the young folks. "Should Silver be Demonetized?" will awaken many fireside discussions. "The Pictured Rocks of Iowa," "A Tired-out People," and three good, short poems, bring the reader to the Health Department, which opens with "New Theories of Muscle Action and Nutrition," illustrated. "The Physiologic Basis of Faith Cures" presents some interesting points. "Pinel and Insanity" is credited to the *Chicago Times*. Many short articles of interest swell the number to rather more than its usual size, among which is a sketch of the late Nahum Capen, LL. D., in whose death Phrenology lost an able advocate. If the *Journal* keeps up to the mark of this number, it will doubtless realize that "to him who hath shall be given" in a large increase of subscribers. Price 20 cents, or \$2.00 a year and a premium head to each new subscriber. Address Fowler & Wells Co., Publishers, 753 Broadway, New York.

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Entered at the Post-Office at Mt. Morris, Ill.
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Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., March 2, 1886.

No. 9.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. D. C. BURKHOLDER, of Fannettsburg, Pa., has been spending a few days with us. He thinks some of locating with us.

BRO. W. A. GAUNT, of Frederick, Md., is with us, and we are having good and interesting meetings. Some have already made the good choice, and we hope that others may follow. Bro. Gaunt is an earnest worker, and seems to be devoted to the high and holy calling.

OVER last Sunday we were with the Spring Run Brethren, near McVeytown, Pa., being the time appointed for the commencement of a series of meetings. The weather was unfavorable, and the roads bad, yet the attendance on Sunday and Sunday evening was quite good, and the meetings seemingly interesting. They had no assurance of continued help, but expected several brethren. We hope they were not disappointed, not that the continuance of the meeting necessarily depended upon outside help, but because they looked for such help, and would not feel good without it.

"WITNESSES from the Dust, or the Bible Illustrated from the Monuments," is a new book edited by Rev. J. N. Freedenburg, and published by Cranston & Stowe, Cincinnati. It is handsomely bound, 467 pages, price, post-paid, \$1.00. To the Bible student the book is full of interest, and throws light on the dark spots that skeptics and infidels have been laboring to make still darker. Any book that assists the common reader to open to his mind understandingly, the divine page, we hail with joy. In this book will be found the late discoveries made in the Bible lands, which so fully agree with Bible narratives, that none but the most stubborn can continue in unbelief as to the genuineness of the Bible.

THROUGH custom and convenience, winter has been, by general consent, accepted as the best time to do extra preaching and to hold revivals, and, therefore, as spring and summer approaches, working for Christ and the salvation of souls is gradually abandoned, thus making winter in season, and summer out of season. There are things that have their times and seasons, because they have their time for growing and also their time to be reaped. But it is not so with the harvest of life. It is a continual sowing and reaping. Life's work has in it no seasons—no summer and winter. It is work while it is day, for the night cometh wherein no man can work. Time is precious, and every day is needed to accomplish the great object of life, the salvation of the soul. Satan, the great enemy of the soul, has no seasons of idleness, unless it be to get the church asleep. This is the time he does his most effective work. During the winter, when the church is awake and actively engaged, he loses some, but he watches his opportunities during the summer, and regains much of that which he loses. These are matters for the church to think about, and we should so arrange our work for the church that there shall be no "let up" during the summer, but be instant in season and out of season, always abounding in the work of the Lord.

D. R. PROWANT, of Putnam, O., says, they are holding a series of meetings, and that Bro. Jacob Heistand is laboring for them.

BRO. Seth Myers, of Cora, Pa., was with us one evening last week. He informs us that he has bought a home in Shirleysburg, and will move there in the spring.

QUERIES AND ANSWERS.

NO. 1. I want to know, through the MESSENGER, what a man could do to commit that unpardonable sin, named in Mark 3: 29. I would like to have the views of a number of ministers.

ANSWER.—A number of views have already been given on this question, not because it is so important that we should know, but because we are very inquisitive people. A great many people want to know just how near hell they can go without toppling over into it. The circumstance alluded to happened under peculiar circumstances, such as may not happen again. Christ was working miracles, and through the Spirit, cast out devils. The charge made against him was, that he himself was possessed of the spirit of the devil, and through this spirit he cast out devils. Under the wonderful demonstrations made in the performance of these miracles, the charge was not only a most serious one, but it was hypocritical, because it is evident that they said that which they themselves did not believe. Our views are that Christ had direct reference to these characters, and under the then existing circumstances, and that we need not now fear the unpardonable sin unless we make ourselves unpardonable by a continued rejection of Christ as our only Savior.

NO. 2. The Bible says, the hope of the hypocrite shall perish. I want to know whom he wants to deceive. There is no hypocrite on earth that does not know himself, that he is a hypocrite. If so, what does he hope for?

S. S. CRESSWELL.

ANSWER.—Hope is a very common commodity, and there is no condition in life that a hope of some kind cannot be entertained. Even a hypocrite of the deepest water has his hopes. It may not be the hope of salvation, neither are we sure that the hope of the hypocrite that shall perish is of this kind. The hypocrite, through his deceptions, may hope to gain riches, honor, and position. But in these he will be disappointed. Such hopes are based on false premises, and, therefore, in the end, will perish. Every hope founded on worldly emoluments or enjoyments will fail, because all these things will pass away. There is but one hope that reaches beyond the grave, and that is the hope of salvation founded upon the Scriptures. This hope will never perish, except in realization.

NO. 3. Please tell us, through the G. M., who the prince of the world is. The Savior refers to him in John 14: 30. I ask for information.

AARON FIRE.

ANSWER.—As an answer we submit Dr. Doddridge's paraphrasing of the verse referred to, which, we think, fully answers the question. "It will be your wisdom the rather to observe and review these things, as I shall not hereafter have time to discourse much more with you about them; for Satan, the prince of this apostate world, is coming to encounter me, and is raising a storm against me which will quickly separate us; nevertheless I have this comfort, that he has nothing in me, no guilt of mine to give him power over me, nor any inward corruption to take part with his temptation."

NO. 4.—Please explain Ezekiel 13: 18-21. Does it have a literal or spiritual meaning, and does it apply to the Jews only?

M. HOWELL.

ANSWER.—The Lord endued some women with the spirit of prophecy. Others pretended to have this spirit for the purpose of making gain. To make it appear that they were in safety and at ease, they fastened pillows to their elbows, and also placed them at the elbows of those who came to consult them. The thing done was partly for ease and partly as a figure of comfort. The object was, to make those who came feel at ease, and in this way the more successfully gain their purposes. The intention of the "kerchiefs" is not so evident, but is supposed to have been some kind of a badge or charm used to entice people into their snares. They seem to have been a band of fortune-tellers who profaned the name of God by pretending to sell his gifts at a most contemptible price, and to deal in divinations and such-like impositions, as have, in every age, found eager purchasers. Against all such, God hurls his denunciations, and declares that he will deliver his people out of their hands. We think that it has a literal meaning, and had special reference to the Jews. Under the blazing light of the gospel, people have no excuse for going to such sources for information, but if they persist in going to the devil, they will have to get out of his clutches the best way they can. God has not promised to interfere in such cases.

NO. 5. Please explain Rev. 9: 1-12. Have the things there named come to pass, or are they yet in the future? Who was the star that fell from heaven, and what were the locusts? They had power over men five months, prophetically speaking, what length of time was that?

M. HOWELL.

ANSWER.—The star is supposed to have been an angel of a distinguished character. In the Bible angels are frequently referred to as stars. In Job we have, "The morning stars sang together, and the angels shouted for joy." About the locusts, commentators and Bible scholars differ. Some think they refer to a religious order of monks and friars; others a sect of zealots that appeared among the Jews during the siege of Jerusalem, and still others, to the Mohammedans and the time from A. D. 568, to A. D. 675. Five months. About 150 years is the length of time generally given to the five months, but is not definitely known. The figures above given would make it about 107 years. These are the things about which we must agree to differ, and we can do so without, in any way, affecting our salvation. The things and events referred to are supposed to have been in the past.

NO. 6. Please explain, through the MESSENGER, Luke 13: 30. "And behold there are last, which shall be first; and there are first which shall be last."

LUELLA E. SHELLINGER.

ANSWER.—The "last" and "first" here seems to refer more to privileges enjoyed than to time, although they may properly mean both. The Jews had the first privilege, but they refused and were cut off. The Gentiles were last. They accepted, and were received, or grafted, and thus are made the first. They shall come from the East and from the West, and from the North and from the South, and shall sit down in the kingdom of God—these as the Gentile nation, though last in receiving the offer of salvation, shall be first, and the Jews, as a nation, cannot, or will not, come in until the fullness of the Gentiles comes in. Then they will come in, and thus the last shall be first and the first last.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

OLD FOLKS' HOME.

BY S. T. CARPENTER.

IN GOSPEL MESSENGER, No. 5, Feb. 2nd 1886, I see an editorial under the above heading; ending with a request that the brethren and sisters express their views on the subject.

In response, I wish to say that I think the conception grand and practicable. May God bless the enterprise. Such a home can be established, and carried on at moderate expense, after the real estate and buildings are secured. Such a home should not be in the city, but in the country near some city having good railroad facilities, and a good market. The home should be on a farm where all kinds of small fruit, garden produce and garden seeds could be grown. My observation teaches me that old people cannot be happy in idleness. They must have employment, and the home should furnish our aged brethren and sisters employment, so that they may work just as they feel able and wish to do, the proceeds of the same helping to sustain the institution. Various kinds of needle work, and other indoor employment should be furnished the sisters who are unable to help in the gardens.

Labor is not degrading, but honorable in all, and healthy, and God requires that we do with our might what our hands find to do, no more nor less. We will nominate Nevada City, Missouri, as a good locality for a western home. What say you, brethren and sisters?

GOD'S COVENANT.

BY B. F. MOOMAW.

"I have made a covenant with my chosen, I have sworn to my servant David, My mercy will I keep for him for evermore, and my covenant shall stand fast with him."—Ps. 89: 3, 28.

A COVENANT we take to be a mutual agreement, a contract, a stipulation between two or more parties, in which each is interested in some way or other. The realization of the desired results, being contingent upon the faithful compliance to the conditions of the contract, as in the case of Adam and Eve in the garden of Eden, obey and live, God is honored; sin and die, and his majesty is insulted. Gen. 2: 16, 17. Thus also God proposes to Israel, "Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be made white as snow, though they be red like crimson they shall be as wool." "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."—Isaiah 1: 18—20.

God makes a covenant with Noah, commands him to make an ark, instructs him as to the fashion of it. Noah believes, com-

pletes the work according to the pattern, God establishes his covenant, invites Noah and his family into the ark, gives him instructions with reference to the creatures to be taken in with him, and Noah did according to all that God commanded him, and was saved from the deluge. Genesis, sixth, seventh and eighth chapters.

God made a covenant with Abraham, consisting of two parts—the first temporal in its character, with limited territory, awarding to him and his children the right of inheritance to the land of Canaan, its meets and bounds described, and guaranteed by the ordinance of circumcision, Gen. 17: 10, promised as an everlasting possession, but its perpetuation conditioned upon their fidelity in the observance of his statutes, as ordained from time to time, for the regulation of the government of his people, "Behold I send an angel before thee to keep thee in the ways, beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy, unto thine enemies, and an adversary unto thine adversaries," Ex. 23: 20-22; and farther, as clearly exhibited in the final overthrow of the Jewish nation, the destruction of their city and temple, and themselves scattered among the nations of the earth. Luke 19: 41-44.

The second part of Abraham's covenant is spiritual and universal in its character. He being commanded by God to offer his son as a burnt offering, staggered not at the promise, but being the friend of God, believing on, and fearing him, he received the blessing, with the confirmation of the promise, that is, saith God, "In thy seed shall all nations of the earth be blessed, because thou hast obeyed my voice."

He says, "Now to Abraham and his seed, were the promises made." He says not, "and to seeds," as of many; but as of one, "and to thy seed," which is Christ. This brings us to—

THE COVENANT OF REDEMPTION

and salvation, entered into by the sacred three, in behalf of the fallen race of Adam. In the gift of God's own dear son, "the ransom found,"—their own covenant Head, as indicated in the quotation at the head of this article.

"The Father made a covenant with his chosen, the Son, our Redeemer and Savior, and the Holy Ghost, our Instructor and Sanctifier.

JESUS RECOGNIZES THIS COVENANT.

He says, "Father, the hour is come. I have finished the work which thou gavest me to do," "And I come to thee. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." "That I also may glorify thee." "Thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me: I have manifested thy name unto the men which thou gavest me out of the world, thine they were, and thou gavest them me, and

they have kept thy Word, I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine."

We notice in these quotations, that a definite number is included in this narrative and prayer, and that they were especially elected, and that their final perseverance is contemplated, or at least ardently desired, as expressed by the Master, saying "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me."

It is apparent to my mind that the definite number alluded to in these Scriptures, includes the apostles, and no more; they were especially elected as the apostles of Jesus, as his witnesses, and to finish the work, to whom he gave the commission.—"While I was with them," says Jesus, "I kept them in thy name, those thou gavest me, I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled, "As thou hast sent me into the world, even so have I also sent them into the world." The Savior did also remember in this prayer others besides the apostles, to wit, "them also which shall believe on me through their word" that they might all be one, "perfectly joined together in the same mind, and the same judgment." This, by no means, conveys the idea of a definite number outside of the apostles, but may be more or less.

The Son of God now having fulfilled his part of the covenant, he goes to the Father, leaving the promise however of sending the Holy Ghost, to comfort, instruct, and sanctify the believer, to guide into all truth and bring to remembrance all things that he had said unto them, and himself becomes the mediator of the covenant proposed from the Father to

THE CHILDREN OF MEN.

We desire to examine the character of this covenant. Coming now to Jesus as the Mediator of the new covenant, let him speak, and we shall learn in what way we are related to that proposed contract, and that, if it is our privilege to become a party to the contract, we may decide whether or not we will accept the terms stipulated therein. But we have heard it declared from the sacred desk that we have no election in the matter; that we can do nothing to secure the favor of God; but with all that God through Christ has done for us, the ransom given, a revelation of his will suitably adapted to intelligent minds, with all the invitations given, and motives presented, we can only wait for an invincible operation of the Holy Spirit, to regenerate, convert, and produce the new creature, before we can do anything pleasing to God, so as to gain his favor and pardon, and, almost in the same breath, they may be heard to say, that the will of God, as revealed through this covenant is absolutely impartial. Think of it: all conversions produced absolutely by the divine influence, apart from the will or action of the creature, and yet only ninety millions Greeks, Romans and Protestants, inclusive the inhabitants of Christian coun-

tries—of the entire population of the world, numbering fourteen hundred millions, then think that a very small proportion of those ninety millions pretended to be converted.—Where is the responsibility?

My solemn impression is that this doctrine of the non-moral agency of man, in the arrangement of this covenant has its origin with, and is the most insidious of all the devices of the adversary, and the most successful of all others, in keeping his subjects under his control, and depleting the volume of Christ's disciples. We refer the reader to the seventeenth chapter of John for the quotations mainly referred to above. In the twenty-fourth chapter we have this language, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." This, it will be noticed, refers to the same definite number alluded to throughout this chapter, and not to the mass of believers, as we are sometimes told, and is used in the support of the doctrine of final perseverance, that is, that if Jesus wills, that it should be so, it is inevitable, and cannot be otherwise. No doubt, he desired that it should be so, as he desired that the cup of suffering should pass from him, but as the will of the Father was that it should be otherwise, he says, "Not as I will but as thou wilt." To use this word in this connection in its broadest sense, would prove too much for some of us, but will suit Universalists exactly, who quote from first Timothy 2: 1-6, in which we have the following: "For this is good and acceptable in the sight of God, our Savior, who will have all men to be saved and come to the knowledge of the truth."

Our blessed Savior has finished his work, done for us that, that only God could do, saw the human family sinking down, sinking down. "Then he is gracious unto him, and saith, Deliver him from going down to the pit." "I have found a ransom."—Job 33: 24. The ransom is given; "Life and immortality is brought to light through the gospel," and the Mediator of this blessed covenant,

ASSERTS HIS PREROGATIVES,

and says to the chosen few whom the Father had given him: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and teaching them to observe all things I have commanded unto you, and lo! I am with you alway, even unto the end of the world."—Amen. Or in other words, "Go ye into all the world, and preach the gospel to every creature." "He that believeth and is baptized shall be saved." "Come unto me all ye that labor and are heavy laden and I will give you rest." "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."—Matt. 11: 28, 29.

"Put away the evil, of your doings from before mine eyes; cease to do evil, learn to do well. Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool."—Isaiah 1: 16, 18. "Ye call me Master

and Lord, and ye say well, for so I am." If I then, your Lord and Master, have given you an example, you should respect and follow the example. "The servant is not greater than his Lord, and if ye know these things happy are ye if ye do them."—John 13 chap. We have this view of this covenant beautifully exemplified and illustrated by the parable of the prodigal son. He went away, he wasted his living, he came to want, and he came to grief. The father did not compel him to return, nor did he take any steps to have him come home, but when the young man decided to come home, and left his wicked associates, broke off from sinful practices and started on his journey, the father hastened to meet him, embraced him lovingly, made him welcome and enabled him to be happy, and always those who will come home to God, according to the conditions of this covenant, will find a glorious reception, "For they that come unto me, I will in no wise cast out."

We may profitably refer to the business affairs of life, to impress the mind with the reasonableness of the idea, that our Father in heaven does for us what we cannot do and that what we can do, he will not do for us. He gives us our lands, fertile soil, the forest upon the surface, the minerals emboweled in the earth, all adapted to the wants of man, to be utilized, so as to supply the needful comforts of life, and he has endowed us with intelligent minds, so as to enable us to develop these resources, so as to enjoy the benefits of them with his kind providences in sending the early and the latter rains and fruitful seasons; whereas, if we were to wait for him to do what he has enabled us to do, our condition would be as that of the lower order of his creatures.—And to neglect to observe our part in this covenant, where God and his Christ is, we can never come, "See therefore, that we refuse not him that speaketh, for if they escaped not, who refused him that spake upon earth, how much more shall we not escape if we turn away from him that speaketh from Heaven."—Heb. 12: 25. "If the word spoken by angels was steadfast, and every transgression received a just recompense of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and afterwards confirmed by them that heard him."—Heb. 2: 2, 3.

"Blessed are they that do his commandments, that they may have right to the Tree of Life and enter through the gates into the city."—Rev. 22: 14.

We could multiply testimonies supporting the position that we have taken on this question, that this new covenant of which Jesus is the Mediator, is a conditional offer of salvation, and that it is the province of every man and woman to avail themselves of its provisions, and if neglected, the responsibility rests entirely on themselves, and they will assuredly be made sensible of it when too late, their destiny sealed without a ray of hope to cheer, or a friend to sympathize, no eye to pity, nor an arm to save.

APPRECIATION.

BY MARY C. MILLER.

THIS means a just and proper valuation or estimation put upon any favor or anything we have received at the hands of another. The poet says, "Christ gave his life for me." For my benefit, for my need, because I stood in need, and to fill that want it was necessary for Christ to do so, and he volunteered as a sacrifice, gave his life because our situation demanded it. We were at the mercy of high heaven and heaven was merciful.—Webster says, "God through his mercy, extended his grace towards us," but the question is, do we rightly appreciate it?—God's mercy, God's favor, his thoughtfulness, his care, his kindness, Christ's sacrifices? Not only his life, but many other things he gave for our redemption. Do we appreciate, do we value these favors according to their real worth to us? Do we estimate their cost, even according to our feeble powers of doing so? Christ said of her who poured the costly oil and anointed his sacred body, "She hath done what she could." Could he say as much for any of us, as that? Are we improving our opportunities and thus showing our appreciation for those opportunities? How is it?

Let us take the first commandment, for instance, "Thou shalt have no other gods before me." Do we keep this commandment? Do we love God with all our heart, soul, and mind? If we do, then we appreciate our privilege. But do we truly and wisely keep this commandment? If we would keep it and love our neighbor as we do ourselves, we, the Christian world, would be a vastly more mighty and stupendous power upon the earth, would we not? Is the Church as strong as it is her privilege to be? No one thinks she is; and why is she not? Simply because she does not put a proper valuation upon her privileges. We learn to value other things according to their worth to us and even more than their worth sometimes. Why do we not learn to appreciate our spiritual blessings? Is it not because we are not wholly consecrated?

We do not love with our whole hearts, all of our strength, and our powers are not fully concentrated. We do not value our spiritual blessings according to their value to us. Is it not so, dear brother and sister? Take the Bible for instance, is it not a blessing far above our capabilities to estimate? We are enabled to put a fair and proper valuation upon its worth to us, and still do we really appreciate it? Do we consider its great worth? If we do, we will seize every opportunity to acquaint ourselves with its contents, will we not? If we appreciate it according to its value to us, we surely wish to understand it as fully as it is in our power to do so. But do we do this? Let us drive the question home to our hearts; let us settle it for ourselves, honestly and truly. Let us look back and see if we have improved each and every opportunity that God has placed within our reach, to store our minds with its

greatness and goodness, to learn lessons of wisdom from its noble teachings. Have we spent time studying its source, its design, its adaptation to our needs? Are we interested in its literature, in its history, its language? Do we avail ourselves of every opportunity within our reach to get the original meaning and application of Bible texts, or are we satisfied with a mean and narrow conception of the great and wonderful truths God has revealed to us? If we are satisfied with merely a superficial knowledge of God's Word, if we let opportunities pass unimproved, which might have added wealth to our minds from the Scriptures, can we think for a moment, that our appreciation of them is just what it should be? And again, do we rightly appreciate those special teachings? Do we notice God's direct law to us? Do we consider and remember his blessings and promises as it would seem justly right and proper for us to do? Christ told the disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Do we examine all such Scriptures truly, and meditate, search, compare diligently, that we may sufficiently understand the meaning, and get the lesson from them intended for us, indelibly stamped upon our minds? Or do we read the Scriptures somewhat carelessly, letting slip some of its teachings to us? If this is the case, do we rightly appreciate them? Do we, thoughtful reader? Do we brother, sister, friend?

If we would faithfully and constantly appreciate God's blessings to us and all mankind, we would leave impressions upon the hearts of sinners, and they would glorify God. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—"So shine," or shine in such a manner.—How can we let our light shine in a better manner than to appreciate God's blessings, regard his laws, judge wisely of his greatness and wisdom in the creation of the world, the redemption of man, and in all his works?

"Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Footprints on the sands of time;

"Footprints that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again.

"Let us then be up and doing,
With a heart for any fate!"

HAS GOD MEETS AND BOUNDS?

BY J. S. MOHLER.

THE term "meet" means, to measure; limit, boundary. The term "bounds" is nearly similar in meaning, and is defined as follows: to limit; to restrain; to inclose.

Those terms, embraced in the above query, mean, whether God has any special place personally considered, whether his personality takes up a certain amount of room,

in space, as our bodies do, or whether his individuality is recognizable.

To draw the lines clearly, relative to the above question, is difficult to do. In consequence of the universality of God's presence, we are inclined to lose sight of his personality. That God is triumphant, is evident from his works and his Word. We acknowledge that the heavens above and the earth beneath are the works of God. We confess that the law that governs the movements of the world in its orbit, and on its axis, is of God. So with the movement of all the heavenly bodies.

We also confess that a kind providence—God,—cares for every living thing, the worm of the dust, the sparrow, the young raven, the young lion, the fish of the sea, and the fowls of the air; and that it is in him we all live, move, and have our being, and that he knows all our thoughts. This requires perfect omnipresence.

The man who invents a machine, no matter how intricate, is, in a sense, omnipresent to every part of it, because he made it, and knows just how to run it, and repair it, if need be. Much more so with God, relative to all his works.

In the Word of God we are also taught the omnipresence of the divine Being. David says, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell behold thou art there; if I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me."—Psalm 139: 7, 8, 9, 10.

When Mother Eve partook of the forbidden fruit in Eden, God saw it. When Achan stole the Babylonian garment, and golden wedge, God saw it. When Joseph's brethren sold him into Egypt, God saw it. When David sinned, in the case of Uriah, God saw it. When Daniel was cast into the den of lions, God saw it. When the three Hebrew children were cast into the fiery furnace, God saw it. When Peter was bound with chains, God saw it. When Paul and Silas were cast into the Philippian jail, God saw it. And so on, all through the Bible, we have ample evidence of the omnipresence of the divine Being; which is, really, one of the greatest blessings imaginable.

Next, we want to consider the personality of God. That God has personality, we firmly believe. That his personality conforms to our human form, largely, we also believe. Otherwise we could have no intelligent conception of the divine Being. But, the question presents itself, How can God be omnipresent, and still be personal? We must not conceive the personality of God, as being cumbrous like ours. It is possible for bodies to exist, so rare, as to be hardly perceivable by our senses. That the Sun is a body we readily believe, but its body is so brilliant, and luminous, that its outlines are scarcely perceptible to the eye. It is thus

with God. In view of the glory of his presence, no man can see God and live, *i. e.* while here in the flesh.

EVIDENCES OF THE PERSONALITY OF GOD.

God was personally present with our forefathers in Eden, when he called Adam, and gave sentence, because of their transgression.

Again, "And the Lord spake unto Moses face to face as a man speaketh unto his friend."—Ex. 33: 11. This is clear. Moses, however, was permitted to partake of some of the divine glory of God; for his face shone with a glory when he returned, so that Israel could not look upon him when he read the Law, till he put a veil upon him.

Again, the case of the three Hebrew children in the fiery furnace. Nebuchadnezzar being astonished, declared that he saw four men loose, in the midst of the fire, "and the form of the fourth is like the Son of God."—Dan. 3: 25. Here was the personal presence of God, or his Son. No one saw him enter the furnace, or go away, but he was there. Also in the case of Peter in prison when the angel of God representing God, loosed the chains and told Peter to go forth, etc.

In view of the above, and other evidence that might be offered, we get the idea that God has personality, but that his personality is not absolutely necessary to be visible to us, save in cases of necessity. Hence God can be visible as he sees proper.

Electricity exists all around us in an invisible state, but when the cloud is heavily charged, positive, it becomes visible in the form of lightning.

So, in cases of necessity, the visibility of God becomes manifest, as in the case of the Syrian army to the servant of the prophet.—2 Kings 6: 17. Christ, also, after his resurrection became visible to two of his disciples as they were journeying together. Afterwards he became invisible in the breaking of bread, and vanished out of their sight.

In the judgment day, no doubt, the Father, and Son, will be personally present, and visible to all.

While we are here in the flesh, a partition intervenes between us and the spirit world, but after death the partition will be taken away, and then we shall know as we are known. "For now we see through a glass darkly; but then face to face."—1 Cor. 13: 12.

EASY AND DIFFICULT.

BY C. H. BALSBAUGH.

WHEN Christ says, "Come," it seems the easiest thing conceivable to respond. But he emphatically declares that no man can come to him except the Father draw him. Even many Christians have no idea of the subjective obstacles that prevent their progress in their divine life. So much of the religion of to day is mere assent to doctrine, tradition and ritual, that the necessities of the soul are lost sight of on the one hand, and

the provisions of redemption on the other. To use ecclesiastical institutions and arrangements, and forget them in the absorbing contemplation and experience of their archetypes, is the very thing we are taught by the assumption of humanity by the Son of God.

Jesus held his body at the lowest possible discount as an end, and in the highest possible reverence as a means. When running my hand along the lines of the tablet, I seldom think of my pen, and yet, I cannot write without it. Faith begotten of intellect, the convictions of the reason, can preach and pray eloquently. Observing all the ordinances in their primitive form, and adding others in harmony with them, and contending earnestly for the Lord's letter, and man's addenda, may still leave us minus the faith which is unto salvation. The naked, genuine, original word "*repent*," is so penetrating, and all-embracing, that the Adamic self and sense are utterly annihilated, and an omnipotent, all-dominating Other comes in its place. There are few of us who have fully repented. God means we shall, and in Emmanuel the possible became the real, and "as he is, so are we in this world," if we are deeply enough in sympathy with him to claim our privileges. 1 John 4: 17.

The great pivot-word *Metaniva*, translated *repent*, means simply, clearly, unequivocally, "*Let this mind be in you which was also in Christ Jesus.*"—Philipp. 2: 5.

In proportion, then, as "Christ is our life," and we "walk even as he also walked," we have repented. The idea of sorrow for sin is not radically in the word. The more we love God, the deeper and sweeter will our sorrow be that we ever disobeyed and wounded him. The entire history of the Bible shows that to restore a debased, depraved, debauched, alienated immortality is a work so stupendous that it taxes all the resources of omnipotent wisdom and love. By faith we are saved, but the faith itself is the fruit of the cross.

Healing by faith, which is the point to which my inquirer principally asks my attention, is not so easy a matter as many suppose. The prostrate form and bloody sweat in Gethsemane, and the lacerated, quivering, flesh on Golgatha, are sufficient proof that the body is included in the atonement for sin. One of the most pitiful travesties that ever dishonored a religious convention was the plea against faith-healing on the ground that nobody would die if the doctrine were true, and universally believed. Christ and his apostles were great miracle-workers, and yet they died. To quench a candle by pouring on water or letting it expire from exhaustion of oil, are two very different things. Because a lamp can be snuffed and trimmed and put in the best possible condition of combustion is no proof that it will continue to burn when the oil is spent. The faith that heals is a deep radical, comprehensive matter. It means no less than life, the whole life, the very life of God. It does not simply mean the concentration of will power in accordance with the dictates of

reason; but the expression of a feeling so profound and overtopping that we are not conscious of either will or reason.

A faith life is a Christ-life, and this alone heals when the ordinary resources of nature fail. We must not forget that when *body* healing is the *supreme* object, it is never obtained. Our soul-attitude must be so triumphantly and steadily Godward, that the body is quite a secondary consideration, and its healing desired and sought only for the glory of God and the freer and higher uses of the soul. Brethren and others sometimes scornfully tell me that they have no faith in physical healing in a supernatural way, but heartily endorse, as they suppose, miraculous healing of the soul, while the very passionate bitterness with which they denounce the one and affirm the other reveals the sad fact that they are far from spiritually healed. Just as soon as the inner wholeness is a conscious reality, it will break out into physical visibility. Anger is an ugly sin. Oh, how it mars the Christian life! The smoke pipe and cigar are equally hateful, only on a lower plane. He that by prayer and faith can calm the tumultuous ocean of his passions, can also by the same means annihilate the very taste for tobacco. I have seen it done in hundreds of instances. Few sick persons, and few tobacco-sots, and and passion-slaves and belly-worshippers are in such relations to God as to render healing possible by faith.

Sickness is very apt to induce a certain form of selfishness, so that we become intensely and morbidly self-sympathizing, and want everybody to pity and pet us. This places us outside the possibility of exercising that faith which identifies with Emmanuel. When the life of God has unhindered sway in us, sickness must flee to the extent of our organic capacity, no matter whether it be scrofula, consumption, cancer, deformity, hemorrhage, felon, or a simple wart. This I affirm because I know it. I can bring five hundred living proofs to verify the statement. When "our life is hid with Christ in God," and the Holy Ghost vitalizes and pulsates through every atom of our being, we need not be afraid for the terror by night, nor the arrow that flyeth by day, and of the pestilence that walketh at night, nor of the destruction that wasteth at noonday. Ps. 91: 5, 6. Such faith is not the experience of the many, but designed for all. A few elect souls can testify to the continuity of the power of God, not only to forgive sin and purify hearts, but to "heal all manner of sickness." The majority cannot exercise it on account of habits of thought and feeling and life which shut up their minds and hearts to the apprehension of the fulness of God in Christ. I can testify to the mighty power of God as revealed to my body and soul. But I forbear, lest "I come to visions and revelations of the Lord. It is not expedient for me doubtless to glory." 2 Cor. 12: 1.

The exercise of healing faith is definite and instantaneous, and the effect is no less so; but we approach this point of possibility very gradually. Many never reach it, hence

are not helped. "Without faith it is impossible to please God," and in contravention of his pleasure he bestows no blessing.] Given the fact of God and Emmanuel, it is idle to cavil at the perpetuity of miracles. Faith has no intrinsic power; it is God-wrought, God-clasping, God-appropriating,—Christ is its author and finisher. All power in heaven and in earth is given unto him. Faith in Jesus is only letting him have his own will and way in us.

In conclusion, I wish to thank you for the four stamps you inclosed. Blessed be God for his ravens. I need 500 within a week. Jesus knows where to find them [for me. "Only believe." I sometimes say to myself. O, that some of our dear brethren and sisters could enter so fully into the meaning of the cross as to convert their tobacco money and superfluous dress expenditure into messages of edification, warning, and illumination to thousands who need them. There should not be a smoker, or chewer, or dress-idolater, or belly-worshipper in the kingdom of God on earth. The incongruity is startling and humiliating. God in the flesh, and that flesh besotted with filthy, degrading habits! Where is our love to Him who gave his flesh to scourge and thorns and spikes and spear for us! It seems to me no Christian can stand at the foot of the Cross and witness the dying agonies of the Son God, and have the audacity to breathe one syllable or cherish one thought in justification of tobacco-using, or any other practice that exalts the flesh at the expense of the sufferings of Jesus. "I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God." Such a life utters its stern and righteous protest against much that is not only tolerated but justified by the church. Why need we wonder that we are weak? Nicodemus was wiser in his ignorance than many who profess to know more.—John 3: 2.

It is no small wisdom to keep silence in an evil time, and in thy heart to turn thyself to God and not be troubled by the judgment of men. Let not thy peace depend on the tongues of men; for, whether they judge well or ill of thee, thou art not on that account other than thyself. Where are true peace and glory? Are they not in God?

I HAVE found nothing yet which requires more courage and independence than to rise a little but decidedly above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.

THERE are few signs in a soul's state more alarming than that of religious indifference; that is, the spirit of thinking all religions equally true.

"THE man who strives to become rich is like one drinking sea water,—the more he drinks the more he wants, and at last he dies of thirst."

OBEDIENCE TO GOD.

BY S. T. BOSSERMAN.

OBEDIENCE supposes laws which should be recognized and enforced with due authority. No law should be made, but that which can be enforced, and no law enforced, but that which is based upon principles of right and justice.

Civil law is based upon principles of right, in proportion to what its originators assume to be right, and is enforced by the people, for the protection of one another, and to place all upon a plane of equality, being governed by the same rule of right. But in the formation of civil law, men may err in judgment, and the law not be infallible. Men may err in the application of law, hence compulsory obedience may be obtained from some, to a law right in itself as a governing principle, but misapplied to the subject, or to law which may be properly applied, but wrong in itself, being based upon wrong principles. Law based upon truth, justice, and right, should be obeyed and strictly enforced for the good of all. Here then is a point of discrimination, as to the right and wrong. If right in the sight of God, obey it, if wrong, then disobey. A law may be right in the eyes of the civil law, but wrong in the sight of God. Judge which shall be held inviolate. Inspiration says, "We must obey God rather than man." Man is held solemnly responsible to all laws of civil authority, when in harmony with the Divine Law. But, turning to the Word of God, we find a law strictly infallible,—a statute book in which are laws from the legislative halls of highest authority, and to obey them is to live, and live forever.

It is a law requiring supreme obedience, a law, governing conduct, feeling, and character, a law containing the mind and thought of God, communicated to us, a law comprising sufficient for present happiness and godliness, and for salvation to all.

True obedience to God must be divine and universal in its regards to *all* points of the law of God. Otherwise it is not a perfect law. If some are allowed to choose a part, so may I, and by this selfish partiality, the whole law of God is rendered null and void, and our hope of salvation and eternal happiness falls to the ground. The whole structure is gone, and hopelessly do we stand upon the ever-shifting sands beneath our feet.

The requirements of God are the result of his good judgment and wisdom, and though we may not understand it all, yet it is his method of government, and the perfection of divinity is wrought in us by true obedience to his holy commands.

In the commands of God are found negative and positive duties, positive institutions, as well as moral requirements, and to obey one to the exclusion of the other, will not insure salvation to the soul. Both are expressly enjoined upon us, and God's smiles and frowns are given in proportion as we obey each. God's "shall," and "thou shalt not," are both external, and as immutable as he is himself.

The violation of the negative duty, "Thou shalt not," was the sin which drove our first parents from the garden of Eden. This was the sin of Lot's wife, and that which caused the death of Uzziah invading the priest's office. To disobey the positive, "Thou shalt," cast the individual with the one talent out into outer darkness. And would Peter not have submitted, his part with the Master would have been lost.

To gain the love and friendship of the Master, unquestionably is obedience. Our obedience should be prompted by a feeling of love for God, a feeling to please him, rather than to escape his judgment.

God should be first. His law must be uppermost and first obeyed, let men say what they may. God has a right to legislate, and require obedience to the same.

To obey God will be an advantage to us in this life, and in that which is to come. Upon no other condition is salvation promised, or happiness conferred. Hence, to be happy, is to yield to the wishes and will of God, and to obey insures salvation to the soul.

Dunkirk, O.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

THE FOURTH COMMISSION OF CHRIST NEGLECTED.

THE first commission was to the twelve. "And he sent them to preach the gospel and to heal the sick." Luke 9: 2.

The second was given to the seventy. They were commissioned to "heal the sick," and to say, "The kingdom of heaven is at hand." Luke 10: 9.

The third was to the eleven, through them by implication to the whole church: "Go ye therefore, and teach all nations," etc., etc. Matt. 28: 19.

The fourth and last is to all who hear. "Let him that heareth say, Come." Rev. 22: 17. It is important that every member of the body of Christ do his part in electing, sending, and sustaining chosen men to preach the gospel, and publicly invite all to come. But the fourth commission goes farther, and requires each one individually to say, Come. Let each one who hears, say, Come to his own family, neighbors, friends, and fellow-citizens. Come to the Savior. "Lo, the city of the living God, the heavenly Jerusalem, the innumerable company of angels, the general assembly, the church of the first born, whose names are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, which speaks better things than that of Abel!" When persecution scattered the old Jerusalem church, then the disciples went everywhere, preaching the Word. Brother, sister, how many have you especially invited to come to Jesus? A faithful, universal compliance with the fourth commission, by every one who hears, would induce many to come who would never be reached in any other way. Are you doing

what you can to heed the fourth commission? While we were children, we needed the restraining influence of the family. What kind of children would those be, who have no restraining influence around them? When men and women, the restraining influence of law and society is needed. Take away the restraining influence of law and society, and tens of thousands would become a terror both to themselves and others. The highest and best restraining influence to be obtained anywhere, is in the church. It goes far beyond the civil law and ordinary society, and secures for us help and advantages, not otherwise attainable.

One cannot work his way to heaven by himself, without coming to the "general assembly of the church of the first-born, whose names are written in heaven." Some things one can do himself, but not all. He can believe for himself, and he can repent for himself, but cannot baptize himself into the body of Christ, and thus obtain the pardon of his sins, nor can he practice the ordinances in the church by himself. We all need the church, and the restraining influence of the church. Therefore, "Let him that heareth say, Come." This is a special commission to all the true followers of the Lord. Not only in word, but also in deed; not only in precept, but also by example. It is a special commission to each one of us, to so let our light shine, that others seeing our good works, will be constrained to glorify our Father in heaven. "Let him that heareth, say come."

THOUGHTS ON PRAYER.

BY JAMES EVANS.

"Teach us also to pray, as John taught his disciples." Luke 11: 1.

MANY say prayers, but few pray. Paul, before his conversion, recited and uttered many prayers, but when God revealed his Son to him, it was said, "Behold, he prayeth." In spirit and in truth he never prayed before. He was no longer the proud Pharisee, who boasted of his rigid observance to the law, and despised others, but the humble suppliant at the footstool of mercy. Like the publican, he smote upon his breast, saying, "God be merciful unto me, a sinner." Thus he began his spiritual life by prayer.

In every age God's people have been a praying people, fearing, loving, and trusting him when in affliction.

When John came preaching the baptism of repentance for the remission of sins, he taught his disciples to pray. This was necessary for the continuance of their spiritual life. Without prayer they would soon cease to bring forth fruits meet for repentance. We infer from this that John prayed much himself. A man who seldom prays, cannot or will not teach others. Jesus taught his disciples to pray, whilst he was with them. He taught them by example and precept. He promised them the Holy Spirit to comfort them, to lead them into all truth; and when that precious gift would be in them, then

could they pray, and call God "Abba, Father."

The first believers were men and women of prayer. They loved the prayer-meeting. While waiting for the descent of the Holy Spirit, they continued with one another in prayer and supplication. These men and women were taught of Jesus, and were waiting for the coming of the Spirit into their hearts, filling them with its gifts.

The churches gathered by the first teachers, were praying churches. Where the Holy Spirit was, a praying spirit existed. A praying minister will generally have a praying church. How can a minister who never prays at home, never worships God in his family, never holds communion with God, teach others to pray? A minister may be an able expounder of the gospel, an able defender of the peculiar doctrine of the church, and the church gathered by his labors may be intelligent enough to defend the doctrine, but unless he is a man of prayer, in whom Christ dwells, he will never lead the church to pray much, to have full fellowship with God, and to abound in the fruits of the Spirit.

We hear much about our ministers being better educated in general knowledge. This would be desirable. An ignorant preacher is a dim light. We all need to read and meditate more, and study the works and Word of God, but we need a praying minister. We need men who talk with God, as well as to their fellow-men. We need men who can teach us to pray.

A church whose members are often at the throne of grace, will be a light in the world. She will be a city set on a hill of blessings on all sides.

SELECT NOTES.

BY J. B. LAIR.

—No. 2, current volume, is a model paper. Articles all short and good. Continue the style, Brethren, if you can.

—The time was, when it was necessary to teach people to believe on the Lord, for as yet he was not accepted as the Savior. But to preach salvation now, on condition of belief on the Lord, is just preaching what the Bible does not teach.

—*Sudden Deaths*—The old prophets are all dead, and it is generally believed that prophets nowadays don't know much, but I have a recollection of reading, in the year 1880, that the year 1885 would be famous for the (sudden) deaths of great men. My recollection is not clear as to whether it was stated that the deaths should be sudden or not, but that is my impression. At any rate, the sudden death of Gen. McClellan, W. H. Vanderbilt, T. A. Hendricks, Miss Bayard, (although she is not a man) and many others not so extensively published, makes us think that somebody knows something about it, although I have forgotten who the prophet was.

—Is it possible that anyone would oppose

the temperance feature of the MESSENGER? Is it possible that a Christian would oppose temperance? Just look here, anti-temperance people, whoever you may be, just look at these figures. In one paper that records just twenty murders, the startling fact is discovered that sixteen of them were caused by whisky, directly, and another or two by whisky, indirectly. Another paper that records twelve murders, shows seven deaths caused directly by whisky, and most of the other murders were committed in saloons.

Many other instances could be given, but suffice it to say, in nine-tenths of the murders that are committed, whisky is the cause, direct or indirect, and though a large proportion of the fights, riots, and other difficulties so often recorded, occur in and about the saloons, still some are not opposed to liquor. Can it be otherwise but that the man who favors liquor, is accessory to all the crimes and troubles, and sorrows that liquor produces?

—In public prayer, why do the people presume to tell the Lord so much? The Lord knows that we have bowed before him, etc. The Pharisee told the Lord a good many things, and the publican told him nothing. The pattern that Christ gave us had no boasting. Can we not profit thereby?

—By request, on Dec. 12, I went to the Cedar Creek church, Anderson Co., Kansas. Eld Jesse Studebaker presides over this church. I say presides, because he is elder, and seems to preside in such a way that everybody seems to be satisfied—union and love prevail—they are a band of brethren and sisters that one need only know to love. Preached for them just one week, yet, we think, the saints were encouraged. There were no immediate results as to conversions, but we think we learned something. The little village in which the meetings were held is just large enough to make a congregation. It was just before Christmas, and as the people had a Christmas tree in contemplation, they met every night to rehearse for that occasion, hence we could not reach them. We thought if people thought more of Christmas trees and such entertainments, than they did of Christ and their soul's salvation, we would leave them with their idols; and so we went home with the resolution not to go again to a small town to preach just before the Holidays. It may do in some places in the country, but it is useless, as regards the unconverted, in other places.

AN EXAMPLE: On Saturday afternoon, the 16th of January, Brethren J. F. and J. H. Neher,—ministers in the Osage church—stepped off the train at our place, at about half past two o'clock. Although a little cold, by three o'clock we had the word circulated that there would be preaching at the school-house. When night came, we had a full house. On Sunday morning and evening, the attendance was still larger. We had a good meeting, as we always do when these brethren are with us.

Laneville, Kan., Jan. 20, 1886.

OUR SCHOOLS.

BY I. J. ROSENBERGER.

THE readers of the MESSENGER know of the visit of Bro. J. G. Royer to our place. He made us a short visit, arriving on Christmas morn, and left the eve of Jan. 3. The attendance was large, and the services seemed of interest to all. Had three additions. The regret seemed general, to close with such an interest, but as Bro. J. G. simply came to spend the vacation with us, school-room duties necessitated him to return on the 3rd.

In our visits among the churches, the subject of schools, from time to time came to our notice, in a pressing manner. As brother Royer, during his visit mentioned above, lodged with us in our family, we had an opportunity to converse at length on the subject. We feel that the relative interests of our schools are not appreciated by the church. Brethren's children, everywhere, including many children of those belonging to the Old Order Brethren, are seeking an education. If they can be provided with an education under the plain, molding principles of the church, its value cannot be computed, in dollars and cents.

From experience we know that good teachers have a powerful molding influence over their pupils. As many of these young brethren will be chosen to the ministry in their respective congregations, and the intelligent young sisters become leading workers in the church, where they cast their lot as members, the importance of having their young minds under the proper and healthful influence in our schools, is certainly apparent.

Upon the other hand, to place youth, who are seeking an education in our schools, under the personal influence of those who discourage the plain and peculiar principles of the church, will certainly threaten the church's welfare. This sentiment of fear, we expressed in one of our journals, some years ago. Our convictions are yet unchangeable.

We are pleased to feel that our brethren in general, that are connected with the school, have given the above matter attention, and that the results of the past year have been encouraging.

Brother Royer gave us a measure that they had introduced at Mt. Morris, which looks to us as being productive of good results. That is, they require teachers employed, and students entering the school, who are members, to hand in their letter of membership, and agree to submit to the government of the church, as it is exercised in the Silver Creek church.

THREE friendships are advantageous—friendship with the upright, friendship with the sincere, and friendship with the man of observation. Three are injurious—friendship with the man of specious airs, friendship with the insinuatingly soft, and friendship with the glib-tongued.

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MT. MORRIS, ILL., - - - March 2, 1886.

BRO. G. W. Matthias, of Virden, Ill., would like to have the address of John Rohrbough. Who will send it to him?

THE Brethren of the Macoupin Creek church, Ill., have just closed a short series of meetings. Bro. Daniel Vaniman preached, and three were baptized.

BRO. Daniel Hays, of Virginia, writes: "We have had glorious meetings in the Flat Rock district, and more to follow. Additions nearing twenty, since autumn last."

THE Brethren at Franklin Grove, Ill., are holding a series of interesting meetings. The home ministry are doing the preaching, and the attendance and interest are good.

BRO. Amick spent Sunday, Feb. 21, with the church at Shannon, Ill., Bro. Royer preached at Cadiz, Wis., and Bro. Sharp labored the same day for the church at Lanark, Ill.

ON Sunday, Feb. 21, five were baptized at Shannon, Ill., with more applicants. Bro. Mohler closed his meetings there on Saturday, and is now preaching for the Brethren at Milledgeville, Ill.

THE article in G. M. No. 7, entitled "The Ground of Our Hope," should have been credited to B. C. instead of B. F. Moomaw. We are sorry the mistake occurred, and gladly make the correction.

THE meetings at Polo, Ill., closed on Saturday evening, Feb. 20. On the following day, at the regular meeting at Pine Creek, six were baptized. Including those already reported, this makes sixteen additions to the church at that place since the meetings first began.

BRO. J. W. Brumbaugh and wife, of Clover Creek, Huntingdon Co., Pa., made us a call last week. Bro. Brumbaugh preached a series of sermons for the Brethren at West Branch, near this place.

IN reading Bro. C. P. Rowland's letter published in No. 7, it should be borne in mind that it refers to the meetings held in the Cherry Grove church, and not in the Lanark church, as some may have supposed from the heading of the letter.

BRO. Martin Bueghly is strongly in favor of the proposal not to publish marriage notices in the MESSENGER. "Yes, I say, take the matrimonial clause out of the G. M., and I hear others say so too. It cannot be interesting or edifying to the majority of the readers of the MESSENGER."

A YOUNG brother, Geo. M. McKinney, has been missing for about six months. He left the place where he was at work, with his wages, and said he was going home. Since then nothing has been heard of him. Any information concerning him will be gladly received by Perry McKinney, Metamor, Fulton Co., Ohio,

BRO. Jacob Royer, of Essex, Iowa, says the call made through the MESSENGER brought them a preacher—Bro. Barto, of Montgomery Co., Iowa. He thinks he can be with them every eight weeks. They had a good attendance, and were well pleased with Bro. Barto's preaching. May the Lord bless these and all other like bands of isolated members, and send them shepherds.

BRO. I. J. Rosenberger has this to say: "Having just read "Church Authority," in No. 6, by A. W. Reese, we feel prompted to call special attention of your readers to the doctor's views as presented in said article. Elders would do well to invite their respective members to give it a careful reading. Correct views on church government are essential for the welfare of the church."

BRO. Ira C. Wakefield, of Newport, Brown Co., Neb., would like to know if there are any Brethren living in that county besides himself. If so, he would like to open a correspondence with them. He lives on the Sioux City & Pacific R. R., one and one-half miles from Newport, and would like to have the brethren visit him. Will our brethren in or near Brown Co., write to Bro. Wakefield?

SISTER Elizabeth J. Hunt, of Pomeroy, Wash. Ty., sends six dollars for the mission work of the church, and says: "Please don't forget to do all you can to send us a minister. We have no preaching at all, and sometimes we feel quite discouraged." Oh! that the day would come when all these Macedonian cries for help might be heeded. May the Lord arouse us all to a sense of our duty in this matter, and help us to feel, that if we fail to preach his word to those who are pleading for the bread of life, we shall not be held guiltless.

JOHN B. GOUGH, the great temperance lecturer, was stricken with paralysis, while delivering a lecture in Frankfort, Pa., from the effects of which he died Feb. 18. His last words were, "Young men, make your record clean," advice worthy the consideration of every young man. For more than forty years, Gough has been the great temperance lecturer of the world, and to him, more than to any one man, is due the growth of sentiment against the rum traffic.

WE receive many letters regarding business, to which the writers fail to attach their names. This occasions delay, and those who neglect this important part of the letter are led to think, for a time at least, that we are neglecting their orders. It seems singular that it is necessary for us to advise those who write to us to be sure and sign their names plainly in their letters. Editors and publishers are not shrewd enough to guess a writer's name, hence it is important that it be given.

THE entire edition of the four-page tract, entitled, "Come, Let Us Reason Together," published by a brother at his own expense, and intended for those who use tobacco among us, has been sent out. The edition of five thousand has not nearly supplied the demand, and the brother is arranging to get out another edition, so that all who desire to get the tract can have it. Orders cannot be filled now for a few weeks, but by that time all will be supplied. Send in your orders. The tracts are given free to all who will pay postage on them; 2 cents for 25; 4 cents for 50; and 8 cents for 100.

A BROTHER asks us to explain our rule in regard to publishing anonymous articles. We never publish an article unless the writer signs his name, or sends it to us with the article. We have sometimes withheld the name of a writer by special request, but we very much doubt the propriety of doing this. We think that Brethren ought, at all times, be willing to have their names appear with their articles. It should be remembered, however, that it is not a violation of our rule to withhold the name of a writer at his request. The rule refers exclusively to letters sent us without the writer's name. These we call anonymous letters, and they invariably go into the waste-basket. It sometimes happens that a brother pleads modesty, and we have, in a few cases, listened to this plea, but we think that it is far better in every case to give the writer's name, and this, with but a very few exceptions, has been done in the MESSENGER.

BRO. QUINTER'S BOOK.

WE have before us a copy of Bro. Quinter's book, entitled "Trine Immersion." After examining it, we are impressed with the fact that the author has done a good work. Bro. Quinter has labored for the church these many years, and has now placed us un-

der new obligations, by giving to the church the crowning work of his life in the book under consideration.

The work is dedicated "To the Christian Fraternity of Brethren, or German Baptists, the people by whom, under God, the writer was brought to a knowledge of the truth as it 'is in Jesus,' and who have not only maintained the apostolic form of immersion, but who have also maintained, against the influences of compromising forms of Christianity in the world, the faith and practice of the apostolic church, in their simplicity and integrity."

The book contains twenty chapters, in which the author clearly shows that the baptismal formula, as given in the commission by Christ himself, teaches trine immersion. The opening chapter is given to the consideration "Of the Baptismal Formula of the Church," in which it is shown that Christians of all ages and beliefs have accepted the great commission as containing the prescribed form of words to be used in administering baptism. This is followed by a chapter on "The Correct Rendering of the Baptismal Formula." The careful reader will here find indisputable proof that the proper English reading of the formula is, "Baptizing them INTO the name of the Father, and of the Son, and of the Holy Ghost." Then come chapters on "The Principles of Interpretation," "The Practical Import of the Baptismal Formula," "The Introduction of Single Immersion into the Church," "A Common Error Refuted," "Trine Immersion in its Historical Aspect," and others equally interesting to those who are seeking for the truth. The closing chapters contain a review of some of the works of single immersionists.

Our readers will find in this life-work of Bro. Quinter an excellent treatise on the subject of trine immersion, for the author has spared neither time nor expense in consulting the best authorities on this theme.

The language is moderate, and such as becomes a Christian. The arguments are logical and pointed. In the introduction the author says: "We have endeavored to avoid the use of harsh and denunciatory language. We have felt grieved at the manner in which trine immersion has been spoken of by different writers, but we have no inclination to retaliate by replying in the same style."

It is this Christian courtesy, commended so strongly to us by Paul, that characterizes the work throughout. Argument is given instead of denunciation, and solid facts instead of abuse. The book contains, including the introduction, 383 pages, is well printed on fine paper, and neatly and substantially bound. It is not bulky, but it more than makes up in quality what it lacks in quantity. A copy of it should find a place in every family in the Brotherhood. Orders are now promptly filled at \$1.50 per copy.

QUERISTS' DEPARTMENT.

Gentlemen:—

I WOULD like to ask you a few questions in regard to baptism. In John 1: 26, we have the following: "John answered them saying, I baptize with water." This looks as if the water was applied to the people by some means. Does not the phrase, "with water" imply that we are to use the water, and not the body? And in Matt. 3: 11, we have the following: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Was not the baptism of the Holy Ghost performed in the house? But it was called baptism. In Acts 10: 47, we have this language: "Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we?" Does not that seem that people should receive the Holy Ghost before baptism? And in 1 Cor. 9: 14, we read, "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." How is this? Shall men take money for preaching? I do not know how this is. I read in Matt. 10: 9, "Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." According to this it would seem, that the preachers should take nothing on their journey. These are points that I cannot see into.

It seems to me there are but few that follow Jesus, and keep all his commandments. And it is said in the Scriptures, that, "He that offends in one point is guilty of all."

I hope, by the help of God, you may give your views of my questions, and by so doing you will oblige me. I do not belong to any church, but I hope I shall, as soon as I shall see my way clear according to the Word of God.

Yours Truly,

G. L. D.

1. It is true, the phrase "Baptizing with water" does occur in the Christian Scriptures. But we should also remember that the following passages, referring to baptism, also occur in the same divine records: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3: 5-6. "And Jesus, when he was baptized, went up straightway out of the water." Matt. 3: 16. "And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water," etc., etc. Acts 8: 38-39. From the foregoing passages it is evident, that in performing baptism, both the administrator and the candidate went into the water. Now it is not at all likely that if water had been applied to the candidate, either by sprinkling or pouring in baptism, that the administrator and candidate would have gone into the water. Why should they have gone into the water, when they could just as readily, and more conveniently, have performed baptism out of the water, had it been done by sprinkling or pouring? The eunuch was a man of distinction, and no doubt he had servants, or at least a servant with him, and traveling as he was, he no doubt had vessels for holding water with him, then, how extremely improbable it is, that he should, with his high position in society, leave the chariot, and go down into the water, to do what he could so much more conveniently have done without going into the water! In

ascertaining the Scriptural action of baptism, those passages referring to the candidates going into the water to be baptized, should be carefully and candidly considered. There is a weight of argument in these for immersion as the action of baptism, that there is not for sprinkling, in the phrase "baptizing with water."

2. Although the phrase, "baptizing with water," occurs, it by no means follows that the water was sprinkled or poured upon the candidate.

In a description of the ceremony concerning the passover, we have the following: "And they shall eat the flesh in the night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire," etc., etc. Ex. 12: 8-9. Here the Jews were to roast the lamb with fire, and what was left was to be burned with fire, 12: 10. Now because it was to be burned with fire, it was not necessary that the fire should be applied to the remains of the lamb. The lamb might be applied to the fire, and still be burned with fire. So in baptism the candidate may be baptized with water, though put into the water.

The Greek word *baptizo* is defined, to dip, immerse, or plunge in water. So Parkhurst, in his Greek and English Lexicon, defines it. Then as water is the element used in baptism, when the phrase "baptized with water," occurs, it simply describes the element used.

Again; In the *Revised Version* of the New Testament, which is now in general circulation among us, in the marginal reading of the passage quoted by our friend, in the query, namely, the passage in Matt. 3: 11, the reading is *in* water instead of *with* water, showing that the original Greek will admit of being translated, *in* water as well as *with* water. Then, as the candidate was taken into the water to be baptized, and as the primary meaning of *baptizo* is immersion, as we have seen, there can be no reasonable doubt that immersion was the apostolic action of baptism.

2. If the baptism of the apostles in the Holy Spirit, on the day of Pentecost, did take place in a house, surely that is no evidence that Christian baptism was not performed by immersion. In the passage in Matt. 3: 11, in the *Revised Version*, the marginal reading is *in* the Holy Ghost, as well as *in* the water. Now, adhering to the primary meaning of *baptize*, as we have it in the original language, and as we always should look at the primary meaning of words occurring in the laws we are to obey, whether those laws be human or divine, and then looking at the baptism in the Holy Ghost, which the apostles experienced, that baptism agrees much better with the idea of an immersion than with sprinkling. It is said in

regard to the baptism of the apostles in the Holy Spirit, "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2: 4. The apostles were overwhelmed with the Holy Spirit, and brought completely under his divine influence and gifts, as persons are overwhelmed with water in baptism when they are immersed. To make the baptism in the Holy Spirit correspond with the way in which persons are sprinkled with water, we must look at the apostles as having but a little of the Spirit given unto them. But, as we have seen, such was not the case. The spirits of the apostles were baptized into the Holy Spirit, and all their powers, and their whole being were brought under his divine influence. An immersion in water will much better represent the baptism of the apostles in the Holy Spirit, than will a sprinkling with water.

3. If the Gentiles in receiving the gospel, did receive the Holy Spirit before baptism, we have no reason to believe that from that circumstance we must infer that the Holy Spirit must always be received before baptism. To show to the Christian Jews that the time had come that the Gentiles were to be received into the church with them, God gave to the believing Gentiles the Holy Spirit, with its miraculous gifts. And the prejudices of the Jews were overcome, for when Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—there was no objections to their baptism, and their reception into the Christian church. Had not the Jewish converts seen such evidences of the Gentiles' acceptance with God, they would not have been so ready to receive them. Then, it seems it was for the convincing of the Jewish brethren, that the Gentiles were to be received into the kingdom of God, that the baptism of the Gentiles in the Holy Spirit occurred as it did, before their baptism in water.

The Jews on the day of Pentecost, and, the Samaritans, were baptized before they received the Holy Spirit. Acts 2: 38; 8: 16. And this seems to have been the ordinary way in the apostolic age. This is clearly the way the apostle Peter, under the power of the Holy Spirit on the day of Pentecost, taught, and the circumstances under which that teaching took place, would seem to make it a proper precedent for after ages to follow. As Cornelius received the Holy Spirit with its miraculous gifts, we do not think it was designed to be a precedent to be adhered to by us.

4. In regard to a support for ministers, it appears that such a support is recognized as right, and is taught in the Christian Scriptures. In the passage referred to in the letter of queries we are endeavoring to answer, the principle that ministers should be supported is taught. In the connection in

which the text quoted stands, we cannot see how we can honestly and fairly put any other construction upon it. After the apostle has introduced the subject and pursued it to some extent, in the eleventh verse he says, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things? If others be partakers of this power over you, are not we rather? nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do you not know, that they which minister about holy things live of the things of the temple? and they that wait at the altar, are partakers with the altar?" Then occurs the text quoted in the query, "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." While the next verse confirms the idea that Paul was teaching the lawfulness of ministers receiving a support, it also shows the noble spirit of the apostle, and his holy purpose to give his enemies no advantage to impugn his motives in preaching the gospel. It reads as follows: "But I have used none of these things; neither have I written these things, that it should be so done unto me: for, it were better for me to die than that any man should make my glorying void." While the apostle maintained the right of ministers to a support, to prevent the purity of his motives in preaching from being suspected, he refused support, and with his own labor kept himself. See Acts 20: 33-35. And the apostle's self-denying conduct in this respect, is worthy the consideration of every minister. While the principle of ministerial support is taught in the gospel, it should be carefully guarded from abuse, both by ministers and churches.

The friend, at whose suggestion we are writing, quotes Matt. 10: 9, as if our Lord's teaching would seem to conflict with Paul's teaching. Some passages of the Scriptures, when disconnected from what they should be read in connection with, seem to conflict with other passages. But there are no contradictions in the Scriptures if they are properly and intelligently read. Matt. 10: 9 should be read in connection with Luke 22: 35, which reads as follows: "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, nothing. Then he said unto them, But now, he that hath a purse, let him take it, and likewise his scrip." It would seem that our Lord in his direction to his apostles a short time before his death removed the prohibition he put upon them in the early part of his ministry, and gave the direction to provide for themselves when traveling. He sent them out first without anything, to teach them the lesson of faith. He would have them to understand and know, that they would be provided for, and that they should give themselves no concern about the means necessary for their support. That lesson

they effectually learned, for though they took nothing with them, it seems they lacked nothing.

According to the Savior's last directions to his apostles, he designed to teach them that under ordinary circumstances they were to provide for themselves, in accordance with the common forethought and prudence, which characterize people generally in using the precaution they do to provide for their temporal wants, and not to depend upon miraculous supplies. But in case the necessary supplies do not come in the ordinary way, they should not become over anxious, and by no means despair, since they had learned under the first lesson of the divine Master in regard to receiving supplies, that their wants would be met though they themselves had no means to meet them. And there is nothing in our Lord's teaching in regard to ministerial support, when all his teaching upon that subject is understood that conflicts in any way with what Paul taught upon the same subject. J. Q.

BRO. MILLER'S BOOK—A REVIEW.

BY A. W. REESE.

THE volume before us, "Europe and Bible Lands," written by Bro. D. L. Miller, of Mt. Morris, Ill., we have just finished. The work does the author great credit.

It is a neat, well-bound volume, of 438 pages, profusely illustrated, printed on clear, white paper, and in clear-cut type.

In fact, the typography is excellent, the reading suitable to any age.

The style is pleasing, the language chaste, and its literary value in accord with the demands of a refined and cultured age. The subject matter is interesting and instructive. Our people, especially, who have not, as a rule, access to public libraries, will find this book of Bro. Miller's a very desirable and valuable addition to their stock of reading matter.

It was said by one of old, "O, that mine adversary would write a book!" Surely then he would have his enemy at a disadvantage. "Of making books," said another wise man, "there is no end." And truly, when it was first announced that Bro. Miller was going to write a book—a book of travels—in Europe, and the Holy Land, we felt some degree of solicitude in his behalf.

Not that we doubted the ability of Bro. Miller to write such a book—for we knew that he had abundant talent for such an enterprise—but the subject was so old—so many gifted men had trodden over the same ground, and given us their observations and experiences, that we felt afraid the market was stocked. It was already flooded with books of European travel, and researches in the Holy Land.

The public mind, as a result of this state of things, has grown quite familiar with the scenes, appearances, and descriptions of sacred localities in Palestine.

Almost every intelligent person you meet,

in these days, can tell you almost as much about the famous and historical localities in Europe, and the Holy Land, as one who has visited those scenes in person.

So many stereoscopic and photographic views, of these memorable localities, have been furnished the public that it is now quite well known just how these places look.

In fact, we know about as well how Jerusalem, Rome, Venice, Paris, etc., appear to the eye at the present day, as we know how Boston, Philadelphia, New York, Chicago and St. Louis look.

Mt. Vesuvius, Herculaneum and Pompeii, the Arch of Titus, and the Mount of Olives, are as familiar to the mind's eye of the American public as Niagara Falls and the Mammoth Cave. In view of these facts we felt, at first, some concern for the success of Bro. Miller's forthcoming book.

We looked forward to its expected appearance with some anxiety of mind.

We are glad to record that our fears were groundless. We feel confident that our people will not be slow to appreciate the value of this book, and to secure for it a place in their stock of family reading.

"Europe and Bible Lands" will be found quite a help to the study of the sacred Word. A knowledge of the present appearances and circumstances of these localities, mentioned in the Scriptures, throws much light on the meaning of many passages, which, otherwise, are somewhat obscure.

Bro. Miller's observations and experiences in Palestine are, therefore, of great value.

As an aid to the study of the Scriptures, this book will be found quite useful.

In fact, we believe that much light is thrown upon some parts of the Bible, by the study of profane history. The Bible is not a complete record of the human race.

It, of course, is the only history of the origin of man. It gives us the only story of the destruction of the race, by the deluge which once covered the face of the whole earth.

But the Bible, in its historical feature, mainly records God's dealings with Abraham and his posterity—the chosen people of God.

We look, then, to ancient history for our information regarding men's doings since the flood, and, truly, it is a fascinating study.

The mind is carried away down to the dawn of time—seen dimly through the mists of centuries long drifted into the past. We are borne into the shadowy realms of the morning of time; when the earth first sprang, fresh and beautiful, from the Creator's hand. Then we follow on down the stream of successive years—tracing, amid the wrecks of time, the rise and fall of mighty kings and empire, the growth and decline, the decay and ruin of powerful dynasties, the pomp, the splendor, the pageantry, and the final overthrow of courts and monarchs, kingdoms, crowns, mighty cities crumbling to dust in the onward, relentless march of the ages, gone to join "the years beyond the flood."

It is not within the purpose of the present review of this entertaining and instructive work, to follow the author minutely in all his

wanderings amid the scenes and places he so felicitously describes.

This would, indeed, be to rewrite the book. But we may be permitted to say, that what he has told us of his trip beyond the sea, will amply repay the reader for his time and trouble.

The great cities, as well as the rural districts, of Germany are full of interest to the traveler. Dresden, Berlin, Prague, are well described in the pages of the author.

Denmark and the Danish mission are of special interest to our people.

Bro. Hope, and his work, cannot fail to command the attention of the Brethren Church in America.

One of the most attractive chapters in the book is the space devoted to *Greece*.

"Clime of the unforgotten brave!
Whose land, from plain to mountain cave,
Was freedom's home, or glory's grave."

Bro. Miller's descriptions of that classic land are beautiful, graphic and chaste.

It is a land replete with interest, not only to the scholar, but to the student of the Divine Word. Its language—soft, silky, melodious—and the most expressive that was ever linked to the music of human speech, is the tongue in which our blessed Savior and his apostle spoke. It is the language in which were written the evangelists of Matthew, Mark, Luke and John. It is the same in which the great apostle to the Gentiles wrote his epistle testifying of Christ.

No wonder that the devout mind is filled with strange emotions, when standing on Mars' Hill—the very spot where, more than 1800 years ago, the Apostle Paul stood, and preached, to the intellectual Pagans around him, the wonderful story of "the Unknown God." Around him, on every side, were the evidences of idolatrous worship. Rising before him, in all its exquisite proportions, its matchless symmetry and beauty, stood the Temple of the Goddess Minerva Parthenos. On every hand were shrines and temples, and statues of the heathen gods. Amid all this splendor and pomp of Pagan worship, the apostle stood, undaunted, to tell the simple yet sublime story of the cross. But we cannot dwell, tempting though it be, to linger amid the cherished scenes and associations, dear to every scholar, and to every pious heart.

Smyrna, Ephesus, Jaffa, chapters replete with interest and instructive matter.

Then, "Over the Mountains to Jerusalem." We will not attempt to follow, in detail, the footsteps of the author, in his pious pilgrimage, through the sacred scenes of the Holy Land. Jerusalem—the City of our God—Bethlehem, Capernaum, Nazareth, the Sea of Galilee, Jordan, and the Dead Sea, Jericho, the Ruins of Baalbek, and lastly, Damascus—oldest city of the world,—these are amply portrayed.

Those who fully enjoy these entertaining descriptions, must secure the book and read it for themselves.

Bro. Miller has laid us all under fresh obligations by the production of "Europe and Bible Lands," and we advise those, who have

not already done so, to procure the volume, and give it careful perusal.

We are convinced that the instruction contained therein will amply recompense all who devote the time required for that purpose. May God add his blessing to the work.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Wolf Creek Church, O.

WE held a series of meetings in December. The meetings were held in the evenings, with the exception of four day services. Brethren John Smith, G. Garber, S. W. Hoover, J. Bowman, D. Garber, J. Holler, and J. Horning, from the neighboring churches preached for us. At one of the meetings our neighboring brethren left us, and brother S. Horning gave us a stirring lesson. Good interest during the meeting.

Feb. 4, R. H. Miller assisted the Wolf Creek, and Salem churches, to dedicate the Arlington sanctuary, a church built by these congregations. Interesting, instructive, and impressive services.

Bro. Quinter Calvert held two very interesting meetings with us, on the evenings of Feb. 7 and 8. Quite an interest was manifested.

Two young brethren were baptized on Feb. 14, at the Big Meeting-house. An exemplary feature of the occasion, was the large concourse of brethren and sisters at the baptismal waters, and all of them joining in singing the sweet and cheering hymn, "Happy Day."
JOHN CALVIN BRIGHT.

From Cedar County Church, Mo.

BRO. Pheils came to us Jan. 31st, and continued the meetings until Feb. 14th, 1886. Six souls united with the Church. Brethren and sisters, rejoice with us and pray for our weak Church. Bro. Samuel did good work, we kept him as close to the fire as we could when he was not preaching. We did not undertake to show him the country. We wanted him to preach the Word to starving souls. We hope Bro. Pheils will come again to look at our country, when we will be glad to show it to him, and have him preach what he can. We will say to traveling ministers, Come in among us, we may do you some good, and you do much good for us. If any minister wishes to move West, and locate where he might do much good, let him come here. We think this a good place to build up a church, and also to meet the wants of natural life. We give this invitation to preachers and the laity (or members). I will close by asking a kind co-operation from you.

JOHN C. MAYN.

From Waynesboro, Pa.

In answer to a call from the Brethren at Waynesboro, Pa., we visited that place on Jan. 22nd, and commenced a series of meetings, which lasted three weeks.

The Brethren have an excellent and commodious church-house in this enterprising

town with a resident membership of about one hundred and fifty persons, the entire membership, including town and country, being somewhere about four hundred, who have for their bishop our excellent and esteemed Bro. Jacob F. Oller. The meetings were well attended, and when the weather was at all favorable, the congregations were very large.

As the result of our labors, assisted in part by Bro. Henry Early, of New Hope, Va, who was with us one week, we had the joy of seeing eight precious souls buried in baptism and rise, we trust, to walk in newness of life. They did not shrink from duty, though it led them into the ice cold water, but bravely bore this ordeal of faith, and rejoiced in the rich and glorious experience of pardon. The church was much revived by this season of refreshing, and the joy of the members could be seen in their countenances, and heard in the glad spiritual singing of the sweet songs of Zion. Through this medium, I cheerfully return my thanks to the many many kind friends, brethren and sisters, who knew so well how to contribute to the comfort and pleasure of a sojourner in their midst, and practiced what they knew. One of the most beautiful characteristics of our people is their unstinted and cheerful hospitality. May the Lord abundantly bless his children in and around Waynesboro, Pa., and especially those who have just entered the service of Christ. Peace be unto them, and grace and mercy from the Father of our Lord Jesus Christ. Amen!

B. C. MOOMAW.

Feb. 16, 1886.

In Memoriam.

ELDER Daniel M. Holsinger, one of the church's most useful and exemplary Christian workers, after almost an entire life spent in the cause of his Master, as a shepherd of his flock, passed quietly and peacefully to the rest beyond, prepared for the people of God, from his earthly home near Fredericksburg, Blair Co., Pa., on Sunday morning, Jan. 31, 1886, at the advanced age of 73 years, 3 months and 9 days.

Our highly esteemed brother was born in Bedford Co., Pa., Oct. 22, 1812. Having received a very liberal education in comparison to the advantages offered in those by-gone days, he passed quietly along life's journey for twenty years, at the termination of which time he took unto himself a helpmate, in the person of Polly Ritts, on Aug. 12, 1832. Desiring a better education, and having in his possession an intellect susceptible of great expansion, and thirsting after knowledge, he attended a night school taught by John Miller.

In the year 1833, he connected himself with the Brethren's church. He having manifested quite an interest in the affairs of the church of his choice, it was not long before the Brethren perceived in him more than an ordinary ability, and, accordingly, in 1841, he was elected to the ministry, which position he filled with such credit and ability that the church, in the year 1863, made him its bish-

op. He also filled this office with distinguished honor and extraordinary ability, up to the time of his late illness. During the active period of his life, he was looked upon as a man of excellent judgment, and accordingly was appointed on several important committees, not only in his own immediate district, but on missions in behalf of the church at large, to the States of Maine, Tennessee, Illinois, Iowa, and Michigan.

About fifteen years ago, our deceased brother perceived that he would likely lose his eyesight, and accordingly he went to work with the intention of committing the Scriptures to memory, which work he thought he could do in three years, but not having full possession of his eyesight that length of time, he did not get his ends fully accomplished, yet he was so well versed in the Scripture, that upon every and any circumstance, he was fully able not only to give well-founded advice to the disconsolate and erring one, but to battle with the world, and to keep the church from foreign invasion, during the different sieges and conflicts which the church passed through.

Bro. Daniel was a great admirer of poetry, and so great was his ability in that direction, that he could quote hymn after hymn, and upon every occasion. He was ready at all times to line out poetry suitable to the occasion.

He was almost blind for about thirteen years, which time was well lighted by the extensive knowledge he had of God's Word, and the number of poems he had at his command.

Our deceased brother did not possess much of this world's goods, but such was his service to the church, that it went to no little trouble to provide for him and his wife the most comfortable way it knew how. During his protracted illness he did suffer much pain, but was in full possession of his mental faculties up to the time of his death.

During a certain visit paid him in his latter days, your correspondent asked him concerning his condition in case he was called upon to leave this world. His reply was, "I feel like the apostle Paul upon a certain occasion, if God was to ask which I would rather do, live or die, I would be in a strait betwixt two, but I believe I would hand it back to him and say, thy will be done."

Our deceased brother leaves a wife and eight children, five of whom are consistent members of the Brethren's church, to mourn their loss, which we think is his eternal gain.

His funeral services were conducted by the home ministers, in the meeting-house near Fredericksburg, which was especially requested by the bereaved family. The funeral was one of the largest that has been in the Cove for a long while, which fact shows his extensive acquaintance, and the great degree of respect paid him by all who knew him.

Thus passed away another of the shining lights of our church; one that will be greatly missed in all church relations. All we can say for the bereaved family is, You are

not as those who have no hope. Follow in the footsteps of your husband and father, and you will, we think, meet him where parting is no more.

W. F. SPIDLE.

Clover Creek, Pa.

From Pine Creek Church, Ill.

At our meeting to-day, six more precious souls were buried with Christ in baptism. Yes, six more soldiers have enlisted under the banner of King Jesus. May they all be faithful to the end. Also one was reclaimed, making in all sixteen additions by baptism and two reclaimed.

Thus parents are made to rejoice that children are coming into the fold, and children are made to rejoice that parents are giving their hearts to Jesus. Others are counting the cost, and we hope and pray they may come soon.

D. L. FORNEY.

Polo, Ill., Feb. 21, 1886.

From Coon River Church, Ia.

ELD. J. W. Trostle, of Woodbury Co., being called here by the death of his sister (sister Tilly Myers, we were wont to call her), labored very acceptably among the Brethren in Panora. The well-begun work was then taken up by the home laborers, who sent to a neighboring church for help. Soon brother Noah Flory, of Dallas Center, came and labored earnestly, and Bro. Frank McCune finished up the laid-out work at home, then came to the rescue, and backed up the preached Word with power. Duty called Bro. Flory home again, but Bro. McCune remains a little longer.

Though the roads are almost impassable, caused by the melting of immense snow-drifts, the attendance and interest are very good. Although there have been no additions as yet, saints are much built up, and sinners caused to consider.

Now may the good seed sown bring forth fruit to the glory of God. Amen!

J. D. HAUGHTELIN.

Panora, Ia.

From Oakley, Ill.

By request I started on Saturday morning, Jan. 9, for Oakley, Ill., where I was met by Bro. G. W. Sensenbaugh, and was conveyed to Bro. Isaac Blickenstaff's, where I was well cared for. On the morning of the 10th, commenced meeting in the United Brethren church in Oakley, and continued until the eve of the 22nd, with one applicant, and good interest. Had in all fifteen meetings in that district, where I found a splendid country, and many warm hearted brethren and sisters, whom I learned to love.

Eld. Daniel Frantz is the housekeeper, and brethren Bingaman and Nickey are his co-laborers. All seem to be zealous workers. On the morning of the 23rd, I was conveyed by good brethren to the Okaw church, where Bro. Jacob Wagoner and Jacob Ulery are the elders, and brethren Arnold and Miller are their co-laborers, and all seem to be faith-

ful workers. Had five meetings here, where I also formed an acquaintance with many good members. The attendance of the meeting was growing in number and interest, and I presume the home ministers continued the meetings. But my promise was to return home, so, on the morning of the 26th, I was conveyed to Cerro Gordo by Bro. Isaac Shively and wife, where I remained over night. Had one meeting, and visited some brethren and relatives. Among the rest was Bro John Metzger, whom I found in moderate health, and alive in the cause of his Master. On the 27th I boarded the train for home. Reached home in the evening, and found all well for which we feel thankful to the good Lord.

Many thanks to the dear brethren and sisters in the West for their kindness.

On returning home I found calls for meeting near home, about three miles east of Roann, where we commenced meeting on the evening of the 29th, and continued until the evening of Feb. 9, with good interest. Some expressed themselves as being near the kingdom.

According to previous arrangements, we then went to the Ogan's Creek church, in the little village of Urbana, and had four meetings with very good interest, and a fair prospect of gaining some souls, but on account of bad roads, we closed, believing that the seed sown, will, in the near future, spring forth and bear fruit to the honor and glory of God.

DAVID NEFF.

Roann, Ind.

From Stanton, Iowa.

I HAVE just got home from several new fields of labor, where we had pleasant and profitable meetings. I left home on the morning of the sixth inst., for Pottawatomie Co., twenty-six miles north-west of here.—Preached four sermons to a large and attentive audience. From the close attention and friendly treatment, and the many requests to come again, we look forward with bright hopes that there will be an ingathering of sheaves in the near future.

Your extra copies of the MESSENGER were eagerly sought after, and have already presented many new ideas.

We next had meetings in the north-west of Page Co., in a new place with good interest, and requests to come again soon.

The MESSENGERS were also well received here, as at all the new fields that I have been visiting. I believe that these silent ministers will do much good. May the blessing of God, be with us all!

ISAAC BARTO.

From Parson's Church, Labette Co., Kan.

ACCORDING to announcement, met with the Brethren of the above named church, on Jan. 14. This church was badly wrecked when the trouble cloud of the two elements hung over our beloved body, some going with the Old Order Brethren, and some with the Progressive Brethren, until they only numbered

about nineteen members and no minister. Still there remain some warm-hearted members, who feel like putting their shoulders to the gospel wheel. We held five meetings with them, which we closed with regret, on account of the interest manifested. By their request and liberality in assisting me, I moved into their congregation, where, through their kindness, we are comfortably situated. The result of the meeting was, one young man, after the ice, of some ten or eleven inches thickness, was removed, stepped down into the water, and was buried beneath the waves, to rise and walk in newness of life.

We expect to commence another meeting at the same place, on the evening of the 6th, inst., and we are expecting some help from abroad.

My address has been changed from Altamont, to Parsons, Labette Co., Kan.

SIMON LONG.

Donations for the Poor.

J. S. Kimmel, Ia.....	\$ 50
B. F. Moomaw, Va.....	30
Henry Sprankle, O.....	60
Nicholas P. Cober, Ont.....	50
Daniel P. Moats, Ill.....	50
Lydia Leedy, Ind.....	50
E. F. Robinson, Ill.....	65
Sister Harnish, Ill.....	45
Lorany Wampler, Mo.....	1 00
A. N. Huffman, Wash. Ter.....	50
Geo. B. Royer, Ia.....	75
D. C. Hardman, Mo.....	40
A sister, Va.....	5 00
Jacob A. Miller, Va.....	75
Jacob Blocher, Mo.....	05
Elizabeth Crabtree, Ill.....	50
Elizabeth R. Cassel, Pa.....	50
Anthony Senger, Ia.....	5 00

Our Love Feast.

THE feast at Keuka, Fla., came off Feb. 13th, commencing at three o'clock P. M.

The attendance was good and the order most excellent. I think I never saw a more quiet feast. The weather was delightful and the members seemed much encouraged. A love-feast in this delightful climate seems so appropriate. We regretted not having a visiting minister with us, for we greatly appreciate visits from ministers of the North.

The next morning, being Sunday, brethren E. J. Neher and Benjamin F. Bowser were advanced to the second degree of the ministry. The charge was delivered in the presence of a large congregation of attentive listeners. We enjoyed this meeting very much and were made to feel that our labors in Florida have not been in vain. Two years ago this region was a wild, unsettled part of the country; to-day we can show a very respectable congregation of cultured people. Our Sunday-school keeps up well, having been in operation winter and summer for nearly two years. We have something over thirty members in this county, and three ministers. We are preparing to extend our labors and do our utmost to enlarge

our number. We ought to have scores of churches in Florida, and invite others to aid us in the work. I think that as the State becomes better known, that emigration among our people will greatly increase.—Those here seem to like it, and are helping to build up the cause. We took up a collection for the missionary cause, and raised something over ten dollars. We hope to do better as we increase in age and prosperity. Ten dollars may not seem to be very much for a small congregation, but I am confident that if all the congregations in the Brotherhood would do as much in proportion to their wealth and numbers that not less than \$15,000.00 would be placed in the hands of the Mission Board each year. I told the members that it was our duty to give, and the Lord would bless us for it. I think if all the elders of the church would encourage such work more, that the members would respond more freely. I fear that giving to spread the gospel as a part of the gospel is too much shunned by many of our ministers and elders. Preach this part of the Word and the members will soon have in the treasury money enough to keep hundreds of ministers in the field. J. H. MOORE.

Notice.

To the churches comprising the District of Nebraska, Greeting:

I, as one of the Mission Board, would stir up your pure minds to the necessity of replenishing the treasury, for the purpose of preaching the gospel to isolated members, and others, in the district. As the funds for that purpose are getting low, not enough to fill one call, and as we have some calls to fill, and no money in the treasury, I would say to the churches, Let us make a more united effort, and respond willingly to the call. The Mission Board has expended the means that come into their hands, as judiciously as possible, and good has been done. Souls were brought to Christ, and made to rejoice in the God of their salvation.

Send all money to J. R. Cripe, Treasurer, Dorchester, Neb. MOSES KEEFER.
Greenwood, Neb.

From Lititz, Pa.

I AM much pleased with the MESSENGER in the new style.

The meetings at Lexington closed last night with good results. Members were much encouraged. One was baptized yesterday. This part of God's vineyard is in a most prosperous condition. The meeting was conducted by Bro. Adam Pheil, of Franklin County, Pa. ALLEN W. ZUG.

Mission Work.

THE writer conducted a series of meetings ten miles south of Iowa City, Iowa. Four souls entered the church by confession and baptism, and others promised to come soon. This work was done under the auspices of the Mission Board of the Middle District of Iowa. Push the work along, my Brethren! GEORGE W. THOMAS.

Feb. 17, 1886.

From Hillsburg Church, Ind.

WE are glad to say that the good work is still going on in this part of God's vineyard. We are also glad to tell the readers of the GOSPEL MESSENGER, that Brethren Sanford, and H. Saylor, of the Middle Fork church, came to us on Feb. 6th, and commenced a series of meetings which were continued until the tenth. The result was, nine precious souls followed in the footsteps of the Master, and many others are counting the cost. Saints were made to rejoice and sinners to tremble. Come again, Bro. Sanford, you are welcome. JOHN W. CRIFE.

In Memoriam.

WE have been called again to mourn the loss of another of our number. Bro. Ira Heeter departed this life, Feb. 4th, 1886, at the age of fifty-five years, five months, and twenty-nine days.

The deceased was a deacon and always found at his post. We will miss his labors and feel deeply the loss of his wise counsel. Bro. Heeter suffered untold misery during his illness, but with the true, Christian soldier spirit bore it without a murmur and when the crisis came, passed as peacefully away, as if falling into a natural sleep.—“Truly, a good man has fallen.” The writer, assisted by others, conducted the funeral services. A. H. PUTERBAUGH.

Communion Meeting at Keuka, Fla.

BEING near this place on February 13th, the time set by the Brethren to hold their love-feast, we planned to visit here during this meeting.

There were about thirty members present at communion. The time usually devoted to examination services was occupied by Bro. Neher to the satisfaction of the attentive hearers.

The ordinance of feet-washing is here observed by the single mode. To one used to the double, and to the confusion necessarily attending it, the difference is *very* marked and in favor of the single, besides this we have the example of “Jesus,” as he instituted and practiced the ordinance and why the Brethren should adopt the double mode has never been satisfactorily explained to us.

Sunday morning we met at ten o'clock for Sunday-school. One feature, in particular, of the school is its large attendance of both parents and children, all seemingly anxious to learn the Word of God. An hour was thus spent very profitably, and at its close, Bro. Moore read a chapter bearing on the lesson from the life of “Daniel,” illustrated by practical thoughts. Upon the whole a very enjoyable meeting was held. At the close of sermon, Brethren Neher and Bowser, by the unanimous consent of the church, were advanced to the second degree of the ministry. The installation was an impressive and solemn one. It seems to us the seed sown by these earnest, zealous brethren must eventually spring up and bear fruit to the honor and glory of God.

To the self-sacrificing spirit of Bro. Moore and wife must be largely accredited the building up of this church in sunny Florida. W. R. MILLER.

From Indian Creek Church, Pa.

DEAR brethren and sisters, as church news is always read by the faithful, I will therefore say, that the members of the Indian Creek church thought it good to commence a series of meetings, and therefore commenced on the evening of Jan. 15. They called to their assistance, Bro. F. B. Weimer, from the Jacob's Creek congregation, and he came on the eve of the 16th, and commenced the work in good earnest. On Tuesday eve, Eld. J. H. Myers, of Markleysburg, who had just closed a series of meetings in the Jacob's Creek congregation, also came to assist us. The two continued the meetings for one week, and Bro. Myers left for other fields of labor. Bro. Weimer continued the meetings a few days longer, and three came forward to be added to the Lord, and I hope the church was much revived.

D. D. HORNER.

From Washington Church, Kan.

WE are making some advancement in this congregation, and doing some work which will tell for us in eternity. One step forward is the organization of a social meeting in the northern part of our district. We meet and spend one evening each week in singing, prayer, and the study of God's Word. After our meeting is opened, we always study the lesson announced the week previous, and give the privilege to any of asking such questions as may have presented themselves in the study of the Bible.

There is a growing interest in the work, and I am confident much good will be accomplished. All of our members who attend, take hold of the work like true soldiers and manifest a noble Christian spirit in their undertakings. One sister remarked, “I have received more practical knowledge in the way of studying the Scriptures, than I could have received from many public discourses. One of the great aims of our meetings, is to help each other in the study of God's Word; another is that we may grow in grace, as nearly as possible, commensurate with our privileges. May God help us! A. H. PUTERBAUGH.

Feb. 14, 1886.

From Peru, Indiana.

I AM now on my way home from Adamsborough, Cass Co., Ind., where Bro. Rhinehart and I have been holding meetings for over a week. We had some opposition to encounter, and the roads and weather were not favorable, but we had a good and attentive congregation.

The few brethren and sisters residing here were much encouraged, and at the close of the meeting we had the satisfaction of seeing three precious souls coming forward

and requesting baptism; there were also quite a number who said, “We will also come soon.”

On account of a previous engagement, the meeting was closed with quite a growing interest, as is too often the case, with meetings of that character. To the saints and friends at Adamsborough, we return thanks for the kind hospitality shown us, commending them to God and the Word of his Grace, which is able to build us up, and give us an inheritance among all them which are sanctified. DANIEL P. SHIVELY.

From Maria, Bedford Co., Pa.

BRO. J. S. Holsinger, of Dannings Creek church, Pa., commenced a series of meetings at the Holsinger meeting-house on Sunday, the fourteenth.

In the Woodbury congregation, up to this date, the roads have been bad for travel, still our meetings are interesting, and we hope we may have a good meeting yet, to report. One of our aged members was buried yesterday. He was in his eightieth year.

D. S. REPLOGLE.

Feb. 16, 1886.

THE hand of God that had nerve enough, because of sin to place the Son upon the cross, will not be weakened when it comes to deal directly with impenitent guilt?

MATRIMONIAL.

NICHOLSON—FOLGER.—At the residence of the bride's parents, in Clarke Co., Ia., Feb. 14, Mr. Thomas Nicholson and sister Mary Folger, late a student of Mt. Morris College, Ill. M.

ALEXANDER—BONER.—At the residence of W. F. Boner, Harlan, Shelby Co., Iowa, Feb. 7, by the undersigned, Mr. J. C. Alexander, late of Indiana, and Miss Katie Boner, of Harlan, Iowa. R. A. YODER.

MOOMAW—SAWYER.—At the residence of the bride's mother, Feb. 11, by the undersigned, Mr. David G. Moomaw and Miss Malinda Sawyer, both of Tuscarawas County, Ohio.

DAVIS—SHERRETS.—At the residence of the undersigned, Feb. 14, Mr. William H. Davis and Miss Sarah Sherrets, both of Tuscarawas County, Ohio.

M. H. SHUTT.

TAYLOR—SITHERWOOD.—At the residence of Daniel Hauger, Jan. 27, Mr. Geo. W. Taylor, of Altoona, and Miss Alice Sitherwood, of Westmoreland County, Pa. D. D. HORNER.

FALLEN ASLEEP.

“Blessed are the dead which die in the Lord.”

STUCKEY.—Jan. 2, sister Hannah Stuckey, aged 67 years, 1 month and 1 day. Services by Eld. C. Kahler, assisted by our friend and brother, Sloneger, of the Omish Church, to a large concourse of friends. Her remains were deposited in the Freeburg graveyard, Stark Co., O. S. B. S.

BURGER.—In the Sugar Creek church, Baltic, O., infant son of Bro. Eli and sister Rebecca Burger, aged 7 days. Funeral services by Bro. Josiah Hochstetler, from Matt. 18: 3. M. H. SHUTT.

HOMEDAY.—In the Fairview church, Tippecanoe Co., Ind., Dec. 24, 1885, Bro. John Homeday, aged 76 years, 11 months and 15 days.

He leaves a widow and four children to mourn their loss, which, we believe, is his great gain. He was the

father of twelve children, eight of whom preceded him. He was a most faithful and zealous member. Just the day before he walked to the church and home again, a distance of three miles. He wished to obey the Lord in all his commandments, and called for the elders and was anointed.

ISAAC BILLHEIMER.

MAPHIS.—In Mt. Jackson, Va., Feb. 8, sister Thursa Maphis, aged 60 years, 5 months and 20 days. Funeral services by S. F. Sanger.

RUHLMAN.—In the Mahoning church, near North Linn, Mahoning Co., O., Feb. 7, sister Mary B., wife of Bro. Eli H. Ruhlman, aged 45 years, 9 months and 12 days.

She passed through considerable affliction, and endured it patiently until she was relieved, with a hope of receiving that rest prepared for the children of God. She leaves a husband and one son. Funeral services by Bro. Simon B. Stuckey and the writer, from Is. 38: 1.

J. H. KURTZ

JOHN.—In Union Co., Iowa, Feb. 7, of consumption, sister Laura John, aged 24 years, 5 months and 7 days.

She was the youngest daughter of Bro. Adam Shaffer, formerly of Ogle county, Ill. Sister John had neglected her soul's eternal interest until life was despaired of, when she made application to the church for admission, and was received and baptized by Eld. William Groesbeck. She leaves a husband, father, mother and two sisters to mourn their loss. The interment took place near Macksburg, Iowa. The occasion improved by the brethren, from 1 Cor. 15: 26.

M. MYERS.

WEIRICH.—In the Little Traverse church, Mich., Jan. 8, of consumption, sister Catharine Weirich, aged 46 years, 11 months and 21 days. She leaves a husband and children, three of whom are yet small, needing a mother's care. She was kind and faithful. Services by Samuel Weimer, from Job 19: 25, 26.

WOLF.—In the Dorchester church, Saline Co., Neb., Jan. 26, of consumption, Bro. Abraham Wolf, aged 36 years, 5 months and 13 days.

The subject of this sketch had contracted said disease in the State of Indiana, about a year ago, and moved to this State last June for his health. For awhile he seemed to improve, and was able to work, but when cold weather set in, he began to fail, and steadily grew worse until relieved by death. Thus the Dorchester church has lost one of its most consistent members. He bore his afflictions with Christian fortitude. He leaves a wife and four children to mourn their loss. Funeral services by Eld. J. J. Hoover, to an attentive and sympathizing congregation.

D. C. CRIPER.

BOWMAN.—At Lake Galilee, near Keuka, Fla., Nov. 1, 1885, Cora A. Bowman, aged 7 years, 3 months and 3 days.

She was a daughter of D. E. and C. B. Bowman, of Stark Co., Ohio. Little Cora came here to spend the winter with her mother, but seemed to have contracted some disease on the way, and died after an illness of but a few days. Her body rests in a lonely grave on a beautiful hill overlooking the charming lake of Galilee.

J. H. MOORE.

STONER.—At Walton, Harvey County, Kansas, Jan. 20, Daniel P., son of D. P. and S. M. Stoner, aged about 6 years.

He died of inflammation of the bladder and kidneys, and suffered terribly the last year from gravel. He bore his sufferings with patience, for a child. Daniel was a very good little boy, and we miss him very much. He often asked us to read the Bible to him, young as he was, and always said his evening prayers. Funeral sermon by Eld. Alfred Ogle, from Matt. 18: 1-8.

D. P. & S. M. STONER.

BAEHLER.—In the Salamony Church, Ind., Feb. 7, 1886, Nancy Catherine Baehler, aged 17 years, 11 months and 21 days.

She had been married a little over three months, and leaves a young husband, a father and mother, two grandfathers and two grandmothers with many other friends, to mourn their loss. She was a daughter of brother Daniel and sister Mary Burket. We are sorry to know that she had not made any special preparation for death. O that this may be a warning to all who see this notice! Funeral was improved by the writer and D. Shidler to a very large congregation.

SAMUEL MURRAY.

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1885.

LEAVE SOUTH.			LEAVE NORTH.		
Mail	Exp's	STATIONS.	Exp's	Mail	
P. M.	A. M.		P. M.	P. M.	
6 05	8 35	Huntingdon	5 55	12 40	
6 15	8 50	McConnellstown	5 40	12 30	
6 22	8 55	Grafton	5 35	12 25	
6 35	9 06	Marklesburg	5 25	12 11	
6 43	9 15	Coffee Run	5 15	12 08	
6 50	9 21	Rough and Ready	5 09	11 57	
6 57	9 29	Cove	5 01	11 50	
7 00	9 38	Fisher's Summit	4 58	11 43	
7 10	9 41	Saxton	4 48	11 35	
7 25	9 55	Riddelsburg	4 35	11 20	
7 30	10 00	Hopewell	4 29	11 51	
7 40	10 10	Piper's Run	4 17	11 05	
7 51	10 21	Tatesville	4 07	10 52	
8 02	10 30	Everett	3 58	10 48	
8 05	10 40	Mt. Dallas	3 55	10 44	
8 25	11 00	Bedford	3 30	10 02	
10 00	12 25	Cumberland	1 55	8 05	
P. M.	P. M.		P. M.	A. M.	

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 25 P. M.	1 35 P. M.
Mail	2 14 P. M.
Fast Line	8 00 P. M.
	11 55 P. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da
John's Exp's, 8 35 A. M.	4 40 P. M.
Day Express	12 50 P. M.
Mail	8 25 P. M.
Mail Express	8 05 P. M.
	4 25 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:20 P. M., Huntingdon, 10:30 P. M., Harrisburg, 1:20 A. M., and arrives at Philadelphia at 4:25 A. M.

J. B. WOOD,
CHAS. E. PUGH,
Gen'l Manager.

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT FEB. 15, 1884.

CENTRAL TIME.		
GOING EAST.		
Live Chicago	8:00 A. M.	8:00 P. M.
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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No. 10.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE Brethren in Hagerstown, Md., are holding a series of meetings in their new meeting-house there, with good attendance and interest. Bro. S. F. Sanger, of Bridgewater, Va., is preaching for them, assisted by others.

THE Brethren in Frederick City, Md., are making preparations to build a church as soon as spring opens. We hope they will succeed in getting a suitable house, and also be successful in establishing a strong church there. Perseverance and a united effort will do the work. Brethren everywhere should remember that in union there is strength, and that divisions always lead to failures.

SEND for a copy of "Trine Immersion," by Eld. James Quinter, 384 pages, nicely printed on fine paper, and tastefully bound in cloth for \$1.50. It should be in the home of every family in the Brotherhood. If we want our children to become established in the truth as we understand it, keep our doctrines before them. Many of our children go away from the church because they have had no opportunities of knowing what our doctrines are. Money spent in buying our own books is well spent.

OUR MEETINGS.

As stated last week, we had a series of meetings in progress. By request, Bro. W. A. Gaunt, of Frederick City, Md., came to us on Wednesday, the 17th, and preached for us one week. The services were well attended, with a growing interest to the close. On Tuesday, the 23rd, seven were baptized. The water was very cold, but their hearts were warm, filled with the love of Jesus, and therefore without fear entered the baptismal water, and were buried with Christ in holy baptism. The scene was an interesting one, and we believe deeply impressed those present. Bro. Gaunt's preaching was sound, practical and acceptable. He left us, accompanied with the best wishes and prayers of the church. We need many such laborers in the vineyard of the Lord, and the only trouble is that those we have are so cumbered with business that their usefulness is greatly curtailed. Of course the fault is not with the ministers, as they have families that must be provided for, and as long as no other arrangements are made to do it, they must do it themselves. Where the responsibility will finally fall, we will leave the church to decide. Our possibilities are great, as the small efforts made clearly show that thousands might yearly be brought into the church, if all that could be done was done. Every-where souls are waiting to be saved. Will we help to save them? We can, by helping to keep our ministers in the field battling for Christ. This is what we ought to do. This is our duty.

SPONGES.

THE sponge has become a household article so universally known, that a minute description of it, to answer our purpose, is not at all necessary. Webster defines it as a porous or fibrous substance adhering to rocks, shells, etc.; grows in the water, and thrives best in salt-water. They are now put

to a variety of uses, for which they answer these purposes most admirably. One of their most notable qualities is that of absorption. Their porosity is very great. This, in connection with their possibilities of expansion, admits them of becoming the repository of a large amount of outside matter. These are essential features to their usefulness. Another important feature about the common sponge is the ease with which it can be made to discharge the matter it receives. By a slight pressure of the hand, the pores open and discharge whatever matter is contained within.

But there are other kinds of sponges we wish to speak of more especially. We mean human sponges. Webster defines one class of these sponges as "One who lives on others; those who are everlastingly receivers but non-producers. They are largely porous, with capacious powers of absorption, but you can get nothing out of them. They are parasitical scavengers that cumber the world, seemingly without any use whatever. They are not God's ideal of a man, but a kind of a human monstrosity and a child of sin. A non-producer, God has said, shall not eat. In this world of action and responsibilities, there are no places for such beings. They are cumberers of the ground, and their timely removal would leave no vacancy.

Another class of human sponges is represented by the money-lover or covetous man. This class is largely represented, and to their spongy receptiveness there is no limit. They accumulate and brood over it as the hen doth over her eggs, with the hope, seemingly, that from the dollar will be hatched its hundreds, and from the golden eagle, its thousands.

Commonly speaking, we call such persons misers or hoarders. They hoard to keep, and every dollar that gets into their fingers, for the time being, is lost to the commercial world. They go into an iron chest that robbers or death alone opens. A considerable number of these sponges would absorb the business interests of the country and make it bankrupt. Fortunately for common humanity, death loosens these sponges from their rocks, when their retention is lost and the captive eagles are set free. Every city and town of any considerable size, is suffering from these human sponges. Of all men, of respectable positions in life, they are most to be pitied, as for them there is positively no hope, and angels weep over the sad spectacle.

Brethren, it is greatly to be feared that we have some of these sponges among us. God has given them large accumulative capacities, and eagerly receive everything that is afforded, but unlike the sponge, nothing can be squeezed out of them. Even the Lord's tenth is carefully locked up. Appeals for the poor, for the church, for missions and for charitable institutions have no effect on them whatever. Oh! how sad it is, that men forget that God is the Giver, and that the giving is for the bettering of our fellows, and the salvation of souls.

Then, we have the literary or educational sponges. And there are more of these sponges than people ordinarily suppose. They, too, are great receivers, but poor givers. They receive learning on about the same principle that the miser receives money, for the love of it, and not to do good with it. They possess a great deal of information, of light, but it is concealed under the bushel. We heard a brother say, not long since, that in the city in which he lives, there are men who walk the streets every day, having rare literary attainments,

yet they are not known as such, outside of their own homes and perhaps a few intimate friends. All the knowledge they possess is as useless to the world as the dollars, eagles, and crowns in the miser's chest. They receive, but give not, and therefore are but little benefit to the world.

God has given us talents for use, and the more we acquire, the greater become our responsibilities. To eat, drink and enjoy is not the recognized type of true manhood, and much less the type of the true Christian.

There are a number of other classes of human sponges that might be named, but we shall notice only one more—the religious sponge. To receive religion or religious instruction, seems, at first thought, to be a desirable trait of character, but even in this it is possible to be wrong. Giving and receiving, to be profitable, must always go together. Grace, like money, can do us no good unless we use it and give it to others. The giver, to continue, must be a receiver, and the receiver, to be blessed, must be a giver. True religion is not receiving, but doing. Religious receivers are found every-where, but religious givers and doers are not so generally found. Some men go to church as the glutton goes to his table, to be fed, to surfeit, to enjoy without any thought whatever of growing or gaining strength for profitable labor. Nothing beyond self-gratification is ever thought of. Spiritual food thus received is wasted—is lost in the unyielding sponge. Many of our congregations have in them these sponges. They are good sitters and good hearers, but this is all the good that can be said of them. They are as cold as icebergs and as immovable as the rocks of Gibraltar. They come and go as the door swings on its hinges, and you may preach to them till doomsday without making any perceptible change, and the chances are as good to convert the seat as the occupant.

Not long since we read of a minister who preached for a strange congregation. In front of him sat a lady as still and as upright as a post, and as he noticed her receptive capacity he grew eloquent. He felt that he had, at least, one good hearer,—and this is more than every preacher gets,—so that his soul was encouraged. In the evening he preached to the same congregation, and his hope was that he might have the same lady auditor. She was there, in the same place, and gave the same attention to the word preached. He became so interested in her that he determined to learn her name, and make her acquaintance. After services he hailed a good sister and inquired who the lady was that sat in front of him and gave such good attention to his preaching. Said the sister, "You mean the lady with the dark bonnet and blue dress? O! she is a sponge—a sponge." "A sponge you say; what do you mean?" "I mean she is like a sponge. She has been occupying that seat for years, ever hearing—and that is all it amounts to. All her hearing seems to do her no good. She is the same cold-hearted woman she was ten years ago, and is so hopelessly dead to everything else but herself, that it is expected she will continue to be a hearer only as long as she lives."

Dear reader, do you know of any such human sponges? There are more of them than you think—possibly you are one. Think of it when you again hear the gospel preached, and then ask yourself what use you will make of the instructions received. By a little of this kind of self-examination you will be enabled to know whether or not you have been playing a religious sponge.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

ON FEET-WASHING.

BY JOHN KNISLEY.

I BELIEVE foot-washing is a command given by our Savior, to be performed by his believing children till he shall come again, and practice the ordinance, or rule, established by law, our Savior being the law-giver, St. John 13: 1. He loved his own. Love must prompt us to wash one another's feet, not only be washed, but to wash. Love is not so well or clearly shown by being washed as it is by washing. The giver shows more love than the taker; not that I think we should do anything to have a name, but the Savior says, in the 35th verse of the above chapter, "By this shall all men know that ye are my disciples, if ye have love one to another." By this love that prompts us to wash one another's feet, we must do, not only say we love.

Verse 2, And supper being ended, or, during supper, believing supper being served, the supper on the table, the Savior "riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." "For I have given you an example that ye should do as I have done to you." Verse 15. An example is a pattern, a model, a specimen. Matt. 11: 29 says, "Take my yoke upon you, and learn of me." We learn of him what we practice. "Ye ought to wash one another's feet," not only be washed. Salute one another with an holy kiss. I salute my brother and he salutes me, it being a single act. I am glad our blessed Law-giver has given nothing that one member cannot perform.

We have a sister in our church who came from the East, where they washed by the double mode, and washed too many before they changed, and deprived many from washing feet. Many that have changed from the so-called double mode, are still depriving many from washing, as they wash six or eight before they change, which often deprives one-half of the members from washing feet, which, I think, is disconnecting the ordinances that the Savior has joined together. As we all believe Christ gave the institutions, namely, feet-washing, the Lord's Supper and the communion (which I do believe are inseparably connected), as much so as repentance, faith and baptism are joined together, to bring us into fellowship with God, so I believe feet-washing, the Lord's Supper and the communion will keep us in fellowship with him, if we do it in faith to the honor of God, in keeping all that he has commanded us.

I have been asked, "How do you do to have all wash at the same love-feast?" I say, How do you manage to have all salute one another at one love-feast? They say, "By starting

the kiss and going around." So as all salute one another with a kiss; so we do in feet-washing, and all can wash and wipe feet. If you have four, six or eight basins, start them all, and finish where you began, and all will wash and be washed at the same communion. I once heard a brother say, "You would not find the widow that had not washed the saints' feet by doing as you do." I told him this was the only way to find her, for, if you make the round, and come to one that would refuse to wash the sister's feet next to her, set her aside as not being a faithful sister. But by washing so many, you may miss the one that does not wash, as such may hide or keep out of the way. Such may be the case. What I have written, I have written out of love.

Plymouth, Ind.

PARABLES OF THE LOST SHEEP, THE LOST MONEY, AND THE PRODIGAL SON.

BY D. S. T. BUTTERBAUGH.

THESE three parables which you find recorded in the fifteenth chapter of St. Luke were spoken by the Lord so as to rebuke the murmuring of both scribe and Pharisee, who found fault with him for the reason of associating with the vicious, or permitting them to approach him. He then calls our attention to the three parables, showing that God receives and rejoices over sinners when they return to him, however wicked they may have been, and that it was right and proper that the Savior of sinners should do the same. Now, to be brief, we are brought to notice, that the three parables of said chapter contain each a vindication of the Savior's manner and conduct in receiving publicans and sinners.—Here, again, we notice that the point of the "three," is this, that not what is secure, but is lost, is the occasion of finding, and joy upon recovery. Here too, we wish to be understood that we do not infer from the reading of verse seventh, that there are any who were never lost and never need repentance.

The Savior here reasons with the Pharisees upon common principles, as if to say, If, as you think, you are secure within God's embrace, why blame me for my solicitude to find, to save, and to protect the lost?

Here comes up still one more thought, as for the joy in heaven over the repentance of sinners. It was just and right for Christ to associate with them, for the reason of promoting their repentance. The foregoing has most direct reference to the lost sheep.—Matt. 18: 11—14.

The woman having ten pieces of silver, and the loss of one piece, and the finding of the same, is also another illustration of the above truth.

Yes, my readers, it is wonderful, when we think of it, what sublime truths are embedded in the simple parables of Jesus, while the doctrines of human ethics are couched in language high above the comprehension of the vulgar. Our Lord proclaimed his truths with clearness and fulness, and his language

and illustrations, so far from covering up his thoughts, were rather like the veil of the atmosphere, enveloping all things, yet the medium of a clear and perfect vision.

Nowadays we see a little idea that would scarcely burden an infant's brain, puffed out with sagacious words, until it looms up and floats away in nothingness, but it is evidence of a mind of divine compass and power, to condense the infinite and eternal truths of the Godhead, in its schemes for man's redemption, into words so few and simple, that the ignorant, yes, the degraded and the little child even, can perceive and understand them.

In the parable of the lost sheep, and money, Christ takes common and almost every-day occurrences to illustrate why he received and ate with sinners, illustrations which, while glorious as the unfoldings of divine love, are exquisite in their very homeliness and simplicity. Men losing money, or sheep, and women money from their scrips, are quite familiar occurrences; yet, in the hands of our Savior, they stand out as the exponents of the great principles of divine economy in the salvation of mankind. The shepherd misses one sheep from his flock, and when discovered, the good man would at once seek for the wanderer, leaving the rest in the wilderness, in the uninhabited, yet grassy plains or valleys, where they would have shelter, the shepherd goes to seek and to save that which is lost. He goes into the mountains, he exposes himself to perils, he endures fatigue, he experiences great anxiety, but does not give up search "until he find it." And then, instead of beating the wanderer, or rudely driving it before him, or roughly upbraiding it for wandering, the good shepherd takes the lost one in his arms, lays it on his shoulders, saves it from weariness of travel and accidents to which it might be exposed, and thus bearing his precious burden, comes home, and calls together his friends and neighbors, saying unto them, "Rejoice with me, for I have found my sheep that was lost."

And, doubtless, there were those among his auditors, who would better understand a different simile. Our Lord condescends to take a very humble figure, and says, "Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle?" The oriental houses have few openings or windows, and the extra candle light would be needed,—“and sweep the house,”—not merely looking through it, as removing the furniture, to make the search more thorough, but sweeping its floors by the light of the candle, and to the cleansing of the broom she adds the diligent search of the eye, and leaves no place unexplored "until she find it?" In the recovery of both the sheep and coin, we find peculiar evidences of joy and peculiar language to express it.

The returning shepherd, as he comes in sight of his flock, which he had left, calls out to the dwellers in the tent, "Rejoice with me, for I have found my sheep, which was lost," and as they came out to meet the shepherd, weary and faint with his tedious search, and

see the wandering sheep safe upon his shoulders, they responded loudly to his call, and mingled together their pastoral rejoicings. And when the poor woman, for we are led to infer that she was such, finds her silver, she gathers her female friends to tell them of her success, and calls upon those who once sympathized with her in her loss, and says, "Rejoice with me for I have found the piece which I had lost."

Reader, notice the graphic manner in which these two parables set forth the seeking love of Jesus to our lost and sinful race! We are wanderers from God. "All we, like sheep, have gone astray, we turned every one to his own way." Yes, we had strayed away from the good shepherd into the rugged paths and dangerous defiles of sin and woe. But Christ, infinite in his love and mercy, did not leave us thus lost and wandering. He sought us out; he addressed himself to the work of our recovery, he girded himself about with the vestment of humanity; he came to this sin-cursed earth, and wandered up and down in its highways and by-ways, enduring the malice of enemies, the rebukes of the proud, the suspicions of friends, the mocking, and buffeting, and countless sorrows, until arrested as a malefactor, condemned as a blasphemer, crucified as a slave, the good shepherd had given his life for his sheep, and that they might be saved, bowed his head, and died. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Did Christ go after the lost sheep? Yes, and that too until he found it. The love that prompted the search, was an infinite love, flowed from eternity, and its fulness and richness are illustrated in the cost of the sacrifice, and the value of its atonement. Here comes up the important thought, What has Christ done for our redemption? This is best brought under our notice in the record of his life.—Yes, thirty or more years of his earthly pilgrimage, were so many years of toil, anguish, endurance, and search after the wanderers from God. No dangers daunted him, no obloquy turned him aside, no fatigue exhausted him, and no assault of enemies caused him to desist. He plunged into the depths of sin, he entered the most forbidding fens of life, he exposed himself in the most dangerous and darksome conditions of humanity, without regard to his own comfort, and at the sacrifice of his own blood, that he might find his lost sheep, and laying them on his own shoulders, return with them to his Father's fold rejoicing.

In this we notice the design of our Lord in illustrating the great concern he felt for souls. Truly, Christ once suffered for sins, the just for the unjust, that he might bring us to God, being "put to death in the flesh, but quickened by the Spirit."—1 Peter 3: 18

By the above we readily perceive that the value of the soul is well known to the Lord Jesus. We do not know it, for the reason that our arithmetic is finite, neither has it the factors to express the worth of an im-

mortal spirit. We judge things by worldly standards such as it can give us, or what it can do for us, as beings of time and earth, consequently, to amass great wealth, to rank high, to secure praise, to dwell at ease, and to live in pleasure, is what most absorbs our thoughts, and engages the powers of our being, and, as a consequence, the soul, in its eternal interests, is in a measure overlooked, or regarded as a something rather disagreeable in point of finance, etc.

But still another thought. The Savior created the soul, endowed it with power, has given it immortality as a birth-right, and knows its worth, and when he saw us wandering into forbidden paths, he knew of the great loss to ensue, and hence manifested a great concern to secure its recovery, and salvation. He was happy in the Father before the world was. He was blessed in the angelic host before him, yet, all this availed nothing. For his eye saw, his heart loved our race, "for God is love," even though it was fallen and alien, and "not willing that any should perish," he came down to deliver from ruin all who should believe on him, and receive him as the Savior of their souls. Indeed, there was deep concern in heaven for the soul of man. God felt it, yes, felt it so as to give his only begotten Son, that "whosoever believeth on him might not perish, but have everlasting life." And when it so moved the mind of Jehovah, how ought our minds to be concerning the recovery of fallen man? Did the shepherd leave the ninety and nine sheltered ones, and go out into the mountains to seek and save one wanderer? So the Lord of Glory left the innumerable company of unsinning angels, that he might go forth to find the lost sheep, MAN; and so did he light the candle of revelation, and with the besom of a holy law, sweep the floor of this earthly house of our tabernacle, until he found the piece which was lost, thus making every effort to execute or recover the wanderer, and search out the lost, for, "he delighteth not in the death of a sinner, but rather have him turn from his wickedness and live." See the confirmation, the convincing testimony of a merciful Lord towards the recovered wanderers. This is made manifest in the following stanza:

"He is the shepherd of the sheep,
Who does his flock in safety keep;
The Conqueror he, the Judge of men,
The faithful Witness, the Amen!"

And more, see the good shepherd's act of kindness in laying the sheep, when found, on his shoulder and bearing it home. So when Christ finds the wandering sinner, he does not drive him harshly before him, but throws around him his loving embrace, takes him to his bosom, lays him on his shoulder, safe from all harm, pledging with the power of his might to return him safe to the fold of God. With what joy is the sinner welcomed! This is set forth in the rejoicing of the friends of the shepherd and the woman, in the case of the lost sheep and silver. It is more emphatically declared by the Savior, in the parable of the sheep.

"Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," and in nearly similar words, in that of the lost silver, "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

In this last or second declaration, Jesus enunciates the great truth that there is an interest and sympathy felt for man by heaven, a truth confirmed by other Scripture. Angels are not only represented as ministering spirits to "minister to the heirs of salvation," but as desirous to look into man's redemption. Is there not something sublime in the thought of angels taking an interest in the mortal affairs of earth? Yes, angels came to Lot, Abraham, Jacob, and Moses; angels appeared to Daniel, David, Elijah, and to Ezekiel; angels foretold the birth of Christ to the Bethlehem shepherds, to Zacharias, to Joseph, and Mary; angels ministered to Christ on the mount of temptation, in the garden of Gethsemane, at the rock-hewn sepulchre, and said to the woman who had gone to anoint the Savior, "He is risen; he is not here; come, see the place where the Lord lay." Angels shall attend him in his second advent to judge the world, for St. Matthew says, "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory."

We find it a source of joy to follow out the wondrous love of his redemption, as it flows down to the heart, and newly creates the soul in righteousness and true holiness, and by the repeated words of Jesus, we can imagine the angels, uniting all the force of their celestial interest upon one poor sinner, watching his steps as he strays away from the path of rectitude, but is suddenly arrested, by the call of mercy he listens, turns, and retraces his steps, is found by the shepherd, is laid upon his shoulder, and as the once lost one is brought back to the fold. We can conceive, that praise would rise from that heavenly host, from every rank and order, till the wave of the gratuitous gratulation would reach the eternal throne, and exclaim, "He is found! he is saved! one more sinner redeemed!"

Obedience to God's law is the only way of peace and safety. Then, "let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O, Lord, my strength, and my redeemer." Amen.

North Manchester, Ind.

SHALL WE GO?

BY S. T. CARPENTER.

How often does the above inquiry arise in Christian families, as the hour of worship draws near. Shall we go to church? "No!" says the father, "I think we cannot go to-day. I have been working out in the cold all the week, and need to rest; then mother is not feeling very well; besides, we are looking for company to-day; and then it is so slippery the poor horses can hardly stand up, and I

will have to drive them to the mill to-morrow and you know, there will be nobody there to preach but old Bro. — and he is so dry and tedious. I know he is a well-meaning man, but then, he is such a bungler, he knows enough too, but it takes him so long to tell it, that I get sleepy sitting in a warm room, after being out in the cold, and I cannot help it."

Now, brethren, do we ever let such mere trifles, keep us away from the place of worship? Christ says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18: 19–20. Do we believe this? Do we realize that Jesus is actually, literally, present where two or three of his disciples have met in his name to worship? Do we really believe that whatever two or three, or more, of his disciples shall agree in asking, will be done? Why should we doubt it?—The mouth of the Lord hath spoken it, and all the promises of God are yea and amen in Christ Jesus, and never did, and never can fail. Ah, but, says one, that promise was made to the apostles, the disciples that followed him, and walked with him while he was here on earth, and not to us.

Then all his promises were made to them, and through their writings handed down to us. The Lord's prayer was given to his immediate followers, the apostles, and not to us. If we surrender these promises to them, we may give up all the promises to them.

But, I hear Jesus say, "Neither pray I for these (the apostles) alone, but for them also which shall believe on me through their word."—John 17: 20. This includes all, of every age, of every clime, that put their trust in the Lord, because they believe the words of the apostles.

Paul surely thought the promises were to all true believers, when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4: 8.

Now, we understand that all true Christians love his appearing, and will, if faithful, receive a crown of righteousness. We believe that Jesus does meet with his disciples, and so sanctifies their humble petitions, that our Father in heaven will hear, and do what they ask. But we must ask consistently.—It is written, "God cannot lie" and we could not ask him to do so, and claim his promise to the Ephesians. Paul said that God was "able to do exceedingly above all that we ask or think, according to the power that worketh in us."—Eph. 3: 20. What power worketh in us? Let Paul answer, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."—Rom. 1: 16. Then if we ask according to the gospel, our prayers will be heard and answered. What, then, is the doc-

trine, taught in Matt. 18: 19–20? That where two or three, or more, Christians are met together in the name of Jesus to worship, Christ will be there, and if even two shall agree in asking anything consistent with the will of God as taught in the gospel, our Father in heaven will do what they ask. Jesus will so sanctify us and our prayers that his Father will hear and answer them.

And now I ask, Would we fail to be present at every appointment for worship, if it is in our power to go, if we really believed that Jesus would actually meet us there, and renew us with might by his spirit in the inner man? Jesus has promised to be our very present help in every time of need, and that his grace shall be an all-sufficient supply. If we meet him at his appointments, he will fulfill his promise to the letter, and though the mother forget her nursing babe, he will never forget or forsake us. See Isaiah 49: 15.

Virgil City, Mo.

INCARNATION AND CONFRATERNITY.

BY C. H. BAISBAUGH.

God is love, Christ is God, "as he is so are we in this world," "he that dwelleth in love, dwelleth in God, and God in him."

The incarnation is a personal fact to Christ Jesus, relational to God and us as a ground of redemption, and then personal to us as the realization of that ground.

Humanity was redeemed in the person of Emmanuel, and if one man was saved, all may be, but only by incarnation. Divine revelations and influences will not suffice. Man is radically corrupted, and must be radically regenerated. God will not begin earlier in his contact with human nature than the necessity of the case requires. If the stream is to be pure, the fountain must be untainted. God in the flesh must have his genesis at the point where all human life starts, for "in the flesh dwelleth no good thing," and needs recreation in its primal elements no less than its responsible activities. The "great salvation" is Christ himself, as he is as truly and fully human as any of us. We are just so much less than human as we are sinful. Adam was in a sense perfect, and yet only on his way to the perfectly human. The Tree of Life was not a purposeless fact; it was the supreme object of Adam's existence, as is fully shown in the divine incarnation, which is but a resumption of the august purpose interrupted by human apostasy. "The eternal purpose of God which he purposed is Christ Jesus our Lord," is his purpose respecting Adam and his posterity.—Eph. 3: 11. Few can be found on earth, even among believers, who reverence their dignity and destiny as the incarnation authorizes and enjoins.

God in the flesh means God in the flesh, and not simply a theological tenet. The eighth Psalm embodies a truth which does not appear in the common version. At least so not a few of the most critical Biblicists declare. "A little lower than the angels"

would seem honor enough, but it really is "a little lower than God." If we could believe in ourselves as Emmanuel was self-conscious and self-reverencing, we would not be the wretched self-idolators, suicides, and Ishmaelites that we are. Who was Emmanuel but the Model Man, whose being in fact and form is to be reproduced in us?

To "apprehend that for which we also are apprehended of Christ Jesus," is to be a miniature Emmanuel. Were God not God, he could not endure the hybrid worshippers of the present day. "Not all that say Lord, Lord, are incarnations of the holy One, but they that 'purify themselves even as he is pure.'" I have seen persons in sheep's clothing, and panoplied with all the weapons and accoutrements of orthodoxy and ecclesiasticism, tear each other like lions and tigers. Ministers behind the table looking hell-fire daggers at each other, consumed with envy and burning with hate, maligning each other in private, and yet sitting at the same sacred board, partaking of the emblems of the divine incarnation and the eternal brotherhood of saints! Christians these? Incarnations of the God of love and pity and peace? Are they not rather hell-hounds, who don "the form of Godliness while they deny the power thereof?" He that smites and stabs with the tongue under the impulse of the flesh, is brother to him that smites with the fist and thrusts with the sword.

If God is a reality, and if the Man Christ Jesus is "the brightness of his glory, and the express image of his person," and if there is no salvation but the inbeing and manifestation of Emmanuel, it profoundly behooves each one to ask himself, "Am I a Christian?" Christianity is what the term purports—humanity anointed, possessed, and dominated by the Holy Ghost. This made the Christ, and this makes the Christian. Christianity and fratricide are square antagonisms. Christianity and carnality and selfishness and mammonism ditto.

God came into the flesh to will and sanctify it, not to compromise and coddle. To eat and drink because we are hungry and thirsty, is to live and act on the level of the beast. Man is neither to eat, or dress, or generate as an end terminating on himself. If he does, he "walks after the flesh and not after the Spirit," and is under "condemnation." What "sinners in Zion!"—Is. 33: 14. The thunders of Sinai need to be rolled into the ears of Christendom to-day to arouse them from the slumber of carnality and self-complacency. Thousands are shouting, "We're going to Zion," when they are manifestly going with long, eager strides to perdition. To believe in Christ, as an objective reality is possible to devils; but to be in him, and believe not only towards but from him, is salvation.

So long as Emmanuel is simply an object of contemplation or desire, we are not saved. Mary had to be divinely impregnated and yield every atom of her body and every faculty of her soul for the formation of the ingrowing God child. Humanity was redeemed in the womb. Every atom and element

of "that Holy Thing" was put in its proper place by the Holy Ghost. There was absolutely nothing in Mary's body, soul, and Spirit that was not represented in the Foetus that was fashioned in the holy of holies of her virginity. So we dare hold nothing in reserve from the sovereignty of God when the solemn mystery of the incarnation is repeated in us. To "dress for Jesus' sake" is as much a necessity of the new life, as the cuticle is the product of our first generation. "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise."—John 5: 19. Can our would-be progressives and tradition-fettered laggards improve on that?—"Looking unto Jesus" is the only safe ground, and this strips off many a flesh-pampering superfluity, and supplies many an inspiration and presents many a motive which is at present ignored. When God is allowed to incarnate himself, and "Jesus sees of the travail of his soul and is satisfied," he will "smell a sweet savor" instead of tobacco smoke, and behold humility and fraternity instead of pride, unholy ambition, and Ishmaelitic throat-cutting. There must be a right point of beginning, and that is far beyond and above, not only the creeds and decrees and institutions of man, but the sacramental ordinances of God. The divine incarnation was a private, personal matter, and as Emmanuel was conceived and shaped then, so is He now. He came into a visible, organic arrangement—family, church, community, nation, world, universe, but he came in as God in the flesh, and from that point all his relations, thoughts, emotions, aspirations, and acts were determined. Can we be Christians and yet live in direct antithesis to this central fact of Christianity? I often feel as if I must take hold of many in the church and shake them till loins and joints give way, and cry, "Ecce Homo, Ecce Homo," "Behold the Lamb of God," "there is salvation in no other," "why will ye die? We want God as the root and complement of our being, and as the bond of universal and eternal Brotherhood. Without it we are orphans and misanthropes and suicides and homicides. Thank God for an individual church, as well as an aggregate Fraternity.

The Man of Nazareth is more than all the members of his body; and the collective church is just what its members make it. The church makes not Christians, but congregates and utilizes them for the highest ends. A Christian is not such because he is a church member, but because he is a Divine Incarnation. And unless there is the conscious, manifest fact of his life, neither he nor the world will be benefitted by his ecclesiastical relations. When will we awaken to this thrilling, awful truth, and show the world that the church of to-day is the perpetuation of the mystery of Nazareth and Bethlehem and Olivet and Pentecost? Talking, talking, talking:—will this save the world, or ourselves? Why not accept Jesus as the Apostles received him, and, as they did, "With great power give witness of the

resurrection of the Lord Jesus?" Not verbal testimony, but the out-streaming energy of the Holy Ghost, "rivers of living water," body and soul-quickenings virtue from the very hems of our garments and our passing shadows. The Christ of the first century is the Christ of the nineteenth. The wants of humanity are the same. The ministry of the Holy Ghost has not changed. God will honor faith, love and holiness to-day as He did eighteen hundred years ago. "Let us love one another, for love is of God." Let us "examine ourselves whether we are in the faith." God is no niggard in grace, but is "able to do exceeding abundantly ABOVE all that we ask or think according TO THE POWER THAT WORKETH IN US." Eph. 3: 20. "Who hath believed our report? To WHOM HATH THE ARM OF THE LORD BEEN REVEALED?" The intellectual orthodoxy of to-day will never unify the church nor convert the world.

"How good, how pleasant, nought can it excel,
For Brethren all in unity to dwell;
To agree to differ—since while man is man,
There must be difference, do what we can.
How petty oft the causes that divide—
Some little nothing fondly magnified,
Less than a letter; roughness of the breath,
A mere unspirited Shibboleth:
Brothers in all agreeing, all the same,
Save in the pronunciation of a name.
Vain are our wranglings, easy 'twere to prove,
He fails in everything, who fails in love.
Let men reserve anathemas for sin,
Lies and hypocrisies concealed within;
And excommunicate from Church and State,
That great Heresiarch whose name is HATE."

NON-CONFORMITY.

BY GEO. L. STUDEBAKER.

SEEING several essays in the MESSENGER under the above heading, we feel impressed to drop a few thoughts under the same heading. "Be not conformed to this world," is a command, and we learn in the blessed Book, that, "Whosoever keepeth the whole law and yet offend in one point, he is guilty of the whole."

Inasmuch as there are a great many ways of conforming to the world, brethren, we must be on our guard. We have known brethren who are opposed to conforming to the world in dress, (which is right,) but in many other things they conform to the world, such as going to fairs, shows, shooting-matches, theaters, etc. Now is not this failing in this positive command? We will here make mention of something that came under our own observation. In attending a communion meeting not long since, in the evening, before the supper and communion services, the subject of examination was treated by two worthy brethren, and the manner of dress and covering came under their notice. We had a very good lesson presented to us and were pleased with the wholesome instruction given us by our brethren. We stayed all night in the small town near by. The next morning we met our brethren, who had admonished us so particularly not to "be conformed to the world." One was smoking a pipe and the other cigar. "Wherefore do ye spend money for that which is not

bread?" Now, brethren, "Be not conformed to the world;" "Be ye a peculiar people." Tobacco is used for a pleasure. People dress to please the carnal mind, in other words, "for pleasure." Do not think it looks any worse to see a sister with worldly fashions than to see a brother with a cigar in his mouth. They are both of the world, worldly. Tobacco undoubtedly belongs to the world, and they who use it conform to the world. Brethren say they cannot quit it. Try! Ask God to help you. God says, "Ask and you shall receive." In talking to a brother who had been a slave to tobacco, both by smoking and chewing, but who had quit it, he said, "It is a temptation to me to salute a brother who uses the weed; it is also offensive." Come, brethren, Paul says, "Be ye followers of me, even as I am of Christ." And he could say, "Rather than to make my brother offend, I will eat no meat while the world stands." Can we not say, "Rather than to make my brother offend, I will chew or smoke no tobacco while the world stands?"

"Be not conformed to this world." In talking to a friend in regard to secret organizations, I asked him if they professed that persons belonging to their society were fit for heaven and immortal glory. He said, "They claim to be a moral institution, and persons, on joining the society, are told that belonging to the lodge will not interfere with them religiously or politically. They claim to be a worldly institution." So, we can plainly see that not to be conformed to the world we must not belong to them. Again, they claim to have charity (which we deny). But suppose they have charity, ought not the church of Christ have charity? The true church will have charity. What would you think of the minister who would say to his congregation by his actions, Come, brethren, we have no charity in our church. We will go over to this worldly institution to get charity? Is not that conforming to the world? Come, brethren, let your light shine; possess what you profess, and when you are done with earth and earthly things, it will be said, "Come up higher." May God help us all not to be conformed to this world!

Shideler, Ind., Feb. 16, 1886.

GREAT men have proposed laws, taught systems, formed organizations, and tried to deal by wholesale with men, through large enterprises and sweeping measures. Jesus took the individual man, gave him personal instruction in a new spirit of mind, and left that to clear the judgment, to purify morals, make wise our laws, direct our organizations, and reform and guide the entire outward life.

THAT which mellow and ripens, that without which there could be no golden fruitage, that which gives the rich bloom of a divine manhood to the spirit, is the frost,—the frost of care. Thank God for the sunshine of life, thank him also none the less for the ripening frost.

A LESSON IN POLEMICS.

BY DANIEL HAYES.

EARLY in the autumn of 1885, the synod of a subdivision of the Ev. L., was held in the county of Rockingham. The church, situated on a beautiful rise overlooking a neighboring village, was well filled with people, apparently much interested in the business before the meeting. I entered the building slowly, and perceiving that the speakers occupied the farther end, and were talking in a subdued tone, I advanced along the aisle about half way, and took my seat, where I would be better able to hear each speaker on a given subject.

I had not been seated very long, till I perceived that the question before the house was, "The Rite of Confirmation: May it, or may it not be discontinued, as a practice of the church?" The speaker who figured largely in the discussion, was a man of rather pleasing address, and I felt inwardly gratified that the question was to be championed by one who gave promise of so fair and logical consideration of this time-honored ritual. It was my first opportunity to contemplate this subject under the ordeal of public examination, and I was prepared every way to consider it fairly and candidly, especially now, as the custom was to be submitted to the crucial test at the hands of its friends.

The speaker submitted by way of premise, that a positive ordinance was sustained by divine warrant, that the rite of confirmation was a custom of the church, but lacked divine warrant, and may be classed with the ceremony of feet-washing, eating soup in the church, anointing the sick, etc., and dispensed with in the same way. He advanced to the issue with the theological dictum, that in the ordinance of baptism, the word is "Go, teach all nations, baptizing them;" and in sacrament, "Do this in remembrance of me." Whereas, in feet-washing it only says, "Ye ought to wash one another's feet;" and in the anointing, "Let him send for the elders of the church."

I must confess that, notwithstanding my prestige as an apt scholar in school, I was slow to take in the point and force of his reasoning. Besides, whatever show of candor and fair textual criticism the occasion offered, the subject was now clouded with irrelevant matter, steeped in the pool of prejudicial insinuation. In my cogitations, I wondered, what the eating of soup had to do with explication of a rite, "whereby a person arrived to the years of discretion, undertakes the performance of every part of the baptismal vow, made for him by his godfathers and godmothers?"

The narrative of the baptism of our Savior came in review before my mind. "Jesus also being baptized and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven saying, Thou art my beloved Son; in thee I am well pleased." It occurred to me in this instance, memorable in the history of our holy religion, that confirmation stood in close and immediate connec-

tion with baptism. Here was baptism, prayer, the opening of heaven, the descent of the Spirit, and the voice from heaven in blessing and approval. Why this practice of a long interval between baptism and the laying on of hands in confirmation, was left unexplained and unexplainable. I could see no propriety in arranging the act of laying on of hands after baptism, as the newly baptized in Samaria received the Holy Ghost upon the laying on of the apostles' hands; and Paul in Hebrews 6: 2, lays down the doctrine of laying on of hands, showing that it is not a matter of tradition, custom, nor precedent, merely, but stands on a doctrinal basis with faith, repentance, and baptism.

Then the grounds upon which the speaker so readily distinguished between positive enactments, and do-it-or-let-it-alone duties, had not all the brilliancy of sunshine. That the ordinance of baptism as a divine warrant, depends on so slender a thread as a particle suspended to an imperative proposition, does not in the least weaken its force; but when the same authority reiterates the duty to wash feet, with "Ye ought to wash," "Ye should do," strong potentials, the same that enforce the duties of the Decalogue, and when we add to this the fact that this precept is backed by the literal example of the Master, and by him enjoined upon the disciples, because he is the Master and the Teacher, we ask in all sincerity, Upon what grounds, by what system of logic and Scriptural interpretation, is this service dismissed with derision from the church, and the other retained?

We have been taught by all the text-books on grammar, that the sign of the imperative mode is "let," or a command. How does this correspond with the declaration, that "Let him call for the elders of the church," may be classed with the dispensables? If it be true that "let" is the sign of the imperative, then the duty and service of anointing cannot be dismissed as a shadow of a dream. It is not becoming, to say the least, to attach to one term, or mode of expression, a degree of importance more than to others, since the same loving Father assures us that all are alike parts of his holy will. "What is the chaff to the wheat? saith Jehovah."

Another feature that developed itself in the discussion of this question, was the weight of argument over speculation, even when that argument is based upon precedent only. There were but four or five speakers who participated in the discussion, and their remarks were not of any great length. The address of one, seemingly the oldest minister present, though delivered in an undertone, and in measured accents, was particularly forcible and conclusive. He based his argument upon the precedent of the apostles, and analogous references to the subject in the gospel, to warrant its continuance as a practice in the church. He raised no irrelevant issues; made no side-thrusts with malevolent intent, to provoke the prejudice of any. He did not even raise the question as to the time or manner of the rite of confirmation. He aimed at, and struck the one point,

that the "laying on of hands" after baptism, was the practice of the church in the apostolic age.

FROM POVERTY TO GLORY.

BY J. H. MOORE.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried." Luke 16: 22.

THE language of our text was uttered by the Savior, when contrasting the destiny of saint and sinner. He had in his mind two characters who had finished their allotted time on earth. One was surrounded with all that wealth and position could afford; the other was a poor man, absolutely destitute, sickly, and friendless. For a contest in the Christian life, the contrast could not have been greater. The poor man was at a great disadvantage, yet with all his unfavorable opportunities, he proved himself a hero, and gained the prize. The rich man, with all that wealth and position could afford, to aid him in the race, utterly failed, lost the crown and was banished forever. In this life the rich man's name stood high among his fellow creatures, but in the future world, the name of Lazarus is painted in letters of gold, high up on the monument of eternal fame. It sometimes happens that the one least favored in a great contest, pushes forward and wins the race in spite of the great odds against him. It was so in this instance. Lazarus had to contend with poverty, sickness, and face the frowns of a cold world. For some reasons unknown to us, this poor beggar was an unfortunate man. He doubtless started in life poor, worked hard, lived economically, and yet could accumulate nothing ahead. Or, he may have been an invalid, too weak to work for a living, and had no one to care for him. Never, in this life will we learn how much and how long he suffered. For aught we know, he may have wandered from house to house begging a morsel of bread, until overcome by hunger and sickness, he sank down at the rich man's gate, where he was glad to get even the crumbs that fell from the table. He got so far down in this life that he was glad to have the dogs come and wash his sores, but still he would not renounce God, nor forsake his law, for he knew that however unsuccessful he might be in the affairs of this world, there was still a chance for him to wear the crown in the coming kingdom. Though poor, afflicted, and forsaken by mankind, he cheerfully bore the cross and won the crown. In this life his comrades looked down upon him, forsook him, and left him to the tender mercies of the dogs, but in the coming kingdom they will be glad to sit by the side of the poor beggar in front of the great white throne.

The curtain was dropped, the race was ended, and a new world begins for Lazarus. Our text says, "He was carried by the angels into Abraham's bosom." Having won the race, he was borne from the field amid the shouts and songs of the heavenly host, and placed in the paradise of the saints. He, who was an outcast on earth, now occupies

an elevated place among the most honored and refined of the redeemed. When the angels saw a poor invalid, forsaken by mankind, win the race in the very presence of a frowning world, no wonder they shouted for joy, and carried him triumphantly from the field. Such a man deserves honor, and the angels know how to bestow it.

It is the mission of angels, in this life, "to minister to them that shall be heirs of salvation." They aid the saints in their pilgrimage through earth, cheer them in the battle of life, and when the conflict is ended, bear the immortal souls home to glory. It is a pleasing thought, that when our friends die, the angels take charge of the soul, and while we place the body to rest in the tomb, we know the soul is in the spirit land.

Keuka, Fla.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

We agree to give the following amounts each week for one year, beginning Jan. 1, 1886, and pay the same quarterley, first, to the Brethren's general church erection and missionary work, second, to the church erection and missionary work of our district, third, to the Brethren's book and tract work.

NAMES.	General Work.	District Work.	Book and Tract.	Total Due Quarterly.
A. B. - - - -	\$ cts 1 1	\$ cts 1 1	\$ cts 1 1	\$ cts 3 9
C. D. - - - -	5 4	4 2	2 1	1 43
E. F. - - - -	3 1	1 1	1 1	65

This subscption could be presented to the members annually, on annual visit, or in some other way. If you live in a church that will not appoint a solicitor or solicitors, as recommended by General Conference, let the brethren or sisters who wish to do something, do so as individuals, and forward their liberality for General Church Erection and Missionary Work, to D. L. Miller, Mt. Morris, Ill., and for Book and Tract work, to Jacob A. Hepner, Dayton, O.

"To preach the gospel to every creature," is the most important and far-reaching command of the Master and comes down through the centuries to us, with all the force it ever possessed. It means in cities and towns, as much as in the country. Let no child of God try to excuse himself from taking a part in this great command of the Master. It is as obligatory upon every brother and sister, as any other command in the Bible, according to the ability which God giveth to preach the gospel.

First, by example. "Let your light so shine before men, that they may see your good works, and glorify your Father in heaven."

Second, By sending out preachers, to proclaim the Word of life. "How shall they preach except they be sent?" This does not only require your voice in electing and sending out preachers, but also of your means to sustain them.

Third, By written words, for which we have the example of the inspired apostles, in the

use of the pen to carry instructions to those they could not reach by word of mouth. These chips say that the greatest, most far-reaching, and most important work of the church is, and ever has been, the preaching of the gospel to every creature.

First, By private example and effort in your own family and neighborhood.

Second, By sending out preachers to extend the borders.

Third, By publishing and sending out books and tracts. Church ordinances and all other church work is only for the purpose of developing ability, strengthening the ranks, and raising the means to further the conquest. Oh, that every brother and sister over our great Brotherhood could be brought to comprehend that the proper use of church ordinances, is to inspire life and energy into individuals, and promote harmony of action in carrying forward the great mission of the church on earth.

"The field is the world." Now let us examine how we are organized for the conflict.

First, We have individual openings for work in the family and neighborhood.

Second, We have the home ministers of the churches to oversee and help to concentrate individual efforts, and to carry the gospel beyond.

Third, The District Committee to assist the local churches in carrying the work forward into remote parts of the District.

Fourth, The General Church Erection and Missionary Committee, to assist the District Committees inside of the limits of their respective State Districts, and to carry the conquest beyond such limits, into new fields.

Fifth, The Brethren's Book and Tract Committee, to publish books and tracts, and thus assist the workers everywhere, in the line of judiciously distributing them.

Here are large opportunities for doing good, by contributing means for this noble work. Millions of tracts ought to be distributed annually through this Committee, setting forth the redeeming principles of the gospel of Christ, and eternity alone can tell what may be accomplished by the earnest efforts of the faithful.

Will we do what we can? This is a question which each one must settle for himself. Sixty thousand members paying each one cent per week to each one of these departments, would make ninety-three thousand, six hundred dollars annually. Many members could pay ten times that amount, and never miss it at all.

CLOUDS.

BY FANNY MORROW.

SOME may think this a gloomy subject for an essay, but if we will follow a certain line of thought, we may find it very full of interest.

We learned when school children, that a cloud is a collection of vapors, and that vapor arises from different bodies of water on the surface of the earth, and undergoing certain atmospheric actions and influences, was raised, and formed the mass we call clouds.

Then we learned that the very drops that visited us in the refreshing showers, had been performing their mission ever since the creation of the world,—going and coming, ever obeying the laws which commanded them. What a field for thought is this, and how we learned to admire and reverence the great Being who caused and controlled all this wonderful work!

The Bible very often speaks of clouds, sometimes as symbols, sometimes as realities, always betokening something of interest, and sometimes things of great importance, in some places portraying terrible darkness, and again appearing as beams of light.

Clouds gathered and the terrors of the flood spread over the world. When the waters abated, God said to the two faithful ones who were saved, "I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth," etc., etc. A cloud guided the children of Israel by day and by night, from Egypt to Canaan. Who has not admired the gorgeous beauty of the evening clouds in summer and autumn, especially in a prairie country? They always remind us of David's sublime words: "Who maketh the clouds his chariot; who walketh upon the wings of the wind." Ps. 104: 3. What awful grandeur this chariot must have presented when God came down upon Mt. Sinai, and talked with Moses and gave unto him the tables of stone—the holy commandments.

Again, when Christ was upon the Mount of transfiguration with three of his disciples, a bright cloud overshadowed them, and the voice of God was heard to say, "This is my beloved Son, hear ye him." But if this subject were followed out in detail, it would make this article entirely too long. So we will only mention one more instance, and that the dearest, and best of all. Christ, when his mission of patient suffering was over, and when he had established in the minds of his disciples the glorious fact of his resurrection, "by many infallible proofs," and had taught them much "pertaining to the kingdom of God." "While they yet beheld he was taken up: and a cloud received him out of their sight." Immediately two shining ones declared to them "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus himself had told them in Matt. 24: 30, how he would come again with power and great glory. And in Thess. 4: 17, we read what shall be the state of those who are alive upon the earth, and who love his appearing. Clouds are connected with it all. The prophet Daniel saw in his wonderful vision of God's kingdom, "One like the Son of man come in the clouds of heaven." Daniel 7: 13. John, the revelator, saw a white cloud, and upon the cloud one sat "like unto the Son of man; having on his head a golden crown, and in his hand a sharp sickle." Rev. 14: 14. Read the rest and you will see what his mission is to be. "And every eye shall see him." Oh, happy thought! What a welcome sight for all who are saved by his blood!

Osborne, Kan.

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Mt. Morris, Ill., - - - March 9, 1886.

BRO. Wm. Smith changes his location from Home City to Mingone, Barter Co., Kan.

BRO. J. S. Snavelly's address is now Greenwood, Cass Co., Neb., instead of Elmwood, as heretofore.

BRO. J. D. Rife's address has been changed from Jalapa, Grant Co., Ind., to Somerset, Wabash Co., same State.

BRO. J. W. Jarboe has changed his address from Pleasant Grove, Kan., to Lawrence, same State. Those wishing to write to him, will please note this change.

BRO. Jacob Hollinger, of the Upper Cumberland church, Pa., reports two more received by baptism, making seven precious souls added to the fold since New Year's day.

We shall be glad to send out free a sample copy of our Sunday-school *Quarterly* to superintendents of Sunday-schools, who may wish to examine it with a view of introducing it into their schools.

We learn that Eld. David Priddy has been lying in a helpless condition for nine months, and that old sister Holler is also in a very feeble condition. May the Lord sustain these pilgrims in their afflictions.

BRO. J. S. Mohler moves to Morrill, Kan., and will labor in the Master's cause at that place. His correspondents will take notice that his address is changed from LaDae, Henry Co., Mo., to Morrill, Brown Co., Kan.

THE longer a man lives in sin, the harder it is for him to give up sinning. Habits that are at first as lightly worn as a gossamer, will, in time, become a coat of mail strong enough to resist the strongest arrows of conviction.

BRO. G. W. Gibson, Girard, Ill., informs us that Bro. A. W. Vaniman preached several sermons for them before he started for Texas. They have received eight by baptism into the Macoupin Creek church during the past year.

WHAT a sad reflection it is that more money is spent annually for tobacco than for spreading the precious gospel of our blessed Master. How will the record stand with us, if we thus squander the money that God has made us stewards of?

A LETTER from Bro. L. E. Fahrney, of the Salem church, Reno Co., Kansas, says, Brethren J. D. Trostle and Lemuel Hillery were with them, laboring for the Master. Four were added to the Church by baptism, four by letter, and others are almost persuaded.

BRO. Landon West preached from Feb. 20th to 26th for the Brethren at Donell's Creek church, Ohio. Good impressions were made. Since New Year's nine have united with the Church. Bro. David Leatherman was forwarded to the second degree of the ministry. We glean from Bro. A. F. Ziegler.

BRO. A. S. Lahman, of Melbourne, Iowa, met with a painful and serious accident Feb. 23. He was attending a public sale in his neighborhood, and, while looking at the horses, one of them kicked him, injuring him severely. He was kindly cared for, and taken to his home, where, under the prompt application of remedies, and the care of family and friends, he is fast recovering.

THE Classified Minutes are not yet ready to send out. We are working full time on them now, and the work is progressing rapidly. When ready, announcement will be made in these columns. In the meantime, send in your orders, and you will receive the book not far from April 15. In ordering, please state what style of binding you prefer. Leather binding costs \$2.00; cloth, \$1.50.

BRO. D. B. Gibson is now located at Carleton, Fulton Co., Ill., where his time will all be taken up, so that he will not be able to do any evangelistic work for some time to come. He is well pleased with his new home, and says he likes the MESSENGER better than ever, as it is so handy to have it cut and pasted. Many of our patrons have kindly expressed themselves the same way.

BRO. William Mallory, of Cartersville, Cumberland Co., Va., makes a strong appeal for a minister to come and help labor for them. There are fifteen of them without a shepherd. He says, "We had a speaker last year—Bro. Sutton, but the Lord saw fit to take him away, and now we are without a minister. We have been trying for these many years to get some one to come, but have failed. We had six additions here last summer, the fruits of Bro. Sutton's labors, and much good may be done by a good, faithful brother." We hope our Virginia brethren will look after the wants of this isolated band of faithful members.

SISTER Eliza Swab, a poor widow of Lanark, Ill., would like to have a good place for a little boy eight years old. She would be willing to let some of the brethren take him and keep him until he is of age, for his board and clothes.

THE home ministers in many parts of the Brotherhood have done, and are doing, a good work this winter. They find that by putting their trust in the Lord and going to work to save sinners, the Lord blesses their efforts, and numbers are brought to Christ.

BRO. A. Hutchison writes from Oak Hill, Va., under date of Feb. 26, as follows: "This will inform your readers that I expect to leave here on my homeward journey the first day of March. Will stop with the Brethren in Ohio a few days. I aim to reach Chicago by the 13th, and will spend a few days with the Father's children there. Thence to Mt. Morris, and will spend the rest of the time, until April 5, in Northern Illinois, as they may arrange. I wish to reach home by April 6.

BRO. J. D. Haughtelin, of Panora, Iowa, writes us that sister Catharine Walter, one of the original eight members of the organization of what is known as the Coon River church, is quite ill with a severe and dangerous cancer. She called for the elders and received the anointing according to the direction of the apostle, Feb. 26. She and her husband desire the prayers of the faithful. Sister W. is a sister to P. J. Brown, widely known among the Brethren.

BRO. C. P. Long, formerly of Cerro Gordo, Ill., writes us that they have reached their new home in Texas safely. He says, "I wish to express my love and gratitude to the members at Cerro Gordo for their kindness to us while we were with them. We will hold them in kind remembrance while memory lasts. We wish to correspond with Brethren at Williams Creek and Live Oak, Texas. If they will kindly address me at Payne's Store, Hunt Co., Texas, I shall be glad to write to them.

MANY orders are coming in for the tract, "Come Let Us Reason Together." We cannot fill the orders just now, as the first edition of 5000 is entirely exhausted. A new edition of 15,000 will be printed and sent out free to those who are willing to pay postage on them and distribute them. These tracts should be distributed in every community. Two cents pays the postage on 25 copies; four cents on 50, and eight cents on 100. Orders will be filled in the order they are received.

BRO. S. J. Harrison has this to say on the matter of matrimonial notices: "The marriage and death notices, I always look over. It is a matter of news, allowable in a religious paper, because an institution of the church. A certain degree in the ministry being required, before any member is allowed or appointed to solemnize marriage ceremonies, certainly shows that the church is interested in the marriage of its members and their children, and few others ever ask space. Continue the 'Matrimonial.'"

It seems strange to us that so many people are ready to say and do say, that all they have and are in this world comes from God, and yet they give such a pittance of their time and means to his service. They recognize the mercies of God, and with their tongues acknowledge him as the Giver of all Good, but by their actions deny him. Is it not true that in this age it may be said as truthfully as it was ever said of the Jews? "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me."

OUR SUNDAY-SCHOOL QUARTETLY.

THE Sunday-school *Quarterly* for the second Quarter of this year, for April, May and June, will be ready to send out in a few days. The lessons begin with the first chapter of the Gospel of St. John. The first lesson, entitled "The Word Made Flesh," embraces John 1: 1-18. This is followed by the calling of the disciples, and from this point we study the life of our blessed Master during the three years of his ministry among the children of men. Among the titles of the lessons may be found, in addition to those already given, "The First Miracle," "Ye Must Be Born Again," "Jesus At The Well," "Jesus Feeding Five Thousand," and others of equal interest. The series of lessons will run through the entire year, giving the most important events in the life of Christ, from his birth to his death and resurrection, to which are added some practical illustrations from the writings of the apostles and from the book of Revelations. The great advantage of studying the Scripture by subject is admitted by all, and we hope that our Brethren and friends will make a special effort to introduce the *Quarterly* into all of our Sunday-schools. Some few objected to the *Quarterly* last year because the lessons were found in the Old Testament. This objection is now removed, and we hope the *Quarterly* will find its way into every Brethren's Sunday-school in the United States. In order to add to the value and efficiency of the *Quarterly* as a help to the study of the Bible, we have added to it, at some expense, a good map of the Bible Lands. This will be found a valuable addition to the study of the geography of Palestine and surrounding countries.

In regard to the price, we are sending it out as cheap as it is possible for us to get it up, with its present circulation. If it is generally introduced, and the circulation largely increased, we may be able to send it out at a lower rate, and will do so as soon as our list and the expense of publishing it will justify us in doing so. We have a number of copies of the first quarter that we shall be glad to send out free to those who wish to examine it with a view of introducing it into Sunday-schools. Send in your orders at once, so that you may have them in time for the be-

ginning of the Quarter, Sunday, April 4. Single copy, 10 cents; 3 copies, 25 cents; 8 copies, 50 cents; 20 copies and upward, 5 cents per copy.

A RESPONSE.

OUR advice and judgment have been asked upon a case like the following: A brother obtains a certificate from the church in which he had been living, and moves away, and settles in a community in which there are no Brethren. He feels the need of a Christian home, and desires to know whether we think he could consistently put his certificate in a church of another denomination, and let it be there until he removes from the community in which he is now living.

In reply we would say, that we think we appreciate the brother's situation, and sympathize with him in his want of Christian fellowship, and the public means of grace, for we highly prize them both. They surely are great helps to those who are endeavoring to live a Christian life, and the want of them may well lead those who are experiencing such a want to inquire what course they had better pursue.

We think there is a sad mistake often committed when brethren are looking for a location in which to settle, in not considering the spiritual interests of themselves and their families. If we accept the importance of a Christian life in all the magnitude that is attributed to it in the Scriptures, we surely can never make it a secondary matter, for unquestionably,

"Religion is the chief concern
Of mortals here below."

The man who has a family to provide for, has not only his own salvation to secure, but he has also solemn responsibilities resting upon him concerning the salvation of his family. If he has children, he is, according to the divine command, to "bring them up in the nurture and admonition of the Lord." Eph. 6: 4. That is, he is to use his utmost endeavors to thus bring them up. And to be situated in a community in which there is no preaching and teaching of the principles of Christianity as he has accepted them, for himself and family to attend, is to be placed under great disadvantages in regard to Christian education and culture.

In selecting a home, a brother should, by all means, keep prominently before his mind, the spiritual interests of himself and family, and not let the good qualities of the soil, and mere earthly considerations, control his selection. And he should not, especially if he has a family, settle where there is no church of the Brethren, unless he has reason to expect that ministering brethren will visit him, and preach in the community, and that they, with his own good life and assistance, will be likely to succeed in establishing a church there. But he should not go forth, even in seeking a place to dwell, without seeking

prayerfully the divine guidance and blessing, and if these are sought and obtained, he will be prospered, and made useful. The emigration of brethren, if the proper objects are kept in view, may be the means of spreading the light of the gospel. But to do this, they must let their light shine.

But what in regard to the brother who asks advice? We would advise him not to put his certificate into a church of any other denomination. If it would be a Pedit-baptist church that he would put his certificate into, the manner of baptizing in such a church he could not approve of, neither could he approve of infant baptism which he would have to witness. And he could not approve of the mode of immersion he would see performed even in a Baptist church. And in either a Baptist or Pedit-baptist church, he would have to commune in the morning or in the day-time, without any Lord's Supper, and without feet-washing. And then he would have to hear doctrines preached that he could not accept as Scriptural. And however anxious he might be to get into a Christian home, it is very doubtful whether he would feel at home under such circumstances. And whatever his feelings might be, he would, by pursuing such a course, compromise his own principles, and sanction what he regards as religious error. So, the best that he can do under the circumstances under which he has been placed, is, probably, to use frequently the private means of grace, including the closet and the family devotion, the reading of the Scriptures, the GOSPEL MESSENGER and good Christian literature. And should he be edified by the ministers of other denominations, though it would not be proper to put his certificate into any of them, he can hear those ministers, though he should take heed how he hears, and "prove all things and hold fast to that which is good." He should also endeavor to get ministering brethren to preach in the community in which he lives.

Our missionary work is now receiving considerable attention, and it is designed to meet the wants of such cases as that of the brother who writes us. And very likely something could be done for him.

And if things do not become more favorable, and he finds that he is making no improvement in the divine life, but is rather losing, and endangering the spiritual interests of his family, then, perhaps, it would be well for him to prayerfully consider the propriety of seeking a home where he will have more favorable Christian influences surrounding him.

It was in a private letter that our advice on the foregoing subject was asked, and probably an answer in a private letter from us will be looked for. But having reason to believe that other brethren have been exercised in their minds in the same way, we respond as we do.

A DEDICATION IN SOMERSET CO.

By the request of the church we attended a dedicatory service of a meeting-house in Somerset Co., Pa., on the 31st of Jan.—The house is between two and three miles north of the town of Somerset. It is designed to accommodate three congregations of the Brethren that come together near the house. These congregations are, Brother's Valley, Middle Creek, and Quemahoning. The house is beautifully located near the crossing of the Southern Pennsylvania railroad, of the Cambria and Somerset branch of the Baltimore and Ohio road. The house is not designed for communion meetings, but it is a very comfortable house, and well calculated for holding common meetings.

We remained with the Brethren until Tuesday morning, and our meetings were well attended, and very pleasant. In our associations with our Brethren, we were reminded of our first visit to Somerset county, and of some of the changes that have taken place since that time. Our first visit was made in the fall of 1839, forty-six years ago, in company with Bro. Umstad. The ministering brethren that were then active workers in the vineyard of the Lord, have ended their labors, and we trust are now enjoying their rest and their reward. At the dedication services we took occasion to remark that when we first formed an acquaintance with the Brethren in Somerset Co., the Brethren had not a meeting-house in the county. Now they have perhaps nearly twenty. This county has been a stronghold of the Brethren for a good while. The sad troubles and divisions that have afflicted our Brotherhood, have been painfully and seriously felt in this county. But learning of the peace and prosperity of our churches here at this time, we thank God that the result of those troubles has been no worse than it has, and that the churches are recovering from the shock as they are.

Another change that has taken place in this part of our Brotherhood since we first visited it, is in regard to language. When we first visited the churches here, the service of worship was performed almost entirely in the German language. All the ministers in the county were German. What English preaching was done, was done by ministers from other parts of the Brotherhood. And while the German language is still spoken a good deal in the county, there is not much German preaching in our churches.

In looking over the past, as we are often led to do when placed amid such circumstances as we were during our late visit to Somerset county, and thinking of the departure of many with whom we had a pleasant Christian acquaintance and fellowship, a sadness comes over the soul; but in duration that sadness is like the clouds that pass over the Sun, and for a short time obscure its

light, but soon its light comes forth, apparently with increased beauty and clearness. So, following the sad thoughts awakened in the mind in thinking of the death of dear Christian friends, are joyful and comforting thoughts. The departed good still live, and live with God. And we who are still living, must also go. But the thought that our going is simply a departure, and not death, is a sweet and blessed thought, for it is a Christian thought, produced by Christian truth and faith. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." John 8: 51. So spake Jesus. Oh, let it then be our great and constant object to keep the saying of Jesus. J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Sulphur Springs, Ind.

THE Trustees of the Aged Persons' Home and Orphan Asylum of the Southern District of Indiana, desire to inform the different congregations of the District, that the contract for the building of it has been made, and we desire that the money subscribed for that purpose, and now due, be collected and forwarded to James M. Wyatt, Hagerstown, as soon as convenient, as the intention is to begin work as soon as the weather is suitable for that purpose.

We wish to say to the sisters that we look to them for many articles toward furnishing the Home, which we think will be completed by the first of September, and give them this early notice that they may have time to prepare such articles as they desire in the way of bedding, carpeting or any other articles that are needed, that they feel like contributing.

We desire that each congregation appoint some sister to attend to the work of soliciting in their congregation, and report the same to the District Solicitor as early as possible, who will give all necessary information concerning the work.

It is not the intention to have the contributions collected here until the Home is completed, but have them ready so they may be sent on short notice, as the house must be furnished before any inmates can be received.

Donations in money for this purpose can be sent at any time to the Treasurer, J. M. Wyatt, Hagerstown, stating the purpose for which it was donated.

We hope the congregations will respond promptly to our call, and any one outside that desires an interest in, or the success of, this Institution, may assist.

Our intention is to have a comfortable Home, located on a farm of one hundred and forty-eight acres of good land, supervised by an overseer who will look after the interests of the farm as well as properly care for all under his charge.

Let us work earnestly that the good work may move forward! Who will be first to report solicitors? D. F. HOOVER, Solicitor.

From Lower Cumberland Church, Pa.

ELDER James A. Sell has been preaching for us at the Pleasant View meeting-house, commenced on the evening of January 8th and remained until the 25th inst. He preached twenty-one sermons in all.

There were three appointments that he could not fill on account of the snow-storm. The storm was so severe and the roads filled with the drifted snow, so that there was no traveling done for two or three days.

It is said, "a bad beginning makes a good ending," so after the storm, sleighing was good and the weather pleasant.

The house was generally filled with attentive hearers. The interest increased, and although Bro. James preached quite a while for us, and perhaps exposed himself almost beyond endurance, yet, we think the people here felt sad on his taking the parting hand. The preaching was instructive, and lasting impressions have been made on many.

On the morning of the day he left us, there were two who gladly received his word and were baptized. We hope they may continue faithful in the doctrine of Christ, and that the work among us may be like the "leaven hid in the three measures of meal." May we continue to work till we are made meet for our Master's use.

This meeting-house is in the outskirts of our congregation where there are not many members, but we hope by these efforts and God's blessing, that the time is not far distant when it will not be the case.

Bro. James' visits among those who are not members, were very agreeable and much appreciated. We think such visiting should be encouraged, and will result in much good, if properly done.

May God's blessing accompany the preaching of his Word everywhere!

HARRY BEELMAN

Dillsburg, Pa., Feb. 6, 1886.

From Limestone Church, Tenn.

THE Brethren of the Limestone church commenced a series of meetings on Jan. 30th and continued till Feb. 7th.

On Jan. 31st Elder F. W. Dove arrived and labored faithfully and efficiently throughout the meetings. Elder John Bashor joined us toward the close and took an active part in the ministry. Bro. Brown was also present at the closing exercises. The meetings were characterized by regular attendance, excellent preaching and profound attention on the part of the audience.

Early on Sabbath morning, six young persons, some under eleven years of age, having professed faith in Christ, sealed the same by obedience to his Word. Being conducted to the fountain near by, they were buried in Christ beneath the liquid wave and rose to walk with him, we trust, in newness of life. Elder John Bashor administered this ordinance, after which Elder Dove held forth the Word to a large and attentive audience.

Immediately upon the conclusion of the meetings, the United Brethren came to the

water side where Rev. Owens, the pastor of said church administered baptism to two applicants, the one, kneeling, by forward, and the other by backward action. Thus three, out of the many modes of performing this ordinance, were illustrated on that occasion.

J. B. PENCE.

The Huntingdon School.

LAST week I visited Huntingdon on personal business, and while there was, for a time, the guest of the school. What I saw may not be uninteresting to the Brethren. I admit that I was misinformed as to the actual status of the school, and when one is mistaken the sooner he sets matters right the better all around. A wide spread rumor exists to the effect that the Huntingdon church and school are out of line with reference to the peculiarities of the Church. Such is not the fact, at least not to any considerable extent.

As far as the school is concerned, no danger exists, at present, that any member may not, with entire safety and propriety, send his children there for the purpose of an education without fear of their being returned with a forgetfulness of the faith and practices of the Brethren.

The school, itself, is a very good one, considered as a school, that is, in its professional sense. The teachers are earnest and the material they have in hand, good. There is not nearly as much of it as I expected to find. There is nothing but the elements of Latin, and no Greek at all in the course pursued by those present. There is no demand for it, as yet. The course is almost wholly normal in its character. The school is not large having less than one hundred students, but many of the older ones are off teaching and the school will be largely increased in the spring.

The teachers and students are in order generally, just as the average church is in order. If you send your boy or girl there, dressed in the order of the Church, just such will be found there for company. If you send some one there made up of one-tenth natural depravity, and nine-tenths like the "old man at home," no objection need be urged against the school if they come back pretty much the same as they left. Boys and girls are liable to forget, but they are more apt to imitate.

As long as tastes and dispositions differ, there are those whose turn and manner will vary in their personal surroundings, but as far as the Church and the school running a race into the worldly ways is concerned, there is nothing in it there.

The proverbial pikestaff is highly ornamental compared with some of them, and this is just as it should be if they feel that way. We are all debtors to our professions, and while we are in the Dunkard Church there is no other honorable course to pursue other than to do as the Church does.

I always had a warm side toward the young, and I enjoin upon these young people never to forget or be ashamed of the faith

and practices of their parents. The material now in our educational mills will, one day, constitute the powers that be of the future Church, and this should not be lost sight of by any one concerned. All told, considering all the facts in the case, I regard the Huntingdon school as good and safe. Of our other schools I know nothing personally, but the proper method of procedure is to see them personally if you would learn the facts. Upon this personal inspection this article is based.

HOWARD MILLER.

Lewisburg, Pa.

From Pleasant Prairie Church, Dak.

It has been some time since I have written anything for your worthy paper, the GOSPEL MESSENGER, although we consider it a welcome visitor to our beloved family. We distributed twenty-five of the first number of 1886, among our friends and neighbors, whereby, when they read, they may understand the knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy disciples and brethren, by the spirit manifested in the beloved GOSPEL MESSENGER.

On the 20th of Dec, I left my home in Dakota, for Lanark, Ill., to visit my dear mother, who was ill. She was ninety years old on Christmas day. Bro. David, and sister Katie Puterbaugh and part of their family, and myself, attended meeting at Cherry Grove, Ill., on Christmas day. On returning home we were accompanied by many loved ones to Bro. Puterbaugh's, where my mother has her home. After partaking of their hospitalities, the assembly joined in praising God, and celebrating the ninetieth anniversary of my mother's birth.

On Dec. 28, brethren S. Z. Sharp and Henry Martin came and anointed our mother with oil, in the name of the Lord. There were also other dear brethren present.

It is true to nature, although it be expressed in a figurative form, that the mother is both the morning and evening star of life. The light of her eye is always the first to rise, and often the last to set upon man's day of trial. Can a mother's love be supplied? No! a thousand times, no! By the deep, earnest yearnings of my spirit for a mother's love, by the weary, aching void in my heart; by the restless, unsatisfied wanderings of my affections, ever seeking an object on which to rest, I know the value of a mother's love.

A few days before I left our home, brother James Evans came to us to preach. He remained about a week after my departure, and expounded the Word of the Lord, to teach the people what the breadth, length, height, and depth of the love of Jesus is, which passeth all knowledge, that they might be filled with the fulness of God.

While in Illinois, I visited with the Brethren at Lanark, Polo, and Franklin Grove. I had the pleasure of hearing our beloved brother S. Z. Sharp explain the necessity of church unity, he presiding over the church at Lanark. The citizens of Lanark,

and many from the surrounding country, crowded the church to hear the beloved brother, who is so zealous in the cause of our Master. Though the weather was very inclement the most of the time, some came two or three miles, through the rain, to hear him. His last sermon was on baptism. He diagrammed the commission, and did so well that several from other denominations said, "That is the truth and valid." Next in turn was our dear brother J. M. Mohler, who, in his lovely way and calm reasoning, broke the stony hearts of many, till they cried out, "What shall we do to be saved?" Twenty-five precious souls were added to the church at Cherry Grove and Lanark. After the meetings at Lanark, I went to Clarence, Ia., where we formerly lived for eight years. We held two meetings near where brethren John Zuck and S. B. Stonerook lives. Bro. Zuck has the oversight of this church, being the only minister that labors here.

From Clarence I started for my home in Dakota. Was snow-bound at Sioux Rapids, Iowa, and arrived at home on Jan. 30th, and found my loved ones all well, and received a happy welcome. Was glad to get home, where the roads were dry and good, and no snow. We had a few cold days, the mercury being as low as twenty-five and thirty degrees below zero, but most of the time the mercury was from thirty to sixty degrees above. At this writing, Feb. 19, the mercury is thirty-five above. A few farmers have sown some wheat.

Our meetings are well attended, and members are of good cheer. May God, in his infinite mercy, bless us all. Amen!

B. F. MILLER.

Alpena, Dak.

From Silver Creek Church, Mich.

WE commenced a series of meetings in the Hickory Grove meeting-house, on Jan. 24, and continued until Feb. 12. At first the meetings were not largely attended, but the interest grew until sinners were made to tremble, and saints and angels to rejoice. Seven came out on the Lord's side and were baptized. Others were scarcely able to resist the Spirit, but they said, "Go thy way now, at some more convenient season we will call for thee." May the time soon come when they will give the Savior their hearts, and the church their hands, and go with us to our home in heaven.

A most touching scene was to see our brother take his eldest son by the hand and lead him down into the stream and bury him with Christ in baptism.

Brethren and sisters, pray for the lambs of the flock. The home ministers, assisted by God's Spirit, did the preaching, and plead with sinners to come to the Savior.

We believe our brethren and sisters were much encouraged to press onward and upward to the prize of God in Christ Jesus. Hope we may pray to God mightily that more that are out of the kingdom may be gathered into the fold of Christ, our living Head, and be saved.

May God's grace and heaven's blessing be with the dear editors of our blessed paper.
NOAH LONG.

Frontier, Mich.

From Big Springs, Montgomery Co., Pa.

ON Feb. 7, we expected to commence a series of meetings. We had the promise of three ministers, who failed to put in an appearance. One has been heard from, stating that his son was very low, and therefore he could not leave. The other two have not been heard from. The writer not being well, the meeting ended with one sermon. Although unwell as I was, the Lord helped me as he always does, and four precious souls came forward and claimed Christ as their Savior. Although the weather was cool, with eight inches of snow, and plenty of ice, those four sealed their faith by baptism, and others are counting the cost seriously. Two also came forward on Jan. 4, and prospects of others soon. I regret that the meetings had to close under such favorable circumstances. Pray for us who are living in the hills of Virginia. The Lord be praised for his mercy.
S. J. WICKHAM.

In Memoriam.

AFTER receiving notice of the death of sister Catharine, wife of Bro. James Weimer, we thought of writing a few words for the MESSENGER, in memory of our dear sister, who, we believe, is wearing the crown laid up for all them that love the appearance of our dear Lord and Savior. Sister Catherine was left motherless when a little child. She was brought up by sister Ann Maria, and brother Martin Cosner, the latter of whom went to his long home but a short time before our sister. She leaves a husband and many friends to mourn their loss. She also leaves an infant son in the same kind hands that administered to her infant wants.

When a young woman, she was loved and respected by all, being possessed of that affable sociability, and graceful words and manners, which proceed from, and are supported by a heart filled with the precious oil of the wise virgins. Being a true friend to all, she had the good fortune to make friends of all. She is now gone, we believe,—and it fills our hearts with joy to pen the words—to rest in the bosom of the angels. As we shed the farewell tears, the words of the poet, that are so admirably suited to her natural character, seemed to sound and resound in our ears.

DENNIS WEIMER.

The Sister's Mission Work.

I DESIRE to say through the GOSPEL MESSENGER, that I heartily approve of Sister Snavely's plan for Mission Work. We are made to rejoice that a way has been opened whereby the sisters can do more effectual work for the spread of the blessed gospel of Christ. By reading the Scriptures we learn that women were helpers in the Master's work in the apostolic age. And should we not be now? The necessity is certainly no less.

Considering the condition of the world, the thousands of precious souls that are suffering and starving for the pure gospel, should we not be active in the use of the means and ways within our reach, to supply the demand? I regard it as a solemn demand, and not only a demand but a privilege, that we may make ourselves useful in this important work, and that we may share in the great reward, when we shall be called upon to give an account for our stewardship, and return our talent or talents, with their increase, to our Lord, and enjoy the glorious approval, while fearful will be the responsibility if we neglect to improve them, according to our golden opportunities.

MARY A. MOOMAW.

Bonsacks, Va.

Scattered Thoughts.

IN looking around us, we behold the harvest is ready, but where are the laborers? The Savior declared that, "They are few." We are inclined to think that they are fewer now, than when he uttered this declamation, in comparison with the vast amount of work to be done. What vast fields of wheat, "already white unto the harvest," and so few to gather the precious sheaves into the garner of heaven. There are in this State, ample fields for everybody to be at work for the Lord, calling sinners from darkness to light. "How can they believe in him of whom they have not heard?" asks the apostle, "And how can they hear without a preacher." Rom. 10: 14. There are so many places in our land where the gospel, as the Brethren preach it, has never been heard. I have been in places where the name "Dunkard," has never been heard, much less their doctrine been preached. Other religious denominations are very zealous in promulgating their doctrine in the cities, towns and villages.

The Quakers came to this part of the Lord's vineyard in December, and held a series of meetings. The Methodists are now holding a series of meetings, with the celebrated temperance lecturer, Mrs. L. E. Scott, of Indianapolis, as a helper. Quite an awakening is felt among some of the cold and careless professors, and some who had been live-long skeptics, are taking an interest in the work. We sometimes think it would be a good thing if some good Aquila and Priscilla could come among them and "Expound unto them the way of God more perfectly." Acts 18: 26.

MRS. S. M. SAUNDERS.

Centerton, Ind.

From the Aughwick Church, Pa.

A SERIES of meetings was held in the new church recently built in Black Log Valley, Juniata Co., Pa., which is a part of Aughwick congregation. The meetings were conducted by the home ministers, J. E. Shope, J. E. Garver, and the writer. The meetings were well attended and very interesting throughout. As a direct result of the meeting, thirty-five precious souls were made to rejoice and were received into the church by baptism.

One was reclaimed, and three more have applied for baptism, with good prospects for more. In addition to this, the members were much encouraged and strengthened, and many of them have become active in the work, and did much toward making the meeting successful.

The new members are among the best citizens of the community, and we have reason to rejoice, that through the workings of the Spirit of God, and by the means placed in the hands of his servants, a great and good work has been wrought.

The church here has not had many protracted efforts, for the reason that ministers from abroad could not be procured, and the home ministers think they cannot carry on the work with any degree of success. By the result of the meeting just closed, we are made to believe that although we are weak creatures, we might do much good in the Master's cause, by putting forth an effort with the talent and strength given us. A united effort, with God's blessing, will do very much.

May we all be led by the unerring Spirit of God, so that we may be the means of bringing many from darkness to light, in prayer.

T. J. CHILCOTE.

Feb. 24, 1886.

Wayside Gleanings.

THE MESSENGER is still welcome among us as it takes a strong, bold stand against intemperance and its kindred evils. May the good work of redeeming precious souls from the tyrannical and soul-destroying bondage of King Alcohol, still go on, if you do lose a few readers and supporters of your good paper.

On Thursday evening of each week, a few members and others meet at our church house for social worship. Though few in number, yet God does not always give the victory to the many nor the strong. We expect, by so doing, to keep our lamps better trimmed and our lights brighter, and to "occupy our weak talent till he comes."

On the evening of Jan. 11, our beloved elder Henry Lilligh, commenced meeting in a school-house, in the north-east part of Fayette Co., which is some forty miles from here, and in a place where our faith and practice were entirely new to many of them. On the next evening I joined Bro. Henry in the good work of the Lord, and we held in all eight meetings. The attendance, attention, and order were good, and we closed with a crowded house. We, by the help of the Lord, devoted the first five meetings to the analysis of our doctrine, and the Lord blessed our feeble efforts, and members of other denominations confessed that their churches did not preach and practice all that was required. Although we left strong men in tears, there were none found willing to serve the Lord. One great hindrance in their way, was that they would have no assurance of regular preaching near enough for them to attend. We do not see how the cause can prosper unless some minister settles in their midst, and holds aloft the blood-stained banner of King Jesus. W

have five ministers (three elders and two in the second degree) in this arm of the church, yet elders J. H. Goodman and D. B. Sturges, are too old and feeble to do very much work, and Bro. Allen Taylor is moving some twenty miles from the main body, and elder Henry and I are both very young in the work, and have all the work we can do at or near home. If those precious souls are finally lost, I wonder who will be to blame for it. Echo answers, who? Let each of us ask ourselves this question, Is it I?

GRANVILLE NEVINGER.

Mulberry Grove, Bond Co., Ill.

From North Hampton, Clark Co., O.

GLAD news to the dear members of the old Donald's Creek church! On the evening of the 12th inst., Bro. Lewis W. Teeter, of Ind., came to our church-house in New Carlisle, and commenced a series of meetings, continuing day and evening until the 29th, with the good results following nearly all such occasions, where the Word of life is delivered with that zeal that characterizes the true follower of Christ. The result was, nine precious young souls came out on the Lord's side, and made the good confession that will be for their great gain if they hold out faithful! Oh, what a soul-cheering sight, to see precious young men and women coming out from among the vanities of the world, and making choice of that part which shall never be taken from them! We feel assured that lasting impressions have been made on the poor alien friends that are still standing out in the cold world. Oh, that the good Spirit of God might draw them into the fold before it is too late, is the prayer of my poor heart! May peace and plenty crown the labors of the dear brother that came to us with the true Word of life.

C. M. SMITH.

From the South Ridge Church, Ind.

On the 28th of Jan., by request, our dear brother, Daniel Wysong, of Nappanee, Elkhart Co., Ind., met with the people of this place, to hold a series of meetings. He opened the meetings on the evening of the 28th, and earnestly preached the Word of God to a small congregation, until Feb. 7th, when he was suddenly called home by a dispatch announcing the serious illness of his little child, just when some were counting the cost, and were ready to forsake sin and come to Jesus. One dear one promised to come, if he would return and continue the meeting as soon as convenient. On the 19th we were again made glad by his return. He labored hard for the conversion of sinners and the building up of this little band of God's children. On Sunday, although cold and stormy, not only one, but nine precious souls were willing to come out on the Lord's side, and were taken to the river, the ice cleared away, and we all rejoiced to see those nine precious souls plunged beneath its waters, buried with Christ in baptism, to arise and walk in newness of life. On Wednesday three more were willing to forsake the ways

of the world, and come into the fold of Christ, by being baptized into his death. In the evening the meeting closed, while others were still counting the cost, and we believe were almost persuaded to become Christians. May the prayers of God's people help them to be fully persuaded to come unto him and be saved, and to keep those who come, faithful in the path of love and duty until the end. Brother Wysong came here a stranger to nearly all, but went away with many warm friends, outside as well as in the Church. May the Lord bless and prosper him wherever he goes to preach the gospel to a dying world, that many more may be gathered into the fold, is the prayer of your unworthy sister in Christ.

BARBARA VANCE.

Defiance, O.

A Few Thoughts.

"I will not leave you comfortless: I will come to you." John 14: 18.

WHILE traveling (in the interests of Bro. Hadsell's clothing house) and being absent from our devoted companion and family, our mind has pondered over many subjects, and as the steam engine carries us swiftly through the land, and, at times, through long and dark tunnels, so the way seems at times dark to us; and yet, a cloudless sky cannot produce a bountiful harvest. When intimate and kind friends are parting, it is very common for them to make requests of each other, such as, "Let us hear from you as often as possible," at the same time giving sufficient proof that they would not be forgotten. In like manner, our dear Savior has spoken to us, assuring us that though out of sight, we should not be out of his mind. I imagine the apostles felt sad and grieved at the departure of so good a friend. Then comes our blessed Savior with the language of our text, "I will not leave you comfortless," as if he would say that they were poor orphan children. Though he could not be with them any longer in person, still he would not leave them without comfort, for, says Christ, "My father shall be your father," and that though he should go away from them, yet, "I will come to you." Here is a chance for some people to say that religion is vain and there is no use in serving God as he will not cast us off forever. No, dear reader, that is not the language of such a faith. Faith in the love of God works by love to God, and purifies the heart. The Lord loves and pities us, hence will correct us as his children. Sometimes we may feel that we are placed in the furnace of afflictions, yet it is only to take away the dross, and lead us to glorify his great and holy name. God oftentimes afflicts his people, but never casts them off. No, He never grieves us for his pleasure but for our profit, and often makes use of afflictions to deliver us out of trouble. Hence I feel that every true and humble follower of Christ could and should exclaim, "Bless the Lord, oh my soul!" from the fact "we are all the children of God by faith in Jesus Christ." "If children, then heirs, heirs of God, and joint heirs with Christ." Then, dear brethren and sisters, let us prove

faithful and call upon him while He is near, and we will find him ever ready to assist us in all our afflictions. May the God of love and peace, rest and abide with you all. Amen.

GEO. W. LONG.

Chicago, Ill.

From Roann Church, Ind.

ON Feb. 12, the brethren of the Roann church, Wabash Co., Ind., began a series of meetings, and continued until the night of the 24th. The inclement weather and bad roads at this season of the year, rendered traveling almost impossible, and kept many dear ones from being with us during our good meetings. However, on an average, we had large congregations and very good order. A general interest and good feeling was manifested in the minds of all who shared with us in our meetings. Seven precious souls determined to arise and go to the Father, and were led down into the flowing waters of Eel river, and there buried with Christ in baptism, to walk, we hope, in newness of life. The meeting closed with three more applicants, and deep and solemn impressions were made on the minds of others, who say, "I will come by and by." The church was much strengthened, with a determined effort to press forward in duty for the prize of the high calling, which is in Christ Jesus.

The preaching was done by our beloved brother I. J. Rosenberger, of Covington, O. He seems to be well qualified for the work the Lord has engaged him in. There were many who felt sad at his departure; melancholy tears were shed at the word farewell. He now goes to another field of labor, and ere now he is with the loved ones of like faith at Hagerstown, Wayne Co., Ind., to encourage them on their pilgrimage to God. Bro. Isaac, you have the prayers of the saints here, in your behalf. God bless you, dear brother. Come again, brother Isaac, and don't forget us here at Roann.

JOSEPH JOHN.

From Latty, O.

I feel thankful to you for the good paper you are giving us to read. I hope you will continue in the good work. It does my soul good to read of the good meetings the Brethren are having. I love to read of sinners being saved. I would almost feel lost without the MESSENGER, since, if I cannot go to meeting I can read of the good meetings at other places. My husband and I are the only members living here, that I know of. I wish some good minister would come here and have meetings. This beautiful Lord's day morning, I got to thinking of my home church where I was received into the church. How I did wish I could go to church to-day! It has been almost a year since I have been to a meeting of the Brethren, but I do not feel discouraged, I only feel more determined to go on and try to make heaven my home. What a beautiful hymn is number 284!

"It is a very pleasant thing
To follow Christ our Lord;
And thus obey our heavenly King,
According to his Word."

MARY E. HALL.

From Chicago, Ill.

ON Sunday, Feb. 21st, we had cause to rejoice over a young brother who came out on the Lord's side, and was willing to be buried in baptism beneath the angry billows of Lake Michigan. As Sunday was our regular day for preaching, we expected Bro. Lahman, but on seeing he had not reached here on Saturday night, Bro. B. A. Hadsell started to Naperville by the midnight train, and went from there to Warrensville, in spite of the cold wind. He had to walk four miles before he got to the house of Bro. Youndt, who came and filled the appointments, also attending to the baptism. We rejoice to think that others who were looking on, are about to follow the same example. Brethren and sisters, pray for us that we may be kept steadfast and made able to withstand the temptations of the world, the flesh, and the devil. By so doing we may be the means of leading many more precious souls to the Master. Oh, do make it a special and earnest prayer for the mission work in Chicago.

SUSIE HEARNE.

Attention.

To the brethren and sisters of the State of Kansas:—

WE, the members of the North-eastern District of Kansas, held our first Annual Meeting of Insurance on the 12th of Jan., at the Pleasant Grove church, Douglas Co., Kan., and the following is a brief report of said meeting. The association is now in good working order, and doing business far beyond our expectations, with bright prospects for its success. The association, or aid society, is governed and controlled exclusively by members of the church. We have already issued policies to the amount of eighty-five thousand dollars, and more applications coming in all the time.

The association is free from debt, with a balance in the treasury. So far it has given satisfaction, and is much cheaper than the worldly companies, and a surer basis for meeting losses promptly, without any litigation whatever.

The money remains with the insured till a loss occurs by fire, lightning, wind, or tornado, except two dollars of initiation fee, which must be paid to become a member of the company, and the additional half mill on property insured.

At this Annual Meeting, it was agreed to extend the territory for insuring property, throughout the State of Kansas, instead of the former limit.

We insure only property of members of the church. In case of a member whose companion is not a member of the church, both husband and wife can jointly insure their property by complying with the rules and by-laws of said company. For the further information of those brethren not acquainted with our method of doing business, we append the following:

All members desiring policies of insurance, must have their property appraised by the appraisers appointed by the local church,

whose duty it will be to go upon the grounds of the property to be insured, and estimate the present cash value of the same, and send same to Secretary. The appraisers, when ready to do business, will write to the Secretary for the blank memorandums to be filled out by the appraisers, who will, after filling out the blank memorandums, send the same to Secretary, and he will then issue the policy.

In case of loss only two-thirds of cash value will be paid. This sum will be paid within sixty days after notification of the loss to Secretary. Any members within the limit of our State, desiring information, can obtain the same by writing to the Secretary, who lives in Lawrence, Douglas Co., Kan.

The following are the names of the officers: Henry Lawver, George Myers, J. C. Metsker, Directors; P. R. Wrightsman, President; J. D. Trostle, Vice President; Thomas G. Winey, Treasurer; S. B. Katherman, Secretary.

Published by order of Annual Meeting of the Association. S. B. KATHERMAN.

My Trip to Indiana.

ACCORDING to promise, I left home on Dec. 21, 1885. At 9 o'clock A. M., I boarded the train at McCune, Kan., and arrived at Plymouth, Ind., on Dec. 22, at 6 o'clock, P. M. Was met at the depot by my nephew, John F. Appleman, who conveyed me to his pleasant home, where I spent the night very comfortably, after riding over seven hundred miles. Next morning I was taken to the home of my sister, whom I had not seen for almost four years. The meeting was a pleasant one to me, yet it was sad, for when we left there four years ago, we bade farewell to a kind old mother, who has since passed away. When we visited our dear sister, who is now living in the old home where we spent our childhood days, we could not help shedding tears when we thought of father and mother and brothers that have passed away, till only the writer and a sister are left. I wondered who would be next.

On Christmas eve we met at the Union church, Marshall Co., Ind., to begin a series of meetings. Here we also met Bro. J. V. Felthouse, of Goshen, Ind., who was also called to assist in the work of our Master. Continued the meetings until the evening of Jan. 7. On account of dark nights, and the inclemency of the weather, the meetings were not so well attended, but the interest was very good. The immediate results were two baptized and three reclaimed. Altogether, the meeting was a pleasant one to me, for once more having the privilege of worshiping with those with whom we so often worshiped in days gone by. Our visit was also a pleasant one. We could not visit all the dear brethren and sisters, as we would love to have done, on account of the inclemency of the weather. We hope those of our dear brethren and sisters that we did not get to visit, will not be offended, for we truly would like to have visited them all, but the time was too short.

The Brethren treated me very kindly with them. I thank them all for their kindness and liberality toward me. Hope the Lord will reward them all abundantly.

After having spent four weeks with friends and the brethren and sisters, I bade them all farewell, perhaps never to meet again on earth. I boarded the train at 10 o'clock A. M., Jan. 19, and arrived home the 20th. Found all well, for which we are to be thankful.

J. APPLEMAN.

McCune, Kan.

From Beech Grove, Madison Co., Ind.

ON the sixth day of February, the Beech Grove brethren and sisters met in council and attended to all unfinished business, and unanimously consented to organize and hold a prayer-meeting, every Thursday night.

The Brethren thought it would be well to hold a series of meetings. We have been trying all winter to get some brother from distance to come and help us, but we have failed; so the writer advised all members to pray for the conversion of sinners, and God would answer. We met on Feb. 6th and continued until the 23rd. Bro. S. H. Cay and John McCartz helped us some, which we feel thankful.

The result of our labors was, eleven baptized. More said they would come soon. A strong feeling of love prevails among members now. Pray God that it may remain. Brethren, in the flesh I am alone in the ministry, but in the spirit Christ is with me all the time. Brethren, remember me in your prayers.

DAVID R. RICHARDS.

From North-western Nebraska.

WE live in north-western Nebraska on the F. E. and M. V. rail road. We have water and plenty of timber; also saw land, etc., is cheap.

I desire Brethren, in search of home in the West, to come and see the beautiful Valley, in Sheridan Co.

Elder David Bare, of Indiana, has chased land here recently and expects soon bring his family. We hope to be able to report a church of the Brethren, in this fertile valley in the near future.

We will answer all letters of inquiry with two stamps enclosed. JOHN B. RUSHVILLE, Neb.

A Minister Wanted.

As Brethren Shomber and Kintner soon move from among us, leaving me the only preacher, and as I live thirty miles from the meeting, it cannot be expected that I can fill all the appointments; therefore the Peabody church is in need of a minister. The Brethren there will do all they can locate and help along some faithful brother. There are some good farms near the church that may be bought cheap.

For particulars address either James Rainey, Fred., or J. B. Shirk, Gale, Marion Co., Kansas.

MATRIMONIAL.

PHILLIPS—BROWER.—At the residence of the bride's parents, Elder E. L. Brower's, Jan. 14, 1886, by Bro. S. W. Garber, Bro. George A. Phillips and Mary S. Brower, all of Augusta Co., Va.

RUFUS—APPLEMAN.—At the residence of Brother John F. Appleman, near Plymouth, Ind., Jan. 17th, by the undersigned, Jacob C. Rufus and sister Mary C. Appleman, all of Marshall Co., Ind.

JACOB APPLEMAN.

SWITZER—KEISER.—At the residence of the bride's parents in Woodford Co., Ill., Jan. 14, 1886, Bro. Abram Switzer and sister Fanny Keiser.

REIFF—CLAPPER.—At the residence of the bride's sister, in Woodford Co., Ill., Feb. 18, 1886, both by the writer.

J. J. KINDIG.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

SHAW.—Near Mt. Morris, Ill., Jan. 11, 1886, Adam Shaw, aged 69 years and 5 months. Funeral services were conducted by Bro. S. Z. Sharp and the writer. Friend Shaw was for many years a member of the Disciple Church.

D. E. PRICE.

WOODARD.—Near Gownie, Webster Co., Iowa, Feb. 16, 1886, after a lingering illness of typhoid pneumonia, Emma Grace, daughter of Bro. A. B. and sister Lizzie H. Woodard, aged 4 years, 4 months and 18 days.

Her remains were taken for interment to the cemetery adjoining the Brethren's church, two miles north of Panvia.

SADIE A. PLAINE.

CUPP.—In the North Manchester church, Wabash Co., Ind., Jan. 21, 1886, Charley Roy, infant son of Bro. John and sister Mary E. Cupp, aged two months and eighteen days.

Little Charley was like the flower that bloometh and then fadeth away. He was the only child of the family and is missed a great deal. Funeral discourse by Eld. Samuel Lecrone assisted by Bro. John Wright, from the words: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." May the Lord bless the bereaved parents.

EMMA MILLER.

HOOVER.—In the Dry Creek church, Linn Co., Iowa, Feb. 13, 1886, Bro. Levi Hoover, aged 66 years and 8 months.

He leaves a wife and five children, two sons and three daughters, all married, to mourn their loss. The wife loses a faithful husband, the children a good father, and the Church a good member. Funeral by John Zuck, of Cedar Co., Iowa.

THOMAS G. SNYDER.

CLEMENT.—Elder John A. Clement was born Nov. 21, 1836, and died Jan. 22, 1886, aged 49 years, 2 months and one day. He suffered from spinal, brain, and heart trouble. Funeral services were conducted by Eld. David Byres, from the words: "I have fought a good fight," etc.

The Sanly church, Stark and Columbiana counties, Ohio, has in his death lost one of its most noble workers, its family a kind and devoted husband and father.

His sufferings were great, but after a few weeks the Lord relieved him.

S. B. STUCKEY.

MYERS.—Near Yale, Guthrie Co., Iowa, Feb. 5th, of heart disease, sister Matilda, wife of Bro. Joseph L. Myers, aged 48 years, 9 months, and 10 days. The funeral services were conducted by Bro. Moses Deardorff in the presence of a very large congregation.

She was born at Gettysburg, Pa., April 25, 1837, and united with the Church at the age of eighteen years, and has lived a zealous, consistent, and earnest worker in the Church to the last.

She was preceded by her father, Bro. Michael Trostle of Gettysburg, Pa., but a few weeks. She is the first of his seven children to be called away by death.

It has been truly said of her that "she was a faithful member in the Church, an affectionate wife, a kind mother, and neighbor, and a useful member of society."

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For Sunday-school teachers and scholars this publication is of the greatest benefit. Look at our prices:

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The Young Disciple.

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ANNOUNCEMENTS.

Love-feasts.

May 22, in the Mulberry Grove Church, Ill.

District Meetings.

April 1, at 10 A. M., Northern District of Ind., in the Springfield congregation, Noble Co., Ind..

April 6, at 9 A. M., North-Eastern District of Kansas, in the Morrill church, Brown Co., Kan. Those coming by rail will stop off at Morrill, on Monday, the 5th. There are two trains from the East, one at 1:49 and one at 7:24, and one from the West at 3 P. M. The Brethren here have decided to commence meetings on the evening of the 3rd, to continue over the D. M., and we would be pleased to have some of the Brethren come at that time and preach for us.

April 7, Middle District of Ind., in the Prairie Creek church, Wells Co., Ind. Those coming by railroad will stop off at Warren or Montpelier where they will be met and cared for the day before the meeting.

April 13 and 17, at 9 A. M., First District of Va., in the Peter's Creek church, Roanoke Co., Va.

April 16 and 17, First District of W. Va., at the Beaver Run Church, Mineral Co., W. Va. Those coming by rail will stop off at Keyser, where they will have conveyances furnished them by giving us timely notice.

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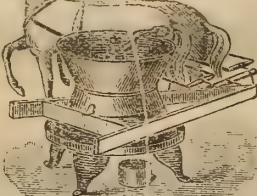
Those who have had the privilege of examining Bro. Hopkins' work on the Sabbath, pronounce it excellent, and worthy of a careful perusal.



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1m9

PENNSYLVANIA RAILROAD
TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.
 Leave Huntingdon. Arrive Pittsburg.
 Pacific Express, 8 25 P. M. 1 35 P. M.
 Mail 2 14 P. M. 8 54 A. M.
 Fast Line 3 0 P. M. 11 55 P. M.

TRAINS EASTWARD.
 Leave Huntingdon. Arrive Phil'da.
 Johnst'n Exp's, 8 35 A. M. 4 40 P. M.
 Day Express, 12 50 P. M. 6 30 P. M.
 Mail 3 25 P. M. H'bg, 7 05 P. M.
 Mail Express 8 05 P. M. 4 25 A. M.

Day Express east leaves Pittsburg at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburg at 5:00 P. M., Altoona, 9:20 P. M., Huntingdon, 10:30 P. M., Harrisburg, 1:20 A. M., and arrives at Philadelphia at 4:25 A. M.

CHAS. K. PUGH, Gen'l Manager. J. R. WOOD, Gen'l Pass. Ag't

Time Table.

PITTSBURGH, FT. WAYNE AND
CHICAGO RAILWAY.

SCHEDULE IN EFFECT FEB. 15, 1884.

CENTRAL TIME.

GOING EAST.				GOING WEST.			
Leve Chicago...	8:00 A. M.	3:15 P. M.	5:00 P. M.	Leve New York...	8:00 A. M.	3:00 P. M.	5:00 P. M.
" Ft. Wayne...	8:05 "	8:40 "	9:00 "	" Philadelphia...	11:10 "	11:25 "	11:20 "
" Crestline...	8:20 "	11:50 P. M.	12:15 A. M.	" Harrisburg...	3:15 P. M.	2:10 P. M.	3:10 A. M.
" Pittsburg...	8:00 A. M.	8:00 A. M.	7:15 "	" Huntingdon...	6:00 "		6:25 "
" Johnstown...	9:13 "	10:13 "		" Altoona...	7:40 "	5:40 P. M.	8:10 "
" Altoona...	12:30 P. M.	12:50 A. M.	10:40 "	" Johnstown...	9:05 "		9:38 P. M.
" Huntingdon...	12:50 P. M.	1:45 P. M.	3:00 P. M.	" Pittsburg...	11:15 P. M.	1:00 P. M.	1:00 P. M.
" Harrisburg...	3:40 "	6:50 P. M.	4:45 "	" Crestline...	6:50 A. M.	2:30 A. M.	9:50 "
Arr Philadelphia...	6:00 "	6:50 "	8:55 "	" Ft. Wayne...	12:15 P. M.	6:05 "	2:20 A. M.
" New York...	9:35 P. M.	9:35 P. M.		Arr Chicago...	8:45 "	10:30 A. M.	7:50 "

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., March 16, 1886.

No. 11.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE address of Eld. David Bare is now Rushville, Sheridan Co., Neb. Correspondents will please make a note of this.

AFTER the first of April the address of Bro. Levi S. Mohler will be Dillsburg, York Co., Pa., instead of Mechanicsburg, as heretofore.

"SUPERNATURAL Healing" and "Life on Wheels" are two new books that are now in the hands of the binder, and will soon be ready for distribution.

If you want a good and cheap Family Bible for yourself, or for a present for your children, order it through us, and you will be pleased, as well as get the worth of your money.

AGENTS to sell Bro. Quintar's work on "Trine Immersion," are wanted. Send for special rates to agents. The book ought to command a large sale. Send for a sample copy, \$1.50, post-paid.

THE *Golden Dawn* for March will be ready in a few days, and is replete with interesting matter, and should be read by all who enjoy literature that is safe as well as interesting. Only \$1.00 per year. Back numbers sent to fill the volume from the beginning of the year. Agents wanted.

We still have a supply of Brethren's Almanacs on hand. Single copy, ten cents. We also have some Reports of last Annual Meeting, which we will now send out, post-paid, at 20 cents per copy, or \$2.00 per dozen. Those not having read it should take advantage of this low offer.

REPORT says, that the members living near where our next Annual Meeting is to be held, have decided to open all their houses, free of charge, for the accommodation of those who will attend the Meeting, and that those living at a distance will be there with conveyances for the purpose of taking strangers along home with them to care for them during the night.

We had a short call from Bro. Enoch Myers, formerly of Illinois. He has bought the old Mansion farm in Hill Valley, Aughwick congregation, where he will make his home after April 1. It was his father's wish that the farm should not pass into the hands of strangers. This is a commendable wish on the part of those who live near meeting-houses, and we wish there were more holding similar wishes.

THE following we clip from the *Baltimore American*, and shows one of the ways in which work may be done for Christ in our large cities. We wish our Bro. Quinlan success in his efforts to do good, and no doubt there is plenty of it to be done:

A DUNKARD MEETING FOR BOYS.—Mr. James T. Quinlan held a Dunkard meeting for boys yesterday at his residence, 117 Hamburg street. About fifty boys were present—all the rooms could hold. Fully as many more were unable to get in. An effort will be made to get a large hall and hold regular meetings for the boys who do not go to any church, but roam about the streets on Sunday. The boys were instructed in simple lessons, and songs were sung.

LAST week we made a note of a meeting held in Black Log Valley, by brethren Garver and Hope. Since then we had the pleasure of [meeting Bro. J. E. Garver, and he tells us that the meeting was one of unusual interest, and that there were thirty-six baptized, instead of twenty, as noticed in the report given last week.

BRO. G. W. Annon, of Thornton, W. Va., says: "On Feb. 6, Bro. Z. Annon began a series of meetings at Neuzam's Mills, and continued until Wednesday, and then he baptized two applicants, and one more to be baptized. He then left for Mineral Co. I continued the meeting until the 14th. Baptized one more applicant, and three more to be baptized. A good interest was manifested, and think more were counting the cost."

SOAP BUBBLES.

THERE were six of us, all boys, and five of us at home at one time. Like all boys, we had our sports and amusements. A few rods from the old stone mansion, now no more, was the stone spring-house, with a story overhead which was used to store away the miscellaneous household goods, when not in use, such as the big and little spinning wheel, the reel, barrels of cider vinegar, etc. On the side fronting the house, were steps to enter this room, and on these steps were spent many hours in such sports as were common in those days. At that age of our history, soft soap was a more common commodity than it now is, and of a better quality. A barrel of soft soap was as great an essentiality in every farm household as the cook stove now is, and one of the uses then made of it, by boys, was to make soap bubbles. How well we remember the pleasant spring afternoons we spent on those steps! The scenes then and there enacted, come up before us as vividly as if they had happened but yesterday, and the only thing that seems strange about it is, that boys do not still make soap bubbles. An old tin, with a tablespoonful of soft soap slightly diluted with water, soft water, and a common clay pipe, were the essentials to the, then, very common amusements for boys. After the soap was diluted, the bowl of the pipe was gently dipped into it, raised out of it, when the stem of the pipe was placed in the mouth with the bowl turned downward, and then a gentle blow. The bubble formed was beautiful indeed, and some were quite large—as large as a hen's egg, and larger. As they formed into globes, or balls, they would drop from the pipe and soar upward or downward, owing to the condition of the air. When viewed in the sunlight, they appeared as crystal balls floating in the air. But in the midst of your admiration and in the height of their beauty, they would suddenly burst and all was gone—nothing left. These scenes are now among those of the past,—the old clay pipe long since has crumbled back again to the dust, and the one that then used it for the original purpose, uses such things no more, having long ago learned that the real benefit drawn from it was as deceptive as the soap bubble that was blown from its bowl. In the days of our boy dreams we had sensations, whether awake or asleep we know not, that to us were peculiar and strange. From what we now remember of them, we shall call them "terrible expansions." Whether any others ever experienced them, we know not. A finger, or hand, or head, or the whole body, would commence expanding, and

continue to expand until it would become so large and so light that it would float away, and finally drop into nothing, just as the soap bubble. The experience was so wonderful and so strange that we never could find words to describe it. The nearest we could ever get to it was to think about a soap bubble. It was a glorious expansion to bursting.

As we look back over the past, and these things come up so vividly before us, the question comes up, were they dreams or were they life pictures of ourself? Is not the large majority of men and women, after all, only bubbles, large and small, that come on the stage of life to bubble for a season, pass away and leave nothing behind?

We hear of bright boys and girls. They expand intellectually, rapidly and beautifully. Their friends point to them with pride, and say: "They will make their mark in the world." Before they get out of their teens their star has passed its greatest magnitude—the bubbles burst and they drop into nothingness, as if they never had been.

In our schools we have what are called the rising stars. They are tender plants that grow rapidly in warm showers and sunshine. Their symmetrical development is noticed with pride, and as they go forward from day to day, their powers for good, seemingly, grow more promising. At last, they reach their zenith, and drop from the expanding power only to burst, or fall back into the unknown—in the great drama of life, only a soap bubble. It is all wind, and receives it to burst and lose it all. We have hundreds and thousands of young men and women who will never be known beyond the getting. With them it is all getting and no using, and amounts to nothing.

People are convicted of sin, turn their hearts to Christ and are converted. They unite with the church and tell their happy experiences, and their determinations of going right forward in the good work. They seem to be bright and shining lights, and you think they will sail right up to heaven. It is a good way for blowing bubbles, and they sail gloriously upward. But the next day the devil comes with his storms, and the tender plant wilts as if frost bitten. The bubble bursts and the religion is all gone—nothing left. To-day, a living Vanderbilt, to-morrow, a dead one. Only soap bubbles.

Ministers of the gospel loom up like Jonah's gourd. Their words come forth with burning eloquence. Men and women listen, admire and weep—the church membership is enlarged, and it is said, "A great prophet has risen in Israel." Everybody's hands are, not against him, but for him. He is put in the bowl of the pipe and the people blow. He expands and expands till Satan comes along and gives him a prod, and there is a mighty bursting—too much wind—only a bubble.

These bubbles are found in all classes and professions. They appear to be, but are not. They make loud pretensions, but are hollow and empty. They come and go—do nothing and leave nothing. So that the world is made no better by their living in it. Soap bubbles may do for pastime and to gratify our feelings of admiration, but they do not represent the true and the good who come in the world, not to please it but to do it good. Let us all endeavor to live such lives as will be a blessing to our fellows, to the world and to the church. Let the works we do be our monument that may stand as sign-posts to others, and that future generations may be blessed for our having lived in the world.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

TIME.

BY D. E. PRICE.

"To everything there is a season, and a time to every purpose under heaven."—Ecc. 3: 1.

It is a common saying, and also a true one, "that time and tide wait for no man," and yet, how wasteful people generally are of precious moments as they pass by!

Some people are always behind time. It appears as if they started in business a few hours behind time and never caught up.

In the morning they are always behind the sun in getting up to attend to their daily labor, or in whatever business they may be engaged, and then probably,—or shall I say always?—they are busy long after the great luminary of the day has disappeared; hence they take a good share of the first part of the night, which is intended for rest, to finish up their day's business, and then rob the following day of about that amount of time or rest again, and thus they continue from day to day, and from year to year.

This class of people seldom makes a success of life. If engaged in farming they are always behind time in putting in their crops, and consequently they do not mature, and if they do succeed sometimes in getting a good crop, they are behind time in securing it; harvest comes upon them unexpectedly, and probably they lose half of their crop in that way.

If engaged in mercantile, or any other business, they are always behind time in getting to their place of business, and when there, they are so slow that their customers get out of patience waiting their turn, and very frequently go somewhere else, where they can be waited on promptly. Did this class of persons sustain all the loss themselves, by being always behind time it would not be quite so serious; but they are a perfect bore to society, both in their social and business relations, and above all, in their Christian relations.

For instance: they make arrangements to meet certain parties at a specified hour on business, and such business that cannot be attended too without the presence of all parties concerned, but they are an hour or more behind time, while others who meet promptly, are obliged to wait, and perhaps disappoint others the following hour, or else postpone the business to some future time, however important it may be. At all events it makes it very embarrassing to do business with such persons.

Again, some of this class may be members of the Church, and you will almost invariably see them come into the assembly after the meeting is commenced, and sometimes even when the minister is half way through with his discourse, to the great annoyance of both the minister and the congregation.—There is nothing more annoying to a minister when he attempts to address a congregation, than to be continually disturbed by those who are behind time to meeting.

Sometimes also, those who are prompt to time during the week on business, when Sunday morning comes, think they must lie a little longer and rest. Thus they rob God of part of his day, and the consequence generally is, they will either be late to meeting, or they will make up their lost time by over-driving their faithful horses.

If there are so many annoyances, embarrassments, and disappointments, connected with a waste, or loss of time in relation to things of this life, how much more annoying and embarrassing will it be, if we let the precious moments, which God has given us, pass by unimproved, and neglect our salvation until it is too late.

What a disappointment that would be!—One of the Queens of England in her expiring moments, is said to have exclaimed "Millions! millions! would I give for an inch of time, though a life-time would be too short to work out my salvation."

We meet with some sad disappointments in this life. We intend to take the train at a certain hour to meet an important engagement; probably we have written to some of our friends to meet us at the end of the journey; we go to the depot at the appointed hour, but the train is an hour or two behind time; we feel somewhat disappointed, and the time seems very long until the train arrives, but we know our friends will not look for us until the train reaches our destination. But suppose we are only one minute too late, too late, the train has just left the station as we arrive, how sadly disappointed we feel! Our friends have come probably ten miles to meet us, and they will not know what has befallen us, and they will also be greatly disappointed. But stop! There is still a remedy, and our disappointment will not be so great after all. We step into the telegraph office and send a despatch to our friends, which reaches them before the train arrives, stating that we will be there on the next train, which will be only a few hours later.

There is a train of much more importance approaching the earth than a train of railroad cars. It is the second advent of our blessed Savior, "who shall come with ten thousand of his saints."—*Jude*. Again, "Unto them that look for him shall he appear the second time without sin unto salvation."—*Heb. 9: 28*. Again, "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen."—*Rev. 1: 7*.

But what makes the subject of still greater importance is the uncertainty of the time of the coming of this heavenly train; for "the day nor the hour knoweth no man," hence the importance of the warning of Jesus. "What I say unto you, I say unto all; watch!" Some one may be ready to exclaim, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."—*2 Peter 3: 4*. Though the Lord does "delay his coming," the hour of death will surely come to us all, and time cease with us, and if we have not made good use of

the time allotted to us here, when the heavenly Bridegroom comes we will meet with a dreadful disappointment if we are refused admittance to the Marriage Supper of the Lamb.

The Holy Scriptures teach that there is a period approaching, when time will cease. The angel who had his "right foot upon the sea, and his left foot on the earth," "swore by him that liveth forever and ever, that time should be no longer."—*Rev. 10*.

When we once reach the new heaven, and new earth, and the new Jerusalem, spoken of in Revelations twenty-first chapter, time will cease, for there "will be no more need of the sun or of the moon," those great luminaries by which we measure time now, "for the glory of God will be the light thereof."

There will be one eternal day, no more day and night by which to measure time as we do now, but time will be swallowed up in Eternity.

In conclusion, I would say to all those "of like precious faith," since all our future prospects seem to hang on the proper use of time, let us be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."—*1 Cor. 15: 28*.

And to those who are still standing outside of the pales of the Church, "without God, and without hope in the world," I would say in the language of inspiration, "We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain, for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation!"—*2 Cor. 6: 1, 2*.

Mt. Morris, Ill.

SISTERS AT THE COMMUNION.

ANSWER TO A LETTER FROM A BROTHER ON THE SUBJECT OF SISTERS BREAKING THE BREAD AND PASSING THE CUP AT THE COMMUNION.

FEB. 13, 1886.

Dear Brother:—

YOURS of the 10th inst. to hand, and contents noticed, and with respect to your wishes, I give my sentiments upon the point in question.

I am familiar with the arguments that have been advanced on both sides, and the reasons why the practice of breaking the bread and passing the cup to the sisters by the officiating minister, is, as it is practiced in the Church.

First, they tell us, that in the transgression, the woman was deceived and handed away the tree of life. *Gen. 3: 6, 1 Tim. 3: 14*. And now therefore it is reasonable, that in the participation of the emblems of the body, and blood of Jesus Christ, who is the Bread of life, it should be handed back by the man to the woman.

Second, that the woman had no agency in breaking the body, or spilling the blood of the Son of God, and that man having done this, therefore he should hand it to the woman in the emblems broken, as it is done amongst us.

Third, it is given as a matter of expediency, because the sisters are often encumbered with children in their arms, so that it is attended with some inconveniences for them to pass it as the brethren do.

And again, as you say, it is, I believe, said by some, that the woman in passing the bread and cup as the brethren do, would appear to be acting officially. But out of respect for the intelligence of our Brotherhood I am inclined to think that there are not very many who occupy that ground. And, in fact, all argument based upon the premises above noticed are purely speculative in which the imagination is largely drawn upon, and therefore as for myself I am not disposed to be contentious in trying to maintain the usage, or to quibble about it, either one way or the other, but as the present practice is of long standing, and with it the Church has enjoyed the approving smiles of God's providences, I have no desire to have the subject agitated, preferring to let well enough alone, nevertheless we will look for a moment at the other side of the question.

First the cup of blessing, and the bread which we break, is truly the communion of the body and the blood of Christ. 1 Cor. 10: 16. And the mystical body (the Church) is composed of all "who are baptized into Christ" "whether Jew or Greek, bond or free, male or female, all are one in Christ Jesus," Gal. 3: 27, 28, and, looking at the subject from this standpoint alone, we conclude that Paul would make no difference. But, perhaps, when we inquire a little farther into his teaching, it is not altogether as "conclusive" as it at first appears, in that the apostle is heard to say, "let the woman learn in silence all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence," etc. 1 Tim. 2: 11-14; see also 1 Cor. 11: 3; 14: 34, 35; therefore as the Church is subject unto Christ, so let the wives be to their husbands in everything." Eph. 5: 22-24; Col. 3: 18; 1 Peter 3: 1, 5, 6.

God the Father also, himself made a difference. Gen. 3: 16. And when Ahasuerus made a feast unto his princes, and his servants in his palace at Shushan, he summoned the Queen (Vashti) to come before him with the crown royal, to show the people, and the princes her beauty, etc. "She refusing to obey the King's commandment, it was commanded, and the commandment to be written among the laws of the Persians and the Medes, that it should not be altered that Vashti come no more before King Ahasuerus, and that her place be given to another (that was better than her) and the decree to be published throughout all his empire and that all wives give to their husbands, honor, both great and small."—Esther 1st chapter to the 20th verse.

Thus we see that the line has always been distinctively drawn between the man and the woman. And even if we take the position assumed that there should be no difference recognized in the celebration of the communion service, it would prove too much for

all of us. For we all agree to draw a line at other points, just as significant as the one in question.

In the salutation of the holy kiss, and in the ordinance of feet-washing, the line is just as distinctively drawn, with no more authority from the Word of God, yet there is controversy about it, agreeing with Paul that some things that are lawful are not expedient. 1 Cor. 6: 12.

Looking at the subject as I do, I have no inclination to encourage any agitation of it, preferring not to "give heed to fables, and endless genealogies, which minister questions rather than godly edifying," 1 Tim. 1: 4, "or to be doting about questions, and strifes of words, whereof cometh strife, railings, and perverse disputings."

It is only necessary to look back into the history of the Church of the last few years, to see that we have had enough of this,—that instead of giving our time and attention to the weightier matters of the law, judgment, mercy, and faith, Matt. 23: 23, it was taken up with curious and nice speculations and distinctions, doting about questions, forms and notions, which was not calculated to promote Godliness in ourselves, nor to advance the Master's kingdom, and only tended to excite envy and competition, angry contests for victory, jealousies, and violent controversies, instead of concentrating our forces against the mighty, in favor of true Bible Christianity and the conversion of sinners to God. B. F. MOOMAW.

OUR FATHER'S HOUSE.

BY C. H. HAWBECKER.

WHILE under the parental roof of our earthly father's house, our waywardness may often need that correcting power, that for the time "is not joyous but grievous but afterwards yields that peaceable reward to those that are exercised thereby." If, for the time being, we cannot see the propriety of chastening, the time may and will come when we will give that correcting power reverence.

He that has enjoyed the blessings of Christian parents, may, with a longing desire, often turn his thoughts to the home of his youth. Mother, with untiring efforts for the comforts of the family, is expected also to soothe all our griefs and sorrows. Amidst all this turmoil and labor what gives that serenity of countenance! Methinks the secret is solved, the day has been begun with God, a chapter has been read, or a hymn sung and blessings invoked; the Lord has answered the petitions; for he loves to answer prayer.

Youth may have grown to manhood and far distanced from that home by space, but never, no, never, can be erased from his memory that most sacred of places, the family altar. Oh, for more family altars in this broad land of ours!

"Its hallowed influence cheers life's hours
Of sadness and of gloom
It guides us through this vale of tears
To joys beyond the tomb."

If, in our finite state we enjoy so much an earthly Father's house, what will be the joys of the infinite soul in our heavenly Father's house where true happiness shall forever reign? There is a sympathy in the bosom of our heavenly Father's children for those around them, who so often feel the sting of the arrows of conviction.

They may not always know who those are that are weary and heavy laden because of the burden of sin, but we may shed the hallowed influence, like manna, by being truly devoted to the Master's cause, and lending our sympathies to those that are evidently seeking the salvation of their souls.

What is more impressive to the Father's children than the tears of contrition from the truly penitent who are, Felix-like, almost persuaded to be a Christian, but, dear reader, while you may wait for the convenient season, remember it is always accompanied by a sacrifice on our part. It is a sad, sad thought that the "weeds and ivy vine with its clinging tendrils" around the hinges of the door of the heart should debar any one from enjoying the full fruition of the heavenly Father's house.

Franklin Grove, Ill.

ANNUAL MEETINGS.

BY A. W. REESE.

It has always seemed to me, that our established method of holding Annual Meetings involves a great deal of unnecessary trouble and expense.

For a good while I have had it in my mind to present, for the consideration of our brethren, the following plan.

This plan proposes to abolish the migratory feature of our Annual Church Councils, and to secure a permanent point for our Yearly Conferences to meet. It seems to me that there would be great advantages secured to us by the adoption of this course.

Let me give a brief outline of the plan: Select some suitable point, as near the geographical center of the country as practicable, and convenient to some great railroad center, for example, Chicago or Kansas City, so that the advantages of cheap fare would be permanently secured.

Let a sufficient quantity of ground be purchased, say ten, twenty, or even forty acres; enclose this with a good, stout, board fence, and sow the land with blue grass and clover.

Then erect on this the necessary buildings—all of good, durable material—in a plain, substantial manner; say, first, an immense Tabernacle, of sufficient dimensions to meet the wants of the vast concourse of people who would always attend. In the second place, two large Dining-halls, with Kitchen, etc., attached, pantries, cupboards, storerooms, etc. Dig a large cistern near each of these, for culinary, and other purposes.

If, in coming time, these two Dining Halls were found insufficient to meet the wants of the occasion, others could be erected for that purpose. Then, for general drinking purposes, bore an artesian well, at some convenient point, which would furnish all the water necessary.

Build a plain, substantial *Residence* on the grounds, with from four to six rooms, small stable, out-houses, etc., and let this to some good brother, rent free, to take care of the building and grounds.

When all is completed, and the time for Annual Meeting approaches, *contract*, with reliable parties, to furnish boarding at a given price, which need not exceed twenty-five a meal.

Stipulate, in that contract, what the bill of fare should be, say, for instance, *good* coffee and tea, bread, potatoes, *fresh* butter, eggs, beef, hominy, rice, etc. Such fare could be furnished, at the price stated, and would be good enough for anybody, and would afford to the contractor, a fair and reasonable profit.

Let all the dishes, knives, and forks, tin cups, etc., belong to the place, and make the contracting parties responsible for breakage and loss. There would be no trouble in securing responsible parties to take such contracts. The contracting parties could easily secure all the necessary assistants, among the young brethren and sisters attending Annual Meeting.

Let all this business be conducted by a committee of judicious brethren, appointed by Annual Meeting, and it will be done well, and satisfactorily to our people.

Without entering into details, this is, then, a general outline of the proposed plan for holding our Annual Meetings.

Or, if thought best, *two* such points might be selected; one in the East and one in the West, with the same general features for each.

Let us now, briefly, consider the *advantages* of the proposed plan over the present method.

As the case now is, the chief burden and care, and a large part of the expense of our meetings, fall on the District that assumes the meeting.

There is not only a vast amount of trouble *every* year, to prepare for the meeting, but there is a considerable *loss*. We must sell the lumber, used in the erection of temporary buildings, at considerable reduction of price. The same may, also, be said in regard to the sale of dishes, cups, knives and forks and surplus supplies. This shrinkage, the general Brotherhood is expected to make up.

By the plan proposed these losses are avoided. All expenses of *building* for all time to come, would have to be met *but once*, and the same might be affirmed of the *furnishing* department, with the exception of general "wear and tear."

By locating our buildings near some central great railroad point, the facilities of cheap transportation, to and from our Meetings, would be permanently secured, and our yearly conferences would be easy of access from all parts of the United States.

Besides this, it would be a good financial investment, in case circumstances should ever require a sale of the property, for it would be constantly increasing in value. Our whole country has become, or is fast be-

coming, a vast checker-board of railroads, so that it would be next to impossible for the roads to get up a "corner" on rates. And surely, if the devout *Quaker* could come every year, in his private conveyance, over the Alleghany Mountains, from Maryland to Richmond, Ind., to attend his "Yearly Meeting," in the early times, our Brethren could easily afford to come, annually, on a half fare ticket, in a luxurious Pullman coach, to Chicago or Kansas City.

I, also, firmly believe that the annual gathering of twenty-five, or thirty thousand of our people, at such a point, or points, would be a grand help to the *missionary cause* of our Church.

When we reflect how meagre are the opportunities of the citizens of large cities, to know the doctrines, teachings, and practice of our people, the moral influences emanating from the location of our Yearly Meetings in the vicinity of these vast centers of population, cannot readily be overestimated by our people.

Perhaps the two principal objections to my plan might be anticipated.

First, the infringement upon a long-established, time-honored custom—a practice that has been handed down to us by the fathers of the Church.

Second, the expenses, necessarily*at first, somewhat heavy, which would be entailed in the purchase and improvement of the grounds.

Both of these objections, I think, might be satisfactorily met, but I will not, at this time, venture upon a discussion of these points, but leave the Brethren to think upon the suggestions already made, and I would be glad to hear from others what they think of the plan.

THE HOPE HOME FUND.

BY M. M. ESHELMAN.

O, HOW our hearts expand toward God, our Father, when we "do" kind acts toward "the little ones" in Christ! True greatness consists of great goodness. Our people are still benevolent. Their hearts are not yet encrusted with "filthy lucre." The leaven of goodness still works. A good beginning has been made; let us press it to success!—Will those who have not yet put their hand down into their purse and drawn out some of the Lord's money and sent it to Bro. Miller for the Hope Home, do so at once, and with cheerfulness? Your reward will be in the sublime graces and untarnished blessings of God's providences both here and hereafter; and while you aid your unselfish and self-sacrificing brother and sister, you lift yourself up into the lasting favor and untainted atmosphere of our beneficent Father.

Please send your generous, heartfelt, munificent gift for Bro. Hope's Home to Bro. D. L. Miller, before the summer heats and burdens make you forgetful. God will astonish you, if you give from the heart. Do you want to be astonished, and magnify your

calling? Then put your hand to this "good work" now.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

DESIGN AND FORM OF CHRISTIAN BAPTISM.

WITHOUT faith and repentance, Christian baptism is for nothing. With a proper faith and repentance it is for the remission of sins, as the following Scriptures clearly teach.

Beginning with John's baptism which is from heaven, we read:

First, John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. Mark 1: 4.

Second, "And he came into all the country about Jordan preaching the baptism of repentance for the remission of sins."—Luke 3: 3.

Third, "Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

These pentecostians had already faith, and therefore repentance and baptism in the name of Jesus Christ must be added in order to obtain the pardon of their sins and the gift of the Holy Ghost.

Fourth, Ananias said to believing, penitent Saul, "Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."—Acts 22: 16. Here baptism must be added to complete the washing away of his sins.

Fifth, in Ephesians 5: 26, it is expressly stated that Christ "sanctifies and cleanses his church with the washing of water by the Word." Who, then, has the right to teach that he does this without the washing of water; that is by faith only? Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3: 5, which means, except a man be begotten of the Word of Truth and baptized, he cannot enter into the kingdom of God. What use, then, for any man to say that he can?

In the animal kingdom, unless life exists before birth, it will not exist after. Birth gives life to nothing, only changes state. So in the kingdom of grace,—unless life exists before baptism it will not exist after. Baptism does not give life, only changes state. The life is in the seed (the Word). This seed in a good soil (a good and honest heart) grows into a new man, causing the death of the old man of sin who is then buried with Christ in baptism while the new man is born and rises to walk in newness of life.

These chips say that Christ was baptized but one way and commanded but one way for baptizing, therefore all other ways must necessarily be human inventions. To ascertain this way we begin again with the baptism of John and trace the surroundings of primitive baptism as taught in the New Testament.

First, "John baptized in Jordan."—Matt. 3: 6.

Second, "In Enon near to Salim, because there was much water there."—John 3: 23.

Thirdly, "Jesus was baptized of him in Jordan."—Mark 1: 9.

Fourth, Jesus when he was baptized "went straightway up out of the water." Matt. 3: 16.

Fifth, "Philip and the eunuch came to a certain water."—Acts 8: 36.

Sixth, "went down into the water both Philip and the eunuch."—Acts 8: 38.

Seventh, buried with Christ in baptism.—Col. 2: 12. "By baptism."—Rom. 6: 4.

Eighth, "the body is washed."—Heb. 10: 22.

In the above are the following conditions to be met in primitive baptism:

First, going to a certain water.

Second, there must be much water, enough to be buried in.

Third, both administrator and applicant must go down into the water.

Fourth, must be buried with Christ in baptism.

Fifth, the body becomes washed. A believing applicant comes up for baptism. If it be sprinkling or pouring, then, instead of going to a certain water, a little water is brought. Instead of being buried with Christ in baptism, there is no burying. Instead of the body being washed, it is not even wetted. The scriptural conditions accompanying primitive Christian baptism as given in the New Testament are not met in this way. Add to this the fact that nowhere in the New Testament is sprinkling or pouring of water ever mentioned for Christian baptism. The word sprinkled is in the New Testament, but it is the heart that is sprinkled from an evil conscience and the body washed with pure water. The word, poured is in the New Testament, but it was the Holy Ghost that was poured.

When a believing, penitent applicant presents himself to the brethren for baptism, the following course is pursued: After proper understanding is had between the applicant and the saints, they go to a certain water, enough to bury the applicant in. After getting there, follows a word of prayer, then there is a going down into the water, both the minister and the applicant. Here, while bowed upon his knees, (the humblest and most suitable position he can take) the candidate is immersed three times face forward, and is thus buried with Christ in baptism, in the likeness of Christ's death. Face forward, first, because it is the primitive practice, as instituted by the Lord and handed down to us through the apostles, as is the united testimony of all the ancient writers describing the practice; there not being a single case of backward immersion recorded beyond the Reformation; showing backward immersion to be simply a human invention, less than four hundred years old.

Second, the face-forward action is also required to make it in the likeness of Christ's death. He bowed his head in death, and Paul in Rom. 6, says, "We have been planted together in the likeness of his death."

The fact that for fifteen hundred years there cannot one case of backward immer-

sion be found, should be sufficient to forever settle the question.

That it should be trine immersion, immersion in the name of the Father, and of the Son, and of the Holy Ghost, can be seen by carefully reading Matt. 28: 19, which commission contains three sentences, each of which contains a command that requires an action. Had the Lord commanded to baptize in the name of the Father only, the command could not be obeyed without an action. Had he required baptism in the name of the Holy Ghost only, it would in like manner, require an action to obey the command.—The Lord, having however, commanded to baptize in the name of each, the Brethren do just as commanded.

When the penitent believer requests baptism, we go with him to a certain water.—Both the administrator and applicant go down into the water. There, while in a kneeling posture, he is baptized face-forward, first in the name of the Father, then in the name of the Son, and then in the name of the Holy Ghost. Thus the body is washed and, coming up out of the water, all the conditions of the gospel in primitive baptism have been met. He is now born of water and of the Spirit. He is now in the Church or kingdom, has now God's promise of the pardon of his sins and the gift of the Holy Ghost, he is now allowed to begin anew as though he had never sinned, and, having God's exceeding great and precious promises on which to lean, he can sing,

"What a mercy is this! What a heaven of bliss!
How unspeakably happy am I!—
Gathered into the fold, with believers enrolled,
With believers to live and to die."

THE WORK IN EUROPE.

BY LONDON WEST.

BRO. Hope wrote Jan. 6th, as to spreading the gospel in Europe, by means of tracts, and says:—"Tracts are more useful in many places than missionaries, and cost much less to keep them in the field." He also says that a tract of sixteen pages octavo, printed in Denmark, will cost seven dollars for the first thousand copies, and two dollars or two and a half for each succeeding thousand copies taken at the same time, thus giving six thousand copies, and reaching at least six thousand families, for only twenty dollars. He closes with the following:—"I shall go to work and prepare one in English, and then get them ready in Danish, Norwegian, Swedish, and Finnish languages. Please to hasten the work all over; time is short and sinners die by the thousand, unconverted."

The tract he speaks of, is one setting forth the faith and practice of the Brethren, in an abridged form, a copy of which is to be prepared in English, and to be sent to America, for the meeting of the Book and Tract Committee, at Dayton, Ohio, on June 8. When this has been approved of by said Committee, it is then to be put forth in English, for the people of this country, and is to be sent forth to introduce the work in Denmark, Norway, Sweden, and Finland.

And I would yet say that there are brethren at work preparing to introduce the Brethren's faith amongst the Germans, not only of this country, but also of Germany.

God speed the work, and let everyone give a hand, and help to build a wall of righteousness. See Nehemiah 4: 6.

LONDON WEST.

BRO. MILLER'S BOOK.

BY JOHN KNISELY.

I WISH to say through the GOSPEL MESSENGER, that I got one of the first of Bro. D. L. Miller's books, of his travels in the Holy Land, and my wife and I read it through and re-read it. We liked it so well that we said money could not buy it, but we loaned it, and have not seen it for some time. Those that have it and read it, are welcome to do so, but I advise every family in the Brotherhood to buy one for their family to read, as it is very interesting to learn from our dear brother and sister, the facts about the country we so often read of in the Bible. Their seeing it and telling us all about it, makes us still stronger. Therefore we want all to get the book and read it.

Plymouth, Ind.

BROTHER QUINTER'S BOOK.

BY JOHN WISE.

I HAVE received and examined Elder J. Quinter's book entitled, "A Vindication of Trine Immersion as the Apostolic Form of Christian Baptism."

I am highly pleased with the work. The arrangement is quite satisfactory, and the historical testimony in favor of Trine Immersion being of Apostolic origin, so clear and conclusive that the candid seeker for truth cannot fail to see it, and the opponents of Trine Immersion are put to silence forever.

Conway Springs, Kan.

HE that has something to do, has less temptation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian church never come from the city missionary, never from the intense evangelist; but always from the gentleman at ease, who takes no actual part in our holy war.

THE maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star. But it is better to be the fountain than the maelstrom, and the star than comet, following out the sphere and orbit of quiet usefulness in which God places us.

IN the true Christian, the godly character predominates, as in the natural man, the sinful character predominates.

THE blue of heaven is larger than the cloud.

THE SPIRIT OF CHRIST.

BY JOHN FORNEY.

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

THE above declaration of Paul, opens up a wide field for thought, for those that make a profession of the religion of Christ.

First, To know the nature of the Spirit of Christ, and to perfectly understand this, we must search the Scriptures. By so doing, we learn that he had the spirit of love, humbleness, and subjection. He loved his heavenly Father so perfectly, that he was willing to do and fulfill all that the Father commanded him to do. Paul says, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even unto the death of the cross." Here we have a manifest example of what nature the Spirit of Christ is. He did not only say, I love the Father, but he would make it known to all the world by obeying the Father's will in everything.

First, in obeying his earthly parents, until the time appointed by the Father to enter upon his higher mission of obedience. We see him come to John, to fulfill the holy Father's will, in the ordinance of baptism, to consecrate and exemplify the ordinance for all his church and people, during the gospel dispensation. The Father now not only acknowledges him to be his beloved Son in whom he is well pleased, but right here visibly anointed him with the Holy Ghost, to go now, and preach the unsearchable wisdom and riches of the kingdom of heaven, to a lost and sin-stricken world.

Now we see him going forth in humility and love, showing the tenderest sympathy and compassion to the afflicted and sin-ruined world, going about healing their diseases, loosing them from the captivity of Satan, driving out devils by the legions. He freed men and women from the power of the devil, that had taken them captive at his will, and said, "Thy sins be forgiven thee, thy faith hath made thee whole. According to thy faith be it unto thee. Neither will I condemn thee, go and sin no more."

Feeding the hungry; reaching out the arm of love and mercy wide, for the welfare of the human family,—notwithstanding all the good he did, in going from city to city, from country to country, some of the baser sort of men would not only reject his good counsels, against themselves, but would shamefully despise, reject, and persecute him, and call him all manner of names, as an evil doer that driveth out devils by Beelzebub, the prince of devils. In addition to this, they apprehended him, and gave him a mock trial before Caiaphas, and employed false witnesses, and when they had blindfolded him, they struck him on the face, and mocked him, and did spit in his face. Lastly they gave him over to Pilate, to be crowned with thorns,

and a reed in his right hand. Here they gave him a mock worship also, bending the knee before him, and mocked him, saying, "Hail, King of the Jews!" Here again they spit upon him, and took the reed and smote him on the head. Now he must be led on to the place of crucifixion, bearing his cross up to Calvary's mount. There they crucified him and the two malefactors, one on the right hand and the other on the left. Right here we hear him pray, "Father forgive them, for they know not what they do."

Here we see the nature of the Spirit of Christ exhibited through all the journey of life. He manifested nothing but a life of love, a life of humbleness, a life of holiness, and a life of long-suffering. How appropriate is the language of 1 Pet. 2: 21-24, "For hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree."

Now, my dearly beloved Brethren, let us remember the text heading this article,—*"If any man have not the Spirit of Christ, he is none of his."* Here is a large field, open for self-examination, for one and all of us. The first questions, then, to myself is, Am I truly converted? Have I become a changed character? Is that mind in me that was in Christ Jesus? Have I a renewed spirit, and a clean heart? The true children of God always possessed a different spirit from the nominal professor, and unconverted nations. We could call up a host of witnesses in the Bible, but I will only name a few,—such as Caleb, who was one of the twelve chosen men sent as spies to the land of Canaan. Ten of them brought an evil report, but Caleb and Joshua brought a good report, because they had another spirit. Let us hear the answer of the Lord to them: "Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoke me see it; but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Num. 14: 23-24."

David, after he was anointed, had the Spirit of the Lord come upon him. "And an evil spirit troubled Saul after his disobedience to the command of the Lord." 1 Sam. 16: 14.

The Lord did always govern his obedient children by a different spirit, and therefore promised his apostles, "I will pray the Father, and he shall give you another (spirit) Comforter, that he may abide with you forever, even the Spirit of truth, whom the world cannot receive." This Spirit leads us into the truth, and brings to our remembrance all things that the Lord has taught in the gospel.

Let us ask ourselves, Do we love our neighbor as ourselves? Do we love our enemies, and feed them when hungry? Do we not

avenge ourselves under any circumstances? Do we turn him away that would borrow of us? Do we swear no manner of oaths? Are we proper lights to the world? Have we the salvation of the human family at heart, as the Lord Jesus had? Have we the same Spirit that he had, to have the gospel preached in all the world, to every creature? How doth the spirit in us prompt us in this matter? Are we doing our duty towards a world that lives in wickedness? Does the spirit that controls us, estimate the value of the soul of man as the Spirit of Christ did, who came not to destroy but to save? Do we remember with him, that our kingdom is not of this world? Is the kingdom of heaven our first object? Do we hold this world's goods as a loose garment, ready to lay aside any day, and give a due portion to the Lord for the advancement of his cause?

Above all things, Brethren, let us not forget the text,—*"Now if any man have not the Spirit of Christ, he is none of his."* It must produce the same kind of fruit in us as it did in Christ. Let us remember other souls are worth as much as ours.

Abilene, Kan.

SOUTHERN CALIFORNIA NOTES.

BY J. S. FLORY.

—EARLY Saturday morning, Feb. 6, I alighted from the cars at Puente station, twenty miles east of Los Angeles, and wended my way on foot across the broad, green fields, about five miles, to the Covena settlement, where I met with kind members of the same faith. At 1 o'clock P. M., met with the church in council. It being the regular quarterly council, the missionary quarter was not neglected, and other matters considered in a profitable manner, we trust. One addition by letter, of a dear young sister from Illinois. Had public preaching at night, at the home of Bro. Jacob Shelley. Elder P. S. Myers delivered to us a good discourse, next day in an "upper chamber," where the Brethren hold regular meetings. In the afternoon we accompanied some of the members and friends on their way to their homes, some eight or ten miles south, where elder Peter Overholzer has bought, with some other members. They have an excellent quality of land, as proven by the luxuriant crops growing. They are alongside the Southern Pacific railroad, and have a beautiful stream of never-failing water running through the valley. Water is also readily obtained by digging. Some excellent improved farms are for sale in the vicinity, for sixty dollars per acre, which is a very moderate price. I mention these facts owing to a desire on the part of the eight members residing there, who want other members to move in. Eld. Peter Overholzer's address is Spadra, Los Angeles Co., Cal.

At night we had a pleasant waiting before the Lord, at the home of our friend and sister Meaddaugh. Next morning returned to Los Angeles, and thence to our present home.

—On Feb. 13, we again started by rail, on our way to Los Angeles, where we tarried about an hour, thence by rail to near Santa Monica. Stayed all night at Bro. Isaac Royer's. Had a good turn-out at 11 o'clock Sunday morning, then was conveyed by our friend Enoch Wilfong to his home, in the foot-hills of the Coast Range. His father Elijah is a member of the church, and an old pioneer of the State.

From the elevated foot hills we had a most magnificent view of the Pacific Ocean and could see great ships "out on the ocean sailing." The intervening scope of country presented a beautiful sight. The immense fields of growing grain, in their dark waving verdure, interspersed here and there with groves of trees, residences, and large herds of grazing stock, added beauty to the picture.

At night I had an attentive audience to preach to. This is the place where a few months ago I held the first public religious services held in the neighborhood for a number of years. Since then the Methodists and United Brethren have come in seeking to gain an organization, but so far have had no success in that direction. We have monthly appointments there. There is an unusual mildness of climate in the coves and canyons of those foot hills, sloping toward the ocean. The vine, fig trees, bananas, and vegetables grow untouched by frost. I saw corn a foot in height in the middle of February, in that locality. Quite a profitable business is, raising tomatoes for the San Francisco market, also early vegetables, melons, etc., etc., for the Los Angeles market.

—On Monday morning we had a pleasant ride to Los Angeles, and thence over home the same day.

—Crops of all kinds common to the season and climate of Southern California, are looking unusually well. The weather is warm, and the farmers are very busy putting in crops, fighting the weeds, putting out trees, and getting ready for the incoming grain and hay harvest.

—Since the cold weather in Florida, the orange interests in California have taken rapid strides forward. Orange trees and groves have advanced in price materially, and new localities for orange culture are being taken up by capitalists.

—During the severe cold weather of the past winter, in the Eastern States, and South as far as Florida, the climate here held on in the even tenor of its way, "mild as the summer day."

—There never was a time when emigration was so great here, as this season, and the prospects are that next season will greatly surpass it. In our eagerness for a more genial climate, may we all strive for our inheritance in that goodly land, beyond the tide of human events.

"AND he went and dipped himself into the Jordan seven times and was cured." There was a spiritual lesson in the text—if we do the little duties of every day life, incumbent upon us, we create the whole Christian character.

CAN CHURCHES OF THE BRETHREN BE MADE A SUCCESS IN CITIES?

BY R. K. BERKEYBILE.

THE above question seems to interest some of our Brethren, and I am frequently asked to give my opinion. Now for their satisfaction and consideration, and many others who may be equally interested in city work, I will try, in the fear of the Lord, to answer the above question.

My honest convictions are that they *can*, numerically and spiritually. Now my reasons for it:—

The Lord requires us, as a church, to go. Cities, towns, and villages are all included in the "Go ye and teach all nations," and is a positive command, just as much so as baptism is, and if we had no promise connected with it, we would still be under obligations to go, in order to justify ourselves as a church, but I find also a promise connected with it. "I will be with you always." Matt. 28. I have just that much faith in the Lord, that he will do just what he promised to do, if we follow his directions. But right here is the trouble. We are too much afraid; we have our doubts about the matter; we observe all the difficulties in the way; in short, we do not go about it like we would in some secular affair. Soul, body, and spirit should be in it, and not a secondary matter be made of it. Take that course and then trust the success to the Lord.

With my long experience in city life, a resident of Pittsburg nearly six years, also of Philadelphia and New York, nearly four years in Toledo, and now almost two years in St. Louis, all of this time since I became a member of our Fraternity, I learned to know that to build churches in cities required a more energetic effort in order to meet the many obstacles in the way, which will impede our progress as a church, and the way to success at first. It would seem very unreasonable for us to become discouraged, if we did not see a great ingathering. Circumstances must be considered. Our Brethren have done but very little preaching in cities. Our doctrine or faith is as yet but little known. Very few of the Brethren's children make cities their home, hence our material for members must be taken from the forest, unprepared and untrained for the Master's work. Were we to notice all the training they get for the kingdom of darkness my article would be entirely too long, but we will notice a few that we may get an idea. Look at the faith they are taught by parents of the one hundred and ninety-four churches in this city. Notice the early training they get by mothers, who are apparently zealous and honest in their convictions, but cannot see that they are training the tender hearts of their offspring into all the paraphernalia of the world, and away from God. Look at the wickedness and the lusts our children are surrounded with almost every moment of their lives! In the affairs of life their business is not farming; men and women go, in their every day life, better dressed than

those in country on the Lord's Day. Besides, they are differently circumstanced. After being housed up all week, or at hard labor, it is not likely they will feel like going far to church, unless they become personally interested.

Now, then, you get a faint idea. Well may you now feel and say, We cannot meet this. But hold on, don't be too fast, see first what has to be done in these cities, and that with a very weak effort. A very few bear the burden; now let us take the Lord's plan. Let the united Brotherhood feel that there are precious souls to be saved in the cities, as well as in the country.

What would our Danish Mission be to-day had not some one made the sacrifice, and, with the united help of the Brethren, pushed the work? Let the same course be pursued in the cities at home, and I believe a greater work can be accomplished.

The work of the Lord must be in comparison with the iniquity. We must find the adversary in his hiding place, or at his headquarters, and I believe cities are the places where all evil is hatched.

Compare the obstacles in the way of what we call success, to that of the country, and the effort of the country with the effort of the city, and you will see at a glance that the city effort has been a greater success than that of the country. Think of the weak effort that is made here! One weak instrument, burdened with the care of a family, is trying to battle with the adversary, in a place containing half a million of souls. Why, I think the Lord has richly blessed our labors, and all we need is time, tracts, and the necessary equipments, so that our people can be met at their houses, and preached to there. More can be accomplished in this way, than in public preaching. Our members must be frequently visited and encouraged. Do not let them die and then try to make them alive again. Our Brethren in the cities need more encouragement; they have many things to contend with that you have not, and therefore the burden is greater than in the country.

Now, what I have written was done in the fear of the Lord, and I submit it to you for your prayerful consideration, and hope that it may stand upon its merits. Will you help to make it a success, or shall the cause suffer? You who are familiar with the city life and work, well know that there are many sorrows and hardships to bear, and that it is not pleasant at the best. The burden is too great, and cannot be borne long in this way. Then we may only regret what might have been done.

No. 2917 Kossuth Ave., St. Louis, Mo.

Don't forget three little words—"If you please." Life is made up, not of great sacrifices and duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

THE greatest work has been done for God by sufferers in the midst of suffering.

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Mt. Morris, Ill., - - - March 16, 1886.

THOSE wishing to correspond with Bro. Geo. S. Rairigh, will address him at Purchase Line, Indiana Co., Pa.

In the future, if you wish to write to Bro. W. M. Wise, address him at Saratoga, Carbon Co., Wyoming Ty.

Bro. David Heckman wants Winchester's work on the Prophecies. Who will sell it to him? Address, Cornell, Ill.

God's Word is an unsealed book, for the Lamb of God opened the seals. Now it stands ever open, and all who will, may find light and comfort therein.

THE highest work of angels, and the greatest glory of the saints, is to serve God, and we may be fellow-workers, even in this world, with saints and angels, if we obey God's commandments.

LAST year the people of Ireland paid out \$56,000,000 for liquor. No wonder the inhabitants of the Emerald Isle are unhappy, and claim that they are too poor to pay rent for the land they farm.

WE learn from Bro. N. S. Dale that Bro. T. D. Lyon, of Hudson, was expected to begin a series of meetings in the Vermillion church, Ill., March 8, and that they expect Bro. Jesse Calvert to assist in the work. He will be at the meeting about March 15.

BRO. W. R. MILLER and family returned from Florida on the 11th inst. He expresses himself well pleased with the Sunny South. The cold wave did but little damage to the orange groves, and so well pleased was W. R. with the country that he invested in some land, with a view of planting orange trees.

BRO. N. B. MURRAY, formerly of Grenola, Kan., may now be addressed at Towanda, Butler Co., same State.

DAY by day we become more fixed and settled in our habits of life. This is a great comfort to those who are striving to do good, but it is also a warning to evil doers, for every evil done makes it that much harder to return to God.

BRO. S. F. SANGER, of Bridgewater, Va., says: "I am decidedly in favor of discontinuing the marriage notices in the G. M. This is the verdict of all I have heard speak on the subject. They are not edifying to the mass of readers."

EVERY sin committed, unless repented of, leads to another sin of deeper dye, and so we often hear it said of some men; they have grown old in trespass and sin, and their conscience has become seared, so that they are really without hope of salvation.

WE should remember, in speaking of temperance, that it consists not only of total abstinence from all intoxicating drinks, but from excess of every kind, from perverted appetites, from all kinds of self-indulgence, and from every habit that tends to defile and injure the body.

BRO. AMICK, in company with his new son-in-law, Bro. Lewis Funk, of this place, spent last week in Indiana. He reports a pleasant visit. We extend our hearty congratulations to Bro. Lewis and sister Addie, and trust their union, under God's blessing, will be a happy one.

BRO. DAVID NEFF, of Roann, Ind., writes that, by request, he attended two meetings at the village of Urbana, six miles north of Wabash, in the Ogan's Creek church, on the first of March. "Two were baptized, and, for the satisfaction of their many friends in Pennsylvania, I will give their names—Levi Myer and Christina, his wife. May the Lord keep them faithful!"

THE *Golden Dawn* for March is, as usual, full of good things. Indeed, we doubt much if, for the subscription (\$1.00 per year), a magazine of its character can be had anywhere else. The essays and editorials are well written, and the selections are the very best. A copy of this journal should find a place in every home in the Brotherhood. Give the young people good reading matter, and you will confer a lasting blessing upon them.

THE result of a series of meetings cannot be estimated when they close. We are reminded of this frequently, but just now by a letter from Bro. Edmund Forney, of Pine Creek, Ill. He says: "To-day, at our meeting, two more were baptized, and more are near the kingdom. Rejoice with us because of the season of refreshing we have had and are having at Pine Creek. We cannot yet see the end of the interest worked up at our series of meetings. To the good Lord belongs all the honor and praise."

GOD revealed his will to men, so that they might understand and obey it. That part of his Word relating to the salvation of the soul, is so plain that a wayfaring man need not err therein, and no one can excuse a life of sin by saying, "I did not understand the meaning of the simple words, 'Cease to do evil, and learn to do good.'" The sinner will stand, self-convicted, before the Great Judge of the living and the dead.

THAT old veteran of the cross, Bro. John Metzger, of Cerro Gordo, Ill., writes us, under date of the 3rd inst., that they were in the midst of a refreshing season from the presence of the Lord. Bro. Jesse Calvert is with them. The meetings commenced Feb. 18, and have continued since, day and night, with crowded house. Fourteen have been baptized, two reclaimed, and many more are deeply impressed concerning the salvation of their souls. The meetings were to continue, and we hope to hear of the birth of many more souls into the kingdom of God.

THE Japanese are exceedingly imitative, and they have, by contact with the so-called Christian nations of the earth, contracted many of their vices. They, however, evidently fully understand the effect of the use of intoxicants upon man, and have a clear and forcible way of expressing it. They say: "A man takes a drink, then the drink takes a drink, and the next drink takes the man." How true this is, and what a sad spectacle it is to see a man reach that point when he is taken captive by strong drink. From this point his course is only downward, and the end is ruin and everlasting despair.

THE violent thunder storms that prevail during the summer months, although they often bring destruction and death with them, are, in the end, a great blessing to humanity. The atmosphere is purified and supplied with health-giving gases. So, too, in the church, storms come, and the timid are alarmed, and it seems sometimes as if the very foundation were being shaken; but, under God's providence, these storms in our spiritual atmosphere are blessings in disguise. The faithful are more closely united, and the church, as a body, made aware by the storm, of the actual dangers which threaten her, presents a solid front to the enemy, and is aroused to new zeal in the cause of the Master.

THE following incident came under our own observation: A poor laboring man came to his grocer on Saturday evening to purchase the weekly supplies for his family. The first order was half a pound of tobacco, price, forty cents. Then came orders for other necessities. Finally inquiry was made for butter. The price was twenty cents per pound. Then he said, "Butter is very high; times are so hard that a poor man can hardly live; give me a half pound." And so the poor slave to a filthy habit paid out, every week, forty cents for tobacco, to gratify his own perverted appetite, and his wife and children were deprived of what should have gone for their support. Comment is unnecessary.

SISTER Mary C. Miller, of Beatrice, Neb., asks us to make the following correction, which we gladly do. Page 131, current number of the MESSENGER, please read, "It was the grace of God that opened a way for the exercise of mercy toward men." She says: "I do not wish to make our lexicographer say anything wrongly, and if we consider his thought it is indeed a very beautiful one, and may extend even to us. We cannot show mercy toward another unless we first feel like favoring them. We must first have the grace in our hearts, the will to do good, before we can perform."

THERE are at present, confined in the Illinois State Prison, at Joliet, 1600 prisoners. The following interesting facts concerning them are given by the warden: Of the whole number only twenty-three are women. Fully two-thirds of the prisoners confess that they were addicted to strong drink, and intemperate habits. Illiteracy is common among them, as is shown by the statement that the educated are to the illiterate as one to sixteen. In other words, of the 1600 only 100 have had the advantage of an education, whilst the remaining 1500 are ignorant and illiterate. Of 758 of the convicts 111 are under twenty years of age, and only one in a hundred is between the ages of fifty and sixty. The average length of life of the criminal class is only twenty-five years, whilst that of our population generally is thirty-five. Two causes alone may be charged the great bulk of the crime committed in this country,—intemperance and illiteracy. Banish strong drink from our land, and make a common school education compulsory, and in a few years our prisons and almshouses would be empty, and could be converted into factories where the hum of industry would be heard, and the men who are now convicts might find useful employment, and lead happy, prosperous and contented lives.

COVETOUSNESS.

THE following incidents and observations are from Spurgeon, the great preacher of England; and set forth with great force and earnestness, the characteristics of the grasping, covetous, miserly man, who covets this world's goods:

"A servant of an Indian rajah was ordered to keep away from a cave near the rajah's residence, and to keep others away. The servant began to consider the probable reason of his having been forbidden to enter the cave. He made up his mind that his master must have a treasure hidden there, and resolved to get it. Taking a yellow-servant with him to secure the coveted prize, they rolled away the stone at the mouth of the cave, when a tremendous tiger sprung upon them and tore them to pieces.

"Covetous men must be the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death. They are held by their own greed, as sure as beasts with cords, or fish with nets, or men with chains. They may be likened to those foolish fish, which in some countries are caught by narrow-necked vessels. Into these corn is placed, and the creatures thrust in their heads, and when they have filled them, they cannot draw out their fists unless they let go the grain. Sooner than do this, they submit to be captured. Are covetous men, then, so like the beast? Let them ponder and be ashamed."

SOME THOUGHTS ON THE POSSIBILITY OF A SINLESS LIFE.

NUMBER I.

WE have been requested to write an article on the subject of Christian perfection, or to answer the question, Can Christians live without sinning? A correspondent also desires an explanation of 1 John 1: 8, which reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" and of 1 John 3: 6, which reads, "Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen him, neither known him," as he thinks these Scriptures seem to contradict each other.

We shall examine the Scriptural authority for a sinless life, and in connection with this examination, try to reconcile the passages above referred to.

1. In offering some thoughts upon this subject,—a subject that should possess much interest to every Christian, and, indeed, to every responsible person,—we shall first notice man's primitive state. It is thus referred to: "And God said, let us make man in our image, after our likeness." Gen. 1: 26. This language has special reference to man's moral character. But that image and likeness were only retained for a short time. Sin greatly marred the beautiful and divine moral character, which man possessed when his Maker pronounced him "very good."

2. But Divine mercy interposed, and God devised "means, that his banished be not expelled from him." 2 Sam. 14: 14. And in making a general statement of the success of the Redeemer's work, Paul declares that "Where sin abounded, grace did much more abound." Rom. 5: 20. This implies that grace, or the saving power of God, is stronger than sin. And if grace is stronger than sin in its general application to mankind, is it not also stronger in its application to individuals? It seems to us that such would be the just inference. And as we are noticing the power of Divine grace over sin in its general application, the following passage from Paul's language, in which he refers to the change that takes place when men are converted, may be considered, as it has a bearing upon our subject: "Lie not one to another, seeing that ye have put off the old man with his deeds: and have put on the new man, which is renewed in knowledge, after the image of him that created him." Col. 3: 9-10. This text teaches that in the renewal that is experienced in conversion, the lost moral image of our Creator is restored to us. And this agrees with what is taught in the following language of the same apostle: "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." 2 Cor. 5: 17. In perfect accord with the teaching of the above texts, is the teaching of those texts which represent the sinner as being born again. For,

according to the principles recognized in the words of our Lord, whosoever is born of God partakes of his nature; "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." John 3: 6. And in harmony with such teachings of the apostle Paul, we have the following from the apostle Peter, when referring to the knowledge of God: "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world, through lust." 2 Pet. 1: 4. Then, as in the original creation of man, he was made in the image and likeness of God, so, in the new creation, or in the new birth, he is born in the image and likeness of God, and thus restored to his primitive state of moral excellency.

3. In the further presentation of our subject, we may properly notice a question that is not foreign to this subject, and that is this: Could man have retained the holy state in which he was created? To this question, an affirmative answer must be given. For it would evidently be very inconsistent with the benevolence and justice of God, to punish man for doing what he could not help doing. But he did punish him for departing from holiness, or for sinning. Therefore man could have avoided sinning and retained his holiness. And if Christian conversion puts a man into a state of holiness like that in which he was created, it follows that he may avoid sinning in a Christian state.

4. But perhaps it may be said that the condition of man now is very different to that in which he was placed before his fall, as he has now a sinful nature to contend with, which was not the case before the fall, and hence it is much more difficult to avoid sinning now than it was for our first parents to avoid it, at the time they committed the first sinful act. It is true we have difficulties to meet and contend with in our corrupt nature, which they had not when they lost their holiness. But then there are things to be considered that will not allow us to justify our sinning on the ground of our corrupt nature.

First, We are required to mortify and crucify our natural appetites and propensities as far as these are sinful; as, "And they that are Christ's have crucified the flesh, with the affections and lusts." Gal. 5: 24; "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin." Rom. 6: 6-7. Such texts could be greatly multiplied. Then if this Christian doctrine of self-crucifixion of all we have that inclines us or tempts us to sin, is applied to the lusts of the flesh, they will be killed, and they will have no power to draw us into sin. For, as the apostle says in the language above quoted, "He that is dead, is freed from sin."

Secondly, As God has called us to holiness, 1 Thess. 4: 7, he has made ample provision to meet all our wants, and to prepare us to fulfill that to which he has called us. And if our difficulties are numerous and formidable, "He giveth more grace." Heb. 4: 6. When Paul had a difficulty in his way of duty and holiness, and which he calls, "a thorn in the flesh," 2 Cor. 12: 7, which probably was some fleshly besetment, he besought the Lord thrice, that it might depart from him. The Lord assured him that his grace was sufficient for him. Verse 9. Had Paul, then, not availed himself of the grace of God, and been overcome by temptation, and been led into sin, he could not have plead weakness or anything else successfully, as a justification for his sin. In taking a gospel view of Christian duty, life, and work, it goes far and embraces much. But in connection with such a view, we must also view the great provision that God has prepared in Christ, to meet all our wants, as weak, guilty, and erring creatures, in a world that lieth in wickedness, and in fleshly bodies, in which no good thing dwelleth. Rom. 7: 18. And though we may, when we look at our fallen and sinful condition, exclaim, "Oh, wretched man that I am! Who shall deliver me from the body of this death?"—Rom. 7: 24,—but when we look at the sufficiency of Christ, we may exultingly exclaim, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." 1 Cor. 15: 57.

And thus taking a broad view of Christian truth in all its various bearings, there seems to be no necessity for a Christian to commit sin. There is a symbolic teaching of a burial in Christian baptism, according to Paul's allusion to baptism in the sixth chapter of Romans. And it is the burial of the "old man," or our sinful nature, which has been crucified or put to death. And, "He that is dead is freed from sin." This would indicate a sinless state, in the experience of Christians, or it would at least indicate that our fleshly lusts and passions may be overcome. For if the "old man," or our corrupt nature be crucified, the fleshy nature will be subdued.

J. Q.

NOTES FROM OUR CORRESPONDENTS.

"As gold water is to a thirsty soul, so is good news from a far country."

—Bro. Morris Dillman has heard some people talk of leaving the church, and still living the life of a Christian, and he naturally wonders how this can be. There is one Lord, one faith, one baptism and one church of the Lord Jesus Christ. If any one have this faith, how can he go out of the church and still live a Christian life? We must work in the vineyard of the Lord if we would be saved, otherwise we are as dead branches, which, with the weeds and briers, are burned. Let us all walk worthy the vocation wherewith we have been called.

—Bro. A. Helman, who lives three miles south of Winfield, Kan., invites the members to visit him, and says his house is always open to the Brethren. They have a good country around Winfield, and those seeking homes in the West will do well to visit Winfield.

—Bro. Daniel Rothenberger, of North Webster, Ind., wonders why it is, when any one joins the church, they do not at once submit to its principles and order; and why some brethren will keep their hats on in church during funeral services, as if they had no need of prayer, and why others will place costly monuments on the graves of their dead.

—Sister Hannah Vallandingham sends us a few short essays, from which we make a few extracts: "Let us pray that God may keep us in perfect brotherly love,—that love which fails not, and which always sympathizes with the suffering of humanity. Let us think of our first love in Christ, and may that love never die. God has bestowed great love on us, that we may be called the sons of God, therefore, let us love him the more."

—Bro. M. Rucker, of Sinking Springs, O., writes: "When we read in the MESSENGER of the number of ministers in some of the churches in the Miami Valley, we wonder why we are left to starve for the bread of life. Our members are nearly all poor, but Jesus said, 'The poor you have with you always,' and you can do them good when you will. We ask the brethren to consider our case, and if there is relief for us, may the Lord grant that it may come."

—Sister Hannah M. Felthouse, of Goshen, Ind., offers these thoughts on the "Old Folks' Home": "A home of this kind would be just what we need in the Brotherhood. We have one at our house to whom such a home would be a blessing. Husband is a minister, and is often away and having no home of our own, we feel that this one would be better cared for in a home of the kind proposed in the MESSENGER. Many others are, no doubt, similarly situated. We will do all we can for a home for the aged."

—Bro. D. R. Kline, of New Murdock, Kingman Co., Kan., says: "We had a very interesting meeting here from the 14th to the 21st of February. Brethren George Witter and S. M. Brown preached for us. There are six members here, but no minister. This was the first time the Brethren's doctrine was ever preached here. We were greatly refreshed, and many tears were shed by some of our good neighbors, because the meeting closed so soon. We think much good could be done here by having regular preaching. We earnestly entreat all traveling ministers coming this way to give us a call, for we are almost starving for the bread of life. Many thanks to the dear brethren who preached for us. May you soon come again. I would also say to the brethren wishing to better their temporal circumstances, You cannot find a better place than this. For particulars about the country, address me as above."

—Bro. John H. Rowley, of Barnard, Ka informs us that he is still firm in the faith the church, and is trying to serve the Master. He has been rather unfortunate, having met with an accident that made him a cripple, but his trust is in the Lord.

—Bro. John H. Powell, of Medical Lake, Spokane Co., Wash. Ty., gives a hearty invitation to brethren visiting that part of the country to visit them. They are hungry for the preaching of the Word, and would gladly welcome a minister to their rich country.

—Bro. William Whitestone, of Modena, Mercer Co., Mo., would like to have the address of Bro. H. Romulus. The address given in the Brethren's Almanac does not seem to be the correct one, as he fails to respond to letters addressed to him at that office. He would also like to have the brethren come and preach for them. There are eight members living in the vicinity of Modena. If any one will go, please write to Bro. W. above.

—Bro. W. R. Phillippi, of Washington, Kan., is well pleased with the MESSENGER. They read of so many good meetings in different parts of the Brotherhood, that they feel like having more work done in the church. They have twenty-two members, mostly German, and all the preaching they have is in the German language. They would like to have an English preacher located among them. Here is an opportunity for some brother who wishes to locate where he can help the good cause.

—Bro. H. H. Harnley gives an account of the nativity of the members of the Sugar Creek church, Ill., giving the States in which they were born. Bro. H. moved into the church eleven years ago, from Pennsylvania. At that time there were forty-three members. Since then thirty-two have been received by baptism and forty-five by letter, and they now have fifty-one members. Some have crossed the river of death, others moved away, and still others are no more in the church.

—Bro. C. C. Zumbrun writes to warn the brethren generally against a number of men who are selling oats, styling themselves the agents of the Bohemian Oats Association. Their plan is to sell the farmers seed oats at \$10 per bushel; at the same time they give their obligation to take twice as many bushels from the farmer as he buys from them at the same price, charging \$2.50 per bushel for their commission. By holding up the prospect of much gain, they induced many farmers to buy from them. It is needless to add that they never come around for the oats they agreed to take. If people generally would not take hold of such schemes for making money rapidly, the race of swindlers and sharpers, who now prey on the public, would soon disappear. Whenever a man offers you, in the way of trade, a scheme by which you are to become suddenly rich, it is almost sure to be a swindle, for you may be assured that honest men do not go around the country offering opportunities of this kind, and it is always safe to have nothing to do with them.

—Bro. T. C. Wood, of Whittles, Va., welcomes the MESSENGER to his household, and would not like to do without it. It brings much good news, and is a source of joy and comfort to them. He is trying to build a house of worship at Whittles. It is to be a union house.

—Bro. S. C. Smith, of Vermontville, Eaton Co., Mich., had his mind carried back to his home church in Pennsylvania, by reading Bro. Beaver's letter in the MESSENGER. Here he united with the church twenty-four years ago, and, although he has met with trials and difficulties, God's grace has been ever sufficient for him.

—Bro. A. Rodebaugh, of Yancy Mills, Phelps Co., Mo., wishes the GOSPEL MESSENGER a hearty Godspeed, and prays that God may give the editors grace for their work. He says, "We are isolated from the privileges of the church. Who will come and proclaim the good news of salvation to us? Souls are starving, and who will have to bear the blame?"

—Bro. Lafayette Sutphin, of Elmwood, Neb., writes to stir up the brethren in the missionary work, so that the words of our Savior, "Go ye into all the world," may be fulfilled by us. The preachers cannot go unless they are sent, and it is our duty, as members of the church of Christ, to send them. It is feared that many Christians are not fully in the faith of Christ. If all would curtail expenses, and pay what is now wasted on tobacco and costly attire to the missionary cause, how the great work of saving souls would move forward! May the Lord help us to do our duty and keep ourselves pure!

—Sister Julia A. Gilbert sends us a short essay on the subject, "Because of the Angels," from which we glean as follows: "I once heard it said that a woman could not have power on her head. Why not? The Word of God is power, and if it is the design of God for her to wear a covering on her head when she prays or prophesies, and she meekly obeys that word; has she not power on her head because of the angels? White is represented as the righteousness of the saints, and our own nation raises the white flag as a sign of peace. Would she not better wear a covering made of white material for a sign that she has made a full surrender to the Word of God, which is peace?"

—Bro. Jacob Root, of Elm Mills, Kan., writes: "The GOSPEL MESSENGER is a welcome visitor in our family. It brings much interesting news to us from all parts of the Brotherhood, and preaches many good sermons to us, which are feasts to our souls. I thought a little news from this part of God's heritage would not be amiss, to the MESSENGER. I have, I think, good news to give to the readers. Four of our brethren here have formed a resolution to quit the use of tobacco. Since they have quit the use of the filthy weed, they are looking much better. Hope they will hold out faithful, and forever abstain from the filthy habit, is the prayer of your unworthy writer. May many more, by the grace of God, form this resolution, and quit the filthy habit of the use of tobacco.

—Bro. Theo. Heipell, of Ligonier, Pa., says he visited the Brethren at Waynesboro, and preached eight sermons for them. Found the Brethren kind-hearted, and in love and union. They number about one hundred and thirty, and are strong in the faith. Hope the seed sown will spring up and bear much fruit. Let us pray for each other that God's work may prosper.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Shady Bend, Kan.

We receive the MESSENGER regularly, and are glad to say it is a welcome visitor to our western home. I love to read of the bountiful harvests that have been reaped all over the land. Our church is in love and union, and is growing steadily. The Saline Valley church contains about forty members. We have no church building yet, in which to hold services, but hope the time may come when the church may be able to have a building of their own in which to worship.

SUSAN COCHRAN.

From West Branch Church, Ill.

We were made glad by the presence of John W. Brumbaugh. He came to us and held eleven meetings. The roads were bad, so the congregation was not as large as we would like to have had, but the members were built up in the most holy faith. Bro. John held forth the Word with power and did not shun to declare the council of God to saint and sinner. No one came out on the Lord's side, but we hope the seed sown will bring forth fruit in due season. Meeting closed last evening, Feb. 22, 1886.

JOHN DIEHL.

From Frederick, Md.

By request of the Brethren I went to Huntingdon on the 17th of Feb., to assist in holding a series of meetings which had been in progress for several days before I arrived, and by the help of God I continued until the 23rd. The result was, seven baptized and others seem near the kingdom. All that were baptized are students of the Normal except one. Holy Father, keep them faithful until the end, is my prayer.

The Brethren are doing a good work here, and as it was our privilege to form the acquaintance of the members of the faculty, and quite a number of the students, and to witness some of the workings of the Institution, I feel like saying a word in behalf of the school.

Decency, order, and diligence seem to be the motto, and students are kept under the strictest moral restraint. I feel sure that the school has not been fairly represented.—It has been reported that pride and fashion are tolerated and even encouraged. But this is not the case. It is true, they have not the order in this respect, that they desired, and why? Because young brethren and sisters come here from other congrega-

tions where these things are tolerated and the result is that they give trouble.

But, brethren, there is no danger in sending your children here if you have done your duty by them at home. You ought not to expect the school to do more for your child, morally, than you have been able to do, yet I firmly believe, in many instances, they are doing more. Three of the professors are humble and faithful brethren and a large number of the students are faithful and ardent workers in the Church. And with the Sunday-school and prayer-meeting and other religious influences, I cannot see how any one can resist being brought to a saving knowledge of the truth.

The deep interest and holy concern that the students have in each other, is indeed commendable, and I would say, Be faithful and humble, dear brethren and sisters, and the Lord only knows what a power for good you may be able to wield. W. A. GAUNT.

From Anderson, Ind.

WHILE I wait here for a train north, I write you. I have been very busy since Oct. and still at work. The calls of preaching come from every side, and my regret is that any call for the gospel should pass without a hearty response to it from some one.

My health in general is good. The cause moves slowly on, and while some have discouragements to pass through, all are hopeful of a better day.

I was with the Brethren at Georgetown, Miami Co., Ohio, and had ten days' meeting. Attendance good, also good interest. Two baptized and the prospect of others coming, is encouraging.

From this point I went to the Donald's Creek church, Clark Co., Ohio, Feb. 20th. Here we had meetings for six days. The weather was changeable and at times very unfavorable for night meetings, though the attendance was fair and the interest good.

Our Bro. Henry Frantz is recovering rapidly and able to go out on fair days.

I go to-day to North Manchester, Ind., and our aim is to visit the Ogan's Creek and Eight Mile districts of Northern Indiana.

LONDON WEST.

From the Ten Mile Congregation,
Washington Co., Pa.

In October, 1869, I joined the Brethren Church in Ten Mile congregation. Since then my chief delight and highest aspiration has been to be useful in the cause of my Master and Savior.

This caused me to notice the checkered life of this little flock for over sixteen years, and as it may be of interest to some others who are acquainted with this congregation, I give the following as a synopsis of her changes, which I think is correct:

Seventy have been baptized, eleven expelled, forty-four have died, eighteen received letters, one of whom is back again, having brought a letter along, ten were reclaimed, twenty went with the Progressives, six joined other denominations, and a number of

others moved away without applying for certificates.

At present we number about forty members. We have no resident minister. But the Brethren of the George's Creek congregation have been very mindful of us, also Bro. Myers, of Markleysburg, has served us faithfully. These brethren have been preaching one or two sermons a month regularly for several years, except when circumstances prevented their coming.

We greatly need and desire to have a good ministering brother to move into this congregation. It is a long distance for the George's Creek Brethren to come when the weather is inclement. We do not think hard of them when they fail to come, although we have had no preaching for nearly three months, and the time seems long, but the Spirit is with us to console us, and the Savior has promised to be with us even unto the end of the world, so we need not despair.

HANNAH SMITH.

Zollarsville, Pa.

From Waynesboro, Pa.

IN accordance with the desire of the brethren and sisters of this, the Antietam congregation, that a series of meetings be held in our midst for the enlivening of its members, that sinners might be alarmed and induced to leave their unsafe position, arrangements were finally made, securing the services of brethren B. C. Moomaw and Henry Early of Va. When the time, Jan. 24th, was announced when we might expect the work to be commenced, we looked forward to that time with no little concern, as these brethren were strangers to us with the exception of Bro. Early, he having preached one sermon for us about two years ago. Bro. Moomaw arrived in due time, and at first sight we thought it rather strange that a man of his personal appearance, being tall and slender, with every indication of ill health, would venture so far from home at this season of the year, but although his body manifested great feebleness, while standing to proclaim the Word, he proved himself fully able for the work. He continued to hold forth daily for more than a week, when Bro. Early joined him. They labored together in holding forth the bread of life, which proved very edifying and strengthening to the believer, with marked evidences that the truths presented were finding lodging places in the hearts of the unconverted, and by the close of the second week seven were constrained to express a desire to unite with the people of God. Baptism was administered on the first Sunday of February, in the presence of many witnesses. The ice which had to be cut, measured about six inches.

It had been announced that Bro. Early would preach that evening on a much disputed subject, and whilst it was not named, the prevailing conclusion arrived at, was, that it would be baptism. Notwithstanding the supposed subject that would be treated, our spacious church house at this place was filled almost to its utmost capacity. There were supposed to have been more than one thou-

sand persons in attendance. The subject was masterly disposed of; many remarking that they never heard baptism so clearly and pointedly explained. After services many bid farewell to Bro. E., as he was going to take the early train in the morning home. Bro. Moomaw continued the meetings one week longer, during which time one more made the good confession, this making eight in all. Besides, the church was much aroused and restored, under the solemn covenant. Thus ended our pleasant meetings. Trusting that those who took upon themselves the sacred vow, may ever continue to lead exemplary lives, we are truly thankful to our dear brethren for their labor of love, and extend to them our warmest affections, with the hope that they may ever enjoy a goodly portion of the power and grace of God, and would glad-welcome them back to us again.

TOBIAS F. IMLER.

From Shoals, Ind.

BRETHREN Daniel Bock, and Isaac E. Branson, arrived here on Feb. 16, and began meeting on the evening of the 17th, and closed their labors on the 22nd. The attention was good, but the congregations were small during the meetings, owing to the roads being so very bad, and other meetings in progress near us. We, as members, feel built up and strengthened in the cause of our blessed Redeemer, and that we shall by and by reap if we do not act as cowards, and faint in the Christian warfare. The word is, "Go on to perfection," and "Stand firm," and if we do not become stragglers by the way, and lose sight of our glorious Leader, success is certain and the reward sure. The encouraging words to his dear children are, "I will never leave thee nor forsake thee;" "I am able to keep you from falling; none can pluck you out of my hands." His consoling command is, "Be thou faithful until death, and thou shalt have a crown of life." It behooves us, then, to obey the injunction of the apostle Peter, and humble ourselves under the mighty hand of God, that he may exalt us in due time; casting all our cares upon him who cares for us. If we could all have that faith that would enable us to realize daily this fact, how much more would be our enjoyment! The thought that God cares for us poor, weak, and unworthy mortals, whose lives are so imperfect, is enough to cheer us up and prepare us to surmount the many obstacles with which we meet in facing the solemn realities of this life. Then, Brethren, seeing that our redemption draweth nigh, let us not be contentious, and fail to obey the truth, but by patient continuance in well doing, seek for glory, honor, immortality, and eternal life, then we have the assurance that we are under the protecting power of God, for the apostle Peter tells those that have been begotten to a lively hope, that they are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

In conclusion will say to the dear Brethren of the Southern District of Indiana, that we, as a little band of members, though weak and unworthy, again tender you our most

sincere thanks for so graciously remembering us in our isolated and helpless condition, in sending us dear brethren that are so very willing to spend and be spent for us. Those brethren with whom we have just taken the parting hand, like all others that have visited us, did all in their power to get the people to believe and accept the truth as it is in Jesus, but their actions said, We will wait for a more convenient season. So the brethren left them standing in their own light, for we know that they have been instructed in the way of life and salvation, and do hope that the earnest labors of our dear brethren will not be lost, but that some few, at least, may soon submit to the plan of reconciliation, and become members of the school of Christ, and take lessons from the Great Teacher; that they may, as they grow in years, grow in grace and in the knowledge of him who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

D. A. NORCROSS.

Shoals, Ind.

Mt. Morris College.

PERHAPS nothing affords one more pleasure than a return to a place where many pleasant and profitable days have been spent. So it proved on returning to Mt. Morris and the school, after more than a year's absence. There are nearly the same number of young people striving to gain an education as formerly, but few familiar faces are seen. Old times seem gone; with but one exception, the former professors are missing. But their places are not vacant; in their stead are others, live, energetic workers in a good cause.

The school is quite prosperous now, and bids fair to continue so. Nearly one hundred and fifty students are in attendance. Ohio, Indiana, Iowa, Missouri, and other States are represented. Any one who so desires, can obtain a thorough knowledge of any of the different studies taught.

But this is not all. Much attention is given to cultivating the higher nature. To reverence God; to love what is right, and do it; to remember that there are others who are much interested, parents, who have their hopes centered in their children, and that the best effort only is good,—all these are taught the young. The teaching is not done by precept alone, but by example also, the better teacher.

The instructors, as far as an outsider may judge, have their hearts in their work; they realize that to their hands is entrusted, to a great extent, the molding of the lives of those under their care; they understand that it is no empty charge; they feel the responsibility, and do their work honestly.

Some things have been said against the school. Let it speak for itself, and on its own merits stand or fall. There is, however, more to be said in its favor. The fact that those best acquainted with it, have confidence in it, is enough to disprove any charges against it.

This much because the school is dear to us, and its honor, in a sense, ours. Under its

influence we were made to look at the world, and have respect for some things in it. We came to see that there are some things which should be revered. Its success we wish for most heartily.

In training the youth, the school plays a very important part. It has charge of them during the greater part of the time their characters are forming. To insure the future right-doing of the young people of to-day, three agencies must steadily co-operate—the Christian church, the Christian home, and the Christian school. To leave Christianity out of the school, would be, practically, to leave it out of the life for which school prepares. The tendency is to leave religion out of the practical life. It was not thus intended. It was intended to beautify and elevate the whole life. Christianity is not left out of this school. All are here taught to measure their deeds by the infallible standard.

G. MAHAN.

From the Palestine Church, Ohio.

THE members of this church desired that we should have a series of meetings during the winter. Eld. Samuel Neher came to us during the early part of the winter, and remained nearly two weeks. During that time had a little communion season with one of our aged sisters, who had been too feeble to attend our love-feasts for several years. Truly this was a refreshing time for her. Jan. 9 Eld. R. H. Miller came to us for the first time. Preached sixteen sermons for us. The first few days we had extremely cold weather, but we had good meetings. The congregations increased and, towards the last, not all could be seated. He had to close the meetings sooner than he expected, on account of being called to Dayton on business, which was regretted by many. I can truly say we have been much built up in that most holy faith, by hearing our dear brethren holding forth the Word with such great power and zeal. They are laboring hard for the cause of Christ and for the saving of many precious souls. Dear brethren and sisters, let us pray that the blessing of God may follow their labors.

GEORGE BAKER.

From Madison, Kan.

As I have not seen anything from this part of God's moral vineyard, I thought I would pen a few lines to the dear old MESSENGER. I am sorry to say the Verdigris church is standing still, making but little effort to call sinners to repentance. The writer tried to hold a revival late in the fall, but the Brethren thought it was too busy a time to hold meetings, consequently did not attend. I have long since learned that a minister can do but little unless assisted by the church. Oh, that the brethren and sisters everywhere would heed the declaration of the Savior, "Seek first the kingdom of God and his righteousness," and with Mary of old seek or choose the one thing needful, "the pearl of great price, which shall never be taken away from them." Oh, for a Pentecostal awakening throughout the beloved Brotherhood!

On Sept. 18, wife and I, and seven of our young members, accompanied by old Bro. George Studebaker, wended our way southward to attend the love-feast in the Greenwood church, eight miles north of Fall River. The night of the 18th we spent at Bro. Israel Haidman's, near Hamilton, where we were permitted to "sit together in Christ Jesus" and hear the glad tidings of salvation proclaimed by our aged brother. We arrived at Bro. Messner's on the afternoon of the 19th, where the writer tried to entertain a goodly congregation, who had assembled under a hay-shed prepared for the love-feast occasion. Later on, between afternoon and evening meeting, a choice was held for a speaker. Bro. Charles Gillett was chosen unanimously. May the influences of the Holy Spirit assist him in the discharge of his high calling. We surrounded the Lord's table in the evening, and participated in the ordinances of God's house as only Christians can. The writer remained and tried to speak for Jesus till the evening of the 20th. God assist the editors to still dispense good and wholesome doctrine through the columns of the MESSENGER.

CHAS. M. YEAROUT.

From Mt. Vernon, Ill.

A FEW words of news from our little church at Mt. Vernon may not come amiss, perhaps. Our much beloved brother, J. R. Gish, has been with us from the second of February until the fourteenth. He labored faithfully and shunned not to declare the whole gospel. Quite an interest was manifested, and people were made to read and search the Scriptures more diligently. Some that had no Bibles, bought them. I think if Bro. Gish's time had not been so limited, souls might have been gathered into the fold. Come again, Brother James, and stay longer! The Church is in peace and union as far as I know.

D. F. EBY.

From Ladoga, Ind.

NATURE, though clothed in her garb of chilly winter, smiles and rejoices, with many anxious, throbbing hearts, that the light of the Sun of Righteousness has been shed abroad, and that many have been constrained to cast anchor and sail away from the wild waves of worldliness and temptation, with the hope of at last harboring in an eternity of peace and joy and love. But still we see many on whom we have to look with tender hearts and tearful eyes, that they were willingly standing so unguarded and cold toward one who is so lovingly and tenderly pleading their souls to rescue.

It is our privilege to work and pray that the Word of God may be so entwined about their hearts, that not one may be left faltering on the brink of the awful eternity, when the hand of the great reckoner shall have checked their earthly pilgrimage, to a darker or brighter sphere.

May the good work of the righteous go on, and the seed sown by the servants bring forth an abundant harvest of souls.

Another precious young sister was added to the fold last Saturday by baptism, in this congregation, for which we are all very thankful.

EMMA HARSHBARGER.

From Rock Run, Elkhart Co., Ind.

I WILL endeavor to give you a report of our second series of meetings that we have held this winter.

On Feb. 5, 1886, Bro. John H. Miller, of Milford, Ind., came to us and held forth the Word of Eternal Life until the 16th. Bro. Miller is a good preacher and fully understands how to handle the Word of God.

The immediate results of the meeting were, seven united with the church by baptism. Others are counting the cost. The members were much built up, and love and union prevails in our church.

We were made to think during our meetings, that such meetings are surely a foretaste of heaven.

S. BURKETT

Millersburg, Ind.

From Wakendah Church, Ray Co., Mo.

On the evening of Feb. 6, brethren S. S. and J. S. Mohler commenced preaching in this congregation. Bro. J. S. Mohler preached fourteen discourses at our meeting-house. Five were added to the church by baptism. Bro. S. S. Mohler preached at a school-house about nine miles from the Brethren's meeting-house, in all twelve discourses. The result was, seven came to the church and were baptized, which made twelve in all. Eight more have promised to come and unite with the faithful, soon. May the Lord help them to carry out their good promise, they have made. The church was much built up by those soldiers of the cross.

On the 16th, we held a council, at which we decided to build a meeting-house, near the center of the congregation.

There have, in all, been thirty-two baptized and one reclaimed here, this winter.

S. B. SHIRKEY.

From Woodbury Church, Pa.

BRO. J. S. Holsinger of Dunning's church, commenced a series of meetings in the Holsinger church, in the Woodbury congregation, Pa., on Feb. 13, and continued until Monday evening, the 22nd, with a good interest. Two sisters were received by baptism, and went on their way rejoicing. Bro. Michael Claar, one of our home ministers, took up the meeting and continued until Sunday evening, the 28th, when the meetings were closed. During Bro. Claar's meetings three more were received into the church, making in all five sisters coming out on the Lord's side. A very good interest prevailed throughout the meetings, and we feel sure that many more were almost persuaded to come in. We will give God the praise.

D. S. REFLOGLE.

Maria, Pa.

HOLD up your light bravely, though it be small.

From Limestone, Tenn.

THE last I had written in reference to our meetings in the Valley of Virginia, was from Mill Creek church. The last meeting, held in the Mill Creek district, was at Sunny Side school-house, about four miles west of Mill Creek church. At this school-house, is the place where, two years ago, Stephen Bashor planted his Progressive artillery and threw his bomb-shells of do-as-you-please, dress-as-you-please, and so-called gospel-alone rule of governing his members. He also planted his artillery two miles east of the Mill Creek church, but, finding the fort impregnable, he gathered up what few stragglers he could find outside, with those who accepted his doctrine and were baptized (among this number, no doubt, some good, honest souls), and spliced them on to the Thurmanite element of the valley; and with this mixture he formed an organization and then went his way. I do not deem it necessary to tell how they are getting along, but by your knowing the parts brought into the organization, you can make a good guess as to how they are getting along. This work of Bashor's did not only have a tendency to unite more firmly the Mill Creek church, but gave some outside a chance to draw the contrast between the so-called Progressive doctrine and that of the church. Several of those have chosen that good part which shall never be taken from them. There is no doubt as to the Mill Creek members being in good working order. I was with them in about thirty meetings, and in my going in and out among them, I did not find one jar in the whole body. Every member seems to know his place, even down to the young sisters, who all seem to be as busy as bees, working for the Master.

At Sunny Side we had quite interesting meetings, large congregations and good attention. We had seven meetings at this place, the last being Sunday night, Jan. 3. The morning of the 4th was taken by Bro. Josiah Diehl across the North River, into Augusta Co., where we met with good, warm hearts at Pleasant Valley church, and had two meetings. Next day I was taken by Bro. Fred. R. Cline to Summit church, where I met with kindred hearts, and joined with them in ten or twelve meetings. While at this place the cold snap set in. On Friday night a heavy snow fell, and this, with the cold weather, made our congregations small. But for all the disagreeable weather, several hearts kept warm and came out day and night to meeting. Monday morning, the 11th, in the sleigh with Bro. Samuel Miller, I went a distance of eight miles to Bro. John Miller's. Next morning I was taken by his son, Bro. Samuel, to Middle River church, where I had but one meeting. That evening went to Barren Ridge, where my last work was done in the Valley. At this last place I staid one week, during which time the sleighing was quite good, and those going to meeting made good use of their sleighs. Our meetings here were well attended, especially towards the last. There were no additions at this place, but quite an interest was manifested. At this place, as well as at several other

places, I think our meetings closed too soon. On Wednesday morning, the 20th, in company with Bro. Samuel Driver and wife, and my aunt, Lizzie Garber, I started from Rockaway for Bro. John A. Cline's, near Stuart's Draft, about seventeen miles distant. We found a good and pleasant home there for the night. Next day, at 12 o'clock, took the train for home, where I arrived on the 23rd. We feel thankful to the good Lord for the preservation of our lives during our absence from home. Many thanks to the warm hearts of the Valley for their kindness to us while with them.

JAS. M. HILBERT.

From Falling Spring District, Pa.

BRO. Jacob Hedrick, of Virginia, opened a series of meetings at the Mt. Zion church on Dec. 26, and continued until Jan. 1st. The congregation was richly admonished. Each time the house was crowded, and good attention was paid to the Word preached. On the 16th and 17th, a brother was expected from a distance to preach for us, but as the weather was bad, he did not come, so it was left to our home minister to preach. The Scripture from which he taught was as follows: "But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." We were richly taught from this Scripture, and good attention was paid. On Sunday morning we were taught from John 14: 15, which was very interesting. May God help our brother, and give him knowledge and understanding, that he may declare the gospel to the people.

Quincy, Pa.

From Goshen, Ind.

WENT to Bro. W. R. Deeter's church at Milford, Ind., Jan. 13, and continued meetings until the 24th. Had good meetings. No immediate accessions, but think the church was built up, and some brought near the kingdom of Christ. The Bethel church has an able ministry. W. R. Deeter is the elder, his co-laborer, Wm. Neff, is young in the ministry. But if he will put his talent to work, he will be able to handle the sword of the gospel with power. The members seem to be alive in the good cause; they also have good musical talents. I think the Bethel church has a bright prospect before her. Our stay with them endeared them to us, and we pray the Lord to bless them and prosper them, and keep them faithful. The Rock Run church, east of Goshen, expects to commence a protracted meeting on Friday evening, Feb. 5. Bro. J. H. Miller is expected to preach for us.

J. L. BERKEY.

To the Middle District of Indiana.

INASMUCH as we think it would be gratifying to all, and quite an advantage to the writer, we suggest that all the sub-districts of the Brethren church of the Middle District of Indiana, get the numerical strength of membership, and report at our coming District Meeting, April next. Will you do

this? Please do. It is but a small matter to accomplish. One good way is, when the annual visit is made. We will fully explain at the D. M., and vouch for the same. In your report please give number of members, name of District, and name of presiding elder.

D. S. T. BUTTERBAUGH.

MATRIMONIAL.

GRIER—STONER.—At the residence of the bride's parents, Peotone, Sedgwick Co., Kansas, on Feb. 17, 1886, Mr. George Grier and Miss Emma Stoner, daughter of Bro. Samuel Stoner. WILLIAM JOHNSON.

BASHOR—LAMB.—At the residence of Dr. Manchester, Walker, Iowa, Feb. 23, 1886, by Rev. Frank Shaffer, M. E. Bashor and Miss Jessie A. Lamb. Our home will be in Longmont, Colo.

M. E. BASHOR.

CARD—STRICK.—At the residence of the bride's father, H. W. Strick, Loraine, Ill., March 1, 1886, by the undersigned Mr. David Card and sister Emma Strick.

ROBERT ATCHESON.

RAFFENSBERGER—FEIGLEY.—At the residence of the undersigned, near Dillsburg, York Co., Pa., Feb. 25, 1886, Elder John H. Raffensberger and sister Ellen Feigley, both of said county.

ADAM BEELMAN.

SHOEMAKER—SHOEMAKER.—On Feb. 21, 1886, by the undersigned, Bro. Andrew S. Shoemaker and Miss Mary E. Shoemaker, all of Rockingham Co., Va.

I. C. MYRES.

SNIDER—FORNEY.—By the undersigned, Feb. 11, 1886, Joseph F. Snider and Rebecca S. Forney, both of Bedford Co., Pa.

MICHAEL CLAAR.

LIVINGSTON—KAUFFMAN.—By the undersigned, at his residence, Campbell, Mich., Feb. 14, 1886, Mr. David K. Livingston, of Kent Co., Mich., and Sally Kauffman, of Ionia Co., Mich.

J. G. WINEY.

BECHTEL—SWANK.—At the residence of the bride's father, Jan. 28, 1886, by the undersigned, Mr. Joseph N. Bechtel, of Bedford Co., Pa., and Miss Amanda Swank, of Knox Co., Ohio.

H. KELLER.

HIVELY—BRUBAKER.—At the residence of the undersigned, Feb. 14, 1886, Mr. David Hively and sister Samantha Brubaker, both of Knox Co., Ohio.

H. KELLER.

MCCONKEY—SPHON.—At the residence of the bride's father, Feb. 4, 1886, by the undersigned, Mr. Elmer McConkey and Miss Minnie Sphon, both of Richland Co., Ohio.

H. KELLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

KINSEY.—In the Blue River church, Whitley Co., Ind., Oct. 22, 1885, Bro. C. W. Kinsey, of old age and general debility. Funeral services by I. Swihart and L. Hire. He leaves a widow and several children.

Bro. Kinsey, in his lingering illness, called the Brethren to meet at his house for the worship of God, as he was unable to reach the place of worship.

C. K. ZUMBRUM

OCHELTREE.—Near Deep River, Iowa, Feb. 28, 1886, of consumption Mary Ocheltree, aged 34 years, 3 months, wife of Edgar Ocheltree. By her request, the undersigned preached the funeral sermon from the text found in Ps. 23: 1.

The funeral was attended by a large number of sympathizing friends and near relatives. She was a member of the M. E. Church.

S. P. MILLER.

ZIGLER.—In the Linville Creek district, Catharine Zigler, aged 56 years, 7 months, and 23 days. Services by Elder Jacob Miller and the writer from Job. 14: 14.

SAMUEL H. MYERS.

DARTRY.—Feb. 16, 1886, Peter, son of James and Ermina Dartry, aged 1 year, 1 month and 16 days. Funeral services by the undersigned, from Heb. 13: 14.

J. H. BEER.

IRMAN.—In the Thornapple district, Ionia Co., Mich., Feb. 10, 1886, of consumption, sister Mary Esther Birman, aged 21 years, 2 months, and 26 days. Funeral services conducted by Bro. Isaac Miller and the writer. Sister Birman was borne to her last resting place on the 12th, followed by a very large concourse of friends and neighbors. J. G. WINAY.

PANN—In the Blue River church, Whitley Co., Ind., Feb. 25, 1886, Judah Spann, daughter of G. W. and Catharine Spann, aged 2 years, 1 month and 26 days. Funeral discourse by Leonard Hyre.

C. K. ZUMBRUM.

ULLEN.—In the South Beatrice church, Gage Co., Neb., Feb. 23rd, 1886, Amelia Cullen, daughter-in-law of Bro. James and sister Tena Cullen, aged 26 years, 9 months, and 5 days. Funeral services by Bro. Orven Peters, assisted by other Brethren, from John 11: 28, "The Master is come, and calleth for thee."

The deceased was a member of the Baptist Church. He was in this neighborhood only two or three weeks. M. S. SPIRE.

ELLS—On Jan. 27, 1886, George A. Wells, aged 43 years, 7 months and 7 days. The funeral services were conducted by the writer in Cowenshannoc meeting-house, Armstrong Co., Pa., from Job 14th.

The funeral was the largest I have ever witnessed, one. "Set thine house in order" is a seasonable word for each of us. LEWIS KIMMEL.

CHNOUR.—On Feb. 11, 1886, Bro. David Gochmour, aged 79 years, 7 months, 16 days. Bro. Gochmour lived in Bedford Co., upwards of sixty years and was respected by all that knew him.

He was a member of the Church for over fifty-five years. His seat was seldom empty when he was in church. His mind was bright up to his death, and he patiently waited his end, fully resigned to the will of his heavenly Father. The community misses a kind neighbor, the Church a kind brother, and the children a kind father, but our loss will be his gain. We mourn with the bereaved family, yet rejoice to know that they have a hope in his death. Children, the promise is unto you! Funeral discourse by the writer, Eld. Jacob Miller, and J. Holsinger. MICHAEL CLAAR.

OWALTER.—In the Cook Creek congregation, Feb. 7, 1886, sister Sallie Showalter, wife of Bro. Christian Showalter, aged 65 years, 7 months and 20 days. Funeral services were held by Eld. Jacob Thomas and Bro. Peter Miller. She leaves a number of children and grandchildren to mourn her departure.

LAUGHLIN.—In the Beaver Creek congregation, on Feb. 14, 1886, Bro. H. Frank McLaughlin, aged 25 years, 4 months and 14 days. Funeral services by Bro. Martin Miller, from the words, "What I do, thou knowest not now; but thou shalt know hereafter," to a large concourse of relatives and friends. A number of sisters and brothers mourn this deep affliction. P. S. THOMAS.

VERS.—In Lewistown, Mifflin Co., Pa., Jan. 29, of typhoid fever, sister Susannah Myers, wife of Bro. Geo. S. Myers, aged 41 years, 5 months, and 24 days. She was interred at the Dry Valley Church. Services by the Brethren from 1 Cor. 15: 26, 55. SAMUEL J. SWIGART.

HAFFEY—In Upper Cumberland church, Tenn., Feb. 13, 1886, sister Susannah Mahaffey, aged 40 years.

She leaves a kind husband and seven children to mourn their loss. Her sickness was asthma. The funeral services were conducted by the Brethren from Ps. 119: 60. JACOB HOLLINGER.

TT.—At Glade, Somerset Co., Pa., Dec. 7th, 1885, Bro. Adam Fitt, aged 77 years, 11 months and 7 days. Funeral services held at the Middle Creek church, by J. Berkly and the writer. JOSHUA BERKLY.

OS.—In the Middle Creek district, Aggie Alice Enos, Feb. 19, 1886, aged 3 years, 9 months, and 1 day. Funeral services were conducted in the Lutheran church by the writer. JOSHUA BERKLY.

UMRINE.—In the Neosho Co., congregation, Feb. 4, 1886, of consumption sister Annie C. wife of Samuel G. Crumrine, aged 16 years and 4 months. Funeral services by Eld. Sidney Hodgden and son, from Rev. 14: 13. G. G. CRUMRINE.

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Love-feasts.

May 15, at 4 P. M., Hudson, McLean Co., Ill.
May 22, in the Mulberry Grove Church, Ill.
May 27 and 28, at 2 P. M., Cherry Grove, Carroll Co., Ill.

District Meetings.

April 1, at 10 A. M., Northern District of Ind., in the Springfield congregation, Noble Co., Ind. Those coming over the L. S. and M. S. railroad will stop at Wawaka. Those coming over the B. and O. will stop at Albion. The brethren much desire all to come over the Lake Shore railroad that can do so, as they stop close to meeting place. All come day before the meeting.

April 8, at 9 A. M., North-Eastern District of Kansas, in the Morrill church, Brown Co., Kan. Those coming by rail will stop off at Morrill, on Monday, the 5th. There are two trains from the East, one at 1:48 and one at 7:24, and one from the West at 3 P. M. The Brethren here have decided to commence meetings on the evening of the 3rd, to continue over the D. M., and we would be pleased to have some of the Brethren come at that time and preach for us.

April 7, Middle District of Ind., in the Prairie Creek church, Wells Co., Ind. Those coming by railroad will stop off at Warren or Montpelier where they will be met and cared for the day before the meeting.

April 13 and 17, at 9 A. M., First District of Va., in the Peter's Creek church, Roanoke Co., Va.

April 16 and 17, First District of W. Va., at the Beaver Run Church, Mineral Co., W. Va. Those coming by rail will stop off at Keyser, where they will have conveyances furnished them by giving us timely notice.

April 19, District of Nebraska, in the North Beatrice church, eight miles north of Beatrice, and two and one half miles southeast of Pickrell, Gage Co., Neb. Pickrell is the nearest railroad station.

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No. 139.

160 acres, a stone stable 50 feet square, good spring of good water, 35 acres under cultivation, deeded at \$5.

No. 155.

160 acres, good stone house 16x24 feet, 30 acres under cultivation, with good springs. Good farming land. A bargain. Will be sold soon.

No. 150.

160 acres, a good frame house, 12x20, one story and a half high, with five rooms, good cellar and milk house, good well 25 feet deep, stone stable 12x14, 30 acres under cultivation, living water on the place. Price \$1,000, half cash, balance on time.

No. 183.

320 acres, of which 160 are deeded, the other 160 is a relinquishment on a timber claim. good frame house with 4 rooms, good well, stable, 200 fruit trees, 60 acres under cultivation, the timber claim has 40 acres under cultivation, all good farming land, with living water running through one corner of the place. A bargain. 3 miles from WaKeeney, Kan.

No. 149.

160 acres of very fine land near FAMILTON, in Gove County, on nine years' time. A bargain.

No. 302.

160 acres, relinquishment on tree claim, good spring of water, good land, 16 miles from railroad, 12 acres planted in trees.

No. 299.

160 acres, relinquishment on homestead, good stone house, 12x14, with an L for kitchen, 8x10 feet, good stone stable, chicken house and hog pen, 40 acres under cultivation, 150 peach trees, 10 acres enclosed with hedge, good well 25 feet deep. A bargain sure, at \$850, part on three years' time.

No. 135.

320 acres good smooth school land. Price, \$5.25 per acre. \$835 cash, balance on 19 years' time, at 6 per cent. No improvements. Within a couple of miles of a new town.

No. 187.

160 acres, a timber claim, good, smooth land. No improvements. Near the town of FAMILTON. A bargain, at \$150.

No. 195.

640 acres of raw land, 3 miles from a railroad town. Price, \$5.50 per acre. One-half cash, rest in one year.

No. 209.

160 acres raw land, 3 miles from railroad station. Price, \$5.50 per acre. One-half cash, rest in one year.

240 acres, 2½ miles from FAMILTON; a nice location, ½ mile from railroad. Terms to suit. Price reasonable.

We have some good homesteads yet that can be taken, not far from the Brethren's colony, in Gove county, Kan.

The new hotel at FAMILTON (Melote) is now finished and ready for business. We are now established in our branch office at FAMILTON and ready to show our lands to those desiring to see them. By taking the evening Union Pacific train at Kansas City, they will come through without change of cars, arriving at FAMILTON in the afternoon next day.

FAMILTON is the best situated town on the main line of the Union Pacific Railway, from Kansas City to Denver. It has 400 square miles of tributary territory, well watered by springs, wells and streams, and is of fine soil. This part of the country is rapidly filling with actual settlers.

To business men seeking a location, FAMILTON offers the finest inducements of any town in Western Kansas. LAND EXPLORING TRIP can be had at half price just across Union Avenue, opposite the Union Depot, at No. 1038, Kansas City, Missouri.

All communications should be addressed to Wa Keeney, Kan., as the office is not yet established at FAMILTON. In buying tickets for FAMILTON, Melote should be named, as this was the former name.

For further information, enclose stamp, and write.

BAKER & SONS,

Wa Keeney, Kan.

Branch Office at FAMILTON, Gove Co., Kan.

VICTOR LIVER SYRUP

FORMULA OF DR. P. D. FAIRNEY.

The best Liver and Blood purifier known. In use for over 100 years. It cures all diseases originating from a disordered liver and impure blood, such as Bilious Attacks, Malaria, Dyspepsia, Dizziness, Sick Headache, Constipation, Colds, Scrofula, Erysipelas, Boils, Pimples, and Female Complaints. Being pleasant to take, it is an excellent remedy for children. Price, \$1.00 per bottle, sample bottle 25 cents. We also manufacture the following Victor Remedies: Victor Cough Syrup, Victor Infant's Relief, Victor Pain Balm, Victor Liver Pills and Victor Liniment. Every bottle is guaranteed to give perfect satisfaction. Try one bottle and be convinced. Price 25 cents per bottle.

Agents wanted where these medicines are not sold. Those not wishing to act as agents, we offer an opportunity of making five dollars. A postal with your name and address will give you full particulars. We also have a Special Offer to those who have not tested, but wish to test the virtue of these valuable Remedies. **VICTOR REMEDIES CO.,** Sole Proprietors, FREDERICK, Md.

Box 534.

FARMERS LOOK TO YOUR INTEREST!

We have purchased the **SOLE RIGHT** to manufacture a well-tried horse and cattle powder, which will be known as the **VICTOR HORSE AND CATTLE POWDER**. It has far surpassed our expectation for all diseases of horses and cattle, especially for milch cows, as it purifies their blood and gives general tone to their system, and increases the flow of milk. Excellent for fowls laying eggs. No poultry-raiser should be without it. Price, 25 cents per package, or 5 packages for \$1.00.

Agents wanted. Any one sending us 26 cents in 2 ct. stamps, will receive one package by mail.

VICTOR REMEDIES CO.,

Sole Proprietors,

FREDERICK, Md.

t12

THOSE WHO BELIEVE that Nature will work off a Cough

Cold should understand that this MAY be done, but at the expense of the Constitution, and we all know that repeating dangerous practice weakens the Lungs and terminates in a Consumptive Grave. Don't take the chances; use

BIGELOW'S CURE, which is a simple, pleasant and speedy cure for all Throat and Lung Troubles. In 50 cent and dollar bottles.

DR. JONES' RED CLOVER TONIC

Is the best known remedy for all blood disorders, stomach and liver troubles, pimples, constipation, breath, piles, ague and malarial diseases, indigestion, loss of appetite, low spirits, headache, and all disorders of the kidneys. Price 50 cents, of all druggists.

CRIGGS' GLYCERINE SALV
Try This Wonder Healer.
PRICE 25 CENTS. GUARANTEED.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., March 23, 1886.

No. 12.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. S. A. Moore lately held some meetings at West Providence, and four united with the church.

WE are informed that brethren J. E. Shope and John E. Garver, of the Aughwick church, Pa., held a series of meetings in the Upper Black Log Valley. As a result, about twenty-four united with the church.

ON account of an unusual rush of job work in our bindery, our edition work was put back a little, and we have not been able to fill orders for some of the styles of hymn-books; also Bro. Quinter's "Trine Immersion." In a few days we hope to have a full supply again, when all orders will be promptly filled.

BRO. B. C. Moomaw informs us that, after the first cost of his book, "Supernatural Healing," is met, he will donate all the profits to the Brethren's Tract Committee to be used in the publication and distribution of tracts. We feel quite sure, if the book is appreciated as its merits deserve, it will have a large sale.

BRO. D. Emmert, Superintendent of the Orphans' Homes, is with us. His zeal for the good cause continues unabated. It is a good work for those who wish to lay up treasures in heaven, but financially not profitable. Hence only a few care to engage in such work. Most people prefer to have their treasures in this life.

WE are informed that Bro. J. W. Wilt has removed from Altoona to Roaring Springs, Pa. We hope his new field for labor may prove a pleasant and profitable one. We are told that he will continue to preach for the Altoona Brethren every alternate Sunday. We are glad to learn this, as his services are needed there.

REV. Sam. P. Jones, of Georgia, of late has been coming to the front as a revivalist, and at this time his sermons are attracting as much attention as did Moody's a few years ago, and are interesting. His Cincinnati Music Hall series of sermons have been edited by W. M. Leftwich, D. D., and are now published by Cranston and Stowe, Cincinnati. It is a nicely gotten up volume of 312 pages and sells at \$1.00, post-paid.

BRO. J. D. Fink, of Richland, Shawnee Co., Kan., says that there is only one family, besides his own, in the neighborhood, that belongs to the Brethren church, but there are others, he says, who came from the Valley of Virginia that would like to have the Brethren preach there. A suitable house for holding meeting can be had near Bro. Fink's, and he is anxious to have some of the brethren come and preach for them. Ministers living nearest should make a note of this. The only preaching they now have is from the GOSPEL MESSENGER, which, he says, is a great comfort to them, as the whole family reads it. Surely, the MESSENGER is doing good missionary work, and is the means of saving many to the church that would otherwise be lost to its communion. Bro. Fink lives three and one-half miles west of Richland Station.

WE sometimes get well-written articles without any name to them, and, according to our rule, they are consigned to the waste-basket. If contributors can give us satisfactory reasons for withholding their names from their articles, we will do so, but in all cases we must have the name of the writer as an evidence of good faith.

AT our last prayer-meeting, the subject was "Liberal Giving," led by Bro. J. E. Saylor, the Normal Professor in Mathematics. The subject was interestingly discussed and good thoughts were presented. This is a subject upon which we need a great deal of practical teaching, and the sooner we get it the better, as a great work could be done in the church, were the necessary means on hand. Giving as the Lord has prospered us will give them.

THERE are quite a number of applicants for a place in the "Old Folks' Home." Will we prepare a place for them where they can feel at home as they pass down the steeps of time? The aged and homeless demand our sympathy and care. They are our brethren, and it is our duty to see that they are made as comfortable as possible. "Inasmuch as ye do it unto one of these, the least of mine, ye do it unto me," is a truth that ought to sink deep into our hearts, and when it gets there it will also sink into our pockets.

SISTER Ella Williams, of Funkstown, Md., says, in regard to the Old Folks' Home: "I wish to have an opportunity of doing something towards it before going hence." How many more feel this way? If sufficient encouragement is expressed, the opportunity will soon be afforded. We are surprised at the number of brethren and sisters that want and need a home of this kind. Shall they be accommodated, or will we allow them to be shifted around with the dread of the alms-house ever looming up before them?

OUR town is beginning to shake itself, and is preparing for a boom. Our water works are now partly completed. The pipes are supplied by direct pressure. The reservoir will be commenced as soon as spring opens, and, when done, we will have an abundant supply of good water at a pressure of from forty to seventy pounds. A few weeks ago the Shoe Factory started, which will be followed by a Steam Tannery and the Car Works, and to-morrow morning we will receive the first number of a daily paper. Surely, henceforth Huntingdon must be known as a city.

A FEW men should not attempt to control the church or to say what shall be or shall not be in its paper. Individual judgments are frequently made up of a few local circumstances, and these may be so different from the experiences of the whole that it would be a bad thing to form a standard of action from them. The wishes and the good of the greatest number must always be respected, and, as far as in the right, must be accepted. Our circumstances and experiences in life are very different, and what could be accepted as good and reasonable in one neighborhood and church, would not, at all, do for another. We become set in our customs and ways, and are slow to let them go, as long as they do not conflict with our religious principles. This shows the necessity of taking the sum of the whole and from it strike the true average.

MORE SYSTEM.

AN elder who has been traveling and preaching considerable during the winter, writes us that he found a number of churches that were suffering from bad ruling, or, rather, no ruling, and that he was surprised to see how anxious some brethren are to be elders, and what schemes they will resort to that they may attain to the envied position. He has come to the conclusion, and we most heartily agree with him, that no elder should assume the oversight of any church by virtue of his position. Because a brother, through the force of circumstances, is promoted to this position, does not qualify him to fill the position of elder anywhere or every-where. He may fill the place to which the peculiar circumstances have called him, but nowhere else, and it is bad policy, on the part of the church, to make a general rule out of an exception. No church ought to be asked, or even be expected, to accept a minister to take the oversight of others simply because he has been made an elder somewhere else. This position ought to be filled by the voice of the church that needs an elder, and not by the voice of some other church. To give our ideas more clearly, we take a number of members who have settled in a certain locality, and with them they have several ministers, one has been ordained to the eldership and the other is in the second, or even in the first degree, so-called. This membership wants to be organized into a regular church body. Here we have an elder and a minister in one of the subordinate degrees, who have been made such by other churches under different, and, perhaps, peculiar circumstances. Must this body of brethren and sisters, when they organize, accept this elder as their elder, or may they accept the subordinate in position, and have him ordained by the elders present, or may this church reject both of them and call for a minister who, they believe, would be adapted to their wants and the wants of the neighborhood in which they live? In most cases, the church to be organized will willingly accept the elder already ordained, if he is a suitable man. In some cases it would be better to accept the subordinate, and in still other cases it would be better to accept neither.

Now, the question is, according to our present system of church government, What are the liberties of a church under the circumstances named? The question is an important one, as we have reason to believe that bright, prospective openings have been effectually closed, and the cause humiliated by the "go-where-you-please-ministry"—an elder once made must be accepted as elder wherever he goes, or is pleased to locate.

The time has come when the church, as a body, must take hold of her own work, and discriminate as to who shall occupy new fields of labor. Like in everything else, men must be sent who are adapted to the field and the work needed. There is not more than one out of ten of our ministers who are qualified to go into a new field and build up a church, and very often that one cannot be had, or will not go unless sent. Our trouble, as a church, has grown out of those who go without being sent. We hope that the importance of this matter will be considered at our coming District Meetings, so that A. M. may give the church a system by which our ministry can be utilized to the best possible advantage, and the good cause be thereby greatly promoted.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

IN MEMORY.

LINES selected on the death of Catharine Shenefelt, of Brest, Mo., by her daughter, Sadie S. Rhodes.

"O many lips are saying this,
'Mid falling tears to-day;
And many hearts are aching sore,
Our mother's passed away;
We watched her fading year by year,
As they went slowly by,
But cast far from us every fear
That she must ever die.

"She seemed so good, so pure, so true
To our admiring eyes,
We never dreamed this glorious fruit
Was ripening for the skies;
And when at last the death stroke came,
So swift, so sure, so true,
The hearts that held her here so fast,
Were almost broken too.

"We robed her in familiar dress,
We smoothed her gray hair down,
Gave one last kiss—then laid her 'mid
The autumn leaves so brown:
Then each took up the broken thread
Of life, and all its cares,
How sad the heart 'mid daily tasks,
We miss our mother's prayers.

"We ne'er shall know from what dark paths
They may have kept our feet;
Yet holy will their influence be
While each fond heart shall beat;
And as we tread the thorny way,
Which her dear feet have trod,
Ever shall feel our mother's prayers,
Leading us up to God.

"And for the one still left to us—
Our father aged and lone,
Who hears perhaps by night and day,
The old familiar tone,
We'll gather closer round him now,
To guard from every ill,
As near the darksome river-side
He waits a higher will.

"And when the storms of sorrow come
To each bereaved heart,
Let faith glance upward to the home
Where we shall never part;
Where one awaits with loving eyes
To see her children come,
As one by one we cross the flood
And reach our heavenly home."

MORSELS.

BY S. S. MOHLER.

I HAVE examined Bro. Quinter's work on "Baptism," and I am glad for the work, and hope it will be extensively circulated. It certainly is a valuable addition to Christian literature, and should be in the hands of our ministers generally, and adopted by our Book and Tract Committee.

I do not see how any fair-minded person can read it without seeing the force of his conclusions. It shows careful research and is mild in character for which it is to be commended. Bro. Quinter's review of Dr. Forney, Cathcart, and Bowman, is complete.

Dr. A. W. Reese's article, "A Church Authority," is timely. It will bear frequent reading and studying, and it could be made ex-

tensively profitable if published in leaflets by the thousands, and distributed by the Tract Committee among the churches.

I learn that the character and arrangement of the "Classified Minutes of the Annual Meeting" is imperfectly understood. Some hold that the obsolete minutes are excluded, whereas, the Annual Meeting gave permission to have them published on condition that all the minutes be included in the work, and it was done, and I think every minute of all our Annual Meetings, so far as known to exist, is in the work, and, to distinguish what minutes are obsolete, the minutes on any subject first adopted stand first in the class, and so on down to the latest; thus the latest on any subject show at once to what extent former minutes were superseded, and thus rendered, to that extent, obsolete, or may have been entirely superseded by later minutes, and the arrangement instantly shows this. Some have been modified, others have been made stronger, but whatever changes have been made on any subject, these are always found placed at the close of the class according to the year in which such changes were adopted. Thus the latest stand in force, and the arrangement at once shows this. The arrangement gives the history of the work of the Annual Meeting on every subject on the Minutes.

One important result, I believe will follow the appearance of the work, its arrangement will help largely to a proper knowledge of Church government, something which all our ministers should study, and thus be prepared to dispose of cases of church notice, so as to preserve the peace of these churches, since some of the most serious troubles of the Church grew out of a want of knowing the principles of our Church government, which gave those who dislike government an opportunity to get their work in, for next to preaching the gospel to sinners lost, to bring them to Christ, stands Church government in importance.

I unhesitatingly affirm that as a help to understand and apply the principles of the gospel, there is nothing in existence equal to the work of the counsels of our great assemblies. These are the deliverances of the Church; and, while changes on given subjects mark the work of our A. M. the principle has been held intact.

Such changes were made as are necessary in order to keep the church in her proper attitude to the changing and shifting position of the world. If the customs of the world to-day, were the same as fifty or one hundred years ago, the position of the Church in relation to these customs would be the same, and hence no changes on any subject would have been a necessity so as to maintain her proper attitude toward such customs. These changes, then, instead of being considered objectionable, rather go to show the vitality of the Church in her watchfulness against the danger of losing her power.

Another important result will, it is hoped, follow the publication of the Classified Minutes. It will prevent the sending of queries

to the Annual Meeting like those already on the Minutes, but not known to be on them. At the last Annual Meeting at Mexico, Pa., two queries similar to former queries appeared which were disposed of by reference to the former queries on the same subject. The classification will at once show what former action, if any, was had on a given subject.

I, too, hear brethren say, "Drop the marriage notices from the MESSENGER," also, "Not so many memoriams!"

THE PERSONALITY AND OFFICE OF THE HOLY SPIRIT.

BY H. W. STRICKLER.

"And I will pray the Father, and he will send the Comforter, that he may abide with you forever; even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you."—John 14: 16, 17.

THE Bible is a book of wonders. It strikes against all the schemes, the plans, and traditions of our world, and positively declares that God is such a holy being that every one that is a friend to our world is an enemy to God.

The Bible will not change the least of its doctrines or the form of the obedience it requires to please any, whether learned or unlearned, rich or poor, king or beggar.—What is written is written, and heaven and earth shall pass away, is the inevitable language engraven on every page of this wonderful Book. Thousands of its greatest enemies have become its chiefest friends, and diligently seek to avoid what it forbids and do everything that this holy Book commands.

To offend the invisible Being dwelling within it, is like death itself, but to all its friends it is like the "rock of Horeb," full of living waters,—in short it contains the power of the Spirit, so that it can turn the world upside down, cast out the strong man armed, through the work and operation of the invisible hand of the Holy Spirit.

The angel Gabriel, said to Mary, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; also the holy thing that shall be born of thee shall be called the Son of God."

"John saw the Spirit of God like a dove descending from heaven and lighting upon Christ." "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness." "And Jesus returned in the power of the Spirit into Galilee."

The above passages of Holy Writ in the above texts evidently prove the personality of the Holy Spirit.

Jesus Christ is the most wonderful comforter. The Holy Spirit is called another comforter. He searcheth all things and knoweth all things. He guides into all truth. He glorifies the Son and receives of the things of Christ, and shows them unto us. He is one of the witnesses of the resurrection of Christ. "And we are his witnesses of these things and so is, also, the Holy

Ghost whom God hath given to them that obey him."

That the Holy Spirit is a divine person is evident from the testimony of David, recorded in 2 Samuel 23: 2, 3. Here the Spirit is called Lord, and the God of Israel. When Ananias lied to the Holy Spirit, it is said he lied to God.

The ordinance of baptism, if it may be called an ordinance, is to be administered in the name of the Holy Spirit, as well as in the Father, and the Son. Every attribute that belongs to the Deity, belongs to the Holy Spirit. They all center in him as in one brilliant focus. He is omnipresent; we cannot hide ourselves from his presence.—He is the Spirit of Truth, the Spirit of Life, the Spirit of Grace, and the Eternal Spirit. He dwelleth in the sea of Eternity, and by him all the streams of life are communicated and applied to the barren land.

The Holy Spirit is the gift of the Father. He is sent to the world by the Father, or proceeded from the Father." "He is sent in the name of Jesus Christ according to his promise."

The promise in Eden brought the only begotten Son of God in the nature of man, to this world, to obey the Law, to suffer the curse, to spoil hell, and to conquer the grave. This being done, he went home, having given another promise,—that he would come again.

With what supernatural majesty the promise of the Spirit arrived on the day of Pentecost, with "signs and wonders, in the heaven above and the earth beneath," "of blood and fire," "pillars of smoke," and "cloven tongues," and all these powers sitting on the fishermen of the sea of Galilee.

Peter having taken the bow of the Lord in hand, three thousand stout-hearted rebels fell to the ground by the arrows of conviction "through the thickest and strongest breastplates that ever were made in hell." These heavenly arrows were dipped, not in poison, but in love, in the fountain of grace, in the blood of the Lamb, and in the oil of the holy unction,—the Holy Spirit.

This Holy Spirit is invisible. It is like the wind that "bloweth where it listeth, and thou canst hear the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit."

It is a drop that will become a fountain, springing up to eternal life; it is a spark that will become a flame that all the rivers of Belial can never quench. The Holy Spirit is stronger than death and many waters cannot quench it. He strives with men's souls, and plants a living and holy principle in their hearts, dwells with them and guides them into all truth, and bears witness with their Spirit that they are the children of God. He illuminates the dark understanding, subdues the stubborn will, and rectifies the inordinate affections, not by an audible voice from heaven, but through the instrumentality of the Word of God.

It is the office of the Holy Spirit to regenerate, to convince, and to convert sinners, in short, he is the Author of the power that is

in the gospel. All Scripture is given by inspiration.

It is the office of the Holy Spirit to comfort the people of God, and to make intercession for them. "And I will pray the Father and he shall give you another comforter."

The Holy Spirit is sent from the courts of heaven in the name of Christ to convince men and women of the dreadful consequences of fighting against the divine government, of refusing to have Christ to reign over them, and continuing in a state of unbelief and horrid rebellion against him. It is his prerogative to speak to the heart, so that sinners will listen to the message he brings from heaven, and receives the atonement he seals, and the support that he imparts, that they may renew their strength, and mount up with eagle's wings to realms of higher bliss.

It also makes intercession for us. "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercessions for us, with groanings which cannot be uttered. No other power could ever make the blasphemer cry out for mercy.—One cries "from the depth of mercy I cried unto thee." Another says, "If thou shouldst mark mine iniquity, O Lord, who can stand?" whilst others are saying, "Thou art a God ready to pardon, there is forgiveness with thee, that thou mayest be feared." And what is this in comparison to what shall be when the inhabitants of one city shall cry unto another, "Come let us go to the house of the God of Jacob." Jesus is making intercession above with our names in his breastplate, written in atoning blood; he appears before God for us. He performs the office of an intercessor without us before the Father in heaven.

It is our duty to pray for the forgiveness of our sins; it is our duty to mortify the lusts of the flesh that war against the lusts of the Spirit. The Holy Spirit will not do these things for us, but he is able to give us power, and life, and vigor to do them. He will never understand and love the truth for us, but he leads us into all truth and sheds abroad the Savior's love into our hearts, and that shall kindle ours.

Oh my Brethren! seek his aid, and fervently pray for his outpouring on all of our labors! O, let us all pray that he may pour down showers of blessings upon his people! Let us daily pray God for the Spirit of grace and supplication, that we may be found fervent in praise like Abraham for Sodom, Jacob for the blessing, Moses for the children of Israel, Daniel for the Church of God, Bartemus for his sight, the Canaanite for mercy for his servant, and the woman of Canaan for mercy for her daughter.

Again, I say, Brethren, let us pray that we enter not into temptation.

Lorraine, Ill.

ONE crumb of divine grace and help may be multiplied to feed five thousand wants and anxieties.

THE RESURRECTION.

BY J. A. ROOT.

"I AM the Resurrection," is the language of our dear Lord who came into the world to make known the will and power of his heavenly Father and the people were astonished at his doctrine; and among all the points of doctrine taught by him, perhaps, none was more emphatic than that of the resurrection of the dead, and, perhaps, none which the human mind was slower to accept even to this day. Had Christ taught the doctrine of re-creation for the dead instead of a resurrection of the dead, it would, perhaps, have been more readily accepted.

Let us keep in mind the declaration of the Master, "I am the Resurrection and the life." Is there a promise, is there consolation, is there hope embodied in this language?

To us, dear Brethren, there is, and here it is:

First, we all believe that Christ showed us by a fact that there be a resurrection.

Second, that he showed us the order which was no less important, at least no less exhibited in this, that God raised Christ, the body which had died, from the dead, thus fulfilling the Scripture. Not only in our own mind did God raise the blessed body of Christ to satisfy the disciples of the reality of his resurrection in only one sense, but had he failed to raise his body how could there exist a reality of a resurrection, if that which dies is not raised? Then if the dead are not raised, then is our faith vain, that is, if we have faith that the dead rise, and Christ rose from the dead, the Scriptures are being fulfilled, accepted and believed, because of the abundance of testimony. That the same body that died and was put in the grave, was the one raised, is also believed and accepted, because he said, "I am the resurrection." Again, because he confirmed it by being raised, and the reason why so many are a little slow to believe or accept the doctrine held by some that the resurrected body of Christ needed any change before entering heaven, is no doubt, because of the absence of testimony either by prophecy or revelation.

To us the thought is a pleasant one that it may be our happy lot to behold the arms that embraced the little ones, to see the eyes that beheld them, to behold the blessed hands, bearing the marks of the nails. It sends a thrill of emotion through the breast of every child of God.

Of a truth we are redeemed by thy blood! May we behold the feet that were washed by the tears and wiped with the hair of one whom Jesus loved.

O, Brethren, why should it be thought a thing incredible with us that God should raise the dead, even after the order of the resurrection of Christ, that his resurrection and his ascension were separate affairs, seems clear to us; that his ascension had nothing to do with the completion of his resurrection is to us clear, and if so, then in his resurrection we have a complete example.

Christ, then, being the first-fruit, shall we not look for the aftercrop in the same manner as the first? A glorious hope, is this, if the bodies which die are raised, then we have a reality of resurrection of the dead; if some other bodies, then we have a substitute for the dead.

The conclusion of the whole matter is, either that which dies is raised, or it is not raised. And if that which dies is raised, have we more than a resurrection of the dead? If not, then less would come short of the promise.

SPRAY FROM THE WATER OF LIFE.

BY JAMES EVANS.

GOD's righteousness and man's, differ in this, man's righteousness is like the fig-leaf covering of Adam. It was not a whole robe. God's righteousness invests the entire man, body soul and spirit.

The slain lamb under the law afforded blood to shield Israel from the sword of the destroying angel. It was sprinkled on the door-posts, and lintel. But the lamb was to be eaten with bitter herbs. The blood of Jesus redeems us from sin and death, but his flesh must be eaten with the bitter herbs of suffering in the flesh. We cannot eat the flesh of the slain lamb, unless we partake of the sufferings of Christ.

Egypt, the Red Sea, the Wilderness, the Jordan and Canaan are figures of the true. We are, by nature, in Egypt, slaves to sin. The taskmasters of pride, fashion, and the lusts of the flesh, oppress us with cruel bondage. God has heard our groanings, and has sent us a deliverer. We cross the Red Sea, when we are baptized into Christ. Our enemies are then slain, buried in the sea. We place the waters of obedience between us and the world. We then proceed on our journey. Some fall by the way. Many are bitten by the fiery serpents of envyings, jealousies and an evil mind. After painful journeyings, we reach the Jordan. Our feet dip into its waters, we come up out of them to enter the land, we finish our course, we enter the realm of death, but we come out of its dominion in the resurrection, and then Jesus, our Joshua, makes war on the rulers of the earth. Satan is cast down, bound and exiled in the abyss. The earth is redeemed and freed from the curse of sin. Jesus reigns from the river to the ends of the earth. We reign over the earth.

True fellowship is originated thus: the apostles declare to us what they saw and heard from Jesus. We then have fellowship with them. Their fellowship was with the Father and with the Son. Here is where ours ends. Unless we have the inner fellowship with God, our outward fellowship is a mere toy, a deception, a piece of brass. Only those who walk in the light, have real fellowship with each other. Walking in the light is walking in the truth.

God desires truth in the inward parts. He loves sacrifice, because it is just what he did himself.

HINDERANCES.

BY J. L. SNAVELY.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." 1 Pet. 2: 1.

THE apostle in the preceding chapter had stated some truths, calling the attention of the Brethren to the endeared relation that had been formed, even by the Word of God, which had been implanted in their hearts by the Holy Spirit, and from this he took occasion to exhort his Brethren to lay aside all bad habits and practices. This was needful in order that they might desire, and observe the doctrines and precepts of the Word of God; and might not be hindered in their Christian journey.

The brethren and sisters in Christ, no doubt, all consider that they are on an important journey, or mission, and if so, all will be thankful if the hinderances to their progress are pointed out. If anything hindered our prosperity in business, or in any earthly scheme, all would earnestly ask what it was, and would be thankful to the friend who pointed it out, and would, at once, try to overcome it.

The hinderances to our increase in faith and holiness are pointed out in the Word of God, but if we remain indifferent, and do not set about to carefully avoid them, we may remain spiritual dwarfs as long as we live. The apostle Paul would say, "Wherefore" or "for which reason?" The reason is you have professed to "have risen with Christ," and have purified your souls; you are now to put off, or throw aside, as a polluted garment, all carnal encumbrances, and attend to the work of your Master with industry! Show yourself the obedient children of God by avoiding conformity to the world, and by not "fashioning yourselves according to your former lusts" in your ignorance. The harvest accords with the seed that has been sown. If we are "born of the Spirit," we bring forth the fruits of the Spirit; if we live in the Spirit, we also walk in the Spirit. Those called out from darkness to light show forth the praises and glory of God. This is the conduct and sacred character, and privilege of the believer. When the apostolic injunction "to lay aside every weight and sin" is ignored, religion is stunted and starved, and usefulness and happiness hindered. This is why there are divisions, one for Paul, one for Apollos, one for Cephas and one for Christ. This is why we have wars and fightings. They come from the "lusts that war in the members," and we need not wonder why the loose and fragmentary theology, which admits of the most incongruous elements, and the most unnatural relations; nor need we wonder why so many hearers are unfruitful, and others so little edified. The Bible teaches believers, that if they wish to preserve the health of their souls, and to have an increasing relish for the Word of God, they must put off the old Man with his deeds which are corrupt, and put on the new man, which, after God, is created in righteousness and true holiness.

To continue in sin after we have professed to have put on Christ, is to "grieve the Holy Spirit," and deceive ourselves. When conversion occurs, men look for, and expect, a change in a man's habits, words, and acts, that were before opposed to, or different from, the Spirit of Christ. The baptism of the believer is indeed a symbolical representation peculiarly appropriate, expressing an inward cleansing, and preparation to continue in, and share the blessings of, the people of God. But to be partakers of these blessings, we not only denounce sin in word, but also in our deeds; if we are "dead with Christ are we not freed from sin?" How then can we any longer live in sin? Not to unsettle the principles of language, we dare not continue in, or tolerate sin a moment longer, after the change or transfer is made. Hence, if we assert that those who are newly initiated into God's family can have the privilege to gratify the "lusts of the flesh," for a season, we get ourselves into a dilemma.

Is not the immersion of the body in water, a symbol of the inward cleansing and a dying to sin? Is not emerging again a symbol of rising to "walk in newness of life?"

If newness of life does not begin at this point, where is it to begin? If we give license to sin anywhere inside the sacred enclosure, we are doing an ungracious work, and are striking a blow at the God-man and his gospel and are making it, in a measure, powerless, and destitute of its transforming power which is claimed for it. Such mutilation and disfigurement, as to say that we have "newness of life" which our baptism expresses, and next month, or next year, we will leave off bad habits, and the paraphernalia of the world, would, in very deed, make the word another gospel.

Christ did not come to humor any one's prejudice, those that come to him must "lay aside all iniquity." The Holy Ghost has no desire to allow violations by those professing to have unlimited faith in the gospel. There must be a profound faith in the mind and method of God, or the perceptions and discernment are not of divine grace in some of his professors. If we be dead with Christ we believe that we shall also live with him. "He that is dead, is freed from sin." We are made "the servants of Christ, and freed from sin, by obeying that form of doctrine which was delivered unto us."—Rom. 6: 17, 18.

Elmwood, Cass Co., Neb.

A SIMILITUDE.

BY D. A. CHAMBERS.

ON Sept. 17th, 1885, in company with some members of the Brethren Church, I went about twenty miles to their meeting-house near Longmont, Colorado, to be present with them at their communion, with the intention of becoming a member of the Church, being fully persuaded in my own mind beforehand. Just here let me say, that I often read in the MESSENGER such notices as this, "The immediate result of the meeting was, so many received into the

Church by baptism," etc., which I think is sometimes an error, at least my being received into the Church was not the immediate result of this meeting, but of the preaching, and godly walk and conversation of truly good Christian men and women. May the Lord bless them for their good deeds; although they knew not at the time what good they were doing, yet their good works followed them.

I am persuaded that Bro. A. Hutchison will have one more star added to the crown that is waiting for him on the other shore, as a reward for good seed sown by him many years ago.

My health was poor, and when we got to the meeting-house, I could not remain there until services were over, so I went a short distance to the house of my nephew, still in hearing of the voice of the preacher, Bro. Hollinger, who afterwards baptized me. My nephew and his family were at the church, so I was alone, yet not alone on that beautiful moonlight evening. After being on my knees a short time, I laid my tired body down on the bed to rest, and after a while, as I lay there, looking out through the open door, I saw a scene most beautiful to look upon, yet my heart has been made to ache as I think on a part of what I saw, but I think that scene showed to me that there is no perfect happiness in this world.

I appeared to be standing on a well-travelled road, with my face toward the North-west. The road was entirely straight, but rather narrow, rising with a gradual ascent as far as I could see. This road was filled with multitudes of people, of all ages, from youth up to old age, all carrying some kind of a load, but I could not tell what the load was. I, also, had a load upon my shoulders.

I saw some old fathers and mothers, that looked very feeble, with their staff in hand and their loads upon them. They looked neither to the right nor to the left, but looking straight forward, they out-traveled many of the younger and stronger ones, who, ever and anon, would stop and look to one side or the other.

The road seemed to ascend, although it was, in some way, connected with the world, which was level or rather descending upon it on both sides of the road, and for a great distance in front of me was a beautiful scene for the carnal eye to feast upon. There were multitudes of people, mostly young, and decked in the most costly apparel and ornaments of gold and of precious stones.

There was laughing and dancing and singing and sweet music, bewitching smiles, and hands beckoning to those on the road to come and join them. There were beautiful shady groves and innumerable sweet-smelling flowers and near the road was beautiful green sward, but as they went farther from the road in search of more pleasure, their feet appeared to sink, and, as I looked more closely, I saw that the place where they were, was miry and the further they went from the road, the deeper was the mire. I also, observed that they tried to keep the mire hid from those on the road. There were some

that turned and were trying to get on the road. Some succeeded, while others were kept back by their companions, and still others by the heavy load of earthly riches that they were trying to take with them. Some were stepping off the road at either side to join the merry throng. All were moving on in the direction in which I was looking, and getting farther below and above the road. I said to myself, O, foolish people!

Looking farther on, I saw a dark and deep river. The side of the river next to me stood straight up, like a wall, even with the road. Those that were off the road took no heed to the river, but moved on till the swift current of the dark river caught them and swept them from my view. I could not see into or beyond the river. My heart was sad and I found that I was still standing on the road, but had advanced some distance from where I first stood, and in trying to lighten the burdens of those near me, my own load had become lighter, and looking ahead I saw the surface of the dark river, and, at the edge of it, the end of the road, and those that were walking along the road, stepped quietly and calmly into the river and were lost to view for a short time.

The surface of the river was very calm and clear as crystal, and above and beyond was a beautiful light, and many beautiful forms as of angels floating in the air, and they were clothed in pure white, and their faces were smiling. There was one different from the others. He had a crown upon his head, and he stood, as it were, upon the surface of the river at the farther side, with outstretched arms, to receive those out of the river, that had, a short time before, stepped into it.

They were clothed in white robes, and I saw their smiling faces as he received them. They passed on and were received by the angels, and conveyed out of my sight. While I was looking upon this scene, more beautiful than I can describe, and upon the awful one below, my nephew and others returned from meeting, and my strange vision was ended. While I was looking at this scene, a voice said several times to me, "Write," but I thought to myself, I am such a poor writer, and some will make sport, and say it is only a foolish dream, or a whim. So, Jonah-like, I tried to avoid it, and did not even tell anything about it for a long time, thinking I would forget it. But for reasons best known to myself I write, and if any who read this think of making sport of it, I will say to them that it is neither a dream nor a whim, and would like to ask, in sober seriousness, In which company are you traveling towards that river (for that river you must cross)?

You can neither stop nor turn from it; are you going with those through the mire to enter the swift current of that awful dark and deep river, in and beyond which no light can be seen; or are you with those upon the road, at the end of which you will gladly cross the river, whose surface is as clear as crystal, and be gladly received by those who are watching and waiting for us on the other shore?

Loveland, Col., Jan. 31.

CONVERSION AND REGENERATION.

BY J. S. MOHLER.

IN current volume, No. 1, of GOSPEL MESSENGER, in explaining query of J. W. Purseley, on "Conversion," the following statement is made at the close of the fifth paragraph: "Conversion completed is regeneration commenced."

Upon this statement we wish to offer a little friendly criticism, from the fact, that, the statement made, does not, in our judgment, fully harmonize with the first principles of the doctrine of Christ.

The first thing necessary to be done, is to ascertain the literal and Scriptural meaning of regeneration and conversion.

In the statement referred to, conversion is regarded as being first in the order of time, leading to regeneration; whereas a close examination of the first principles of Christianity will, we think, clearly reveal the fact that regeneration is first in order of time, and conversion of a life-time, of body, soul and spirit to the service of God, follows.

Generate means "to originate, to procreate." The prefix *re*, means "to originate again; to repeat;" hence *regeneration*, quickened into new life by the operation of the Holy Spirit of God.

Regeneration locates itself at the basis of our Christian life, and is confined to the first principles of the doctrine of Christ. Like a natural birth, it is completed when the birth is over. Naturally, when a birth is accomplished, life and development begin. So, when the new birth, or regeneration, has obtained, that part of the work is finished, and divine life and spiritual development begin.

Conversion is one of those broad terms that take in our whole Christian life, from regeneration to the end of our days, as we shall presently notice. Conversion Latinized, is from the compound Greek word, *epistrepho*. *Epi*, upon; and *strepho*, to turn around and go back, or, in other words, to change from one thing to another. Scripturally considered, "to go back from the world to God."

Our experience, as well as the teaching of the gospel, is, that our going back to God continues to the end of our days, to a greater or less extent. Christ said to Peter, "And when thou art converted, strengthen thy brethren." Luke 22: 32. This language was used near the close of our Savior's mission on earth. Peter had embraced the doctrine of Christ long before this, and had received baptism, and had been under the tuition of the Master nearly three years, and had faith, yet, in the Scriptural sense, he was not fully converted. We admit that the modern sense confines conversion to the change from a life of sin to a new creature in Christ Jesus, and not unfrequently confounds conversion with regeneration.

Regeneration, in its application, then, is confined to the spiritual birth—the new creature. Conversion embraces in its broad spiritual sense regeneration, and the entire subsequent life of the Christian.

As to the means necessary to our conversion, we have not space in this article to specially refer to, but we have a tract about ready for publication, specially on Conversion, the means necessary, and the good results following, etc.

Deep Water, Mo., Jan. 13.

ROYAL CRUMBS.

BY M. M. E.

—OLD friends very graciously remembered me with No. 45, of 1885, MESSENGERS. About fifty copies have arrived, and still they come. Thanks! they shall be used to root out thorns and weeds in the Master's field.

—That little, but mighty, tract, "Come, Let us Reason Together," is doing some effective work among members. I was informed a few days ago, that every member in a certain locality, who used tobacco, after reading the tract, quit the use of the hurtful weed; and more, the boys in one family, though not members, also gave up the habit.

—In the midst of the earnest, soul-stirring appeals for preaching at hundreds of places, what will the end of that church be that neglects to supply the needs of those poor hungry souls? And the other query is, what will be the end of that minister that is so engrossed with the "cares of this world," that a willing church cannot lay hold on him to send him? Verily, he *has* his reward.

—Peace is a blessed state, and worthy our most longing desires; but when a man writes that his congregation is in peace and never has any troubles, one may possibly find, upon visiting it, that the let-alone policy has been nourished and cherished so well that the peace is simply the peace of the world—every one having turned to his own way. Isa. 53: 6.

—How fearful some are to mention Jesus to others, lest their feelings be hurt! Poor soldiers are those who will let the sword rust in their hands.

—David got tired of the wicked, and besought God to "break their teeth" "in their mouth;" and declared that, "Before their pots can feel the thorns," the Lord shall take them away "as with a whirlwind." If some of the swearers had their teeth broken, it would work good to them, for they would not be able to say so many cursings, nor afflict the righteous with their cruel words.

—Although we have not yet emerged from the religious crisis into which the church was plunged by the attempt to overthrow national unity by congregational sovereignty, the eyes are not all opened. Without the principles which control individual membership and Christian fellowship, we are at the mercy of the devil in every congregation; and if the same principles are not observed between congregations, the devil will win the battle sure.

—Church order has its origin in the head—Jesus Christ. What a member promises the church before and at baptism, ought to be obeyed from the heart. If a member refuses, the church can then work on the promises—not on the order, not on uniformity, but on the ground that the member is disobedient to the body. And obedience can be made a test of fellowship. A member, before baptism, promises to conform to the fashion of the church in dress, and as he grows older in years, and neglects the promise, becomes set in his own way, to the detriment of the

cause and the hurt of young members, what is to be done? Such should surely see that they were baptized into the church, and not the church into them, and at once fulfill their promise, and thus encourage the young to keep out of worldly fashions which do hurt. No church can long exist without a line between worldliness and divine simplicity. And this in all godly work.

THE REMEDY.

BY B. C. MOOMAW.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." Rom. 3: 21-22.

IN our former essay, of which this is the promised continuation, we demonstrated from the Scriptures, the uncompromising attitude of God toward sin,—that he cannot and does not look upon it with the least degree of allowance, but will bring every sinful thought and idle word into judgment. We might have added the conclusion of Paul, that as all have sinned and come short of the glory of God, so all are exposed to the consuming, uncompromising, and exterminating wrath which God has revealed against all transgression and disobedience. Thus all are shut up under sin and its condemnation, and there is no hope in the law, for its demands exceed our moral ability, and so it only serves to bring the knowledge of sin. Thus, when every hope of deliverance, by man's obedience to the law of life, was cut off, by his manifest and total inability to keep that law, God provided another means of salvation, by manifesting his own righteousness which he appointed, provided, and introduced in the person of his Son, and made available to all by faith in Jesus Christ.

This is the righteousness that comes solely by the exercise of a living faith, and must always be distinguished from the righteousness of disobedience, for it is distinctly called the righteousness of God, and as such is infinitely above all comparison with the righteousness of man, even the most perfect.

In the sense that the law was a shadow of good things to come, it witnessed this righteousness which should afterward be revealed.

All of the sacrifices of the ceremonial law, by which dumb animals were made to suffer for the sins of the people, which were typically imputed to them, implied an imputed righteousness to those who offered those sacrifices, and came under the provision of grace which they embodied. By offering those sacrifices according to the law, the penalty of sin was transferred to the sacrificial animal, and the credit of innocence, as pertaining to the law, which belonged to the sacrificial animal, was transferred to the sinner so that he might escape the just consequences of his own transgressions. Not that sin was allowed to go unpunished, for this we have shown to be impossible. The sins of the believing and obedient Israelite were fully punished, symbolically, in the person of his sacrificial

substitute, the lamb, or goat, or bullock, which was slain upon the altar. Of course, all this was typical of the final and only acceptable and efficacious substitution and sacrifice for sin in the person of Christ upon the cross.

This righteousness of God was also witnessed or shadowed in the moral law which represented a degree of holiness far beyond the reach of man, in his fallen state, yet was fully exacted and enforced by the most dreadful penalties. No falling short in the least particular, could, by any possibility, be allowed, without visiting the full penalty upon the head of the offender. It was the only and inexorable condition of life, the least infringement of which was death, and so it stands yet, to all who are not sheltered behind the cross of Christ.

Of the righteousness of God in the moral law, in its relation to the scheme of redemption, we will have more to say in another and very interesting connection.

Lastly, this righteousness was abundantly witnessed by the prophets. It was Jeremiah who proclaimed the coming *Jehovah-tsidkenna*. "The Lord our righteousness." 23: 6. Daniel prophesied the bringing in of everlasting righteousness, when the holy one should be anointed. David, in the 24th Psalm, says of the man who is saved, that "He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Paul quotes the famous passage in Ps. 32: 12, to illustrate the righteousness which comes by faith, "Blessed are they whose iniquities are forgiven, and whose sins are covered." "Blessed is the man to whom the Lord will not impute sin."

This righteousness of God is the remedy for our sin. Christ came in the fullness of time to fulfill all that was foreshadowed by the law, and foretold by the prophets. In his life he fulfilled all the holiness of the moral law, and exemplified the righteousness of God as embodied in that law. This he did as man. As God, he represented the divine righteousness, which, in its immaculate glory, exceeds all finite comprehension. It was this perfect one, in whom dwelt all the fullness of the godhead bodily, who became our substitute or surety before the bar of eternal justice, and paid every claim which that court could prefer against the guilty sinner.

The utmost penalty of the broken law was death. Christ paid that penalty, not for himself, for he had not sinned, but for us. He became our surety before the law, and since he has paid, in his sufferings and death, every claim which that law had against us, we are acquitted, and stand before God as though we had never sinned. Our sins were thus imputed to him, and when we now realize the blessedness of pardon, let us remember that Christ Jesus suffered for us, in our stead, the full and just penalty of every transgression, which is pardoned to us. It was as if we should owe a hundred or a thousand debts, and some friend having become security for us, and finding us unable to pay those debts, should, voluntarily, and at the

sacrifice of all his possessions, undertake to pay them for us. *Believing that he had paid up all those numerous and heavy obligations, we would, of course realize the joy of our deliverance from debt, but this joy would be accompanied by the tender and grateful reflection, that our surety had fully met the demands of justice against us, else not a single burden would or could have been removed. But this only carries us half way toward the climax of grace.*

As our iniquities were imputed to Christ, "who bore our sins in his own body on the tree," so his righteousness is imputed to us. We have seen that, as man, he fully kept the moral law, and was in possession of all its righteousness, while as God he was in possession of all the glorious fullness of the divine righteousness, as seen, but not comprehended, by angels and archangels, in the unapproachable light wherein he dwelleth. This, then, is the heritage of the saints.

When we are justified by the exercise of faith in Christ, and stand acquitted before the law, we are judicially clothed upon with this robe of the all-glorious righteous of God in Christ. Being justified by his death, we are much more *saved by his life, i. e.,* the righteousness of both his human and divine life being, by some marvelous act of grace and power, transferred to us, so that by the gift of God, we are found in possession of all the grand conditions of eternal life. While bearing a necessary relation to the justifying righteousness of disobedience, or works, as the tree bears a necessary and logical relation to its fruit, yet this righteousness of God which is declared to be the gift of God, and comes alone by the exercise of faith, is of as much greater importance as it is of greater proportions and perfection.

He who has realized the bliss of pardon, and feels in his soul the powers of the endless life, "purifieth himself, even as he is pure." The Spirit of God dwells in him, and kindles all the holy aspirations, which spring up toward God, crying, Abba, Father. It works in him both to will and to do of his good pleasure, and if unhindered, will finally finish and perfect the work of grace, when the believer shall *really*, as well as *judiciously*, be intrusted with the divine righteousness, and shine forth as the sun in the kingdom of heaven.

Oh, hasten, thou glorious consummation of eternal love, when ransomed sinners shall receive the white robes, and the crowns of unfading glory! Oh, speed, thou glad day, when, with the wedding garment on, we shall go in to the marriage supper of the Lamb! Oh, make no tarrying, thou bright and glorious resurrection morn, when again the cry shall go forth, "Lift up your heads, oh, ye gates, and be ye lifted up, ye everlasting doors!" And the King of glory, with all the vast retinue of saints, shall sweep through the portals of the heavenly Jerusalem. Oh, yield your stubborn wills, ye misguided sons of men, and fling away the lying vanities for which ye have bartered heaven and eternal life! Oh, stand in the light of this divine righteousness, thou man who makest thy

boast of the law, who retest in the excellency of thy moral character, and see by this comparison, how like filthy rags thy righteousness becomes!

Shine forth, thou glorious *Jehovah-tsidkenna, our righteousness*, and let the earth be filled with the knowledge of the Lord, as the waters cover the sea. Dispel the last dark cloud of sin and sorrow, and usher in the millennial reign of joy and peace.

SOLITUDE.

BY SARAH M. SAUNDERS.

PERHAPS some one will think this a very peculiar subject, and doubtless it is, but I am inclined to believe that there are few people who, at some time or other, do not love solitude, and I think all Christians do. When the Savior was here among men, fulfilling the mission for which he was sent, he often longed for that sweet solace found only in solitude, and after talking, teaching, and healing the sick, he would steal away from the multitude to enjoy sweet solitude, and there commune with his heavenly Father.

We all love the society of our fellow creatures, more or less, but there are times when we prefer silence,—solitude—then we can commune with our hearts and look back over the past and see what poor weak mortals we are, see where we have done many things which we should have left undone, and left undone many things which we should have done.

When we are surrounded with friends or burdened, as was Martha of old, with much serving, we do not have the opportunity to think and study or consider properly what we say and do.

Oh, is it not a pleasure to thus be alone, yet not alone! What a consolation to the poor, careworn pilgrim to thus shut out the world and everything that mars, or hinders our communion with God and our hearts, and meditate in solitude!

Should friends forsake, and foes all unite, and all the cares and sorrows of this mortal life weigh us down with grief, sweet solitude will help to lighten and brighten our pathway sooner than all the giddy whirls of social amusements.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Austin, Lonoke Co., Ark.

WE are now in the midst of oats sowing and garden making. Four members of the Brethren church emigrated to this place last spring from Virginia. Isolated as we are from the church, we cordially solicit ministers to come and preach for us; and ministers, members and friends to settle amongst us, and enlarge the borders of Zion. I claim we have a good country; about two months moderate winter weather. Last January two men and I traveled 125 miles in a spring-wagon in search of government land. We found a locality of thousands of acres of government land unsettled. Healthy coun-

try, good for grain, fruit and vegetables. To any one sending me his address and stamps, I will give a full description of the land spoken of and the country. Three of us (heads of families), have secured 160 acres government homestead, with the view of settling on it next fall. Ministers traveling to A. M. on the Iron Mountain and Southern railroad, leading from St. Louis to Texas, will address me as above, when we will make an appointment for preaching and meet them at the station, where they will be cared for during their stay with us. Many are starving here for the bread of life. Come and preach to us the pure gospel. J. G. FLODY.

From Red Bank Church, Pa.

ACCORDING to arrangement, Feb. 4 was the time to meet with the saints at the above-named church, to commence a series of meetings. Left home on the morning of the 3rd; arrived at New Bethelhem on the afternoon of the 4th, where I was met by Bro. Philip Shoemaker's son, who conveyed me to his home. The meetings for the first few days were not very large, the weather being very cold. But the congregation and interest increased, and, as a result of the meetings, seven were added to the church by baptism. I am confident that, by the help of God, they will be pillars in the church of Christ. The above-named church is presided over by the adjoining elders, Lewis Kimmel and Eld. Pollard. Bro. F. Leonard is the minister. During my stay with said church, in company with Bro. Martin Hetrick, we went about seven miles to visit sister Smith. She had been quite feeble for some time, and expressed her desire to be anointed. The German Reformed minister and wife happened to be there and witnessed the occasion, perhaps for the first time. Sister Smith seemed to be fully resigned to the will of the Lord. It is that hope of the future that takes her station by the Christian as the mother takes her station by the side of her suffering child. Why is it that such a plain command as James 5: 14 is so much ignored? A great blessing is promised by an observance of the command. There are blessings in all the commandments, but they can only be obtained by the literal observance of them, for it is in the very act of obedience that we realize the blessing. During my stay here, had my home with Bro. Philip Shoemaker, which is truly a home for the Brethren. Brother and sister Shoemaker also had the pleasure of seeing two of their sons and son's wife coming to the church. Sister Martin Hetrick is quite feeble; has not much use of her limbs. The cause seems to be rheumatism. May the Lord abundantly bless these afflicted sisters. Be faithful, sisters, for the inspired man of God said that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us, and that these light afflictions will work for us a far more exceeding and eternal weight of glory.

"O, how sweet it will be in that beautiful land
So free from all sorrow and pain.
With songs on our lips and with harps in our hands,
To meet one another again."

SILAS HOOVER.

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R. H. Miller, S. S. Mohler, Daniel Hays.

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Mt. Morris, Ill., - - - March 23, 1886.

Two more were baptized at Pine Creek, Ill., on the 12th inst.

PLEASE read sister E. L. Felix instead of Bro. E. L. Felix, in No. 3, page 42, current volume.

BRO. Michael Keller, formerly of Washburn, Ill., should now be addressed at Great Bend, Barton Co., Kan.

BRO. J. A. Root, of Ozawie, Kan., reports one baptized on Sunday, the 7th inst., and that others will soon follow. The good work still goes on.

THE meetings held at Pyrmont, Ind., closed with two baptized, one reclaimed and the church encouraged to go forward in the good work with renewed zeal.

BRO. A. F. Miller, of Cearfoss, Md., has moved to Reno Co., Kansas, and his address is now Hutchinson, Kansas. We wish him abundant success in his new home.

BRETHREN Edmund Forney and Geo. Stuebaker paid us a visit last week. Bro. Stuebaker preached for us in the Chapel on Sunday evening, and on Monday evening Bro. Forney held forth the word. The meetings were both well attended.

BRO. J. H. Moore says in a private letter, "Come down and see us and we will give you a dish of strawberries and cream." Well, we would enjoy the delicious fruit, but more than all we would enjoy an old-time chat with our dear brother. Social intercourse with kindred spirits is about the highest enjoyment we can realize in this world. To us only one thing stands above it, and that is the joy of a soul, newly born into the kingdom of God.

BRO. J. M. Mohler has been laboring for the brethren at Waddam's Grove, Ill. At last reports the meetings were well attended, with excellent interest. One applicant for baptism.

BRO. Martin Bowers, of Colfax, Ind., writes under date of March 13th, as follows: "Six more were baptized here on the 3rd inst., and one on the 7th. In all eight have come to the church this month, and the good work still goes on. Bless the Lord for his goodness."

THE General Church Election and Missionary Committee will meet in Mt. Morris, Tuesday, April 6, at 8 o'clock. Our Brethren who may have any requests to lay before the Committee will please notice this meeting, and address the Secretary, Bro. D. L. Miller, Mt. Morris, Ill.

JUST too late for last week's issue we received a short note from Bro. Lewis W. Teeter, of Hagerstown, Indiana, containing the following cheering news: "Bro. I. J. Rosenberger is with us now. Have baptized nine; reclaimed one. Prospects good for more. Have good meetings and large congregations."

AT our recent church-meeting the following resolution was passed and forwarded to the District Meeting:

WHEREAS, The sisters in many parts of the Brotherhood have formed themselves into mission bands for the purpose of assisting in, and forwarding the great work of spreading the gospel, therefore,

Resolved, That we earnestly commend the efforts of our sisters and bid them a hearty God-speed in their good work in the cause of the Master.

WE had a pleasant call, a few days ago, from Mr. G. L. McDonough, of St. Louis, Mo., the General Traveling Agent of the Southern Kansas Railroad. He reports a heavy emigration to Kansas. Among the number who are seeking new homes in South-western Kansas this spring, are many of our Brethren. We wish them all abundant success, both spiritually and temporally, in their new homes.

BRO. Isaiah Rairigh and wife, of Woodland, Michigan, recently visited the following churches in Ohio: Upper Stillwater, Oakland, North Star, Painter Creek, Palestine, Union City, Swamp Creek and Lowry, and held a number of meetings with the brethren. He reports the churches in peace and harmony. They were absent from home about six weeks and were kindly received by the members, to whom they return their warmest thanks.

THE more we love God, the less will we love the things of this world. If the heart's best and warmest affections are fixed on heaven and heavenly things, it will be weaned from earth and earthly things. So true is this that it may be taken as a measure of our consecration to God. He whose treasures are all in this world, will find this the center of his affections. Whereas, if his treasures are in heaven, then will his heart be there also.

THE *Quarterly* is now ready to send out, and orders will be filled promptly. The addition of two good maps of Bible lands adds very much to the value of the *Quarterly*. The expense of getting them has been considerable, but we trust our Brethren will appreciate our efforts to give them a first-class *Quarterly*. The work of preparing the lessons has been done by Bro. S. Z. Sharp, and he has spared no pains in making them, as we intend them to be, excellent helps in the study of the Bible. Brethren, will you assist us now by introducing the *Quarterly* into your Sunday-schools? Sample copies free to those who wish to examine them with a view of introducing them into the Sunday-schools. Remember, the lessons are all in the New Testament.

BRO. Eli Wagoner, of Pyrmont, Ind., says: "I have read one of the tracts, 'Come, Let Us Reason Together,' and suggest that every brother and sister help to circulate it, until it is strewn as profusely in every nook and corner as are the leaves in autumn. One of them ought to be in the hands of every man, woman and child in America."—Many others have expressed themselves favorable to the circulation of this tract, and the fact that the first edition of 5,000 copies was ordered in a few days, shows that our people take a deep interest in the matter. A new edition of 15,000 copies, with some additions, especially the position taken by our Annual Conference on the tobacco question, will be ready to send out in a short time. Already orders are on file for more than half of the edition. Others who wish to help in this work, can send in their orders. It is sent free of charge to those who are willing to pay the postage on them. Two cents pays for 25; four cents for 50, and eight cents for 100. Order at once and you will receive them as soon as printed.

THE wandering Bedouin of the East, has no knowledge of a home. The word is not in his language, neither are the comforts of home in his experience. He wanders from place to place, pitching his tent where night overtakes him, and in the morning he quietly folds his dwelling and disappears. The word home, with its sweet and pleasant associations, is to him an empty, meaningless sound. He is simply a wanderer on the great deserts of the world.

So, too, it may be said of the Christian. He is a wanderer and a pilgrim; the world to him is only a "desert drear,"—which has for the child of God, no home or abiding city. He wanders, not aimlessly as the Arab often does, but with his eyes firmly fixed on his home, far away, beyond the boundary of the desert. The siren voice of the world is to him an empty, hollow sound. His heart and his affections are fixed on the "far away home of the soul," the oasis of the universe, the city whose maker and builder is God.

In the evening of his life he lays down to rest, and ere the morning dawns, the tabernacle of clay is deserted, and the soul has found its eternal home.

ONCE in the old time, a man saw the ark of God shake and tremble as if it were ready to fall, and, in his zeal, he put forth his hand to steady the sacred piece of furniture. In doing this he violated a plain command of God, and his life was the price of his ignorant zeal. From the fate of Uzziah, we may learn an important lesson. We sometimes seem to think when things do not go on in the church to suit our notion, that the very ark of God is ready to fall, and ruin and destruction is coming to the church, and that we must put forth our hands to stay the impending ruin. We should remember when we feel that way, that if the saving of the church is in no stronger hands than ours, then down it must come. It is sometimes good to stand still and see the salvation of God. How often is the cause injured by overzealous Uzziahs! We should always be ready to do our duty. Let our zeal burn as bright as it may, but at the same time let it be according to knowledge. We are only instruments in the hands of God, and let us keep constantly in view this fact, that he who said, "The gates of hell shall not prevail against his church," is able to fulfill that promise. — If God is for us, who can be against us?

MEMORIAMS.

WE regret much that we are again compelled to refer to the increasing number of memoriams crowded upon us by our correspondents. We do not like to refuse to publish them. We understand the tender and sacred feelings associated with the occasions that calls them forth; and gladly would we gratify our friends by giving them space in the MESSENGER if we could find room for them. We have now come to that point, when the great number of lengthy obituaries and memoriams sent to us for publication compels us to decide either to devote a larger portion of our paper to this class of communications, or else reject a large number of them. The former course we do not think would be profitable, and the latter will doubtless cause some to feel bad and others will censure us. There is another way out of this trouble and it is the one we hope will be adopted. This one is entirely in the hands of our correspondents. It is this: Never write on the death of anyone who is not so well known to the General Brotherhood as to render a biographical sketch interesting to the general public. In every case give such facts and incidents of the life as are of general interest; and always aim to tell the most you can with as few words as possible. Short obituary notices containing the name, date of death, age, etc., etc., will always be published in the regular obituary column. We do not complain of these. Will our brethren and sisters help us in this matter? If your lengthy memoriams, written, as we know they often are, with sorrowing hearts, mourning over the death of some loved one, do not find a place in the paper, do not feel grieved at us; we are trying to do the best we can.

SOME THOUGHTS ON THE POSSIBILITY OF LIVING A SINLESS LIFE.

NUMBER II.

4. AFTER having made reference to some of the more general statements of gospel truth, furnishing data for deductions favorable to a sinless state, we shall proceed to notice some other Scriptural testimonies which seem to bear very directly upon it.

(a) 2 Cor. 7: 1; "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Here Christians are admonished to cleanse themselves from *all* filthiness, and both the flesh and spirit are to be cleansed. But the apostle's admonition does not stop with the cleansing, but it goes on to inculcate perfect holiness. Now, if Christians carry out fully all that is comprised in this apostolic admonition, it would seem to lead to a sinless state, and the possibility of Christians carrying out the admonition, is manifestly implied, for the inspired apostle would not admonish his brethren to do what it would be impossible for them to do.

(b) Phil. 2: 14, 15; "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." In this passage Christians are commanded to "do all things." We presume the phrase "all things" comprises all that Christians were commanded to do, and all they were prohibited from doing, and the spirit in which they were to obey is indicated. They were to obey "without murmurings and disputings." Then, if the command was obeyed, and obeyed in the right spirit, they would be "blameless and harmless," and this blameless and harmless state would seem to be a sinless state, and what was said in the foregoing paragraph in regard to the possibility of obeying the admonition there referred to, will apply to the command "to do all things," referred to in the first part of the present paragraph.

(c) "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. 5: 25-27. Now as the church is made up of individual members, if the church, as a body, can attain to the holy state here referred to, it would seem to follow that each member may do the same, and if the attainment here referred to, that of having no "spot," "wrinkle," "blemish," or "any such thing," and of being "holy," is reached, will it not be a sinless state? It would surely seem to be such.

5. Sinless, means free from sin; and a sinless state is a state free from sin; and "sin is the transgression of the law," 1 John 3: 4. Then a sinless state is a state free from the transgression of the law, that is, the law of God; or, in other words, it is a state of perfect obedience to God's law as given by Christ. Can such an obedience be rendered by Christians with their divine nature, and with all the helps afforded them? A denial of this would lead to serious difficulties, and reflect upon the wise, benevolent, and just character of the Christian Lawgiver.

6. There are two passages of Scripture bearing on our subject, to be reconciled, as they are thought to contradict each other. The first reads, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1: 8. The other reads thus: "Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him." 1 John 3: 6. From the train of thought and argument pursued by us in the foregoing and in our first paper, a sinless state seems to be possible, and such a conclusion seems to be in harmony with the general teaching of the gospel.

Holiness is the great subject taught and urged by all gospel teachers and writers. In accordance with this, is 1 John 3: 6, "Whosoever abideth in him, sinneth not;" and of the same import—but stronger in expression—is the following text: "Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." 1 John 3: 9.

If, then, the general teaching of the gospel seems to indicate that a sinless life is possible, and we have seen that it does, the few texts of Scripture, and 1 John 1: 8, among them, that seem to teach a different doctrine, should, according to sound principles of Scriptural interpretation, be so construed as will agree with the general teaching of the gospel. The Scriptures will agree if properly explained, and the principle above stated seems to be a sound one, hence we should put such a construction upon those few passages of Scripture that seem to teach the impossibility of living a sinless life, with the general teaching of the Scripture, which is, as we have seen, that a sinless life seems to be possible.

7. But 1 John 1: 8, which reads, "If we say that we have no sin, we deceive ourselves and the truth is not in us," does not conflict with 1 John 3: 6, and with the general teaching of the gospel.

(1) We have referred to the Scriptural doctrine of the mortification and crucifixion of "the old man," or of our sinful nature. We evidently have such a doctrine taught in the gospel, and all such doctrine should have its counterpart in Christian experience. But what is the real import of this self-crucifixion in the experience of the child of God? Does it not, mainly, consist in the entire

subjugation of the natural man, by a diligent use of all the means of grace, and by the power of holy habits, rather than in the complete eradication of every tendency and inclination in our flesh to rise up against the sanctified spirit in its efforts to perfect holiness in the fear of God?" We believe it does. To maintain the position that we can attain to such a state of holiness in which we shall have no temptations to sin, or in which we shall be in no danger of sinning, is, we believe, to maintain an untenable position—untenable, because it is unscriptural. Such a state we do not believe attainable while we are in the flesh.

(2) We entertain the idea, that there still remains sin in the flesh or body of the Christian who has attained to the highest culture that it is possible to attain to in the divine life. Paul said, "In my flesh dwelleth no good thing."—Rom. 7: 18. But that sin which remains in the flesh after conversion, may be kept in a dormant or latent state by the mortification and crucifixion of the flesh as already stated, and may be prevented from leading to anything that will be attributed to us as sin. As the infant is not accountable for the sin that is in its nature until that sin develops itself in the transgression of the divine law after the child arrives at the age of accountability, so is not the Christian accountable for the sin, that is in his fleshly nature, if it is kept so dormant and dead that it does not lead him to sinful thoughts, words, or actions, by transgressing the law. Hence there is a sense in which a Christian may be said, to have sin. He may have sin in his flesh, but he keeps it in subjection and it does not conceive to bring forth the fruit of sin. It is when lust conceives that it brings forth sin. So teaches the apostle James: "When lust hath conceived, it bringeth forth sin." James 1: 15. But if lust is not encouraged, but suppressed, there is no conception, and hence no sinful offspring, to use the illustration suggested by the figure, introduced by the apostle James in the text we have quoted from him. Then, from the foregoing course of reasoning, the texts under consideration, do not contradict each other. A Christian cannot say that he has no sin, for, as we have seen, he has sin in his nature, or in his flesh.—This agrees with 1 John 1: 8. But he keeps the sin in his flesh mortified and subdued, and he "sinneth not," according to 1 John 3: 6.

(3) The experience of the apostle seems to have been that which we have described above, as the sinless state to which it is possible to attain. He evidently was not free from temptation or danger, for he uses the following language as expressive of his experience: "And every man that striveth for the mastery, is temperate in all things.—Now, they do it to obtain a corruptible

crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be cast-away."—1 Cor. 9: 25—27. "I keep under my body, and bring it unto subjection." There was, then, an opposing element in his nature, and this was a sinful element. But, though there was an evil power in his nature, it did not lead him to sin, or to do anything that was imputed to him as sin, because he kept the evil in subjection. He could say, "I am crucified with Christ."—Gal. 2: 20.

8. There existed as early as the time of the apostle John, a community of professed Christians called Gnostics. They made great pretensions to wisdom and purity.—It is generally thought by commentators that their doctrines are frequently referred to in the epistolary writings of the New Testament. There were two sects among the Gnostics called Nicolaitans and Simonians, which held very erroneous views in regard to Christian experience and doctrine. And it is very probable that the apostle John had the errors of those persons in view when he wrote, "If we say that we have no sin, we deceive ourselves and the truth is not in us."—1 John 1: 8. Dr. McKnight in his *Apostolic Epistles*, in commenting on this passage, has the following: "This the apostle declared in opposition to the Nicolaitans and Simonians, who, corruptly fancying that under the gospel dispensation no action whatever was forbidden, urged that they did not sin by anything they were pleased to do." There have been persons in modern times who have held similar errors. They have been called Antimonians. Buck, in his *Theological Dictionary*, makes the following reference to them: "Some of them, it is said, maintained, that if they should commit any kind of sin, it would do them no hurt, nor in the least affect their eternal state; and that it is one of the distinguishing characters of the elect, that they cannot do anything displeasing to God."

It is quite probable that it was to condemn such an error that the apostle wrote, "If we say we have no sin, we deceive ourselves, and the truth is not in us." For to take the position that it is impossible for Christians, to sin, and that they have no temptation to sin, is surely a dangerous error.

As we have shown, there is sin in the best of Christians, that is, sin in their flesh, and, hence, none can say in truth that they have no sin. But by divine grace, the body may be brought under, and kept in subjection, and temptation from within as well as that from without, be successfully resisted. And he, that by the grace of God so resists temptation, and "abideth in him," that is, in Christ, "sinneth not."

And so the two passages of Scripture under

consideration do not contradict each other, but they teach two great gospel doctrines,—the prevalence of sin, and the prevalence of grace,—but the reign of the latter over the former, when all the possibilities of a divine life in Christ are realized and experienced. J. Q.

CORRESPONDENCE.

From North Beatrice, Neb.

WE are having a season of rejoicing by the help of the Lord and home effort. We have held a few meetings, and oh! how glad we are that we can say five have turned from the service of Satan, and we think others will follow before the meetings close. Bro. J. E. Young did most of the preaching. A few workers like him, assisted by some Marthas and Marys working with the Lord, will soon make a stir amongst the people. Let us rejoice together! Never before did this church seem so much awakened as now. The roads are bad, but still they come. Pray for us, that much fruit be gathered.

A. VAN DYKE.

From Marion, Ind.

JUST returned home from laboring with the Brethren of the Potato Creek church, Montgomery Co., Ind., where Jesse Calvert had been laboring with some good success. I held meetings about six miles west of where Bro. C. was, part of the time, then came back to the White church, and preached three sermons. Left there March 1, with four more applicants for baptism, and the meetings to be conducted by the home ministry. This has been a bright day for that church. There are some noble workers there. We say, Work on, God will bless you in your good work. Cease not to work as long as so many are unsaved. Our prayers are for you.

MICHAEL FLORY.

From West Conestoga, Lancaster Co., Pa.

WE feel sorry to notice the death of our sister, Sarah Ann Forney, wife of our dear brother, Martin Forney. Our sister suffered from paralysis for more than a year. Sister Forney was a model sister, and loved by all who knew her. We believe she did all she could to insure a clear title to the mansion above. She called for the elders and was anointed some months ago. She then asked that a prayer-meeting be held, as she never had one in her house. So a number of members met at her house to sing and pray. She continued growing weaker and weaker, until Jan. 28, when her soul departed to the Paradise of God, to await the resurrection. Feb. 1, all that was mortal was laid to rest in the cemetery near by. Funeral service from 2 Sam. 14: 14, by Bro. Light and others.

Feb. 1 was the day appointed for our quarterly council-meeting. A number came together at the Middle Creek church. Soon after we entered the house we learned that there was one more who was tired of sin, and

wished to be taken on board the old gospel ship. During the meeting the case of old Jacob Reinhold (formerly a minister) came up, as he wished to be reclaimed, which was done, so far as the church could go, on account of his absence. The church authorized the official brethren to go to his home in Lancaster, and, with the members who live in the city, receive him in the usual way. I will here say, to make the above case clear, that old Jacob is very feeble, and not able to leave the house. He left the church about thirteen years ago, and "wandered away on the mountain wild and bare, away from the tender Shepherd's care." We feel glad to note that he is willing to return to the fold, and I know that our old Brethren who knew him so well will be glad to hear this.

J. R. ROYER.

An Unfortunate Occurrence.

THE following account of the death of an estimable young man, whose parents were members of the Brethren's church, his father, John S. Buck, being a speaker, who lived for a number of years in Carroll Co., Ill. We copy from a Nebraska paper:

Our people were startled last Monday by the arrival of Mr. H. L. Buck, with the remains of his brother, Christian L. Buck, who was killed by the accidental discharge of a rifle. The brothers, with Wm. Townsend and Wm. H. Smith, both relatives of the deceased and citizens of this county, had been to Akron, Colorado, and located some land near that place. They were on their return trip and camping near Park's station, on the B. M., railroad, when the accident happened.

About 7 o'clock Saturday morning, Jan. 2, Christian L. Buck was warming his hands by a fire in the rear end of the wagon, when Mr. Townsend, in moving to the front of the wagon, accidentally struck his shoulder against the lock of a gun which was hanging up, causing its discharge. The ball entered Mr. Buck's right side, and came out on his left side near the backbone, between the fourth and fifth ribs.

He did not suffer much, but lived until between 12 and 1 o'clock of that day. Efforts were made to secure a doctor, but he failed to reach them, and would have done no good had he arrived, for the injured man is believed to have died from loss of blood. As soon as an inquest could be held, the grief-stricken companions started for Benkelman, eleven miles further east, where they prepared to bring the remains on the train to Indianola. It was the intention to have buried the body in the new cemetery at this place, but on the arrival of Mr. P. W. Clifford, of Menlo, Iowa, it was decided to take it back to that place, where Mr. Buck's only sister (Mrs. Clifford) lives.

Christian L. Buck was 32 years old, and an excellent young gentleman. He came to Frontier county about a year ago, and last fall taught the Stockville school. The sympathies of the community generally, are with the bereaved.

A Sad Accident.

A SAD accident occurred at Spring Creek, in the Beaver Creek congregation, on Feb. 10, 1886, which resulted in the death of brother H. Frank McLaughlin. In attempting to adjust a belt in the flouring mill at that place, he was caught by one of the main belts and drawn against the large gear wheel running near the pulley, which cut the flesh from his arm above the elbow, and cut and bruised him in the armpit and shoulder, from the effects of which he died, on Feb. 12.

At first it was thought his life was in no

danger, but on examination, the morning of the second day after accident, it was found that internal injuries had caused hemorrhage of the lungs, and that recovery was impossible. When the attending physician announced the apparent result, it cast a gloom over the village never before experienced. A lady living there told the writer that such a day was never before seen in Spring Creek. So much feeling and interest was manifested, that business of all kinds was seemingly suspended, and the one theme, the sad accident.

So sudden was the shock and so heavy the blow, that the full extent of the loss is not realized. So full of vigor, of maturing manhood, he was filled with high hopes and bright prospects for the future, looking joyously forward to their consummation.

But a few minutes before the accident, he had spoken to the proprietor of the mill for leave of absence to visit the State of Kansas, and was making preparations for his intended trip. But, alas! our brightest hopes perish and our best prospects are blasted. In the hands of an inscrutable providence everything is safe, and while it may now be difficult to understand the doings of the Lord, we shall know hereafter. May this not be intended to bring some to a knowledge of their guilt, and turn them to him who ever stands ready to cleanse us from all sin?

Living as he did, in the full hope of eternal life, when the time came he was prepared to go. While suffering in body, he rallied upon the strong arm that never faileth. A short time before his death he repeated the lines of the chorus:

"Oh, bear me away on your snowy wings,
To my immortal home."

He was always active in the church, in the Sunday-school, and in every good work. It will be hard to fill his place. He was an ardent lover of music, and delighted much in the songs of Zion, which he often sang. May we not hope he has gone to join the glad chorus in the skies, singing the songs of the redeemed? Such is our hope. May those of his brothers and sisters who have not chosen the good part, make haste to turn their feet to the testimonies of the Lord, "for in such an hour as ye think not, the Son of man cometh." So be ready, is the momentous consideration, and not to be ready implies external death. Oh, may all seize these golden opportunities that are given, and not wait and be compelled to exclaim, "The harvest is past, and I am not saved." P. S. T.

Harrisonburg, Va.

Notice to the Southern District of Kansas.

At our last D. M. a church erection committee was appointed by D. M. for the purpose of aiding poor congregations in erecting houses of worship. There are two demands made on the committee for funds to pay off the indebtedness hanging over their houses of worship. Two of the committee visited Augusta, Butler Co., Kan. (the Secretary being absent, owing to sickness), and found a good, substantial church-house completed, 82x50 feet, and 16 feet high, built at a cost

of \$1305.29, of which sum the citizens of Augusta paid \$700. There is yet a debt of \$250 on said house, \$50 being collectible on subscription. There are about twenty-five members residing in Augusta and vicinity, but they are mostly poor. We therefore recommend that the Brethren of Augusta, Kan., receive aid not to exceed \$200. But few of the churches have responded as yet to this good cause. We would therefore solicit each and every congregation to respond at their earliest convenience, and send all money to the Treasurer of the board. Let each congregation, which has not done so, appoint a solicitor and give every member a chance to throw in his mite. Every little will help. It is a good cause, and worthy of our earnest efforts.

The Independence church has not yet been visited by the committee. I would suggest that we have a permanent building fund, then the same money will build, in the duration of time, five hundred church houses. Let all who can, and feel so disposed, pay to said Treasurer of Board of Erection. Some could donate \$500 or \$1000, and thus be the means of building many houses to the glory of God. Then each congregation desiring aid in building a house of worship, can borrow money out of said treasury, to be paid back in small installments until all is refunded. Think of this till D. M. I believe it would be a good enterprise, and advance the cause of Christ.

CHAS. M. YEABOUT, Sec.,
Madison, Kan.

WASHINGTON WYLAND, Treas.,
Fredonia, Kan.

My Trip to the West.

By request of some of the brethren in the East, I will let them hear from me through the G. M. On Jan. 5, myself and family boarded the train at Weyer's Cave, Va., for Longmont, Col. At Broadway, Va., met sister Rebecca Click, who accompanied us. We had a very nice trip until we got to Kansas, where the road was blockaded with snow, which was not so pleasant. We were there about ten days, and arrived at Longmont the 18th. Have now located about fifteen miles north-east of Longmont, in Weld county. There are a good many members here, but they are scattered, and only four ministers in the State. In the East there are half a dozen or more ministers, and one or two places to preach. Could not some come and help the good cause in this part of God's moral vineyard? Brethren, do you ever think of the many that are starving for the bread of life, and are you doing all you can fulfill the great command, "Go and teach all nations?"

We have a fine climate; while we hear of very cold weather in the East, we have had very little winter here. There will be land to take up in this county as soon as the new ditch is completed, which I think will be in time for next year's irrigating. I expect to take land then, and would like for some of the Brethren to settle among us, and help build up the church.

B. F. MILLER.
Berthoud, Larimer Co., Col

Southern Mission of Indiana.

ACCORDING to previous arrangement, we left home Feb. 6, for the mission field of Southern Indiana. Met at Indianapolis and took the train for Crothersville, Jackson county; arrived too late for evening meeting. Sunday morning, Bro. John Freeman took us three miles to place of meeting. Continued till the 14th; had nine meetings in all, with good interest. We visited among the people as much as possible, and found them anxious to learn more of the faith and practice of the Brethren. Many seemed deeply impressed with the faith and teaching of our people, and desired to be further instructed. Though there were no accessions, we believe that many were impressed with the truths of the gospel, and said they were almost persuaded, but wanted a little more time for study and reflection, and said, when we returned again they would unite with the church. We closed our meetings with the best of feelings and good interest. On account of the inclement weather and bad roads, we closed our meetings sooner than we expected.

Feb. 16, we started for Martin Co. We were met at Shoals by Bro. David Norcross, who took us to his home, where we were kindly cared for, and made to feel that their home was a home for the Brethren. We also shared the hospitality of brother and sister Tarnter. Commenced meeting the 17th. Attendance not very large, on account of other meetings in the neighborhood, but the interest was very good. We closed Feb. 22. Had seven meetings in all. We now bid adieu to those of like precious faith and leave for our home. There were no accessions to the church, but we trust in the Lord for a blessing. May our feeble efforts be the means of doing a little, if not much good. Hope the seed sown may have fallen upon good ground, and spring up and bring forth a bountiful harvest. Paul may plant, Apollos water, but the increase must come from God. The brethren, sisters and friends have our thanks for their love and kindness toward us.

DANIEL BOCK,
ISAAC E. BRANSON.

From Lower Miami, Ohio.

THE Brethren here have just closed a very interesting, and we hope soul-reviving series of meetings. The Spirit that makes glad the hearts of men, evidently had its presence among us. To meet day after day in the service of God, made us realize that "in all our meeting here, our souls are blessed with good." As we are all children of the great family of God, what brings joy and comfort to one, will be shared by all alike. When we have had experiences of this kind, we can the better realize the joy afforded, hence the pleasure gained through the reports of such meetings as we glean in the MESSENGER. We hope to profit by this gracious opportunity in the service of Christ, and that others be strengthened likewise. Let this brief report go forth, not boastingly, for we have nothing to boast of except in the service of Christ.

We had in the ministry the aid of elder Jesse Stutsman, and others occasionally during the meetings. Nineteen discourses were preached, which we call gospel sermons, because they were without the usual death-bed scenes, and such other matter as tends to arouse the feelings and create undue excitement. This feature we commend, because the power of converting sinners is in the Word. Earnest and pertinent appeals were made to the members, that their "peace might be multiplied, and that they might be "workers together with him," as Paul instructs.

We believe that all have gained spiritual strength, and henceforth we will walk "more worthy of the vocation wherewith we have been called." Hope these seasons of devotion we have had together, may tend to unite us more closely, that the darts of the enemy of souls may be warded off, and our light so shine, that those outside the city of our God may be constrained to join in with the saints on earth, before the harvest is past and the summer ended, and their souls unsaved.

A number were added to the church, and some, as anciently, were encumbered with frail excuses, and others spent the occasion with veritable indifference.

The meetings were well attended and interest commendable. May God bless all that is in accordance with his divine will, and pardon all that has been amiss. May his mercy still be extended to all, that none may fall victims unto death until they have found peace in his blessed Word.

G. W. HOLLER.

Dayton, O.

From the Tuscarawas Church, Stark
Co., Ohio.

WE wish to inform the many readers of the MESSENGER, that, according to previous arrangements, we commenced a series of meetings in the Zion meeting-house, on the evening of Dec. 19, and closed on the evening of the 28th, and as a result of our labors, we were made to rejoice to see one precious soul made willing to follow Christ in his own appointed way, even down to the stream, to be buried with him in holy baptism. Others were almost persuaded to be Christians, but by their actions said, "Go thy way this time, at a more convenient season we will call for thee."

Bro. Silas Hoover, of Thornville, Ohio, conducted the meetings. We wish also to state, on Jan. 16, brother Hoover came among us again, and conducted a series of meetings at the Eden meeting-house. He preached the Word with power and demonstrations of the Spirit, and again we were made to rejoice to see the ranks of Satan broken, and two more numbered with the people of God. We have reasons to believe that many others were halting between two opinions, and were almost persuaded to be Christians. May God follow them by his Spirit, and give them no rest until they find it in the wounds of a crucified Redeemer.

The church has been much revived and built up in hearing our good brother so zeal-

ously and earnestly proclaim the glad tidings of salvation. May God abundantly bless him for his labors of love, and keep him, and all his people faithful until the end, at last to gain a happy admittance into that home which Jesus has gone to prepare for all his faithful followers, is our prayer.

REUBEN SHROYER.

"Come Home."

AFTER Bro. Frank McCune, of Dallas Center, Iowa, had made arrangements to stay with us and preach for us a few days, he very unexpectedly received a telegram, saying, "C me home." This closed his labors among us, at least for the present. Though we were disappointed and sorry, we could not prevent his obeying the summons.

This circumstance caused us to reflect, how often there comes a dispatch from the other world, calling some to "come home," in the midst of their usefulness. Oh, how important that we be ready to go home, whenever the call comes.

J. D. HAUGHTELIN.

Panora, Ia.

From FAMILTON, Kan.

I HAVE concluded to give you a bit of news from these parts.

Our new hotel at FAMILTON (this place) was finished and we took possession of the same, and opened it for the public on Feb. 9, and on Sunday, the 14th, we had preaching in the dining room of the hotel. Bro. Ephram Cober, of Sabetha, Kan., conducted the service. This was the first sermon ever preached in Gove county. He has located here among us, for which we feel very thankful. He reminded us very much of days past, when in the East with the Brethren there. This is the second privilege we have had of hearing our brethren preach, since May, 1885. Oh, how lonely we have been! Brother Cober preached us a very good sermon, which revived us very much.

A few of our small colony have come, and the rest will be here soon. There are continually more being added. We will organize a church here soon, with a good number. We are glad many more are making inquiries and preparing to come. May the Lord bless many more good members, and send them among us. We certainly have a good country, and a vast field to labor in. We will have too much work here for our ministering brethren to do here, and pray the Lord to send more.

Brethren, do not fear to make inquiry by writing us, at WaKeeney, Kans., as our post office here is not yet fully established. Trains leaving Kansas City in the evening from the Union Depot, on the Union Pacific railroad, reach here without change of cars. Land-exploring tickets can be had by passing through the Union Depot, just across the street, at No. 1038, for half fare for round trip, good for thirty-five days.

Please enclose stamp for prompt reply, as our correspondence is very heavy. Brethren, remember us in your prayers.

J. H. BAKER.

From Wolf Creek Church, Ohio.

BRO. A. HUTCHISON, of Missouri, came to us and preached eight sermons, closing on the evening of March 7, with one addition, and others near the door. Bro. H. gives his subjects much thought, and hence he is able to present the truth in a practical, logical, simple, interesting, and convincing manner. His Bible lesson on baptism, was *multum in parvo*. He presented the Scriptural evidence on the element, design, essentiality, and mode of baptism in a precise and concise manner.

JOHN CALVIN BRIGHT.

From Carson, Dakota.

IN reading over all the church news, and seeing notices of the interesting meetings the Brethren are having, it makes me feel sad to think we are isolated from the Brethren, and that we have not the opportunity to help in the good work the Brethren are engaged in. It is true we can pray for our heavenly Father to aid us and strengthen us, but there is seldom any preaching here of any kind, and about all we hear talked of when we are out from home is, "I am going to the dance to-night, will you go? You had better go, as we are going to have a fine time." Now, dear Brethren, we think there would be a good opening here for some good, faithful minister to start in. To our ministering brethren in Dakota, we would say, Think of us here in Sully county. There are three of us, my wife, sister Groseclose, and myself. We all have children growing up, and if they do not hear our doctrine preached, we cannot expect them to follow Christ's footsteps. Other churches do not preach Christ and him crucified, nor practice the ordinances as we do. Why could not some one come and preach a while for us?

The weather is very nice and warm. The mercury, I think, has not been below zero this month.

We also ask the dear brethren and sisters to pray for us that we may hold out faithful unto the end. We love God, we love Jesus Christ, we love the brethren and sisters and the church, and we also love the MESSENGER, which brings good news to our isolated home every week. God bless the news carrier and its editors and managers. Pray for us.

HENRY ROHRER.

From Ashland, Oregon.

BRO. BASHOR, of Brooks, Oregon, came to us on Feb. 5, and stayed with us until the 22nd. He preached in all sixteen sermons. Bro. Bashor preaches the Word with power and earnestness, inasmuch that he holds the congregation spell-bound. There were no immediate results, but we hope the good seed sown may bring forth a glorious harvest. Some were almost persuaded, but thought best to put it off until a more convenient season. We pray God that our dear brethren and sisters may still go on in the good cause of the Master, and that our dear brother may continue to preach the glad tidings of salvation, that both saint and sinner may

take warning before it is forever and eternally too late. We hope and trust that at some future time, he may be spared to come and preach for us, as the people seem very anxious to hear him preach.

The members were much encouraged and built up, while our brother was with us. May we all hold out faithful, and finally enjoy a reunion on the evergreen shore, is the prayer of an unworthy sister.

SARAH A. NININGER

Good News.

WE, the members of the Salem church, Reno Co., Kan., commenced a series of meetings on the evening Feb. 18, and on the 20th, Jacob Trostle and L. Hillery came and labored with us until March 1. Four were baptized and four received by letter. Others were almost persuaded. May they soon come into the fold.

During these meetings we held our quarterly council. Considerable business came up before the meeting, but we think all of it was disposed of in love. A few Brethren that have located south of Hutchinson, desired to organize a church there. Bro. Hillery brought the matter before our church, and the request was granted. So our district will soon be divided again, and the Brethren there will soon organize a church of their own. They have twenty-six members, two ministers, and two deacons. The northern part of this district was cut off last fall, and now the eastern part, but still we have sixty-three members in our church, five deacons, and four ministers, with Bro. Jacob Trostle as our elder. We expect to be represented at our District Meeting by a delegate. On the evening of the 28th of February, we held our prayer-meeting. The subject was influence, and the way our sisters spoke caused their influence to bring one precious soul into the fold. Pray for us.

L. E. FAHRNEY.

Sterling, Kan.

From Conway Springs, Sumner Co. Kan.

WE are glad to say the prospects are brightening for the Slate Creek congregation. At least we think we are in a fair way to have some troubles removed, that have been hanging over the church, and that have operated somewhat against the advancement of the cause of Christ.

We are now engaged in building a house of worship in the town of Conway Springs. This is something that we felt very much in need of, and it was only because we saw the need of such a house, that we undertook to build it at the present time, as the condition of the Slate Creek congregation, financially speaking, is such, that to raise the funds necessary to complete the house, will be somewhat difficult.

The Brethren, so far, have, in a general way, responded liberally. Some of the citizens of the town have also done well. We still, however, need money to have the house completed, and hope the Brethren will not

let the work lag now for the want of the necessary funds.

BRO. JOHN N. CRIFE, who came here from Ind., about a year ago, has, with his family, returned to their old home in the Hoosier State. We were sorry to have Bro. John leave us but we hope he may be satisfied.

BRO. JACOB HEPNER of Montgomery Co., O., is now stopping with his sons-in-law, having arrived here on the evening of Feb. 24th. His object in coming was to buy a homestead for himself and family, with a view to making this his future home. Being a man of business capacity, he was not long in suiting himself, and he bought a quarter-section, two miles east of town. Bro. Hepner does not contemplate coming here for a year, to stay; he started for his home, in Ohio, the 2nd of March. We have plenty of room for more like Bro. Jacob, and we think the most fastidious can satisfy himself here, but people do not all see alike. We wish the MESSENGER the blessing of God.

WILLIAM JOHNSON.

In Memoriam.

IN the Mercer church, Ohio, on Feb. 20, 1885, sister Tabitha Price, aged 35 years 11 months and 18 days. Funeral services by M. Hahn, assisted by the writer.

The dear sister was an exemplary Christian, and had her share of the hardships of this life. Her husband being a sickly man the support of the family fell on her. She worked hard for her dear ones, and always seemed cheerful and happy. In the evening of the same night in which she passed away, she had us called to worship with her. She called her children, and told them all to come and kneel around her bed and pray. After prayer we sang hymn 420. She said she would like to have that hymn sung again, as it suited her case so well. She then called her children to her and gave them the last farewell, saying to them, "Be good children." Then she soon passed away.

JOHN SHELLABERGER.

Shane's Crossing, O.

From Whitehorn Church, Tenn.

WE have had some very good meetings since the first of January. The Church is much revived, and fourteen have been received into the Church by baptism and there are still more applicants for baptism.

In the Cedar Grove church we have five applicants for baptism. Thus the good work goes on. Let us praise God!

ABE MOLSBEER.

Alum Well, Tenn.

To the Churches of the Middle District of Iowa.

A REPORT from our Treasurer shows that the money for missions is about exhausted. Bro. Lehman says that some of the churches have not paid in yet for the year. We hope the Brethren will not neglect this work. We hope you will assist the good work with your money and your prayers.

Maxwell, Ia.

THOMAS H. HIGGS.

From Bijou Hills, Brule Co., Dak.

As we love to hear through the MESSENGER from the brethren and sisters, thinking they, in like manner, would love to hear from this, one of the frontier churches, we are prompted to send the items we have. Health is good, both spiritually and temporally. The winter has been mild and very pleasant, for this north latitude. Winter did not set in until Jan. 1. During this month we had a few cold days; no severe storms. February, to date, has been as pleasant as could be desired; had but little snow, and but a few days in which it did not thaw during daytime, and frequently did not freeze any during the night. For some time past the farmers have been cultivating the soil preparatory to seeding, and a few have sown their wheat. For a new country, there is a large area ready for spring seeding. The fall and early winter months were excellent in which to do plowing (with the exception of a few days), until Jan. 1. The climate is good; no rains during the winter; stock does well, hence stock raising can be made remunerative here in connection with agriculture, and a good, fertile soil to work on.

A good brother who has traveled quite extensively, says this is the prettiest and best country he has ever seen, naturally. Here are offered inducements to our brethren who desire cheap homes, to come and help establish churches, build up the good cause, and do much good, and at the same time provide homes for themselves and families, as the prospects are good for the Sioux Reservation to soon open for settlement. This lies chiefly west and north of our country, and as we have now a church organization comprising Brule county, brethren and sisters would be in possible reach of an organized church. Members being in different parts of this country, would give consolation to the newly-arrived pioneer, and those having some means could buy claims and deeded lands in the midst of the brethren and sisters, with or without improvements, at reasonable figures.

All who contemplate a change, please consider Brule county, and come and see us and the country before locating, and I assure all who come in the faith of Christ and the church will receive the attention of the church here, who will rejoice at your coming. The cause here is daily gaining in spiritual influence. By the help of God, and the efficient work of the Brethren, certainly many more will be added to the church, as we have brethren over quite a large part of country, who, by their deportment, manifest the proper light to the world, which will bring forth fruit in due time. This reminds me of my dear brother, John McLane, of Chamberlain, who walked to our house nearly thirty miles to visit us and attend church. We find him abounding in love and the wisdom of God, ever willing to sacrifice self to please God. I find he has been working for his Master and faithfully handling the Word of God, and some are almost ready to yield.

At this point we have regular preaching three Sundays out of every four, with a good attendance and the best of order. There are

many calls which we are unable to fill. We have not missed an appointment this winter. The cause here demands more laborers. Who will come and assist in the good work? A field of vast magnitude is here presented to husbandmen of the Lord's vineyard. My co-laborers, this is not an informal call to you for help. Look over your present field of usefulness, and see if there are not enough to do the work successfully in the charge you occupy; if so, think of the need of help here, and of the commission in Matt. 28: 19, 20. Come and give us help. The dear ones here are loving, hospitable to the full extent of the command.

I have spent nearly two winters in this climate, and can say that it is far superior to Northern Indiana, where I passed my early life until 1884. As the impression seems to prevail that Dakota is the land of ice and snow, I would say that I am fully satisfied with my experience here, and am satisfied to remain, as the Lord may determine for me.

No one should permanently move to any country until first going and investigating for his own satisfaction. May God bless the mission of the MESSENGER! Wish that more here could have its weekly visits. I read mine and then give it to others to read and do likewise. Peace be to the Brotherhood, success crown all her efforts to do good. We desire the prayers of the church in the behalf of the cause here on the frontier, that much good may be done, and that assistance may come to us to preach the Word. God bless all the dear ones. WM. G. COOK.

February 25.

From Pomona, Kan.

WE have just closed an interesting meeting of two weeks' duration, in the Appanoose church, Kan. One brother was added by baptism, and we have reason to believe others will come soon. Bro. J. B. Lair did the preaching, which was well received, and all felt edified and built up. We have a church-house in building, 40x60 feet, with basement. We have a membership of about ninety, who seem to be in love and union. May great grace abound in all God's people, is my prayer. JOHN SHERFY.

From Edna Mills, Ind.

AT the D. M. of Southern Indiana, last December, a call was made for a few elders to visit the church in Owen Co., Ind., to set things in order. On Feb. 10, Bro. Martin Bowers and the writer went to said church. Found it in love and peace, but without an elder. Held a few meetings and then called a church meeting. Bro. R. R. Goshorn was ordained to the eldership. On account of much rain and bad roads, we did not stay as long as we had intended. The meetings were rather small, but the best of order prevailed among the congregation. We think good impressions were made. In connection with those meetings, one funeral took place—that of Isaiah Burger, a young brother who died Feb. 9, aged twenty-two years, nine months and eleven days. He was not quite four

months in the church, before he died. He was sick but a short time. He was an ornament to the church, much loved by all. It was hard for the father and mother to give up one so dear, and brothers and sisters to give up their brother. May it be a warning to all. The Lord willing, Bro. Bowers and myself will visit Owen County church, July 31. J. W. METZGER.

Help Wanted.

WE still need a little help to complete our meeting-house at Conway Springs, Kan. I take this method to see if I can't obtain some help from the brethren and sisters. When you read this, just resolve that you will go to work and see how many dollars, dimes and nickles you can gather for me. There are a great many who can give us a nickle, a quarter, a half dollar, a dollar, two dollars, five dollars, or ten dollars, and would not miss it, and it would do us much good.

Dear sisters, I hope you will take the matter in hand and work it up. You can do more in soliciting aid than the brethren. I want this to arrest your attention; and don't think, because we live away off here in Kansas it will do no good. Please, sisters, do all you can for us. I know if you would call on me, I would do something for you. Some have responded to my former call in the G. M. They have our sincere thanks. One sister lives in Pennsylvania, one brother and sister in Virginia, and the rest in Southern Ohio. Are there no other places where the sisters are as benevolent as those? I know there are. Let us see where. Send your contributions to Eld. John Wise, Box 52, Conway Springs, Sumner Co., Kan.

NANCY WISE.

A Sad Fate.

SAMUEL H. BEAR died in Kansas City, Feb. 2. He was a young man of about twenty-six years of age, and was engaged in the round-house in Kansas City as an engine cleaner. On Feb. 2, at about 6: 15 A. M., he started out on his first trip as fireman, and as the engine was outside the round-house, Mr. Bear was replacing an ash scraper. The engineer said, "Never mind the ash scraper." Immediately missing him, he stopped the engine, went back to the round-house, called him, but received no answer. He went back to the engine, and found him wedged in between the brake and wheel. Upon examination he was found dead.

A telegram was sent to his relations in Iowa City. One of his cousins arrived at Kansas City as soon as possible, and brought his remains to Bro. Blasius', in La Grange Co., Ind. This was quite a shock to our community, and no doubt many were reminded of the suddenness of death and the necessity of making preparation for meeting the Judge of the quick and dead at his coming. Funeral services in the English Prairie meeting-house, on Sunday, Feb. 7, to a large and sympathizing congregation, from Rev. 22: 12, by Bro. P. Long and the writer, assisted by Bro. Samuel Smith. N. H. SHUTT.

From the Bear Creek Church, O.

OUR quarterly council was held to-day. The little business was soon disposed of, and a love-feast appointed for June 10, at which time, we hope, brethren coming to our A. M. will be with us. Bro. Hutchison, of Missouri, who is on his way home from Virginia, was with us and gave us good counsel. He will begin a short series of meetings in the Wolf Creek church to-night, March 3. May good results follow. M. B. WEYBRIGHT.

From Milford, Kan.

By request I held one week's meeting at the South Union Church, Elkhart Co., Ind. This church-house is in the Union Center district. Its official members are J. Anglemeyer and Daniel Neff, elders, assisted by A. Miller, J. Hartsough and J. R. Miller, as ministers. Two persons confessed Christ and were baptized, and several more are near the kingdom. J. H. MILLER.

MATRIMONIAL.

WEIMER-MILLER.—At the residence of the bride's parents, at Somerset, Pa., Feb. 22, by Eld. Jacob D. Miller, Mr. Herman L. Weimer to sister Annie B. Miller, both of Somerset County, lately of Brown County, Kansas.

MILLER-HEMMINGER.—At the residence of the undersigned, Jan. 28, 1886, Mr. Jonathan C. Miller and Miss Clara A. Hemminger, both of Somerset County, Pa. ISAIAH C. JOHNSON.

MILLER-KNEPPER.—At the residence of the undersigned, Feb. 25, 1886, Bro. William A. Miller and sister Lizzie S. Kenpper, both of Somerset Co., Pa. ISAIAH C. JOHNSON.

MOTTER-GUG.—At the residence of the bride's parents, Reno Co., Kan., in the Salem congregation, March 2nd, by the undersigned, Mr. J. L. Motter and sister Amanda E. Gug L. E. FAHRNEY.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ANGLE—Bro David M. Angle was born at Welsh Run, Franklin Co., Pa., Oct. 12, 1812, died at Mt. Vernon, Ill., Feb. 16, 1886, of paralysis of the heart, aged 73 years, 4 months, and 4 days.

On the 5th day of Nov. 1835, he was married to Maria Friedly who still survives him. In the spring of 1854 he moved to Washington Co., Md. He joined the Church of the Brethren in 1860, and a few years after, was elected to the office of deacon. His wife was a member before marriage. In 1869 he moved to Polo, Ogle Co., Ill., and in the spring of 1882, moved to Jefferson Co., Ill., where he lived until his death. Funeral services by Brethren D. Eby and Hicks. I. M. ANGLE.

RODABAUGH.—In Libertyville church, Iowa, Bro. Daniel Rodabaugh, aged eighty-one years, ten months, and three days, of paralysis, on Jan. 7, 1886. The funeral services were conducted by I. H. Fillmore and James Glosfelty. His companion lost a loving husband, his children a kind father, and the Church a faithful member. D. E. RODABAUGH.

MILLER.—At the residence of her daughter, sister D. B. Puterbaugh, Lanark, Ill., on Feb. 26, 1886, sister Catherine Miller, at the age of 90 years, 2 months, and one day.

Sister Miller was born in Waynesboro, Pa., in 1795. She united with the Church in 1816 in Pa. She came to Illinois in 1855. Peacefully she passed away, having spent more than three score years in the service of her Master. Funeral sermon by Bro. Henry Martin from Rev. 14: 13. S. O. LARKINS.

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ANNOUNCEMENTS.

Love-feasts.

May 15, at 4 P. M., Hudson, McLean Co., Ill.
 May 22, in the Mulberry Grove Church, Ill.
 May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.
 June 4, at 2 P. M., Newton church, Miami Co., Ohio.
 June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
 June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.

District Meetings.

April 1, at 10 A. M., Northern District of Ind., in the Springfield congregation, Noble Co., Ind. Those coming over the L. S. and M. S. railroad will stop at Wawaka. Those coming over the B. and O. will stop at Albion. The brethren there desire all to come over the Lake Shore railroad that can do so, as they stop close to meeting place. All come day before the meeting.

April 6, at 9 A. M., North-Eastern District of Kansas, in the Morrill church, Brown Co., Kan. Those coming by rail will stop off at Morrill, on Monday, the 5th. There are two trains from the East, one at 1:48 and one at 7:24, and one from the West at 3 P. M. The Brethren here have decided to commence meetings on the evening of the 3rd, to continue over the D. M., and we would be pleased to have some of the Brethren come at that time and preach for us.

April 7, Middle District of Ind., in the Prairie Creek church, Wells Co., Ind. Those coming by railroad will stop off at Warren or Montpelier where they will be met and cared for the day before the meeting.

April 13 and 17, at 9 A. M., First District of Va., in the Peter's Creek church, Roanoke Co., Va.

April 16 and 17, First District of W. Va., at the Beaver Run Church, Mineral Co., W. Va. Those coming by rail will stop off at Keyser, where they will have conveyances furnished them by giving us timely notice.

April 19, District of Nebraska, in the North Beatrice church, eight miles north of Beatrice, and two and one half miles south-east of Pickrell, Gage Co., Neb. Pickrell is the nearest railroad station.

Apr. 29 & 30, North Western District of Ohio, in the Sugar Creek congregation, three miles north of Lima, Allen Co., O. Brethren will be met at Lima on the 28th and 29th.

Apr. 30, at 11 A. M., Southern District of Ia., in the S. Keokuk church, Keokuk Co., Ia.

May 21, Northern District of Mo., in the Whitecloud church, Trago school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.

Advertisements.

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When answering this advertisement, state that you saw it in the MESSENGER.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsburg.
Pacific Express, 6 25 P. M.	1 35 P. M.
Mail, 8 25 P. M.	3 54 A. M.
Fast Line, 30 P. M.	11 55 P. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp's, 8 35 A. M.	4 40 P. M.
Day Express, 12 50 P. M.	6 30 P. M.
Mail, 3 25 P. M.	7 05 P. M.
Mail Express, 8 05 P. M.	4 25 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 8:20 P. M., Huntingdon, 10:30 P. M., Harrisburg, 1:20 A. M., and arrives at Philadelphia at 4:25 A. M.

J. R. WOOD, Gen'l Pass. Ag't
 CHAS. E. PUGH, Gen'l Manager.

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NOTICE.

I will say to the Brethren and the public in general, that the "LOCATING AGENCY" in Newton, Harvey Co., Kan., is still in FULL FORCE, and is getting more complete than ever.

Any one desiring LAND OR HOMES in Southern Kansas, should not fail to avail themselves of the BENEFITS this AGENCY gives them. They will thereby gain much valuable information and protection in buying, and have a choice of over 150,000 acres of all classes of lands, in different counties, to select from—ranging in price from \$3.00, to \$30.00, \$40.00, and \$50.00 per acre, according to location and improvements. Also, any amount of town and city property to buy or rent. Come and see me at 207 East Second street. For further information write, telling what you want, how much you want to invest, and enclose stamp to

L. ANDES,
 Box 320. Newton, Kan.

THOSE WHO BELIEVE that Nature will work of 'a Cough or a Cold should understand that this MAY be done, but at the expense of the Constitution, and we all know that repeating this dangerous practice weakens the Lung Powers and terminates in a Consumptive's Grave. Don't take the chances; use DR. BIGELOW'S CURE, which is a safe, pleasant and speedy cure for all Throat and Lung Troubles. In 50 cent and dollar bottles.

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Is the best known remedy for all blood diseases, stomach and liver troubles, pimples, costiveness, bad breath, piles,ague and malarial diseases, indigestion, loss of appetite, low spirits, headache, and all diseases of the kidneys. Price 50 cents, of all druggists.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., March 30, 1886.

No. 13.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

WE have received from the bindery another lot of Bro. Quinter's "Trine Immersion." Also a lot of Hymn-books, and all orders will now be filled promptly.

SISTER Laura M. Keeny has completed her term of school in Cumberland Co., Pa., and has returned to her home again in this place. Her many friends were glad to welcome her back.

WE have ordered some twenty Bibles during the last two months, and all heard from are well pleased. Of course, those who order very cheap Bibles, cannot expect very fine ones. He that would get must give.

In ordering *Young Disciples*, *Quarterlies*, etc., send in the orders a week or more ahead, that we may be able to fill them by the time they are needed. Otherwise disappointments will follow, which we wish, as much as possible, to avoid.

WE are informed by Bro. D. Burket, that Eld. Samuel Murray has been seriously ill for the last ten days, and, though some better, he is not yet considered out of danger. The earnest desire of his church is, that he may be spared to them for a season yet. As a father and counselor he is greatly beloved by those to whom he has been breaking the bread of life.

WE are glad to notice that some of our churches are beginning to see that forms and practices may change without affecting principle. True religion is a principle. This principle has been the same in all ages and nations, but the customs have been very different. The only form that religion has is the form of Godliness, and that form is shown most effectually in practice. There is a form that lacks power. To do religion is better than to try to show it.

ON Friday, the 19th inst., it was our sad privilege to attend the funeral of our esteemed brother, Rufus A. Zook, formerly a clerk in this office, and afterwards a zealous and active member and deacon of the James' Creek church. For years his health was not good, but nothing serious was apprehended, as he was able all along to attend to the ordinary duties of life. Within the last three months his health commenced failing in a way that betokened seriousness, and he seemed to realize that his labors on earth were drawing to a close. Wishing to avail himself of all the means of grace, he called for the anointing, which he received with great spiritual profit, after which he expressed himself entirely resigned, and awaited the call with true Christian resignation. When the end came, he calmly and peacefully passed away. He was in his forty-first year, and leaves a wife and two children. In his death the James Creek church has lost a useful member, and the wife and children a devoted husband and father. But they have the blessed assurance that he is not dead, only gone before. The widow has a strong arm upon which she can lean with assurance, the One who has promised to be a husband to the widow and a father to the fatherless.

WE had the pleasure of listening to several lectures in the Normal Chapel, by Rev. J. W. Coleman, on Government. He divides government into three kinds—the social, the moral and the church and state. His talks were on the first two—the social and the moral, and were interesting and instructive.

ELD. James R. Lane, of the Aughwick church, Pa., informs us that they intend to hold a communion in the Black Log Valley meeting-house, where the late revival was held, for the special benefit of those who were lately received into the church. This is thoughtful on the part of the Brethren, and no doubt will have a good effect.

BRO. Andrew Chambers, of Glen Easton, W. Va., says he has an old volume, "Barclay's Apology," published in 1645, from which he quotes the following from page 484: "But it is strange that those who are so clamorous for this ceremony (the communion), and stick so much to it, take the liberty to dispense with the manner or method that Christ did it in; since none that I could ever hear of, except some Baptists, who now do it, use it in the same way that he did. Christ did it at supper, while they were eating; but the generality of Protestants do it in the morning only by itself. What rule walk they by in the church?" The question is, What Baptists were these that are here referred to? Who will give the desired information?

CAPITAL AND LABOR.

ONE of the most serious questions our nation has now to consider, is the contest that is now being fought between capital and labor. The question is one that demands the serious consideration of all who are interested in the peace and welfare of our people and nation. The numerous strikes that we are now having throughout the country are indications that promise no good. Any move that throws thousands of men out of employment, means trouble and want, as idleness cannot produce prosperity. Labor means production, and this means food and raiment to the laborer.

There evidently is trouble somewhere, and where it is, is the problem to be solved. To insure prosperity to our nation, brains, money and labor are necessary. This is a fact that must be recognized by all, and when this is done fully, there is a possibility of a better understanding in regard to an adjustment of the now pending troubles. All men have certain rights that ought to be respected. The man that has the brains or skill, holds them as his stock in trade, and they should be regarded as his property, to use in such ways as may best subserve his lawful purposes. The man who has money, holds it as his stock in trade, and has a right to use it as he sees proper.

The strong arms, legs and body of the laboring man are his stock in trade, and he enjoys similar rights. But it will be readily seen that these different classes are all, more or less, dependent on each other, as no one can get along successfully without the other.

The laboring man looks to the man of money for his wages. The man of money looks to the man of brains and skill for plans, directions and oversight. This man looks back to the man of money for wages, and so that they are all necessary for a whole.

The laboring man has a right to make the terms

for which he will labor, but the employer has an equal right to say whether or not he will accept those terms. In either case there should be no attempt made at coercion. As the man of capital does not attempt to force the laboring man to work for him, the laboring man must be equally generous and not attempt force on his side. As all men are free to do what they think to be right, as long as their ideas of right do not conflict with the laws that be, they must be their own judges as to whether they will employ or be employed; and no set of men should try to infringe on the rights of their fellows. If there is labor offered at certain wages, and one man feels that they are less than he can afford to work for, he has a right to refuse, but he has no right to interfere with others who feel that they can accept.

That the laboring men are imposed upon may be only too true, and that they may be justified in resorting to proper means for bettering their condition is equally true. But all these means must be based on right principles. Although it is generally said that corporations have no souls, they are not always in the fault of hard times and low wages. On the whole, they have been great blessings to our nation and people, as without them, labor would have but little value. They need protection as well as the laborer. Men cannot be induced to invest their money and give labor unless they have the right to control the investment they make. To ask them to do otherwise, would be asking more of them than the laboring man would grant himself. The man that earns his dollar or two dollars per day would not agree to have other men say how he shall invest his money, and yet he is a capitalist, the same as the millionaire, only on a smaller scale; and if one has a right to use his capital as he pleases, so has the other.

There is only one way to make him better, and that is to be law-abiding citizens, and try to do to others as we would have others do to us. Rebellion has always been wrong, and always will be. In this country, where every man has a voice in the government, there should be no cause for rebellion, because they should give willing submission to the laws they help to make. As the laboring men are in the majority, let them unite on such men, for legislators as will do right and give equitable laws for all. This is the only legitimate course to pursue, and it is the only one that can bring about the desired good.

But our country has worse foes to contend with than low wages,—extravagance and idleness. As long as men and women will persist in spending for luxuries and dress more than their labor is worth, times will continue to be hard. We have thousands of men who spend their time loafing around in idleness, grumbling about hard times and low wages, and at the same time are spending half as much as their labor could be worth for tobacco and whiskey. If such men would stop their tobacco and whiskey expenses, and go to work at half wages, they would be many times better off than if they were to get double wages and hold to their hurtful extravagances. Then let the wives throw away their foolish pride and fashions, and do as the Scriptures say, dress in modest apparel, and the effect on the times will be most happy. The fight ought not to be between labor and capital, but against idleness, extravagance and pride. Take these curses from our land, and there will be labor, bread and clothing for all. God will bless the nation that does right.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE BOOK-KEEPER'S DREAM.

The day had wearily worn to its close,
And night had come down with its needed repose,
As a BOOK-KEEPER wended his way from the store,
Glad that his tiresome hours were o'er.

The night was cheerless, and dismal, and damp,
And the flickering flame of the dim street lamp,
Went out in the wild, rough gusts that beat
With furious speed through the gloomy street.

Tired and cold, with pain-throbbing head,
He sank to repose in his lonely bed;
Still through his brain, as the BOOK-KEEPER slept,
Visions of *Debtor* and *Creditor* crept.

The great *Balance sheet* he had finished that day,
And *Profit* and *Loss* in the usual way
Showed how much money the merchant had made
Or lost in the preceding twelve-months' trade.

And he dreamed that night that an angel came,
With the *Ledger* of life; and against his name
Were charges till there was no more room to spare,
And nothing whatever was credited there.

There were life and its blessings, as intellect, health;
There were charges of time, opportunities, wealth;
Of talents for good, of friendship the best,
Of nourishment, joys, affection and rest.

And hundreds of others, and one as each great,
All with interest accrued from the time of their date,
Till despairing of ever being able to pay,
The BOOK-KEEPER shrank from the angel away.

But the angel declared that the account must be paid,
And protested it could not be longer delayed.
The BOOK-KEEPER sighed, and began to deplore,
How meager the treasure he laid up in store.

He'd cheerfully render all he had acquired,
And his note on demand for the balance required,
Then quickly the angel took paper and wrote
The following as an acceptable note:

"On demand, without grace, from the close of to-day,
For value received, I promised to pay
To HIM who has kept me, and everywhere
Has guarded my soul with infinite care;

"Whose blessings outnumber the drops of the ocean,
While living, the sum of my heart's best devotion.
In witness whereof to be seen of all men,
I affix the great seal of the soul's AMEN."

The BOOK-KEEPER added his name to the note,
While the angel across the great ledger-page wrote,
In letters as crimson as human gore,
"SETTLED IN FULL," and was seen no more.

—Selected.

GOD AND SIN.

BY B. C. MOOMAW.

WE are always learning something new, and unlearning something which we had mistaken for truth, provided we have a sufficiently capable intellectual and spiritual vision, unblinded prejudice, to discern the difference between truth and error. These reflections were suggested by the very recent discovery, that the oft-repeated phrase, "God cannot look upon sin with the least degree of allowance," is not an exact quotation from Scripture, as we had supposed it to be. How often have we heard brethren use it in preaching and prayer, and felt impressed with the awful holiness of him who dwelleth in unapproachable light. But at least two esteemed correspondents have, in their letters to me, objected to this phrase, and pointed out that

it is not Scriptural, which, upon investigation, I found to be technically true. I say technically, for though this exact form of words cannot be found, the full sense and meaning of them is embodied in other forms, not less emphatic and unequivocal. I do not know whether my correspondents hold objections to this phrase because it is unscriptural in *form*, or, in their estimation, unscriptural in its teaching. Do they think that God connives at sin in any way? Does he grant it even the least allowance? It makes the greatest difference which of the two positions they take. If they simply object to the form of words as not being literally scriptural, the position is morally harmless, although the point is not well taken, for we have even an apostolic example for quoting the *sense* of a scripture, without carrying over the exact form of words. We could point to a number of instances, where the apostles, and even Christ himself, while quoting from the Old Testament, expressed the sense and meaning of the Scripture, without using the original forms. Besides, if the *substance* of this popular phrase which we have under discussion, is in accordance with the truth, it is above criticism, for we often use our own words to convey truth, both in writing and preaching. But if the objections proceed upon the assumption that it does not express the exact truth, then we must appeal to the "law and the testimony," which is the final arbiter of all such controversies.

The question then is, "Does God look upon sin with the least degree of allowance, or does he not?"

We would first make sure of the proper definition of the word allowance in this connection, which, according to Webster, means, "Permission or license; approbation, usually slight approbation." "Freedom from restraint, indulgence."

The question is then resolved into these terms: Does God permit or license sin in the least degree? Does he give it the slightest degree of approbation and indulgence? It would devolve upon the affirmative, if there are any who hold those opinions, to prove that he does so indulge or connive at sin, but as there are doubtless many who practically believe that he does, yet do not stop to inquire for the evidences, or to investigate the truth of this opinion, we will proceed to show its fallacy and danger.

One glance at the nature of God,—his infinite holiness and righteousness,—should be sufficient to dispel every doubt as to his uncompromising attitude toward sin. This would be the result, in a very full and emphatic sense, could we but apprehend God, as he has been seen by some of his servants. Job gloried in his innocence and virtue until he first saw God. He had the magnificent testimony from the mouth of God himself, that he was a perfect man (comparatively or approximately) "one who feared God, and eschewed evil." Yet even such a man as this, when he stood before God, and saw his human perfections in the light of the divine perfections, was forced to exclaim, "I have heard of thee by the hearing of the ear, but

now mine eye seeth thee, wherefore *I repent, and abhor myself in dust and ashes.*"

Later on, the same vision of the excellent glory extorted from one of the holy prophets the confession, "Woe is me, for I am a man of unclean lips."

The light of the divine righteousness reveals and condemns even the very faintest taint of sin. In the very nature of the case there can be not the least compromise between God's holiness and man's sin. What agreement is there between light and darkness, or what concord between Christ and Belial? None whatever, not even the turning of a hair. The slightest allowance of sin on God's part would be sufficient to overturn his throne, and make heaven a howling wilderness. Now for the final appeal. Habakkuk 1: 13, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." He charged his angels with folly, Job 4: 12. Shall vain man imagine that he will wink at his sins, the very least of which would be sufficient to hurl an angel headlong from heaven into the everlasting darkness?

"Behold the moon and it shineth not, yea, the stars are not pure in his sight." Shall then a worm of the dust vainly hope to be acquitted before him?

The law, given by Moses on Sinai, embraced every degree of every kind of sin, and denounced awful judgments against the whole. Will God look upon sin with the least degree of allowance? Witness the fiery serpent; witness the destroying plague; witness the man who was stoned to death for picking up sticks on the Sabbath day; witness Korah, Dothan, and Abiram, with their families, swallowed up by the earthquake, while their rebellious company is consumed with fire; witness Achan, stoned and burned for stealing; witness all the captivities and destructions of the rebellious and idolatrous Israelites through long ages, and then listen to Paul saying, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

Will God look upon sin with the least degree of allowance? Witness Calvary, where he "spared not his own Son," when he stood in the sinner's place,—when he bare our own sins in his body on the tree, and fulfilled all the penalties of the law.

Away with such a thought so subversive of all the principles of righteousness, and so fatal to the interests of the universe, and every creature.

That the law and its penalties embraced every sin which even the eye of God could discover, is fully revealed to us by our Lord's exposition of it in his sermon on the mount, where he disclosed its spiritual nature, and showed how it reached even the secret and hidden thoughts, desires, and purposes of the heart.

It was said of old, "Thou shalt not commit adultery, but I say unto you, Whosoever looketh on a woman to lust after her, hath

already committed adultery in his heart." "Thou shalt not kill." "Whosoever hateth his brother is a murderer." God's probe reaches to the very bottom of the wound, and discloses all its corruptions. If you want a clear light on this subject, read carefully the first three chapters of Romans.

Listen to this text: "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things."

As we measure to others, so shall it be measured to us; and as we know that the judgment of man against his fellow-men is not always tempered with justice, and mercy is often entirely forgotten, how quick we are, to condemn those who wrong us, or who, in their dealings and general deportment, do not come up to our ideas of right. How often do we hear men, and Christians at that, denounce their fellows, without even making the "allowances" that common charity would suggest.

"Thou that judgest another, condemnest thyself," and when thou shalt come into the presence of the Judge of all the earth, it will be vain for thee to expect any allowance on the ground that thy judgment of others was always characterized by mercy and charity, for it was not.

In the light of all truth we can see but one conclusion, and that is that God cannot, in the least, compromise with sin. It is his eternal purpose so to destroy and exterminate it, that not even the searching gaze of the Omnipresent One can discover the faintest trace of spiritual pollution.

God hates sin with an eternal and consuming hate. Against it he hurled the thunderbolts of Sinai; for it he kindled hell, and fans its terrible flames with eternal tempests. Death, death, is its awful wages—the second death, whose burial is beneath the rolling billows of sulphurous fire, and whose resurrection is nevermore.

"Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

Finally, let us take a comprehensive view of the nature of sin by the names which the Bible gives it, and ask ourselves, what ought to be the attitude of a holy God toward it. These names reveal that attitude. It is called madness, rebellion, evil fruit, evil, disobedience, transgression, iniquity, foolishness, uncleanness, filthiness, pollution, perverseness, frowardness, stubbornness, revolt, an abomination, and an accursed thing. We would not respect, much less worship a God who should regard such things even with the least degree of allowance.

No good man, who is rightly instructed, desires that God should do so. When you are sick, and send for a physician, do you desire him to deal gently with your disease and leave a portion of its poison in your system? Or, would you rather have him eradicate it entirely, and leave not even a trace, or any remainder whatever? Would you have a cancer treated with any allowance, or entirely removed from the body, so as to

make a perfect cure? Would you have God to be less thorough and radical with the treatment and cure of your spiritual malady, which threatens you with the second death? How else can you be made "perfect even as your Father in heaven is perfect?" Do not ask God to be easy with your sins, but rather say with David, "Search me O, God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (To be continued.)

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

As a rule, after middle life, we are by education conservative. We have become more or less wedded to the existing state of things, while, as a rule, the young are radicals. They are inclined to assist in overturning existing institutions, and introducing a new order of things. They desire to see the old supplanted by the new. Old forms, old songs, old ceremonies seem to them so nearly dead that they should, in their estimation, at once give place to the new. With little respect for the past, they have unbounded confidence in the future. What the fathers have done seems to them to amount to but little. What the intelligent, wide-awake present can accomplish, seems to them the sum total of what ought to be. They ask, why adopt the religion of the fathers? It answered their purpose, but it don't necessarily follow that it would answer ours. It may have moulded their lives and characters, but that does not prove that our young lives should be fettered by it. We do not want our young energies smothered under the lifeless corpse of the past. In some cases the young have pressed things with a shameless want of respect for the labors of the past.

To say the least, one should be cautious about pulling down what has been erected upon correct principles, so much sacrifice, and consecrated with so many tears and prayers. It is easy to go down over the Niagara Falls, but then what? One may so live, that when he is dead and buried, he will, like the rich man, lift up his eyes in hell.

Come, now, there is no need for all this. Let the young remember that there is much to be learned from the experience of the past. Let us, who are older, remember, that it is not necessary to be so wedded to old songs that we cannot give room to superior new ones; to old forms and customs having neither Bible nor common sense to sustain them, that we will not change them for such as have.

These chips say that any custom having neither the Bible nor common sense for its support, is damaging. Such as the following:—

1. Allowing not more than two hymns to be sung before meeting is opened, and those only after being lined by some one, two lines at a time.

2. Holding meetings the full term of two hours, whether any one is edified by its continuance or not.

3. Churches requiring that only the Brethren's hymn books shall be used in the Sunday-school, perhaps to the detriment of the school. What of it, if the present collection of hymns would be superseded by a better collection? Sure enough, what of it? It would likely be a great blessing, if all the blind party prejudice that prompts each denomination to have its own collection of hymns, could be allowed to die and be buried out of sight. One collection could be used by all denominations, which could then be furnished at a small cost, and the millions of dollars uselessly spent in separate collections, could be used for a better purpose, and the singing much improved.

Let us have less prejudice and more sense. True, such customs as above specified, are only local, and tens of thousands of brethren and sisters do not know that such senseless customs exist anywhere, yet the author of these chips does know. Let us have common sense!

THE CROSS OF JESUS.

BY LIZZIE H. DELP.

"At the cross, and 'neath it only,
Finds the troubled heart relief;
There's a balm beneath its shadow,
That can soothe all earthly grief."

In the stillness of the cloister knelt the nun. She was penitent, and could penance wash away her guilt, her soul had been radiant with purity. She prostrated herself at the foot of the altar, and prayed wildly for mercy, yet it seemed to her as if the heaven were covered with brass, from the cold, glittering surface of which her prayers rebounded and fell back on her defenseless heart, crushing and chilling its feeble pulsations.

She found a few stray leaves of the Bible, and read there of the love of a kind heavenly Father, and of Jesus dying on the cross to save sinners. Slowly her eyes, blinded by error, were opened to see the blessed light.

She dropped her burden at the foot of the cross with the prayer, "Save, or I perish, Lord," and as the sweet waters of divine love rolled over her soul, she felt at peace with God.

Whatever burden may weigh down your spirit, you can leave it at the cross. There is nowhere else for the sinner to go. Only at the cross of Jesus can you find pardon for your sins; in Christ, and nowhere else can rest be found.

We can never hope to fathom the mystery of the cross. "Herein is love," that "love of Christ which passeth knowledge." The deepest affection in the believing heart will always be the love of Jesus, deeper than all other love of home, friends, or pleasure. The loved name of Jesus is engraved on the Christian's heart with an ineffaceable impression.

Bowing low at the Savior's cross, we find comfort and aid when storms of trial and temptation threaten to overwhelm us. We find there the "Great Physician," with the balm of Gilead for bleeding, sorrowing hearts. Dark memories which haunt and trouble us, may be left in the care of our Savior.

Oh! believer, remember the depth to which you had fallen while sojourning in the "far country," the sins "as scarlet" that were washed white in the bath of blood. Abide always in the shadow of the cross, there alone is safety for you. You feel weak and helpless when you go out into the heat of the world's turmoil; throw aside all self-confidence, and trust only in the grace of God. Remember that in your weakness is the Savior's strength made perfect.

"Blessed Savior, wilt thou ever,
Keep us humbly at thy cross,
Hiding ever neath its shadow,
Counting all besides but dross?"

Mainland, Pa.

MINISTERIAL SUPPORT.

BY J. H. MOORE.

I was greatly pleased with Bro. Quinter's remarks concerning ministerial support, on page 138 of the MESSENGER. I am not only pleased with what he said, but I am glad that brother Quinter said it. It is one of the subjects that our aged brethren ought to handle in the fear of God, and for the good of Christianity.

I do not wish to be understood as favoring a hired ministry, but I am decidedly in favor of supporting ministers whenever and wherever the good of Christianity demands it, and supporting them well.

The crowning command of our Savior was, "Go into all the world and preach the gospel to every creature," or, "teach all nations." This command is still binding on the church, and it is as much the duty of the church to preach the gospel to all nations to-day as it was 1800 years ago. Age does not cause the law to lose any of its force.

The church selects the men whose duty it is to preach the Word, but she fails to help these men bear the great burden that falls to the lot of the ministers who undertake to teach the nations. The church cannot go herself and the ministers are not, as a rule, financially able, hence the great work remains undone. The command is on record, and as it is not complied with, some one must one day render a fearful account.

Some one is to blame for this state of affairs. Is it the private members who do not give in order that the gospel may be preached everywhere? Why blame them? Have they ever been taught that it is the duty of the church to keep ministers in the field, and support them while thus engaged? Have we, as ministers, editors, and contributors, been careful to teach the members that it is the duty of all Christians to give liberally in support of the gospel? I fear not. I am of the impression that our ministers and elders have not devoted enough time to teaching the members that it is the duty of the church to see that the gospel is preached among all nations. I do not remember of ever hearing one of our ministers preach a sermon on this subject. It is one of the plain duties that we almost wholly neglect. We may boast of contending for primitive Christianity in all of its ancient simplicity, but here is a positive command

that the church, as a body, is making but little effort to carry out. We elect ministers to preach around home, and now and then give a little in support of the Danish mission and some home work. That is the sum total of our work in the way of spreading the gospel—all told, less than five cents to the member.

I know of no question among our people where reformation is so much needed. I think it would pay to drop all other disputed questions among us, and devote all our energies to preaching the gospel. If ever there was an age when the true gospel ought to be preached, it is now. Our ministers ought to be everywhere preaching the gospel. There ought to be churches in every county in the United States, and there would be in less than ten years from now, if we, as a body, would do what we are abundantly able. We should tell the people that it is the duty of the church to preach the gospel to every creature, that men cannot preach with authority unless they are sent, that those who spend their time sowing spiritual things should receive a sufficiency of temporal things; that God has "ordained that they who preach the gospel, should live of the gospel," and that the Lord has further ordained, that no minister should be compelled to go into this warfare at his own expense, or should plant a vineyard and not eat the fruit thereof, or feed a flock and not eat of the milk; in short teach clearly all there is in 1 Cor. 9, on this important question; then it would not be long till we would have a grand missionary feeling among us. It is not enough to write these things, our preachers should preach them at home; especially do I think it the duty of elders to fully instruct their members in this line of duty.

We have scores of good ministers following the temporal plow who ought to be out preaching every day. Their following the plow is necessary to enable them to support their families, but Christianity is losing by it. The church could well afford to take these men from the plow and support them while in the field. It would result in building up scores of churches and saving thousands of souls. No investment could possibly pay better, and I think that if this question were properly agitated, that it would be an easy matter to raise money enough to keep at least twenty good ministers constantly at work, year after year.

Those of us who stay at home, and preach only of Sundays, as a rule, need no support, but we can help those who are kept in the field. I am one of those who would sooner work at home than work in the mission field, and would willingly do my part in the way of supporting such a missionary movement.

1. I am in favor of leaving our home preaching as it is. Those of us who have our regular occupations, and need preach only of Sundays, can, as a rule, manage to get along.

2. I am in favor of placing missionaries in the field and supporting them. By missionaries I do not mean *traveling* preachers. If a man wants to travel, let him do so at his own expense. A good missionary enters a field and works it up if it takes a whole year.

3. I suggest that elders and preachers everywhere give more attention to preaching missionary work; then they will find it much less difficult to raise money for missionary purposes.

4. It seems to me that it ought to be an easy matter for an elder to have the members of his congregation contribute thirty cents to the member for such a grand work. That would insure \$24,000 a year. I am confident this can be done if our housekeepers and ministers will make proper efforts.

5. Since our usages do not make it necessary for us to raise money to support home ministers, it becomes our special duty to contribute liberally in support of spreading the gospel more extensively among the people who know nothing of our faith and practice.

6. Other denominations are putting forth money and learning to circulate erroneous doctrine, and if the Brethren who hold to the primitive practice are not willing to spend a small amount of money to counteract these errors, what do you think the good Lord will think of us?

7. And since it is the duty of the church to contribute to the support of the gospel, for which she is abundantly able, and does not do so to the extent that she ought, I ask candidly, Who is to blame for it? We must place the fault somewhere. For years I have seriously considered this matter, and have deliberately come to the conclusion that the fault rests with our elders and ministers for not teaching the people better. If we would preach as earnestly in defence of spreading the gospel as we do on non-conformity, etc., we would be the greatest missionary people on the globe.

Brethren, if I have located the blame at the wrong place, I want to be corrected, but I am of the impression that the thinking part of Brotherhood will agree with me. If my position is correct, all of us, elders and ministers, have a very serious matter to consider. Have we shunned to properly declare that part of God's counsel that teaches that the gospel must be preached to every creature, and that it is the duty of Christians to see that this gospel is so preached? If we have, then let us amend our ways and resolve that we will be more in earnest in this great missionary work.

Keuka, Fla.

NOTES BY THE WAY.

BY A. HUTCHISON.

My last closed at Oak Hill, W. Va. From that point, after a few meetings with the faithful in the sanctuary of the Lord, I moved toward Ohio. I wish to say right here, that in Fayette Co., W. Va., is where my mother lives with my sister Martha, whose husband (S. W. Riner) is the elder of the church at that place. He is assisted in the ministry by my brother, James A. Hutchison. While in this congregation, the seventy-fifth anniversary of my mother's birth occurred, and I had the pleasure of enjoying her presence on a visit to the widow of my brother Joseph,

who was called from labor to reward a few years ago. I thought, what a grand privilege to enjoy her presence, and converse with mother after she has lived seventy-five years. The joy was greatly increased when we could hear her say that it was a joy for her to know that her children were all in the service of the Lord. But this season of joy came to an end on the approach of the time when we must part. I thought I could say "*Farewell, mother,*" but I could not say a word; all I could do was to warmly grasp the hand that had led me when I was a little boy, and tenderly kiss the lips that had so fondly kissed me when I was a fit subject for heaven. Thus we separated to meet, I trust, in the upper Eden.

Young men and women, how can you turn away from the prayers and tears of a dear mother? Think much before you decide to trample under foot the tender heart of mother. No mother but wishes her children to be saved, and your Father in heaven wants you to be saved, Jesus wants you to be saved. Will you travel the downward road against all your friends?

I had the pleasure of spending some few days with the friends of Jesus in Montgomery county Ohio. I was with them at their council-meeting in the Bear Creek congregation, where the enjoyment of the meeting seemed to be common to us all. From here I accompanied Eld. Jacob Garber to their meeting-house in the Wolf Creek congregation, and at this place tried to tell the story of the Cross to an attentive and appreciative audience; and, although this continued for several evenings, yet we could not tell near all of the riches of the Lord's store-house—they are boundless as the beautiful covering above our heads. From this place I had the company of Bro. Garber to the place where the Annual Meeting is to be held in June. Here I had my home with the pleasant family of Bro. Jesse Stutzman, and when I looked out over the ground laid out for the great gathering of our Brotherhood, many and solemn thoughts revolved through my mind. Here are already a number of frames erected, suitable for the character of buildings necessary for that occasion, and when I learned that these frames were all set up by over 200 men engaged at one time, and not a jar among the workmen, I thought, "Will it be so with all those who come up there to the Lord's work in June?" and I soon answered, "Yes, if all come up there to work for the Lord and not for self, they must have peace, for he is the God of peace and order." Let all come in the name and fear of the Lord, and work for his glory, and then all can go away with the peace of God resting upon them; and the joy of his salvation will be the reward of every one as they return to their homes. Here we had the pleasure of meeting with the Pittsburgh congregation three times, and also in Arcanum, in the house of the German Reformed, four times; then went to Chicago, Ill.

It is only the Christian man who is the truly contented man.—*W. Seeker.*

WOMEN'S RIGHTS.

BY S. M. SAUNDERS.

I do not propose to enter into a political discussion upon this subject, but to offer a few thoughts on the subject from a religious standpoint. I am inclined to believe that women's rights are not properly respected by the boasted "lords of creation" in church work especially. The female portion of the church seem to be regarded as mere ciphers in the church, that is, they merely occupy a place in it, but add nothing to its value. I believe, according to the Scripture, that woman is as much a servant of God and a worker in the church as man, provided she possesses the requisites laid down in the gospel, namely, "sober, upright, and apt to teach." Women are allowed to speak in the church upon matters of minor importance; such as choosing delegates to District Meetings, or arranging for a love-feast, and their vote counts just as much as a man's in some other matters of church business.

The Scriptures give explicit directions how women must be adorned, and covered, when they pray or prophesy, and the church is careful to see that the women are so covered in public worship, but I am afraid they lose sight of the fact that women are not properly instructed in this matter. In many places they are never called upon to exercise in public prayer, or to select and read a portion of Scripture, although their hearts "burn within them" with a desire to pour out their souls to God in prayer. Of course the opportunity is sometimes extended to them at the examination exercises before a communion-meeting, but it is often very much like a certain writer (Mary K. Dickey) once expressed it, it is "only offered by way of formal courtesy" but it is not expected that they will use this liberty.

There is great danger of running into formality, and our sisters will be so accustomed to it that it will seem like putting on their religion Sunday mornings and putting it back into the bandbox when they return from church. I believe that the fervent prayer of a righteous woman availeth much, as well as a righteous man's. I am of the opinion that if the Brethren, in sending out missionaries to new fields where the doctrine of the church is new, would send, on each visit, two brethren and two exemplary, pious women, who could speak for Christ both in public and private, and show themselves as patterns of humility, it would advance the cause of Christ surer.

How many can trace their first and most lasting impressions to the pleadings in prayer of some woman? When sickness or sorrow overtake us, how natural it is, from infancy to old age, to call for mother. No hand can soothe the fevered brow like mother's, no voice can calm the storm of passion like mother's, no hand administer comfort in time of affliction like hers.

In the days of the Apostle Paul there were women who prophesied, or instructed in the way of righteousness; and I do not think it interfered with their domestic duties as wives or mothers. Priscilla, the wife of Aquilla,

could find time and opportunity to expound unto the people the way of God more perfectly than it had been done before.

We should not fall into the popular error of thinking that women should not aspire to anything higher than to "rock the cradle and darn the socks," which of course is right in its place, and a noble calling if rightly performed. Prove all things and hold fast to that which is good.

Centerton, Ind.

WEIGHTS.

BY D. A. ROWLAND.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12: 1.

By looking at the preceding chapter, we see the fruits of faith. Methinks if the Savior were here, he would say to us, "O ye of little faith!" We think the idea is clearly set forth that the besetting sin spoken of, is unbelief or a lack of faith. Yet this idea is not accepted by all. How often do we get into a doubting position, and how easily does it come upon us. We are made to exclaim, "O wretched man or woman I am!"

Every weight, implies many weights, hence it is important that we examine ourselves to see what our weights are. What weighs me down in this race may not weigh my brother down, and *vice versa*; but we all have our weights, and it is absolutely necessary that we lay them aside. Naturally speaking, we cannot get along so well if we are going in a narrow channel and are carrying some large bundle. To illustrate, see a man in a large crowd with several large hand trunks; note his progress, and compare with the Christian struggling through the world, with the customs, fashions, amusements, and some of the vices of the world upon them. Dear brother or sister, have you weights that are holding you back in your Christian race? If you have, Paul says, Lay them aside. We cannot lay them all off at once. True, when we start upon this race we disrobe ourselves of the old man and his sinful ways, but as we want to win the prize we should be willing to drop those weights even though it does go hard to do so. Dear brethren and sisters, let us always be willing to crucify the flesh for the good of the cause of Christ. How sad it is when we gratify our desires, and let our souls and the cause suffer by doing so. The way is narrow, we are taught, hence we cannot take the world with us in the race; we must leave it behind, and all that pertains to the world. I will not stop to enumerate the weights, just, please, re-read in G. M., present Vol., No. 6, pages 86 and 87, also, Bishop Weaver's subject on page 91, and compare it with the New Testament Scriptures. That gives us an idea of some of the many weights that manage to keep us so far back in this race. Let us not be discouraged. Our blessed Master has said: "Lo, I am with you alway, even to the end of the world." Let us be faithful to the end and we shall have palms of victory and crowns of glory.

Nickerson, Kan.

A CIRCULATING LIBRARY.

BY J. E. YOUNG.

"Study to show thyself approved unto God."

THE Bible is the first and best book to study, but not the only one.

To have a live and active church, it is necessary that both ministers and laity be informed. For each member to have the necessary library from which to gather this information, would be an expense that many could not afford. I have, for a long time, been thinking of a cheap plan for much information. I submit the following for consideration and improvement:

Let the membership of any church who want to be informed, and I hope there are none who want to be ignorant, get catalogues of best church histories, commentaries, useful helps to the study of the Bible, and books of general information. Then let each select a book or books that he will buy.—Let all buy these books with the understanding that they will exchange them among the members who have thus agreed, for reading. Do not confine the number to church members, but let any one in the neighborhood join the list.

By this means each can read the books bought by all. If any one should move from the place, he loses nothing; he has the books he bought and what he has gained from the others. By each one adding a book every year, in a few years they can have a large circulating library in the neighborhood and church.

Each congregation can make their own constitution and rules in regard to loaning the books. For instance, no book ought to go from the second to the third party without first going back to the owner; then he always knows where his book is.

If some of the money that is spent for narcotics and luxuries, were used in this way, we would have more competent teachers in the Sunday-school, and live and active members in the church.

HOW TO INTERPRET THE NEW TESTAMENT.

BY E. A. ORR.

THE question of how to interpret the New Testament, is of no little importance, and one that should be clearly defined in the mind of every student of the Word.

We do not mean in this paper to give a set of rules by which its meaning is to be ascertained, but to call the attention to a few common sense principles that should be kept in view, and more especially, to show the necessity of interpreting it in the light of the Old Testament.

We here assume as true what we have not time or space to prove, that God at different times and in various manners spoke in times past to his people by certain chosen and inspired teachers; and that the Bible contains this pure and inspired Word of God.

This leads to another necessary assumption: That if God ever did speak to man, no

matter when, where, or how, he did so for the purpose and with the implied design of being understood—clearly understood—by the earnest seeker after light. Anything other than this is unthinkable. It would be to make the infinite reason act with less reason than the finite. The mere statement of anything to the contrary, is enough to discover its absurdity at once.

Again, if God spoke to man for the purpose and with the design of being understood in all things that pertain to life and godliness, he, as a matter of course, must have, in general, used words in their ordinary sense, or according to the usage of the persons addressed. If he did not do this, what he spoke would be no revelation to man. He would have to make a second revelation to give the meaning to the first.

This involves the absurdity of revealing a revelation. He would have been under the necessity of accompanying the inspired word by an inspired dictionary, or of placing it in the hands of an inspired interpreter; neither of which he has done. However there was a day when the priest claimed the sole right to give the meaning of God's Word, and when appeal was made to an ecumenical council or to the pope for an infallible interpretation.

While a few who still have a liking for priestcraft would like to claim the right to interpret the Scriptures for others, they are few and their claim is so puerile as to have but little weight with the man who knows he must bear his own burdens and reap what he himself sows. Such claimants can present no miracles in testimony of their divine commission to interpret the Word for others.

Now, since God has given us neither an inspired dictionary, nor inspired interpreter, it follows,—follows as night follows day,—that he spake in times past to his people as a man speaketh to his neighbor,—in a language that men could understand. This is the rule and the general rule.

But it does not follow that all the words in the Bible are used with no other than their common signification. The Word must retain its common idea, but the very fact of its being adopted as a leading term in any religious doctrine would give it a shade of meaning that it never before had and that it could never have under any other association.

The Bible is not an exception in this regard. Every science and every department of human life have terms, that—though they be common terms—in each express ideas nowhere else found. Out of the common stock each has chosen words and so combined, defined, and associated them as to put in them the idea wished to be conveyed, and any attempt to interpret them without this consideration would often make nonsense.—

To illustrate: In mathematics, the word line means length without other dimensions and substance; in warfare, it means a certain form of arrangement of men or ships; in printing, it means a straight row of words; in fishing, it means a cord or string; and in

the Bible it means a measuring cord, limit, or that which is measured.

It would be absurd to think of fishing with the mathematician's, or printer's line. We never think of giving this word the same meaning in all these relations.

Furthermore, if any word in any science is used in any other than its ordinary sense, that sense is necessarily implied or so indicated in the literature of that science.

The Word may acquire new meaning by a gradual growth, by being used in a certain way and to denote a certain act or process, or it may acquire it at once by definition.—This is just as true in sacred as in scientific literature. The basis words of the Bible, such as priest, altar, sacrifice, holiness, justice, church, etc., while all retain their common signification, have acquired by their history and associations shades of meaning peculiar to religious literature.

There is in the terms priest, altar, and sacrifice, a depth of meaning to the Jew that no pagan can appreciate, but there is to the Christian a still deeper depth of meaning that neither Jew nor pagan can fathom.—Only the initiated can see their full force. This is well put by the Savior. He says, "If ye keep my commandments, ye shall know if the doctrine be of God," and he will know it as no other can. To fully understand the power of any system, that system must become ours.

The Revealer of Secrets gave us much, that is revealed, by piece-meal, here a little, and there a little,—allowing each step to have a history sufficiently long to give it a deeper signification than could otherwise been given. In nothing is this better illustrated than in the depth of meaning God has given to the word *Idolatry*.

Banishment and exilement, wars and rumors of wars, thunder and lightning, earthquake and pestilence, blood and fire. Oh! such a history and such a depth of sin as is found in that word spelled out by so few letters! No man can sound those depths but by reading the history of the Jews, reading what God did to cure them of idolatry.

Now he did those things that "he who runs may read." He presupposes, in the New Testament that we are well tutored under the "old schoolmaster," and hence he does not make it a dictionary of religious terms, but uses words in their ordinary sense or as already defined in their past history.

What does this mean? This and no less, that the man who undertakes to study the New Testament without the history, the law and the prophecy of the Old Testament, puts out his best eye.

He that uses only the New Testament and the dictionary can never drink deep of the Jacob's wells of divine truth and philosophy. In the sacred history we see God's hand writing the definitions, in the dictionary, only man's.

It follows then that he who studies the New Testament in the light of the Old Testament history, has a dictionary written by the divine hand, he who studies it in the light of Jewish law has "a lamp unto his

feet and a light unto his pathway," and he who studies it in the light of prophecy has "A more sure word of prophecy" to which we do well to take heed.

THE CHRISTIAN RACE.

BY ROSIE SNOWBERGER.

THE Bible only speaks of two ways, or race courses upon which mankind is traveling. The one is a wide and unobstructed thoroughfare, filled with people who are eagerly trying to reach the final purpose after which they are aspiring, and to obtain the coveted prize for which they are running.

Some are amassing wealth and hoarding it up. Others are aspiring for honor and fame, and make every effort to accomplish the desires of their ambition. And others still, are delving into the mines of wisdom, to gratify their intellectual appetites. To this class the apostle refers when he says, "Now they do it to obtain a corruptible crown," a crown that will crumble and fade when the vital spark of the wearer has vanished and his memory is forgotten.

We thank God for the promise of an incorruptible crown which can be obtained by all who desire and labor for it. But we must forsake the broad race-course of sin and folly and direct our footsteps on the narrow way, with the motto, *salvation, or eternal life*, to all who walk thereon to the end of time.

This path, however narrow and much despised, has been trodden by the most worthy and noble person that ever lived, and who has now himself become the way unto all who will follow in his footsteps. He not only smiles encouragingly on us at the entrance of the road, but he is willing to pilot us all along the line to the gates of pearl, which the Father of mercies will open unto us and usher us into the mansions of bliss.

We will be disappointed, however, if we expect the road to be smooth and strewn with flowers all along the way. In plucking the roses, it is sometimes needful that we be pricked by the thorns. And the prize that is obtained by difficult labor is the most highly appreciated. On every side of our path we find the enemy of our souls, in human form, trying to allure us into the by-paths of sin, and when they have accomplished their wicked designs, they hasten, in boastful terms, to record every mistake.

Oh! that we might all try to equip ourselves with the necessary weapons for the Christian warfare, and when the enemy of righteousness arrays himself in battle against us, let us successfully wield the sword, and we will gain the victory. Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." It is the sword of the Spirit, which is the Word of God that is to be used in subduing the devices of our spiritual enemies. This, with watchfulness and prayer, will cause a hasty retreat on every attack.

Then let us not become discouraged when

obstructions cross our pathway to hinder our progress, but let us look forward with an eye of faith to the "recompense of reward," ever remembering that our leader was in "all things tempted like as we are" and having overcome, he now, "is able to succor them that are tempted."

In ancient times, the Olympic competitors for the prize disencumbered themselves of every unnecessary garment, that might delay or hinder their progress in winning the prize promised at the end of the race. So, Christian friends, unless we "lay aside every weight and the sin which doth so easily beset us," we are in danger of losing our foothold of righteousness and becoming overwhelmed in the quicksands of sin.

Some of the weights that retard our progress, are the love of money and ardent spirits, dishonest dealings, broken promises, a proud and haughty spirit, and the wearing of gold, pearls and costly array. These are not only hinderances in our way, but are stumbling-blocks for our friends who have not yet started on the Christian pilgrimage. If we, who profess to be Christians, could feel that our earthly mission is not only to save our own souls, but that we should ever labor to bring others to a knowledge of the truth, we would all unite our efforts subservient to one purpose, how many pentecostal showers might be poured upon us, yea, how many stars be added to sparkle in our heavenly diadems? Let us all, then, watch and pray that we stumble not nor faint on the way, but "run with patience the race that is set before us," ever looking for help unto him who is the "Author and Finisher of our faith."

New Enterprise, Pa.

THOSE THAT OBEY, SHALL BE MADE WHITE.

BY GERTRUDE A. FLORY.

As I look out of my window, a pretty sight presents itself to me. The ground is covered with snow, which brings to remembrance Isaiah 1: 18, "Though your sins be as scarlet, they shall be a white as snow," but here and there are dark spots, reminding us that we may blot our garments with dark spots of sin, after they have been made white; by associating too closely with the world and its contaminations.

And the fastly falling snow reminds us that God is everywhere, and is shedding his love and mercy around us. He is willing and abundantly able to shield, and cleanse us from sin, through the blood of Jesus Christ. 1 John 1: 7, "And the blood of Jesus Christ, his Son, cleanseth us from all sin."

Let your imaginations carry you to Calvary, and there behold that pierced side, from which flows water and blood, an emblem that water and blood, will wash away sins. See 1 John 5: 6-8. It may be a mystery how we can be washed from our sins, in Jesus' blood, Rev. 1: 5, but we do know that water can be applied as a symbol of an inward cleansing, and we have the

promise that "the water and the blood" will make us clean, through obedience. Is not that enough, God's promises in him are yea, and in him amen, 2 Cor. 1: 20, hence it is safe to trust him with whatever we do not understand, safe to obey when he commands without asking what for or why.

He has promised to the obedient, happiness, in St. John 13: 17; his presence forever in Matt. 26: 20; to comfort and lead them into all truth in John 14: 26, the ministrings of angels in Heb. 1: 14, and besides all this a home with the blood-washed saints, in the New Jerusalem. See Rev. 7: 13-17. Is not this sufficient to induce obedience? It is very easy to please those whom we love, and the more we sacrifice for them, the better we love them, and there is nothing more pleasing to God than obedient children, who are willing to "present their bodies a living sacrifice, holy and acceptable unto God."

It is his right to demand obedience, for we are not our own, we have been bought with a price, and, oh, what a price!—the blood of the meek and lowly Jesus! See 1 Cor. 6: 19, 20, Acts 20: 28. All who would wash their robes white, and shine among the saints, and love him, must obey.

"Are you washed in the blood
In the soul-cleansing blood of the Lamb?
Are your garments spotless, are they white as snow?
Are you washed in the blood of the Lamb?"

BIBLE READING.

BY PRISCILLA E. GABBER.

Is not Bible reading too much neglected at the present day? We fear it is, as there are so many other books, tracts, and papers of all kinds given us to read, but this dear Book should not be so much neglected.

If we desire something new, let us take the Bible at once, there is always something new to be found in it. It is not designed to teach us how to spell or even how to speak correctly, though its spelling and grammar are faultless. The Bible does not teach science, but it never contradicts the truth of nature. This book assigns no limits to our learning or acquisition of knowledge, but the great and glorious work is designed to meet and satisfy the wants of every one in all ages of the world. It is perfect and complete in all its parts, containing neither too much nor too little. It grants us all the liberty we could ask for.

Oh, let us take it for our companion in life, and let no other reading exceed our Bible reading, for the more we learn of Christ and of his great mission in the world, the more we think of his abounding love towards us.

Mt. Sidney, Va.

We never know through what divine mysteries of compensation the great Father of the Universe may be carrying out his sublime plan, but the words, "God is love," ought to contain to every doubting soul the solution of all things.

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Mt. Morris, Ill., - - - March 30, 1886.

\$1.10 Will pay for the MESSENGER from April 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. Dorsey Hodgden's address is changed from Roann, to Huntington, Ind.

BRO. J. M. Mohler is at present holding meetings for the brethren at Grundy Center, Iowa.

BRO. J. B. Lair moves to Olathe, Kansas, this spring, where he may be addressed in the future.

SISTER Nancy Debeault, of St. Louis, is very sick, and requests the prayers of the brethren and sisters in her behalf.

BRO. M. T. Baer changes his address from Hepler to McCane, Crawford Co., Kan. His correspondents will please note this change.

BRO. J. M. Snyder, of the *Bruederbote* spent nearly three weeks in Northern Illinois with brother Mohler recently. These brethren failed to come to Mt. Morris. We had hoped to enjoy a visit from them.

In sister M. A. Moomaw's article, No. 10, page 156, the compositor used the word demand instead of duty. It should read, "I regard it as a solemn duty, and not only a duty but a privilege," etc., etc. We are sorry the mistake occurred, and hope our sister will pardon us.

BRO. W. H. Miller of Filly, Neb., says, "We welcome the MESSENGER to our humble home. The spirit of the Lord is surely striving with the children of men. We rejoice to hear of so many turning to the Lord. May God's blessing attend our missionaries in their noble work. It seems strange to me that any one can be opposed to this glorious work. The gospel cannot be preached to every creature without missionaries and means to support them in their work."

BRO. W. H. Strickler, Loraine, Ill., informs us that Bro. Jesse Calvert is with them, holding meetings in the Loraine church. We hope the Lord will bless the work, and that the church may have an ingathering of souls.

THE tracts, "Origin of Single Immersion," by Bro. Quinter, and "One Baptism," by Bro. J. H. Moore, are out of print. We shall, however, in a few weeks, have a new edition prepared, and will then be able to fill all orders promptly.

Too late for the correspondence department for this week, we have a letter from Bro. Hadsell, relative to the Chicago Mission. We make some extracts from it here. Brethren George Studebaker, Joshua Slifer, and J. W. Price, visited Chicago last week, looking after the interest of the Mission. Bro. Studebaker preached three sermons. One was baptized,—a brother young in years, but an active mission worker. The work seems to be progressing, and others are expressing themselves as ready to join in with the people of God.

THE winter just closed has been an active one for our Church. Many meetings have been held, and large numbers have been added to the fold of Christ. The missionary work has also been forwarded, and a spirit of earnestness and zeal is being manifested in many parts of the Brotherhood, which is truly commendable. On the whole we feel much encouraged, and thank God for the success he has given to the labors of our brethren, and now may the good work continue during the summer months, and many more souls be brought to Christ.

BRO. N. Debeault, of St. Louis, says that he is constantly importuned by his fellow-workmen, to join the Knights of Labor, and asks if he can consistently become a member of that organization. The church has always held that we owe our allegiance to Jesus Christ, and as members of his mystical body, we cannot join any worldly society. This is in harmony with the Spirit of the Gospel, and we should not connect ourselves with associations that may lead us away from our holy religion. The gospel of Jesus is perfect, and if we live up to its teachings, we shall have no need to join any worldly society.

BRO. Jas. Y. Heckler, in speaking of Marriage Notices, has this to say: "Now for my part, I am opposed to that movement. I like to read the notices, merely for the sake of knowing when the Brethren's children get married. I do not consider the marriage list especially edifying, nor do I consider all the encomiums paid to the dead edifying. And yet I am opposed to the cessation of the publication of either. The marriage list does not occupy much space, and I wonder what you would put there that would be of more importance. I do not claim that it is edifying, but is all the other reading matter edifying? If it is not, let us boil down some of our other communications unto edification, and let the marriage list be continued."

BRO. Andrew Hutchison reached Mt. Morris on the 22nd inst. He has suffered recently from hemorrhage of the lungs, and is far from being well. It will be doubtful if he will be able to fill any of the numerous calls made for him to preach in Northern Illinois. He will hold a few meetings here, and, unless his health improves, will start for home in a few days. We pray the Lord to restore him to health, for the church has need of his work.

BRO. Lewis W. Teeter says: "Our meetings are still going on. Have baptized thirty-one, reclaimed three, and more to be baptized to-day." This short note illustrates how much good news may be contained in a few words. Seventeen words are used to tell the glorious news of thirty-one souls born into the kingdom, three induced to return to their first love, and others ready to come. Surely this is much in little.

Since writing the above we learn that Bro. Rosenberger closed the meetings with fifty-seven additions to the church. Bro. Rosenberger goes to North Manchester, Ind., to work for the Master in that place.

IN many of our newspapers advertisements are inserted, offering work to women at home. For the most part these are simply traps to get a little money of the unwary. In reference to this matter we have the following from a society formed in Boston, Mass., for the detection and exposure of these frauds:

"THE WOMEN'S EDUCATIONAL AND INDUSTRIAL UNION of Boston, Mass., cautions all women to be wary of advertisements and circulars promising—on receipt of a certain sum—work at home, with large earnings. We are receiving letters from women far and near who have been defrauded by these promises. Either the person forwarding the money gets no answer at all, or the materials and implements sent are of little worth, or the finished work is rejected even if well done, or other obstacles are placed in the way, (the object being simply to get rid of her). The parties advertising make frequent changes of name and address, with some difference in circulars. They are now sending out through the United States, Canada and the Provinces, hundreds of thousands of plausible circulars, well calculated to deceive, for not many of the hundreds of thousands of women receiving them are aware that by a single advertisement any city firm can get plenty of workers close at hand."

ANCIENT TOMBS.

AMONG the Jews at the time of Christ, the manner of preparing tombs for the dead, was to hew, or cut them out of the solid rock, and to day the traveler in Palestine finds many of these "charnel houses of the dead," in as good a state of preservation, as when they were first hewn out, with prodigious labor, two or three thousand years ago.

A steep rocky hillside was usually selected, and in the hill country surrounding Jerusalem it was no difficult matter to find a place suitable for the rock-cut cemetery. The earth and loose stone were removed until the solid rock stood exposed. The face of this was cut down for some distance, until a perpendicular rock wall eight to ten feet high, and fifteen to twenty long was secured. After this preparatory work was completed, the real work of preparing the

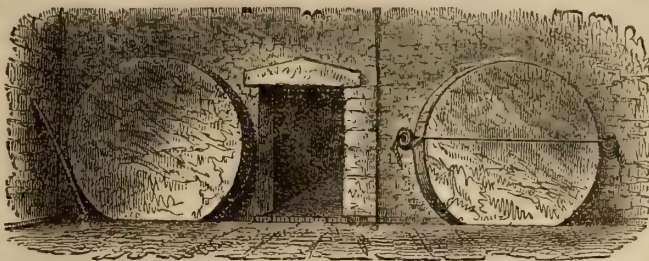
tomb had only commenced. Into the face of the solid rock an opening was made, which after the work was finished served as a doorway to the sepulchre. The excavation thus begun was carried into the rock until a spacious chamber was formed, giving room not only for the dead, but also for the living who might desire to enter the tomb and look upon the forms of their departed friends. In some cases the excavations were carried far into the mountain or hillside, chamber succeeded chamber, connected by narrow passages and doorways, until the solid rock of the hill or mountain, as the case might have been, was fairly honeycombed with the houses of the dead.

One of these successions of chambers, which we visited and explored near Jerusalem, contained no less than forty separate chambers. These were all carefully cut out, the corners squared, the ceiling flat, and the floors level; and such was the care of the workmen that the chambers were perfectly squared and had every appearance of a large room. One of the largest was nineteen feet square. When it is known that these mighty catacombs were cut out and picked out of the solid rock without the use of any blasting material, we may form some idea of the great amount of labor required to finish them.

It was into a new sepulchre of this kind, newly hewn into the hillside at Mt. Calvary, "wherein never man before was laid," that our blessed Master, the Son of the living God was laid when he was taken down from the cross: where he died that we might live. But the rock-cut tomb, with its huge stone door, sealed and made secure, could not hold our Savior. For when, on the first day of the week, the women, "last at the cross and first at the sepulchre," came "very early in the morning, they found the stone rolled away from the sepulchre, and they entered and found not the body of the Lord Jesus."

This act of the women entering the tomb will be clearly understood by recalling the description given above. And the language, "they found the stone rolled away" will be better understood by examining the engraving given on this page. It is taken from our book, "Europe and Bible Lands" and shows better than words can describe the manner of closing and sealing the tombs. In front of the doorway, and extending for some distance on either side, a groove is cut into the bed-rock, wide enough to admit the rolling stone, and about six inches deep. Into the groove the large round stones were placed, and rolled in front of the doors when it was desired to close them, and again "rolled away" when the tombs were to be opened. These huge stones resembling more than anything else, large millstones, were very heavy and hence required considerable power to move them; hence the question of the women, "Who shall roll us away the stone from the door of the sepulchre?"

When for any reason it was desired to make the sepulchre doubly secure, they were sealed. This was done by drawing a strong cord midway across the face of the stone, which was securely fastened at either end by a kind of sealing wax or clay, upon which the seal of the king was stamped. Our cut shows very plainly how the sealing was done. Closed in this way, it was impossible to open the tomb without either cutting or breaking the cord, or destroying one of the seals, an act which would have resulted very disastrously to the one who had dared to show



ANCIENT TOMBS. Open. Closed and Sealed.

such disrespect to the great seal of the reigning sovereign.

It was in this way that our Savior's sepulchre was sealed, and made doubly secure by setting a watch. For the Jews requested Pilate to make the sepulchre sure, for three days, and they "made the sepulchre sure, sealing the stone and setting a watch." But watches and seals, with rock cut sepulchre, could not avail against the conqueror of death. He burst the bars of death and made the grave but the ante-chamber of Paradise. The Roman soldiers, ready to help the Jews, listened to their false proposals, knowing well the venality of the Roman governor, that money would buy their pardon. The fact that these old tombs exist to-day in the Holy Land, and that such descriptions as we have of them in the Bible agree so exactly with what we find in Palestine, is only another evidence of the truth of the Bible as it has come down to us.

TERTULLIAN ON TRINE IMMERSION.

"And how long shall we draw the saw to and fro through this line, when we have an ancient practice which by anticipation has made for us the state of the question? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can anything come into use, if it has not first been handed down? Even in pleading tradition, written authority, you say, must be demanded. Let us enquire, therefore, whether tradition unless it is written, should not be admitted? Certainly we shall say that it ought not to be admitted, if no cases of other practices, which, without any written instrument, we maintain on the ground of tradition alone, and the countenance thereafter of custom, affords us any precedent. To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then, when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take, also, in meetings before day-break, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both com-

manded to be eaten at mealtime, and enjoined to be taken by all (alike). As often as the anniversary comes round we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though it be our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all ordinary actions of daily life, we trace upon the forehead the sign (of the cross). If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the origination of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom and faith, you will either yourself perceive or learn from some one who has. Meanwhile, you will believe that there is some reason to which submission is due. I add still one case more, as it will be proper to show you how it was among the ancients also. Among the Jews, so usual is it for their women to have their heads veiled, that they may thereby be recognized. I ask in this instance for the law. I put the apostle aside. If Rebecca at once drew down her veil, when in the distance she saw her betrothed, this modesty of a mere private individual could not have made a law, or it will have made it only for those who have the reason she had. Let virgins alone be veiled, and this when they are coming to be married, and not till they have recognized their destined husband.

If Susanna also, who was subjected to unveiling on her trial, furnishes an argument for the veiling of women, I can say here also, the veil was a voluntary thing. She had come accused, ashamed of the disgrace she had brought on herself, properly concealing her beauty, even because now she feared to please. But I should not suppose that, when it was her aim to please, that she took walks with a veil on, in her husband's avenue. Grant, now, that she was always veiled. In this particular case, too, I demand the dress law, or, in fact, in that of any other. If I nowhere find a law, it follows that tradition has given custom the fashion in question at some future time to have the apostle's sanction, in his unfolding the true interpretation of its reason. These instances, therefore, will make it sufficiently plain that you can vindicate the keeping of even unwritten tradition when it has been established by custom, the proper witness for tradition whose truth has then been demonstrated by the long continued observance of it."

(The writings of Tertullian, Vol. I, Ante-Nicene Christian Library, Vol. II. T. and T. Clark)

I have given enough of Tertullian's language to show at once his aim, and shall leave the reader to decide whether the writer was endeavoring to prove that trine immersion was Scriptural, or rested only on tradition. —R.

The above article was clipped from the *Golden Age*, a paper published at Arcola, Ind. It was sent by a brother who requested a reply from us. We sent the brother a copy of our work on *Trine Immersion*, in which we have clearly set forth Tertullian's ground for trine immersion, and that ground is the Scripture. But we have concluded to publish the foregoing article, with a direct reply to it. Some of our brethren will probably feel that we have given undue attention and space in our book on *Trine Immersion* to the views of Tertullian and other ancient Fathers, upon the subject of trine immersion. But we wanted our brethren to know the erroneous views that exist in the Christian world, in regard to the authority the ancients claimed for trine immersion, and be prepared to correct those erroneous views, and thus help to remove the prejudice that exists against the mode of immersion which we regard as the Scriptural mode.

We have been greatly surprised in our investigation of trine immersion, to find such a want of knowledge, of the authority upon which the ancient Fathers held and practiced trine immersion, among the many who came before the world as teachers, and who are regarded as intelligent men. And this want of knowledge is not confined to the authority upon which the ancients practiced trine immersion, but it extends to trine immersion under other aspects. There is too much of the same prejudice, and want of a correct view of trine immersion, among many single immersionists, that are found among Pedobaptists, in reference to immersion itself. And in finding such a state of things to exist in the fields of investigation to which our attention has especially been directed, we thought it advisable to notice with considerable fullness and minuteness, trine immersion under its historical aspect, and the recognition of its Scriptural authority by the ancient Fathers. And we hope the propriety of our course will be appreciated. The article we have now to reply to, affords a very clear evidence of the correctness of our course. We shall proceed to notice the foregoing article.

When Tertullian introduced the passage quoted, he was arguing the unlawfulness of a Christian wearing a crown of laurel such as soldiers wore. And he was answering the objection that there was no written law, or no gospel against the crown. And while he admitted that there was no written law against the crown, he maintained that there was traditional law for its non-observance, or against it. And in the passage quoted he named several things which were observed by Christians, for which they had no written law, and nothing but tradition. He was endeavoring to sustain the position, that if tradition was of sufficient authority to justify the doing of some things, it was of sufficient authority to justify the non-observance of others.

He begins, as he says, with baptism, not because he regarded baptism of traditional authority only, but because certain things were connected with baptism, that had no other authority for their observance but tradition, such as the renunciation of "the devil and his pomp, and his angels," tasting "of milk and honey," refraining "from the daily bath," etc., etc.

After having mentioned the things above named, with others, Tertullian proceeds to say, "If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer." Now the question is, how many things, "beginning with baptism," that Tertullian names, does he include what there is no gospel or written law for, but only tradition? Does he include all that refers to

baptism? No, replies the writer of the article in the *Golden Age*, that we are examining, he does not include going into the water or immersing. These we have written law for, as Tertullian admitted. Well, let us see what particulars concerning baptism are named. 1. They entered the water. 2. They are immersed. 3. They are immersed three times. Then, according to the position of the writer, whose views of Tertullian's authority for trine immersion we are examining, that ancient Father taught that candidates for baptism were taken into the water, were immersed, and were immersed three times, but the last particular concerning baptism, namely, the immersing three times, had only tradition for its authority, while the going into the water, and the immersing, had written law for their authority. With what propriety can such a distinction be made? With none whatever. If, then, Tertullian attributed the three immersions in baptism to tradition, he attributed the going into the water, and the immersing to tradition. But this, the writer in the *Golden Age* would not admit, for, we presume, he is an immersionist. Then he must not attribute the three immersions to tradition, for the plain construction of the phraseology of the passage forbids the division of the particulars comprised in baptism. The going into the water and the immersing, may, with the same propriety, be attributed to tradition as the three immersions, according to the fair and literal construction of the language. Then the passage itself shows that there is nothing in it when properly construed, to sustain the idea that Tertullian claimed tradition only as the authority for trine immersion. The "somewhat ampler pledge than the Lord has appointed in the gospel," alluded to, has no reference to the three immersions, but to the disowning "the devil and his pomp, and his angels." This full and particular renunciation is not given in the gospel.

But while the passage from Tertullian under consideration, when fairly construed or explained, contains no testimony to prove that Tertullian regarded tradition as the only authority for trine immersion, we have his positive testimony to prove that he claimed the written law of Christ as authority for it.

Tertullian was a voluminous writer, and wrote upon many subjects. Authors who write against trine immersion, and make such a free use of the passage of Tertullian, in his treatise "On the Soldier's Crown," the passage that appeared in the *Golden Age*, seem to think that this passage from Tertullian is the only one in his writings in which he alludes to trine immersion. But this is a great mistake. And "R," in the *Golden Age* seems to have fallen into this mistake.

In Tertullian's treatise against Praxeas, he expresses himself in a way upon the Scriptural authority for trine immersion, that can-

not be misunderstood. The passage occurs in Vol. II, page 395, of *Tertullian's Works*, in the *Ante-Nicene Christian Library*. We give the passage as it occurs in Prof. Duncan's *History of the Baptists*, page 129.

Prof. Duncan was professor of the Greek and Latin languages and literature, in the University of Louisiana. And as he was a Baptist, he was not partial to trine immersion, and would give a fair translation of Tertullian's language. His competency to make a correct translation, cannot be doubted. Hence in his translation, we, no doubt, have Tertullian's ideas correctly expressed.

The following is Prof. Duncan's translation: "Tertullian, in his treatise 'Against Praxeas' (*Contra Praxean*), assigns to Trine Immersion an apostolic origin. 'Christ,' he says, (c. 26), 'appointed baptism to be administered not in the name of one, but three, Father, Son, and Holy Ghost. Therefore, we are dipped (*tinguimur*) not once, but thrice, into every person (of the Trinity) at the mention of each name.' Bingham's translation of this passage in the writings of Tertullian, is the same as Prof. Duncan's. See *Bingham's Antiquities of the Christian Church*, Book 11, Chap. 3.

It is very manifest, then, from Tertullian's language in his controversy with Praxeas, that he regarded trine immersion of Scriptural authority, and not of traditional authority only, as "R" in his article in the *Golden Age* would have his readers to believe according to the closing paragraph of his article.

After we have presented Tertullian's direct testimony for the Scriptural authority for trine immersion, we may say, in using the language of "R" in his closing paragraph, and we think we can, too, say it with more propriety than he said it, we "have given enough of Tertullian's language to show at once his aim, and shall leave the reader to decide whether the writer was endeavoring to prove that trine immersion was Scriptural, or rested only on tradition." J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Notice.

ALL persons attending the D. M. of Northern Indiana, to be held with the Brethren of the Springfield congregation, April 1, will notice the following: Those going on the L. S. & M. S. R. R., will stop off at Wawaka, near the place of meeting. Those going by the B. & O. R. R., will stop at Albion, six miles from place of meeting. The Brethren very much desire all who can to come by the L. S. & M. S. railroad. All who come from the south and south-west, can cross to the L. S. railroad on the C. W. & M. railroad to Goshen. Take the morning train north on Wednesday morning, and you will connect at Goshen so as to reach Wawaka at 1 P. M. Be certain to ask for reduced rates. We

have not yet completed arrangements for reduced fare, but we are certain of success, from the assurances already given.

A. H. PUTERBAUGH, Clerk.

Oswego, Ind.

From Cerro Gordo, Ill.

LEFT home Jan. 27, for Montgomery Co., O. Began meeting in the Bear Creek church the 30th, and continued until the evening of Feb. 10. Congregations were large and the order good. Five souls came out on the side of the Lord, and were baptized. Some more said they were about ready to come. I felt sorry to see the meeting close. On the 11th went to Miami City, where we had five meetings. On Sunday, the 14th, I met with the Brethren and friends in the Wolf Creek congregation, and preached one sermon. This church has had her troubles, but the clouds have passed, and the sun is shining. They are all working harmoniously together, and love and union prevail. You all have my thanks for your love, kindness and hospitality shown me while with you. God bless you all.

JOHN METZGER.

From South-Eastern Kansas.

By way of calling the attention of the traveling ministry to isolated members, or to those seeking a location, will say, that sometime in December I visited some scattered members south of Columbus, Cherokee Co. There are about fifteen members in that locality, with two deacons, but no minister. They live eighteen or twenty miles from the main body of the church, and very much desire that a minister move among them. Any one desiring further information in regard to the country, should address Bro. Alonzo Lightenwelter, Neutral, Cherokee Co., Kan. We preached for them over two weeks; closed with a good interest and a very large congregation. Next I visited some of the adjoining churches, after which I went to Pittsburg, Kan., but did not find an open door to preach the gospel. On the same evening I took the train for Mount Valley, to assist in conducting a series of meetings. Here, also, are six or eight members, who should be remembered. Continued meetings one week, and, notwithstanding the stormy weather, we had large congregations and good interest.

With proper efforts, a good work could be accomplished here. Address Bro. J. H. Terwilliger, Mount Valley, Labette Co., Kan.

Our next field of labor was in Cherryvale, Montgomery Co., Kan. This is a place of over 3000 inhabitants. There are eight or ten members living in town, who were anxious to have meetings, as our brethren never preached here but a few times, and our faith and order were not generally known or understood. We continued meeting from Monday until Saturday evening, in the Christian church, in day-time at private houses. As we could not get the use of the church any longer, I returned home. The time of year had come to commence tilling the soil, and had, to some extent, dismissed the missionary work from my mind, when here comes a let-

ter requesting me to return, that the good seed was germinating, and that several were ready to come to the church. "Immediately I conferred not with flesh and blood," but took passage on the first train, and in a few hours I was again with the members in Cherryvale. Had eight meetings, mostly at private houses. One man and his wife were received by baptism. Three other ladies were ready and willing to come in, but, to their great distress, were wickedly opposed by their husbands. May the prayers of all the faithful ascend in their behalf, that the difficulty may be removed. Home duties would not permit my staying longer.

There is a good prospect of building up a church here. Traveling ministers passing this way, please stop and give them some meetings. Inquire for Bro. A. B. Truesdell, whose house is near the "Frisco" depot. Especially I would call the attention of the Missionary Board of the Southern District of Kansas to this field where labor is very much needed.

The foregoing is an abridged report of my missionary labors for the last ninety days. In this time I have tried, in my weakness, to preach the gospel to over fifty congregations, and by my experience I see where I have made a sad mistake. The same mistake, however, I discover in the labors of other brethren, and that is, too much scattering of the labor. From this mistake I shall profit in the future. I have learned from my experience, as well as from the experience of others, that, after a good interest is awakened, promises to be at other points must be kept, and the meetings are closed just when the most good could be accomplished. A hint to the wise is sufficient. J. F. NEHER.

Monmouth, Kan.

From Milledgeville Church, Ill.

BRO. J. M. Mohler began laboring in this congregation on the evening of Feb. 20, and continued until the evening of March 5, during which time Bro. Mohler labored very earnestly for the cause of Christ. He stood boldly in defense of the gospel, urging the people to lay aside all creeds, disciplines, catechisms, etc., etc., and humbly submit to Jesus, accept him as their teacher, and be led along in the only true and infallible way to heaven and happiness.

We, with the angels, were made to rejoice in seeing three precious souls forsake their sinful ways, accept the gospel terms of salvation, willing to be led down into the liquid stream, to be buried with Christ in baptism. They arose, we hope, fully resolved to walk in newness of life, and to be shining lights in the world.

One dear brother who had wandered away with our Progressive Brethren, returned again to the fold of Christ, which caused us to rejoice.

We believe that there are a number of others favorably impressed with the gospel of Christ, and know, too, that they ought to serve him, but, like the one of old, preferred to put it off a little longer, probably to wait for that "more convenient season," which

may never come. Oh, that we could see the great need of acting at once concerning the welfare of our souls! Brethren, may we long remember the good and wholesome instructions we received, and try to live more devoted Christian lives! May we more fully resolve within ourselves to exemplify the character of our dear Savior in our conversation, conduct, and general appearance, that our influence may be such as will lead others to love and follow our dear Redeemer! I would exhort all to become more devoted to Bible study, and be humble followers of what is therein contained. T. T. MEYERS.

March 17, 1886.

From Solomon's Creek Church, Ind.

WE commenced a series of meetings Feb. 1, in our meeting-house at New Paris, and continued about two weeks. Bro. Peter Stuckman did the principal part of the preaching, until his health failed, when the meetings closed, with five accessions by baptism. After a few days' rest, we again commenced a series of meetings in the Winebrennerian church, Syracuse, Ind., and continued about a week. Bro. P. S. then again came to help us. As a result ten were baptized and two more applicants. Both meetings closed with good interest and crowded houses.

We realize the benefit of preaching our doctrine and plain principles of the gospel in towns and cities, and we would advise our Brotherhood to build houses of worship in towns, as much as possible, for the benefit to the poor and laboring class of people. They have no conveyance to go to the country churches, and are exposed to city church aristocracy, with which they cannot cope, and therefore are forced away.

It is astonishing how many, in our manufacturing towns, are not a church going people, all in consequence of this growing evil of pride in churches.

May the day hasten, when the lame walk, the blind see, and the poor have the gospel preached unto them. DANIEL SHIVELY.

In Memoriam.

BRO. Samuel Book was born April 4th, 1808, and died Feb. 6th, 1886, aged 77 years, 9 months, and 22 days. He was born near Oakland's Mills, Juniata Co., Pa. In 1829 he married Ann Coder, and moved to Lewistown, Mifflin Co., Pa. At this time he was a cooper by trade. In 1842 he moved to near Orbisonia, Huntingdon Co., Pa., and lived there seven years; then moved to his present home in Shade Valley, Huntingdon Co., Pa. He united with the Church in Orbisonia, and was elected deacon. He filled the office faithfully up to the time of his death.

The family consists of nine children: Bro. Edmund Book (the oldest), Bro. Isaac Book (both ministers) Elizabeth Sebert, Williamsport, Pa., John Book (died in the late war at Harper's Ferry of typhoid pneumonia), Samuel Book, Catharine Long, Harrisburg, Pa., H. L. Book, Blair's Mills, Mary Ann Row,

Orbisonia, Pa., David Book, Blair, Perry Co., Pa., forty-one grandchildren, and twelve great-grandchildren. Funeral services were conducted by Bro. S. F. Myers and others from Job 19: 25, 26; to a very large congregation. The Methodist and Presbyterian ministers were present and took part in the services. I cannot describe the respect and the feelings of the community, as manifested at the funeral, in taking the last look at the corpse. The old, the young would linger, drop a tear and turn away. All would seem to say, "How blessed the death of the righteous." Bro. Samuel Book died in full hope of a glorious resurrection. R. M. WAKEFIELD.

From Salem Church, Oregon.

WE are glad to say the good work of the Lord is still going on in the Salem church. Last Sunday was our regular day for meeting in the city of Salem. After services in the meeting-house, we repaired to Mill Creek, a stream passing through said city. Two young persons, a brother and a sister, were received into the fold by baptism, in the presence of a very large congregation. Eld. M. M. Bashor officiated. The order was excellent, and the place was beautiful, with a wagon bridge across the creek just below the place where baptism was administered. The banks and bridge were crowded with people, and some were on the tops of buildings, hence the scene was a grand one, it being the first time baptism was performed in Salem by our Brethren.

May the good work go on all along the line from East to West and from North to South. May the church be revived, and many souls be saved from their sins, so that God's name may be glorified, and the borders of Zion be enlarged.

We have had a very pleasant winter, the mercury being sixteen degrees above zero on Jan. 19, and not as many rainy days as usual. Health is generally pretty good. Times are dull, markets low, but we have everything in abundance.

We much desire our brethren in the Atlantic States to remember us out here on the Pacific slope.

DAVID BROWER.

March 11, 1886.

From North Missouri Home Mission Field.

My wife and I started, on Feb. 8, for Nodaway Co., Mo., where we joined Bro. S. A. Honberger, elder of Whitecloud congregation, where we commenced holding forth the Word of God on the 10th, and continued until twelve sermons were delivered. We then went to the Eureka school-house, about fifteen miles from the former place of meeting, North-west corner of Andrew Co., where we held fourteen meetings.

From here we went to a school-house near Island City, Gentry Co., about thirty miles from the last named place of meeting. Here we delivered eight discourses, then left Bro. Honberger to continue the meetings, and we went to Whitesville, Andrew Co., where we continued over Lord's day. On Monday and

Tuesday, the 15th and 16th, we made our way home, where we arrived at 11 o'clock on the night of the 16th, after an absence of thirty-six days. During this tour we attended thirty-eight meetings, and heard very many good promises and good resolves made. We witnessed some baptized into Christ, and one miracle, so confessed by saints and sinners. A poor, invalid sister, who had not been able to attend the meetings, but was visited, and prayed for publicly and privately, said she would be baptized if she died in the act. So she was conveyed to the river, which was so gorged with floating ice and melting snow, that it was out of its banks. Although I have had to carry out of the water such as had walked in, this sister, after being partly carried in, walked out; rode home on a spring seat before changing clothes, helped to get our dinner, and went to meeting that night. Stout men declined going to the scene, lest they should see her brought out of the water dead.

The North Missouri Mission is a success. God has blessed it and will bless it.

C. C. ROOT.

Kingston, Mo.

From Cornell, Ill.

WE are in the midst of a very interesting series of meetings, this being the twelfth day since we began. Congregations have been on the increase from the beginning. One applicant for membership, and many are seriously considering, while a movement in the right direction is very noticeable. Bro. Jesse Calvert is expected on March 26, who will then take hold of the work.

The Brethren have a very large and interesting Sunday-school in Cornell, the average attendance being about sixty-five. We bespeak for Cornell a glorious future. The brethren and sisters seem to work in harmony with each other in all that they do. The Lord will bless all such work.

THOS. D. LYON.

From Spencerville, DeKalb Co., Ind.

THE brethren and sisters of the Little St. Joe church met in council on March 6, when the visit was reported. Everything passed off pleasantly, and to the satisfaction of all present, with the exception of one sister who went with the Old Order Brethren. We appointed a love-feast to be held on June 10, commencing at 10 A. M., at Bro. John Stafford's, five miles west of St. Joe, on the B. and O. railroad. An invitation is extended to all.

JOHN STAFFORD.

March 17, 1886.

From Wooster Church, Ohio.

On Feb. 14, a protracted meeting was commenced at the Union meeting-house, at Paradise. We expected Bro. Josiah Hostetter, of Holmes Co., to be with us, but he failed to come, on account of sickness in the family. About this time Bro. Loomis, of Tuscarawas Co., passed this way from a meeting held in the Danville church, and by request he re-

mained about two weeks, preaching to general satisfaction. Our quarterly council was held during the progress of these meetings, and passed off without seriously marring the peace of any. Thirteen were added to the church by baptism during the meeting, and others formed resolutions to lead a religious life.

Bro. Loomis came among us unexpected, and to many an entire stranger, but since his departure, many ask what the best news is from Bro. Loomis. During these meetings the Omish Brethren, the River Brethren, the United Brethren, and the Old Brethren have quite forgotten their party names, and, in the language of the poet, united to serve and praise the Lord, thus giving evidence that there is a possibility of once being permitted to unite in the kingdom above, to sing the song of Moses and the Lamb forever.

C. HOOVER.

Weilersville, Wayne Co., O.

A Report.

IN June, 1885, I was called to a love-feast at Rockton, Clearfield Co., Pa. A council meeting was also held at this place, and Bro. Peter Beer ordained. Harvey Beer was chosen to the ministry, and a choice was also held for two deacons. A tie vote resulted in the election of three, who were all duly installed into office.

In October I was invited to a love-feast at Glen Hope, in the same county (which is simply a mission field). My wife and I attended their love-feast, and I remained and preached for them one week after the feast, with good interest. A meeting-house was built here a few years ago, and there is a debt—a lien on the church property, unpaid. The membership here being weak financially and numerically, I agreed to try and solicit funds to save their church from being sold. The churches where the matter has been presented, generally responded liberally.

I again returned to Glen Hope in February, 1886, held a few meetings, and paid the judgment, which was as follows:

Sept. 22, 1884, face value of lien....\$426 38
Interest to Feb. 14, 1886, 35 53

Amount Paid.....\$461 91

Money received to be applied to the payment of the above debt:

Shade Creek church.....\$50 58
Woodbury church..... 46 45
Snake Spring Valley church..... 44 00
Yellow Creek church..... 32 00
Hopewell church..... 24 00
Danning's Creek church..... 20 65
Claar's church..... 8 60
C. W. Lewis, Glen Hope..... 50 00
J. W. Wilt, solicitor.....140 00
Hatfield Poor Fund..... 5 00

Amount of money received.....\$421 28

Amount unpaid.....\$40 63

Brethren who have not yet responded, will please let me hear from them soon, that the matter may all be settled up without delay.

J. S. HOLSINGER.

From William's Creek Church, Texas.

TO-DAY we had the privilege of hearing a good sermon preached by our beloved brother A. W. Vaniman, who came to our rescue a short time ago. We thank the brother for coming, and we also thank the Brotherhood for affording the means to send us a minister, but most of all we thank the Lord, the Giver of all good. He has promised to help in every time of need, and to hear and answer the prayers of those who ask in faith, believing and trusting only on him who is able to give. A hungry man or woman only can enjoy a meal of victuals. Just so with the Christian,—when he is hungering for the bread of life, and gets it, he knows how to appreciate it. MAGGIE ROGERS.

From Spencer, Iowa.

Again we have been refreshed. Bro. John Ikenberry, of Butler Co., Iowa, came here on March 5, and stayed until the 13th. He gave us eight good, practical sermons. Had large congregations, and good attention was paid to the Word preached. Bro. John is one of those good workmen who does not believe in waiting to be called, or to be sent by the church, but starts out and seeks the isolated members, and administers to their wants. Come again, Bro. John, and many more, you are all welcome. Only give us a short notice and we will meet you. How is it? Is it not the case that many of the missionaries are sent out to places where there are one or two ministers already, and many of the calls made by isolated members must go unheeded? Brethren, this ought not to be so. I do not want to find fault, but look over the reports sent in by the churches, and I think you will be satisfied. S. D. BEACHLY.
March 15, 1886.

From Shannon, Ill.

AN item of church news from Shannon, Ill., may be of interest to some of the readers of the MESSENGER.

We have had a refreshing season. Bro J. M. Mohler was with us two weeks, and we continued the meetings one week longer, with the assistance of neighboring brethren. Six precious souls were added by baptism, and two more applicants. May the Lord add such others as should be saved. We have granted fifteen certificates of membership since April, 1885. Have added nine by baptism and four by letter.

The church assembled in church council to-day, March 19. Council passed off harmoniously, and we sent one delegate to the District Meeting, but no query. We organized Sunday-school, to commence April 4.

DAVID ROWLAND.

March 19, 1886.

From Mingo, Iowa.

THIS beautiful morning I feel glad to report to you of our series of meetings, which closed last evening. It commenced March 1, and closed on the 12th. Our home minis-

ters conducted the meetings, and we feel to say that they labored very faithfully and earnestly in this good work. One precious soul was made willing to follow the example of his blessed Master, by being buried in a watery grave, and arose to walk in newness of life. For this we feel to rejoice, and yet we feel sad to think that many that are dear to us will not turn from the evil of their ways, and obey the gospel.

I will also say that our quarterly council occurred last Saturday. Had a good meeting and received ten by letter. We decided to hold our love-feast on the 5th and 6th of June. LIZZIE HILARY.

March 13, 1886.

From Weeping Water Church, Neb.

THIS church was greatly revived, and made to rejoice when Elder Henry Brubaker came among us February 16th, speaking good words to us. In a few days Elder John Snowberger came along to assist for a few days in the good work. Meetings continued until the 28th. The result was, nine baptized, and one applicant left for baptism, and the spiritual strength of the Church much renewed.

There is power in the Word of God. What we want is laborers who are not ashamed to defend the gospel, and preach its self-denying principles and doctrines, not only in theory, but also in practice. Come again, brethren, the harvest is great and the laborers are few. J. L. SNAVELY.

Greenwood, Cass Co., Neb.

From Wooster Church, Ohio.

WE were made to rejoice when on Feb. 16, Bro. Edward Loomis, of New Philadelphia, came to our church and commenced a series of meeting and continued till the 28th, preaching in all nineteen sermons.

Bro. Loomis is an able speaker, and his labors we hope were not in vain. Thirteen young people were baptized. Saints were made to rejoice and sinners to tremble.

May many more call upon the Lord while he may be found. The Church was much built up and we all say, Come again, Bro. Edward. We desire an interest in the prayers of God's children everywhere in our behalf that we may hold out faithful, so when we are called to die that we can go home to our rest which is prepared for all God's children, is the prayer of your unworthy sister in the Lord. MARIA RUNKLE.

From McDonald's Mill, Pa.

ON the evening of the 15th of January, our little band of brethren and sisters were made to rejoice by the coming of Bro. A. Hutchison of Missouri. He commenced holding forth the Word on the evening above mentioned, and continued until the 20th. Preached seven discourses in all, which were short, but to the point,—just the kind, in my opinion, to do good.

Bro. A. does not "shun to declare the the whole council of God." We were sorry he had to leave so soon. Since he left us, three have been buried with Christ in baptism. All three are young sisters. May the Lord bless them, and keep them from the evil of the world, that they may hold out faithful until the end, and that they may use that wonderful influence that God has given them, for the upbuilding of his kingdom. Yea, let us all work for Jesus! Let us sow to the Spirit, that in the end we may reap life everlasting! That this may be our happy end, is my prayer, for Jesus' sake.

E. E. JOHN.

In Memoriam.

ADAM Sheekler died in the Spring Run congregation, Fulton Co., Ill., Feb. 26, 1886, aged 21 years, 11 months and 19 days.

Our brother was afflicted for months before his death, and suffered intense pain, but bore it all patiently with the hope of being raised to health again. The day before his death he requested to be admitted into the Church. He was visited and received into the Church by the right hand of fellowship as an applicant for baptism, after which he was perfectly resigned to the will of the Lord. If it was his will to raise him up to go on in obedience to his commandments, he would praise the Lord; if not, he trusted in the grace of the Lord Jesus Christ. He passed away peaceful and happy. Funeral services by the writer, to a large concourse of friends. from Isaiah 40: 6-8. JOHN POOL.

Avon, Ill.

From Delta, Ohio.

REJOICE with us, all ye saints, for what we witness in seeing precious souls leave the world and its pleasures and come into the fold and enlist under the blood-stained banner of King Emmanuel. Recently it was my privilege to enjoy the happiest meeting I have ever witnessed.

On Feb., 11th, a young woman came to my house, accompanied by brethren and sisters Stutzman and Lord. After the usual manner, we repaired to the water, removed the ice and baptized her. We hope she may walk in newness of life.

On the 24th of February, two more, a man and his wife were received. The former by baptism, the latter was restored. God bless them that they may hold out faithful to the end! DAVID BERKEYBILE.

From Plattsburg, Clinton Co., Mo.

By order of the church I will say that the Smith Fork congregation convened in quarterly council March 6. The business that came before the meeting was transacted with a Christian spirit, and to the satisfaction of all present. The members decided to hold their love-feast on June 6, preaching to commence on the evening of the 5th. A general invitation is extended. WM. C. WOLF.

From Somerset Church, Ind.

BRO. O. F. YOUNT came to us and preached four sermons, but on account of a bad cold he had to return home. On Feb. 17, Bro. Joseph Spitzer commenced preaching in a school-house in this same church. The meetings will close to-night. Bro. J. preached the word with power, so that saints were made to rejoice and sinners to tremble. We hope the Word spoken may be as bread cast upon the waters, that it may be gathered not many days hence. J. D. RIFE.

From Brother Evans.

WE are now at Grundy Center, Iowa. We held seven meetings in Waterloo and had a pleasant time there, enjoying the company of Brethren Reber, Peifer, Beechly, and others. We think the Brethren in Waterloo are doing the best they can. We came there, not to look at the faults of the church, if they have any, with buzzard eyes, but to help them to the higher life, which is a perfect cure for all follies. We love the brethren and sisters very much in Waterloo. God bless them and help them to be a model church!

We have held eleven meetings in Grundy Center. We teach and preach emphatically Jesus, the divine remedy for sin in all its manifestations, soul and body. We ask, Who is sufficient for this work? We are looking to Jesus. We read, meditate, and pray daily for the power of truth to be realized in our inner parts, in the hidden man of the heart. There are elements here to make a living, working church. We are striving to leave them better than we found them.—Snow-storms interfered some with our meetings, but we are quite encouraged.

We met our dear Brother G. Aschenbrenner here and were made glad. He will remain in Benton Co., where he is much needed. He is a faithful minister. The Brethren are helping him to purchase a little home, and we trust that all who know Bro. George will give their mite.

In Memory of Eld. Daniel P. Walker.

THE subject of this notice was born in Somerset Co., Pa., and died December 27th, 1885, at the residence of his son-in-law, Bro. John I. Blough at the advanced age of seventy-seven years, nine months, and some days.

He lived for many years in the Berlin congregation, now called Brother's Valley, and followed the quiet and peaceful vocation of farming, except in early life when he taught school for a number of years.

By nature he was a strong-minded, outspoken man. He always acted from principle and the conscientious and honest convictions of his heart. He was brought up in the Lutheran faith and connected with that Church until shortly after his marriage with Elizabeth, daughter of William Horner, when he united with the Brethren's Church. He held this membership in the Church about fifty years. During all this time he faithfully served the Church of his choice,

strongly contending for the faith once delivered to the saints.

He served in the capacity of a deacon for some years and the last twenty-four years of his life in the gospel ministry. He leaves a widow and eight children. A daughter, who married Bro. Jacob Miller of Iowa, preceded him about twenty years ago, to the spirit world. His children all became members of the Church at an early age.

Bro. Walker had complained for some time of failing health, so was fully resigned to death. He was confined to his bed for about two weeks and died of paralysis, in the full hope and triumph of a living faith.

His remains were followed to the Pike Cemetery by a large concourse of people and friends.

The funeral ceremony was preformed by brethren Valentine Blough, and Eld. Geo. Schrock, from Rev. 14: 15.

WM. G. SCHROCK.

From Jesse Calvert.

Our meeting at Cerro Gordo, Ill., closed last evening with a communion, a very happy, and, we think, profitable meeting. The house was full to overflowing, notwithstanding the roads were bad. This meeting lasted a little over three weeks, and was certainly one of unusual interest. I thought it wrong for me to go there, they have such a strong ministerial force, and many other points suffering. By some means this meeting aroused a very great interest and the house was crowded nearly every night. I laid down the doctrine with all my power. At this the M. E. and Disciple ministers, and G. A. R., Masons and Odd Fellows took offense, and began such a warfare against us as called out much on the subject of Christians going to war, attending skating-rinks, fashionable dress, sprinkling and so on, and it was really diverting to see how they tried to stop the meetings but could not succeed in even keeping the people away. The house was crowded on Sunday evening, and I could not see but that the interest was as good as at any other time. During the meeting, twenty-eight were received, and many more said they would soon come. I hope they will not forget their promises. Many thanks to the brethren and sisters and children for their kindness. I shall ever remember this meeting, and the happy faces that perhaps I may never see any more in this world. God bless and save them all!

Eld. John Metzger and his companion were both quite ill and feeble, being almost eighty years of age. I hope they may recover again.

We had three children's meetings which were well attended, and interesting to us all. Their Sabbath-school is a grand success. The average attendance for January and February, of scholars, was sixty; of teachers, eight; of officers, six; the total average, eighty-six. All these were alive to the work, and now they will have more. I dare not tell where all these members came from, that united, but it will give the school workers

and the church also. I am now at Loraine, Adams Co., where Eld. H. Strickler presides. The church is small and opposition strong. God alone can bless the work.

March 16, 1886.

From Upper Deer Creek, Ind.

THE council meeting at Upper Deer Creek, Cass Co., Ind., March 6th, was appreciated by every one present, as a fruitful season, promotive of harmony, fraternal feeling, closer union, and may be justly esteemed the harbinger of coming prosperity.

To see our members vote united was a source of honest gratulation to us all, and the occasion calls forth our grateful acknowledgment of divine blessings, and for the return of the happy days in which we can once more see the silver lining in the cloud. In the transaction of the business of the meeting, our brethren adhered to the principle that harmony, union, concert of action, are the result of compromise, concession, give and take, rather than a stubborn disposition, to have our own way. Nothing is so effectual in preventing and healing breaches among brethren, as the consideration that they are to be cordial friends, in heaven, to eternity. A moment of this thought makes us look foolish, and feel guilty, whenever we are conscious of an unchristian temper towards a fellow-heir of eternal life. Even though he is much in fault, we dare not contemplate meeting him in glory, before we have forgiven him. At the close of the meeting we were called to the water, to witness the baptismal scene of a sister, who had resolved to cast her lot among the people of God.

Among the events which have contributed largely to the good of this congregation was a series of meetings of recent date. Bro. Frantz of Pleasant Hill, Ohio, did the preaching. He ministered very acceptably to our spiritual wants, distributing royal gifts of spiritual food. His labor was music to some, fragrance to others, and joy to all. Bro. Joseph Amick, of Mt. Morris, Ill., preached three sermons for us, the last of February. Good interest, and a large congregation were had. There was one accession to the Church, making in all during the winter, ten new names, and two reclaimed, six of these have previously been reported. Just here the question arises, Shall the good work continue? Yes, the indications are good. ARTEMAS SMITH.

Dego, Ind.

From Carson City, Mich.

THE Brethren of the New Haven church, met in quarterly council on March 6, where our church business was transacted in a Christian-like manner. All seemed to be in peace and union. We contemplate holding a love-feast on June 26, and as we have been preparing to build a house of worship for the last fourteen months, the brethren say, "Go on with the work." So we expect to do what we can; although a goodly number of the members are in limited circumstances, we may

possibly get the house enclosed this season, by proper exertions. Your unworthy servant, the writer, was chosen to represent the church at District Meeting.

E. BOSSERMAN.

March 13, 1886.

MATRIMONIAL.

STUTZMAN-STROHM.—At the residence of C. H. Stroh, near Harlan, Shelby Co., Iowa, by the undersigned, Mr. Amasa M. Stutzman and Miss Mary E. Stroh, both of Shelby Co., Iowa. R. A. YODER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

HORNING.—In the West Branch congregation, Ill., Dec. 12, 1885, sister Hannah Horning, wife of Henry Horning, aged 87 years, 6 months and 10 days.

Sister Horning had been a consistent member of the Brethren's Church for about 46 years. At the time of her death she had children of the third generation living. She was the mother of 10 children, and had 50 grandchildren and over 100 great-grandchildren. Funeral services were conducted by brother M. S. Newcomer, assisted by brother G. M. Stouffer.

BAISEL.—At Morris, Ill., Feb. 27, 1886, Elizabeth Baisel, aged 82 years, 2 months and 24 days.

Funeral services were conducted by the writer from 1 Thess. 1: 14, to a goodly number of friends and neighbors. BENJAMIN FRYFOGLE.

CHENEY.—In the town of Carlton, Barry Co., Mich., March 3, 1886, of consumption, Mary Cheney, aged 16 years and 9 months. Funeral was conducted on the 4th, by J. G. Winey, from Ps. 39: 4.

HOLLOWPETER.—In Carlton, Barry Co., Mich., March 6, 1886, of Bright's disease, Dolly May Hollowpeter, aged 13 years, 10 months and 18 days.

Dolly M. was a daughter of Bro. John and sister Hollowpeter, an invalid for eight years and a constant sufferer for a long time till death released her. About the last she spoke she said, "I am going home to Jesus, meet me in heaven." The remains were followed by a large concourse of neighbors and friends to the Fuller cemetery. Services were conducted by J. G. Winey, to a crowded house from Ps. 132: 14. Peace to her ashes!

STARY.—In the Dallas Center church, Iowa, March 4, 1886, Bro. Josiah Stary, aged 62 years, 1 month and 16 days. Funeral services by the writer. NOAH FLORA.

STONEBURNER.—In the North Manchester church, March 7, 1886, James Stoneburner, aged 67 years and 23 days.

He was a sufferer for several years. About three weeks before he died, he called for the elders and was anointed with oil in the name of the Lord. He bore his sufferings with patience, and gave his children to understand that his hope of heaven was firm. Funeral services by R. H. Miller, assisted by Isaac Miller. JOHN D. STONEBURNER.

STRICKLER.—In Camppoint, Adams Co., Ill., March 9, 1886, of spinal meningitis, Bro. Jacob W. Strickler.

He was born in Fayette Co., Pa., and leaves a wife and four children to mourn their loss. He was sick about twenty-four hours. H. W. STRICKLER.

FISH.—At Ida Grove, Iowa, March 11, 1886, Mrs. Mary A. Fish, wife of Charles A. Fish, aged 35 years, 7 months and 11 days. She was the only sister of the writer. SAMUEL BOLLINGER.

ROYER.—In the Buffalo Valley church, Union Co., Pa., of pneumonia, Isaac Royer, aged 64 years, 7 months and 19 days.

He was a deacon nearly 36 years, always faithful and prompt, and highly esteemed in the church and neighborhood where he lived. ADAM BEAVER.

WINE.—In the bounds of the English River congregation, Harper, Iowa, March 6, 1886, sister Catherine Wine, wife of Bro. Solomon Wine, deceased, aged 73 years, 11 months and 10 days. Funeral was held on the 8th by Eld. John Thomas from Rev. 14: 13, to a large concourse of people.

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ANNOUNCEMENTS.

Love-feasts.

- May 15, at 4 P. M., Hudson, McLean Co., Ill.
 May 22, in the Mulberry Grove Church, Ill.
 May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.,
 June 4, at 2 P. M., Newton church, Miami Co., Ohio.
 June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
 June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.
 June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
 June 9 and 10, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.
 June 10 and 11, West Branch church, Ogle Co., Ill.

District Meetings.

- April 1, at 10 A. M., Northern District of Ind., in the Springfield congregation, Noble Co., Ind. Those coming over the L. S. and M. S. railroad will stop at Wawaka. Those coming over the B. and O. will stop at Albion. The brethren much desire all to come over the Lake Shore railroad that can do so, as they stop close to meeting place. All come day before the meeting.
 April 6, at 9 A. M., North-Eastern District of Kansas, in the Morrill church, Brown Co., Kan. Those coming by rail will stop off at Morrill, on Monday, the 5th. There are two trains from the East, one at 1:48 and one at 7:24, and one from the West at 3 P. M. The Brethren here have decided to commence meetings on the evening of the 3rd, to continue over the D. M., and we would be pleased to have some of the Brethren come at that time and preach for us.
 April 7, Middle District of Ind., in the Prairie Creek church, Wells Co., Ind. Those coming by railroad will stop off at Warren or Montpelier where they will be met and cared for the day before the meeting.
 April 13 and 17, at 9 A. M., First District of Va., in the Peter's Creek church, Roanoke Co., Va.
 April 16 and 17, First District of W. Va., at the Beaver Run Church, Mineral Co., W. Va. Those coming by rail will stop off at Keyser, where they will have conveyances furnished them by giving us timely notice.
 April 19, District of Nebraska, in the North Beatrice church, eight miles north of Beatrice, and two and one half miles southeast of Pickrell, Gage Co., Neb. Pickrell is the nearest railroad station.
 April 24, District of Mich., in the Berrien congregation, Berrien Co., Mich. Those coming by rail will stop at Buchanan, where they will be met the day before the meeting. Meeting to be 4 1/2 miles northwest of Buchanan.
 Apr. 29 & 30, North Western District of Ohio, in the Sugar Creek congregation, three miles north of Lima, Allen Co., O. Brethren will be met at Lima on the 28th and 29th.
 Apr. 30, at 11 A. M., Southern District of Ia., in the S. Keokuk church, Keokuk Co., Ia.
 May 21, Northern District of Mo., in the Whitecloud church, Trego school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.

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Arr Pittsburg	8:30 A. M.	12:00 P. M.	Arr Harrisburg	11:35 A. M.	1:35 P. M.
Arr Johnston	8:45 A. M.	12:15 P. M.	Arr Huntingdon	11:50 A. M.	1:50 P. M.
Arr Altoona	9:00 A. M.	12:30 P. M.	Arr Johnstown	12:05 P. M.	2:05 P. M.
Arr Pittsburg	9:15 A. M.	12:45 P. M.	Arr Harrisburg	12:20 P. M.	2:20 P. M.
Arr Ft. Wayne	9:30 A. M.	1:00 P. M.	Arr Philadelphia	12:35 P. M.	2:35 P. M.
Arr Chicago	9:45 A. M.	1:15 P. M.	Arr New York	12:50 P. M.	2:50 P. M.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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Mt. Morris, Ill., and Huntingdon, Pa., April 6, 1886.

No. 14.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

WE call the special attention of our Sunday-school officials and teachers to the *Golden Dawn*, in which will be found a department wherein they will find much useful instruction. Our design is to make it interesting and instructive to all Christian workers, and we feel sure that it will be greatly to your advantage to read it. Only \$1.00 a year, or six months on trial, for 50 cents. Send for it.

THE death of a child—a son or daughter—is a very sad event, especially to the mother. The memories in regard to the departed ones are so tender and so sacred that they feel like giving expression to them in some way. As a result, we often get pieces of poetry, either original or selected, to be published in memory of the departed ones. We do not think strange of this, as there is nothing so dear to a mother's heart as her own child. But we want these dear mothers to know that it would be impossible for us to comply with all such requests. We would soon have enough such matter to fill our paper each week, so that there would be no room left for anything else. And as we do not wish to discriminate, we think it best to reject all. We do this through necessity, and not from choice, and therefore hope that all will bear with us, and not feel badly because their contributions are not published.

IT is very generally conceded that we are living in a time of religious prosperity. The churches are active and energetic, and are bringing large numbers into their respective communions. But, notwithstanding all this, we are living in an age of the most damnable heresies that ever afflicted the Christian church. Vain philosophies are making men wild, and they are branching away from every form of Christian truth that is reasonable or orthodox. Men dare to believe in direct opposition of the written Word, and declare that Christ meant just what he says he does not mean. There seems to be nothing too unreasonable, ridiculous and sceptical for men to believe and have followers. This terrible looseness is shaking the foundation of all our orthodox churches, and driving men and women headlong into scepticism, although done in the name of Christ and under the cloak of religion.

THE following we give as a bit of news clipped from the Altoona, Pa., *Tribune*, under the heading, "New Enterprise Items":

Eld. G. W. Brumbaugh, of Fredericksburg, delivered the last of a series of ten sermons at the Snyder church on Sunday morning. On Sunday evening he conducted the services in the Brethren church at this place. After first speaking of the duty of the members of the church to be earnestly engaged in prayer to God in behalf of their ministers, "that the Word of the Lord may have free course," he preached very pointedly from the text: "And Ruth said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Bro. George is one of the orthodox kind, and no doubt would give his hearers a pointed sermon on the above text.

QUERIES ANSWERED.

No. 1.—Is a man converted before baptism, or during the time he is in the water?

J. M. CAYNER.

ANS.—It is to be presumed that a man is converted before baptism. If not, we do not hesitate in saying he is no fit subject for the ordinance, as conversion is the pre-requisite for baptism. Conversion, as we explained in No. 1 of the present volume, is a turning away from that which is evil to that which is good, and until a man does this, he will not ask for baptism. Water baptism has no part in conversion. It is only the outward and tangible sealing of that which is wrought within. It is possible for a man to be converted while in the water, but not probable. If such should be the case, the water has nothing to do with it.

No. 2.—Brethren, please give me an explanation on the following verses, 1 Cor. 16: 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." L. P.

ANS.—In Jerusalem there were poor saints that needed help, and Paul had taken upon himself to raise money for them. While at Galatia he proposed a plan to the church there, how to raise money for such charitable purposes. And as he proposed to visit the church at Corinth, he intended to take up a collection there for the same purpose, and recommends to them the same plan that he gave the Galatian brethren, as you have it in the verses named. The plan given is so plain and simple that no explanation is needed. It means just what it says, and it is quite as well adapted to the churches to-day as it was to those referred to. Many of our churches are literally carrying out Paul's instructions, and the plan works well. As the Lord prospers, let each member lay aside a certain sum each week for charitable purposes, and at the monthly or quarterly meetings hand it to the treasurer, so that when such calls are made it is ready, and no special collection need be made.

No. 3.—How long was it from the time that David numbered the children of Israel until he had to make choice of three things? 1 Chron. 21.

And how long was it from the time the Brethren's church started in America until it divided into three parts? I would like if the brethren would answer, as it concerns them.

A. R.

ANS.—We suppose that it is not the time that intervened between the events named that the brother wishes to know, but whether it was not a sin in one case as well as the other. In this, like in many other things, circumstances may alter cases. Sin is the violation of law, and had there been no command against David numbering the people, or had he had no wrong intentions in numbering his people, it would have been no sin. David wished to know how many armed men he could muster to go out and fight against his enemies. This was wrong in David, as the Lord had always fought his battles for him, and to him the honor of the victory belonged.

In the New Testament Scriptures, we have but little in favor, and nothing against numbering the people, and as the object of our numbering was not to determine our strength in war, we do not think it would be proper to trace our unhappy divisions to it. We have named in the Scriptures, the twelve, the seventy, over three hundred and

the three thousand, so that it seems it would not be wrong for us to know our numerical strength.

No. 4.—Please explain the latter part of the 11th verse of the 11th chapter of Matthew, as there is some difference of opinion. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."

E. W. HOLLOPETER.

ANS.—Up to the time of John the Baptist, no greater prophet had been born, as the mission on which he was sent was greater than all others that had been heralded to the world. Yet, great as he was, and the mission on which he was sent, the least saint, that is truly such, is greater than he—not in uprightness of character, or in real merit for work performed, but in the reception of divine favors and gifts. As great a prophet as was the Baptist, it was not for him to fully understand the great scheme of redemption, neither did he receive the Holy Spirit as it is now granted to the children of God. In this sense the least in the kingdom of heaven is greater than he.

No. 5.—Dear brethren, I wish to ask you the three following questions: Suppose there are three families. One prays twice a day, the other once a day, and the other does not pray at all—has no family worship and only occasionally asks a blessing at the table. Now, in the Judgment, will there be a difference, and can the latter one get to heaven at all?

A BROTHER.

ANS.—Praying is not religion, it is begging or asking, and the greatest beggars are not always the best people. We take it for granted that the three cases here named have reference to what is considered regular family worship as observed on stated occasions and in the presence of others. Of course it is not in our province to say who among the three is the better or best. If the first one is otherwise a sincere Christian, he sets the best example before his family and neighbors, while the second one, who has family worship once a day, if he attends to the other Christian duties of the family, may be equally good, as he may do all the praying that is necessary and do a great deal of religion besides. Of the third one, if his religious circumstances are as favorable as the others, we have not much to say in his favor. But his circumstances may be very different. We know of men who do not have family worship, neither do they ask a blessing at table, yet they are thought to be very good Christians.

Good men may be unfortunate in having irreligious wives, in which case it may not be possible for the husband to attend to the common religious duties of the household, and therefore will not be held responsible. If he does all he can to promote religion in his own household and in others, his chances for heaven may be quite as good as those who enjoy all the privileges of a Christian home. But no home can be a true home without the family altar, and no man can be a true husband, no woman a true wife, without encouraging all the religious privileges that have been so graciously provided for the Christian home. Wives and mothers especially, possess a very happy influence that may be exerted in this direction, and we hope that all will feel the importance of exercising this influence to their own peace, for the safety of their children, and to the honor of God, whom they should love and serve. To the mothers of the church we must look largely for the well being and safety of our children. May God help them to be true to their trust.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE COMFORT OF LOVE.

BY LONDON WEST.

WHEN saints are met to sing and pray,
How soon the time will pass away;
And looking to a world of bliss,
They then forget the ills of this.

The pains of life, the cares of mind,
Are, for a time, all left behind,
In looking to that other shore
Where sorrow's load is felt no more.

The souls are free and songs ascend,
Because all feel in praise to blend,
With love to him who gave his blood
For bringing sinners back to God.

The songs go up in thought, in tone,
To him who gave his only Son,
And souls their warmest love do send
To him who is the sinner's friend.

There may be thoughts of sin, with tears,
Of what was done in former years,
But now no pang or fear can chill
The souls of them who do his will.

And souls, once bound by sin, are freed,
For Christ hath made them free indeed;
And while the cross may yet seem great,
The path is plain unto the gate.

They come to sit and sing and pray,
And hear what Jesus has to say,
And, as with Mary, at his feet
His word is food both rich and sweet.

I want a little one to be,
For thus has Jesus said to me;
But if I'm proud, or mean, or wild,
I then can never be his child.

I then can never share his crown,
Nor by his throne can I sit down.
Oh, Jesus, help me on the road,
That I may be a child of God!

And since I see what grace is given
I want to be his child in heaven.
I want to share his peace and love,
A babe below, a child above.

And so can all, of sin defiled,
Now hear the Master like a child,
And then in peace his kingdom share,
With children here, with angels there.

WHY IS IT?

BY J. H. MOORE.

I AM asked, Why is it that our people do not succeed in increasing in number like most other denominations? This is a fair question, and I will endeavor to answer it, first denying, however, some of the reasons assigned by others.

1. It is urged that our people are not popular. This reason is false, for in communities where we are well known, and live up to our principles, our Brethren are as popular as any religious class in the country. The lack of popularity, other things being equal, does not militate against us in the least. In fact, I think a man gets from the world more credit and praise for being a consistent Dunkard than is given to any other class of people. If anything, popular sentiment is in our favor.

2. It is urged that our doctrine is unpopular. I think that has nothing to do with

the increase of our number, for in communities where our people are represented by preaching as able as other denominations enjoy, we can easily outnumber them two to one. Our doctrine being just what is taught in the Bible, makes it easy to defend, hence, instead of being against us, it is decidedly in our favor.

3. It is urged that our non-conformity principles are against us. Instead of that being against us, it is the very thing that helps us along. Good common sense without a word of gospel, ought to teach any one, that Christians should dress plain; and when you come to sound the people, you will find that they care much more for good common sense than learning. We get a great deal of first-class praise from sensible people of every class for our plain dressing, while other denominations are severely censured for following the fashions, instead of the simplicity of the Christian religion.

I will now tell you why I think we fail.

Christ told his disciples that the people of this world, in their generation, were wiser than the children of light. That is the whole truth in a nutshell. If the Brethren would exercise the same wisdom that the world and other denominations do, we would have churches in every county in the Union. Let me now name the points where we fail to exercise wisdom:

1. We depend upon our ministers to do all the work in the way of spreading the gospel, while the laity remains almost dormant, so far as this part of the work is concerned. Other denominations bring their entire membership into action with their ministers. Do you suppose that the gospel will ever be preached to every creature if it must be done by a few ministers, unaided by the church? Never while the world stands.

2. In sustaining themselves while engaged in spreading the gospel, our ministers do not have the church behind them; hence, when they fail, the work stops till another minister can take hold of the work. Other denominations stand under the arms of their ministers, and will not let them fail.

3. As our ministers must work to support their families, they can, as a rule, afford to devote but one day out of seven to the preaching of the gospel, while other denominations help their preachers so that they can devote their entire time to teaching their principles. Do you suppose that one of our preachers can do as much in one day as another can do in seven?

4. As our preachers have to work hard to make a living, they have but little time to study and prepare themselves for the preaching of the Word, while other ministers spend their whole time in order to become skilled in their doctrine. Our unskilled workmen must compete with these skilled preachers.

5. While our preachers are in their fields plowing, other ministers are out, hunting up those who may be induced to unite with the popular churches. Thus it is seen that our ministers are at a great disadvantage. They must compete with skill, learning and money.

But it is said by some, "Is not the Lord on

the side of our ministers?" That may be but the church is not there. That is where the trouble comes in. The Lord is ready to do his part, but the church is not doing her part, and, in order to succeed, the divine and human parts ought to go together. The Lord is not in the habit of telling the church to do certain things and then doing them himself.

As a rule, our ministers are doing about as much as they are financially able. Their yearly expenses, in time and money, will average about \$10 to the minister, or \$14,000 for 1400 ministers. If each of our 80,000 members would do just half as much as the average minister, it would amount to \$400,000 a year. This is no idle speculation. It shows just how much might be done if the church would do as much as she expects the ministers to do, and half as much as the ministers are doing. Other denominations would raise the \$400,000 and use it to convert people to their religious principles, but we permit the money to remain in the hands of members to be invested in farms, houses, barns, etc. That is why we fail.

I will now give some additional reasons that are generally overlooked. Writing to the brethren at Corinth, Paul says: "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" 1 Cor. 9, 7. Our ministers, in the attempts to spread the gospel, are compelled to violate the principle laid down by Paul in the verse just quoted. They go into the work at their own expense instead of the expense of the church. They can work hard and plant a spiritual vineyard, but they eat not the fruit thereof. It is the Lord's design that the fruit of every vineyard should be used to help plant other vineyards; but among our people this is not done. If our ministers could be permitted to eat the fruit of the vineyards they plant, they could go on planting vineyards all their lives, but very few of them can afford to plant a vineyard, keep it properly cultivated, and yet make a good living at something else. Furthermore, our ministers spend much time and money feeding the Lord's flocks, but do not eat the milk of the flocks. Very few men have an income sufficient to enable them to properly care for a flock, and yet live without using the milk of the flock.

In secular matters we understand these things, but when it comes to spiritual matters, we seem to lose all of our wisdom, and that is the reason we fail to accomplish what the good Lord intends we should. We allow the fruit of the vineyard and the milk of the flock to go uncollected, so that neither the preacher nor the good Lord gets any benefit from either. In secular matters we would see to it that the fruit and milk be properly collected, and used to the best advantage. We would never think of planting a vineyard and not using the fruit thereof, yet when it comes to doing business for the Lord, we do the identical thing that we would neither do, nor allow done, were the business our own. What must we suppose the Lord thinks of

us when he sees that we do not exercise half the wisdom that the world displays?

Keuka, Fla.

FROM CHICAGO, ILL.

BY A. HUTCHISON.

I ARRIVED at this place on the 13th of March, just in time to fill the first appointment made for me. I had a pleasant waiting with those who are interested in the welfare of those that need help. While all need help, yet, that does not express what I mean. There are many in all large cities who are brought under the influence of strong drink, and, unaided, they seem unable to free themselves from its powerful grasp.

My first effort was made in a hall which has been opened for the help of such persons, as well as to do all the good they can toward giving the Master's cause a push up toward that high standard, set up by the Savior and his disciples. Will we all help? I would say, Yes—that is, if we could see the case as it is. There is no brother or sister who could refuse a helping hand if he could see those who are pleading for help. One came to me in that hall, and talked for some little time, who had been under the influence of strong drink for a number of weeks, and he seemed to have been fully awakened to the fearful doom awaiting him, should he continue in that course; but at the same time expressed a very great desire, as well as a very strong determination to forsake his former associates and habits. He seemed fully to realize his own inability, and therefore came to the above named place to seek the aid of those who meet there for prayer and other devotional exercises. He said to me: "I have a brother just across the street who is in the same condition as myself, and I want you to pray for him too; please do not fail to mention him in your prayers." Now you notice I have been describing one case; but no, I am giving you a pen picture of thousands of cases just like it in many of its phases. The poor man, like "Dives," wanted to have his brother saved though he be lost. What think you? Ought we not to try to rescue the perishing? O, I think I hear a favorable response all along the line. We have some faithful brethren and sisters in the city, who are doing all they can to help these poor unfortunates up to a higher plane. Surely we should not refuse to sympathize with those who are seemingly helpless, for were all once lost and had to have help. Then let us all do what we can to help on the Lord's work everywhere. We must see before we can fully realize what the state of things is in a city like Chicago; and what is true here, is mainly true of any other large city. Much work is to be done, will we do it?

I tried to tell the story of the cross five different times while in the city. There are some two or three applicants for baptism, who were already applicants before I came here. The difference between working in the city and in the country, so far as church work is concerned, has to be seen or experienced, before it can be realized. From the

appearance of things in that field of labor, our members are trying to maintain the marks of their identity with the church. I am sometimes interrogated by members and others, who live in the country, how a Dunkard looks in the city. I answer that a brother or sister who is true to the principles of the gospel and the church, looks in the city just like in the country, and if they are not true to these principles, they do not look right either in city or country; and the world will tell us so only too quickly.

TRUE GREATNESS, OR NOBILITY OF CHARACTER.

BY JAMES EVANS.

GREATNESS and nobility, have been the dream of men and women of all ages. True, the mass of men and women are satisfied to plod on in the paths of their ancestors; the peasantry of the nations of the Old World aspires to nothing more than the mere wants of their animal nature, and the idea of an elevation beyond their caste, they deem impossible. But there have been exceptions. History records the aspirations and efforts of ambitious spirits, to make a name for themselves. Under this inspiration, Nimrod was a mighty hunter, who excelled his fellow-men in physical strength, and acquired fame in combating wild beasts. The mythologies of Greece, Rome, Scandinavia, and all nations abound with tales of herculean strength. The legends of Hercules record no generous deeds worthy of a great man; brute, tiger, physical strength is all he possesses. Nimrod is a type of what men thought about greatness. He was a builder of cities, a founder of kingdoms, but we find nothing recorded of him that is truly great.

A halo of false glory has been gathered around the heads of great generals, and great statesmen. We admire the greatness of a Hannibal who kept mighty Rome at bay for eighteen years. His victories, gained almost at the gates of the eternal city, excite our wonder and admiration. The skill and daring of the Theban Epaminondas, the conqueror of proud Sparta, is still the theme of history, and have immortalized his name. The martial deeds of Alexander the Macedonian, have secured to him the suffix of Great. The reader almost invests him with divinity as he follows his victorious career through Persia, until the silver kingdom of Nebuchadnezzar's dream is overthrown. The deeds of Napoleon are still nearer our times. They have invested the Corsican with a greatness that the world admires. We are dazzled by his genius as it is displayed on the fields of Austerlitz, Marengo, and others of minor fame. We see him at Lodi, calm, collected, and self-possessed amid a storm of bullets. He moves amid death and carnage as coolly as if he were walking in a flower garden. These examples illustrate what man calls greatness of soul or nobility. But are they such? Those men who excelled in these martial qualities were often cruel, trampling on the peace and happiness of millions. They were often the weakest of men, false and ignoble. Alexan-

der aspired to be a god. He was ashamed of his parentage, and declared he was the son of Jupiter Ammon. He allowed his followers to worship him as a god. He had no moral strength to resist temptation. A stronger than the strong and mighty warrior overcame him amid the revelry of Babylon. He could not resist the wine-cup. He died of drunkenness, and filled a drunkard's grave. His glory faded, for it was false. A man who could not conquer his appetites, who could not resist temptation was a moral coward and unworthy the name of great. It is recorded of Epaminondas, the great Theban hero, that he never told a lie. This exhibits true greatness far more than the skill he displayed on the fields of battle. A man who is always truthful, is a great man no matter how obscure his life may be. When Joseph said to the tempter, "How can I do this great wickedness and sin against God?" he shone with a greatness and displayed a moral heroism that eclipses the mightiest deeds of founders of empires or states. To resist temptation, requires a sterner courage, a stronger will, a resistance greater than the courage of a Napoleon amid the storm of bullets at the bridge of Lodi.

We admire the genius, the perseverance, and indomitable courage of Washington. We admire his unshaken courage when the cause of liberty seemed all but lost. But we admire much more the excellence of his moral, sterling, upright character. We admire him when, a boy, he said, "Father, I cannot tell a lie."

True greatness of soul is displayed in bearing the ills of life. When trouble comes, we bear up uncomplainingly, when we are not ashamed to do our part in the work that falls to our lot. The young lady who is not ashamed to work in the kitchen, to help her mother, and ease her whose life has been incessant toil, possesses true grandeur of character. The lady whose fingers, covered with costly rings, are too soft to do anything except sweep the keys of the piano, and who complacently lets her mother do the hardest work, is destitute of all true nobility of soul. The young lady, who, in obedience to fashion, compresses her body into unnatural shape, the forerunner of early death, has no greatness of moral character. The young man who talks disrespectfully of his aged parents or who refuses to hear their counsels, is an ignoble and debased soul. The young man who cannot say *no* to the tempter, is weak and has no claim to greatness. He who cannot resist the temptation of a cigar or quid of tobacco, or a glass of beer, or an invitation to play a game of cards, is destitute of all true moral greatness. To rule our spirits is a greater conquest than to conquer an empire or capture a city.

Finally, the truest nobility stamped on human character is a meek and lowly heart, an humble mind. Meekness, condescension, and a loving soul are qualities of superlative value. They are imperishable as the stars, and will at length be transplanted to a more congenial soil where they will develop into the perfection of angels. This true great-

ness is found only in being like-minded with Jesus. To confess him before men requires a courage that few possess. To cease to imitate the world is to be truly great. Men and women are too cowardly to be like Christ. We are all cowards until we become new creatures in Christ. We are always fearing something. The Christian is the true hero of life. He is not afraid to say to the fashion or custom of the world: "Get thee behind me, Satan." He meets death as fearlessly as he seeks his bed of slumber. Hope makes a pillow for his wearied head, and faith covers him with the rare garment of righteousness, to keep him as he passes through Jordan, until he ascends from the river and enters the promised land.

We love beauty, true greatness of soul and sublime deeds. Let our beauty be that of holiness, let us be great in overcoming evil, conquering passion, habits, and all that debases man. Let the sublimity of our lives be the good that we can do, the deeds of mercy we may perform, the self-denial God requires of us. Let our greatness arise from remembering our Creator in the days of our youth, and let the beginning of our wisdom be the fear of the Lord.

WOMEN OF THE PRIMITIVE CHURCH.

BY D. SNYDER.

THAT woman occupied a prominent place in the primitive church will be evident, if we simply mention some of the female names which appear in the New Testament records; we will also refer to the Books, chapters, and verses that contain the record of the labors in which these women were engaged in the primitive church, Luke 2: 36, 37, especially the 37th verse, "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day." Paul in his letter to Philemon, 2d verse, names the "beloved Apphia" as worthy for her labor of love in the church; and in his first letter to the Corinthians, 1: 11, names "Chloe" as prominent in the church. Claudia, Paul mentions in his second letter to Timothy, 4: 21, a Christian woman, converted to the Christian religion during Paul's imprisonment at Rome, supposed to be the wife of Padens. Damaris is mentioned by Luke, Acts 17: 34; an Athenian woman converted to Christianity by St. Paul's preaching. Acts 9: 36, "Now there was at Joppa a certain disciple named Tabitha, which, by interpretation, is called Dorcas; this woman was full of good works and almsdeeds which she did." She was a peculiar ornament to the gospel which she had embraced, for she so abounded in good works and almsdeeds, that her whole life was a continued succession of them, as a tree is full of fruit when every branch is loaded with it. Luke tells us in his gospel, 1: 5, 6, of Elizabeth, a very exemplary person, being "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Paul, in writing to Timothy, 2 Tim. 1: 5, speaks of "the unfeigned

faith" which Timothy's whole conduct had manifested, to dwell in him and to influence and sanctify his heart. This was the same precious faith which had first "dwelt in his grandmother Lois and his mother Eunice." These pious women seemed to have "waited for the consolation of Israel" before they heard the gospel, and they were thus prepared to receive it, and, having diligently given Timothy a religious education, it greatly tended to his being made partaker of the same faith, as the apostle was fully persuaded concerning him, and in Paul's letter to the Philippian brethren, Philpp. 4: 2, he names Enadidas Syntache, two Christian women of note at Philippi. Now we turn to Luke's gospel 8: 3, and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others who ministered unto him of their substance, are mentioned. These were pious women and were glad to give of their substance for the maintenance of Jesus and his disciples, as well as personally to attend him.

It does not appear that any men shared this honor of ministering to Jesus of their substance, and in Romans, 19th chapter, a number of women are mentioned: Phebe, "a servant of the church," Priscilla, "helper in Jesus Christ," Mary, "who bestowed much labor on us;" "Tryphena and Tryphesa and the beloved Persis which labored much in the Lord." In Acts 16: 14, 15, Lydia of the city of Thyatira, is placed conspicuously before us as a Christian woman full of good works and labors of love; and there are Martha and Mary of the town of Bethany, Luke 10: 38-40. Martha was cumbered with much serving, providing a suitable entertainment for the blessed Master, while Mary, her sister, "sat at Jesus feet and heard his word." Mary had "chosen that good part that should never be taken away from her." Oh, how many Marthas we have to-day in the church, and how few Marys! There are many more, —Mary of Magdala, Mary of Nazareth, Mary, mother of Mark, Mary, wife of Cleophas, —all women of prominence in the Christian church.

Then there are many women on whom the Lord bestowed signal favors, but whose names have not come down to us. We note Peter's mother-in-law, the daughter of Jairus, the woman with the issue of blood, the Canaanite mother and daughter, the woman with the eighteen years' infirmity, the adulteress of Jerusalem, and there is the woman evangelist at the well of Samaria (John 4: 6, 7), and the penitent adorer in Simon's house, (Luke 7: 36-40), the widow with her two mites (Luke 12: 42), Pilate's wife (Matt. 27: 19), the praying women in the upper chamber (Acts 1: 14).

It may be doubted whether there is any secular history so small as the New Testament, in which the womanly element so largely prevails as in the life of Jesus from the beginning of his ministry to his ascension into heaven.

This article is too lengthy already, and we will leave the women of the Old Testament for a future article. I will close this with a few remarks on woman's place in the church, ac-

cording to St. Paul's letter to the Corinthian brethren, 1 Cor. 11: 5. Observe why he blames the sisters of the Corinthian church, not because they prayed and prophesied, oh! not at all. Paul wanted the sisters to pray and prophesy as does every faithful minister of Christ. It was because they, like the men, prayed and prophesied with uncovered heads, thus ignoring not the equality, but the distinction of the sexes, for woman's hair is given to her for a covering, and therefore she should pray with covered head. Even nature and the common sense of mankind require that men and women should preserve a due distinction in their apparel, behavior and appearance, and the contrary to this is contemptible and odious. The particulars by which this distinction shall be expressed, are greatly determined by custom, but however fashions may vary, an *effeminate man* and a *masculine woman* will always be disgusting and disgraceful. Sisters are to be examples in the church, to the world, as well as brethren. They should refuse conformity to the foolish fashions of a vain world. They should choose to appear more plain and simple in their attire than others of their rank. They should not waste time or run into needless expense in the empty decorations of their sex in the world, but employ both their time and their money in adorning themselves with good works; that decency, and modesty, and sobriety should be consulted in their garments and appearance, rather than elegance and fashion. Ministers ought to teach these things to their congregations as of great importance to the honor of the gospel.

As a last remark, foppery and extravagance as to dress in *men*, are most emphatically condemned by the apostle's silence on the subject, for this implies that surely they could be under no temptation to such childish vanities. Paul himself was a living epistle of simplicity and good works to the brethren then and now, and no brother or sister can get very far out in the vain world by following Paul's example and teachings.

Now, sisters, throw off your timidity. Sister Mary Kindell Dickey says, in G. M. No. 35, page 549: "We know our duty, we know our privileges, and have a sense of our liberty, but neglect our duties because the approach to them is paved with the 'erroneous views' of so many of the brethren." Now, sisters, stand in your place in the church, maintain your rights, discharge your duties, exercise your liberty. Paul and every other good brother will stand by you in the exercises of your Christian duties and privileges. No longer stumble over—yes, fall over the "erroneous views" of the brethren, but get up on the other side and go to work in earnest.

Ashland, O., Oct. 30, 1885.

WASHINGTON NOTES.

BY MARCUS.

"IT IS MEN WE NEED."

THE above sentence, from an editorial in the issue of Jan. 12, tersely expresses one source of weakness in Christian work. Sa-

tan's forces receive daily recruits from nearly all classes of life, and they are at once put into training for effective conquest in his behalf. These recruits are not only for the ranks and file, but they contain a large proportion of shrewd men and women, who soon become leaders in crime. Truly, the church needs men—sterling men and women to lead an active membership in continuous battle for Christ!

The careful observer cannot well avoid noticing serious evils resulting from our present lack of system in distributing our ministerial force. In many congregations there is an over-supply of ministers, while vast fields are given uncontested to Satan's emissaries. An active, devoted servant of God is needed in thousands of places throughout our great land. What are we doing to supply the demand?

The devil pays *his* leaders, and furnishes them with sustenance, that *all* their time and strength may be devoted to his service.

We need men—active, devoted men and women, who will devote all the power God has given them, and all they may acquire, to saving souls. We need to equip every worker, thoroughly training him for his labor. In this work our advanced schools become an important and an essential factor. Brother, sister, how often have you earnestly borne their needs to God? How often have you prayed that God's blessing may abundantly rest upon schools and faculties, and upon those who have gone there to prepare for Christ's service? True homes, true churches, and true schools, as united, effective agencies, will safely equip those who consecrate their lives to the Master; but we must realize the vital importance of each and of all. Oh, God! turn many young men and young women of talent to thy service, and send them forth to become leaders among men!

Millions of souls in many lands have never heard of Christ. Millions of souls in all lands know nothing of our apostolic practices and doctrines. We have but *begun* to enter the great cities where immense fields await immediate reaping. The great, growing West and South-west every-where present promising fields for active, talented men. What are we doing to avail ourselves of the weakening of Catholicism in New Mexico and surrounding localities? What are we doing to combat Mormonism? Think of the immense array of possibilities for home activity, and let us answer the question, "Are we sufficiently active in the Master's vineyard?"

Bro. Hope and our other devoted brethren and sisters in Denmark, Norway and Sweden are bravely leading us to a grand future of activity in foreign fields. From the depths of my soul I pray that God may bless, strengthen and lead them to fruitful harvests of precious souls! We must more and more lessen the burdens they bear. We must also send laborers into other fields. Honan, a single province in China, has only recently been entered by a Christian missionary, and it contains sixteen million souls. Throughout all that immense empire, and India, and Africa—*every-where*, abroad and at home,

there await immense harvests that should be garnered for the Master. Will he hold us guiltless if we garner them not? Truly, it is *men* we need!

TO MOTHERS.

BY MARY C. MILLER.

MOTHERS, let me say a word to you, for I know that a kind word is worth something, and costs nothing. I am not going to write for those who are independent, with plenty of means or help, but for those who do their own housework and are rearing a family. What is your chief duty? Do not think as others do about this, but make up your mind according to your own judgment. Which is paramount, your housework or the molding of the minds of your little ones? In a few short years the little children will be grown up and scattered. They will be men and women. They will have the same cares, the same perplexities, the same path, in the main, to tread, that you have now, and you will again be alone; you will have nothing but your housework left. Decide now which needs your *best care*, for it will soon be too late. Do not think that the housework must be done, anyway. I mean the thousand-and-one *seeming* necessities. Of course, the bread and butter must be sweet, the food wholesome, the rooms airy and healthful, and the clothes suitable and comfortable, but you cannot afford to spend time on notions, extras, etc., at the expense of your little ones' heart-culture. Their minds must be fed and clothed, and although you may not have the time or ability to teach them many things that would be of benefit to them, it is your imperative duty to store your own mind with such things that you may use again in teaching them. You cannot teach what you do not know, and every mother in this broad, and almost boundless land, has it in her power to obtain such helps as will enable her to train up her children in the way they should go. She may not see the fruits early, but be assured if the seed is sown in the youthful heart, it will sometime germinate, and the kind of seed sown will determine what the harvest will be. But by this time you may begin to wonder about the kind words. Well, listen to me a little farther. We all know something about how worried and nervous we are likely to get over trifles, or what some one else may think. Now, some one else may not be situated as you are, and how would knick-knacks, excessive cleanliness, and ignorance of everything generally but customs and habits, balance with your children's moral and religious characters? How would you feel, and "what would some one else say," if in the end, when it would be too late, your children would, although very thorough in some things, lack "the one thing needful?" Customs, habits, forms and ceremonies will pass away, but "the one thing needful," if we choose that, it will stay with us; it will stand by us in the hour of trial. It is a heavenly bird; its wings are not made heavy by centuries. The dusts of time cannot rob us of it. God is willing at any time

to give us the precious boon, if we will but choose it. "Ask, and ye shall receive, seek, and ye shall find." Ask good gifts, choose the company of Jesus, rather than worry about getting him an excellent dinner. Be somewhat selfish, some one says. Well, yes, if you please; especially when Christ says, Martha was cumbered with much serving, and you would not wish your distinguished visitor to think you felt yourself cumbered, would you? Certainly not. Suit yourselves to your circumstances, and do not leave Jesus sit by himself. Do not leave opportunities, to gather good things, pass unimproved, things which you need and must have for your spiritual life. Do not think that you have no time for secret devotion. Do not think that you have no time to sit and converse with Jesus. Let something go undone that is of less importance. No matter what "some one else" will say, just leave "some one else" take care of their own responsibilities. The Bible says, that "people must not be busy-bodies in other men's matters."

But no doubt, at least, if we may judge by some people's actions, some will be ready to say, I never read that, that is something new. Yes. Well, have we not a right to hunt up the news in the Bible, if there is any? Of course we have. It is needful for us to know both the old and the new things, that we may observe them and teach them to our children. But is it needful for us to do this, that and the other, because some one else does it and thinks it needful? You have the right to judge about these things for yourself, and I would be glad if all mothers would stand up and assume their rights; manage their domestic affairs so that they may be but secondary things in life,—servants, and not masters. Once we pass through life; only once. Let us look at the end from the beginning. What is the object we aim for? What should be our aim in life? We must have a purpose, form a plan, follow some central idea. Let not that purpose, that plan, that idea, be to please "some one else," to be "some one else's" servant. Franklin says: "If you would have a good servant, serve yourself."

A certain poet has said, "There is always room at the top." Yes, there is room enough there, but snow lies on the top of mountains, and snow is a cold neighbor. Never mind that,

"Storms may howl around thee,
Foes may hunt and hound thee,
Shall they overpower thee?
Never, never, never."

Not if you mind your best interests, but of course you will need courage. You will be smitten, spit upon, mocked, blind-folded, and perhaps asked to prophesy. You will likely be called a blasphemer and counted worthy of death. But have patience! You have the promises of high heaven on your side, and depend upon it, they are everything. God's chariots are all over the hill on which you are standing. Can you not now almost see them crowding around you for your protection? Follow nothing but right. Take no one for a pattern but the perfect. Christ is of such a family. His origin is such that we may safely copy after him. It is always safe to follow perfection, but unsafe to follow anything short of that.

"ONE OF THESE LITTLE ONES."

BY C. H. BALSBAUGH.

YOUR extensively spiritual, and beautifully self-forgetful letter touched my heart to the core. I cannot help grieving that you parted with the dear relic of your sainted mother, converting it into stamps to enable me to continue my pen-ministry. I will consecrate them to the propagation of the fundamental factors of the redeemed human life—faith and prayer. This is a subject which lies in the very center of my heart; and my remaining days and labors will be mainly given to this great truth. The church of God at large, has lost the sense of her prerogative as a supernatural institution, vested with powers which demonstrate her divine nature and purpose. "Partakers of the Divine nature," is the one unchanging fact of true religion. We were created in the image of God, in a double sense; the one being constitutional and the other optional. There is no necessity for a Divine Incarnation to give us constitutional immortality. Volition can set a city on fire, and reduce it to ashes, but it cannot annihilate its essential constituents. Sin is impossible, save to a moral being; and morality and immortality are necessary correlatives. Sin and endless misery are as vital and absolute conjunctives, as holiness and endless bliss. The Incarnation is not the creation, but the perfection of moral being; hence the "bringing to light" not the inauguration of immortality. Faith in Christ does not give us eternal life as to the fact of being, but it sets us in the divine order of being. It does not add a second to the duration of being, but it adds so immensely to the quality of being, as to leave no difference in this respect between us and God. Eternal life means salvation from a wrong bias, redemption from a wrong impulse. Eternity is by necessity in all responsible beings, and no perversion of our powers can annihilate the basis whence our responsibility springs.

Such our nature, there is a fitness of God incarnate. Jesus meets a native element in his infleshing, and imports what sin has destroyed. In one sense man is totally depraved, in another, not at all. This last sense is the only possible basis of the Incarnation. To believe, in the Scripture sense, is to offer this organic image, or framework, to the absolute occupancy of God. Man is by nature capacious enough to hold God, and faith unlocks every door, lays open every avenue, and presents every capacity and possibility of our being, to the immanence of regnancy of the Holy Ghost. That grace has met all the requirements of human nature under sin, no one doubts; but even Christians are slow to believe that God means we are to claim and appropriate to the full its provisions. Thousands and tens of thousands cannot allow that faith can have larger scope and grander expressions, than is realized in their own experience. When some other church gives unmistakable tokens of a power which cannot possibly be classified in

the category of natural forces, not a few are ready to ascribe it to Beelzebub, or pronounce it legerdemain. If any man lack wisdom, we know where and how to seek it. James 1: 5-8. God is not a niggard. He has made great promises, and He means to fulfill them, but only to our faith. The shell of doctrine and ordinance and system, will help us nothing without the kernel. All religious symbols, though Divinely instituted, are dead-weights, and blind-folders, apart from the radical and eternal realities which they represent. It is not for us to dictate to God the method of our education in the knowledge of His will and purpose. That Christ was intellectually wise, who can question? But He walked by faith, and never took a single step, not even in Mark 11: 13, without a purpose altogether beyond the reach of reason. See the sublime outcome of this apparently contradictory incident. Mark 11: 22-24. We must settle into perfect acquiescence with Divine providence, in the realms of nature and grace, and allow God to educate us in the sacred use of broom and needle and wash-tub, axe and shovel and plow, no less than in prayer and preaching and Bible study. "I am the way, and the life." This is more than a model for imitation. The child grows up into certain ways not only, but it does so by a communicated life. Jesus reached His throne and crown via the manger, Gethsemane, Gabbatha, and Golgotha. Your poverty is only the forerunner and condition of eternal and boundless riches.

Jesus did the whole of his stupendous work of redemption in the most straitened circumstances, while *He* was not straitened at all. His life is our life, His power is our power, and there is no position so humble and isolated, that may not be radiated and exalted, by the beauty and majesty of the great Invisible Presence.

The sweet, mighty secret of the Christian life is, that *God* is with us—Emmanuel. Not a God up in heaven, at an infinite remove from us, but *with* us and *in* us. The man of Nazareth was in very deed the *God-man*, and his consciousness of this fact was so pronounced, that He never hesitated to claim identity with the Father. This was His *peculiarity*, and it is *ours*, if we are His incarnations. "The world knoweth us not, because it knew him not." 1 John 3: 1. The same life in us, will beget the same consciousness, and the *expression* of this fact will be a savor of life unto life to some, and a savor of death unto death to others.

The seclusion and limitation imposed by your circumstances, will not hinder you from doing a noble and abiding work for Jesus. He has given you four tender, undeveloped immortals to train for his kingdom, and that will be perhaps as much as you can accomplish for some years to come. To set the beauty of God before your children, in all your ways, and words and tones and looks, will tax all your wisdom and energies, and compel you to the mercy-seat every hour for fresh supplies of light and strength. The Christian life is one of utter dependence, and

yet of mighty power and unspeakable joy. Always empty and always full; always weak and always strong; always on the cross and always on the throne; always dying, yet always living, as the manifestation of God in the flesh.

This world is God's world, and we are here by Divine ordination, and in this very sphere and in our daily circumstances, the will of God is to be done as it is done in heaven. This planet is as much a member of the Universal organism, as my little finger is a part of my body.

Christ is God in the flesh, Heaven upon earth, the Divine, Eternal Kingdom among men; and "as He is, so are we in this world." 1 John 4: 17. We cannot, by thinking, or desiring, or willing, incarnate God. By faith alone, does the "great mystery of godliness" transpire. Just as soon as we accept the Divine overture, as the Virgin did, "that Holy thing" will be born in and of us, which constitutes us the spouse of the living God. Luke 1: 38. But instead of saying with all the heart, "*Be it unto me according to thy Word,*" we keep on repeating, "*How shall this be?*" Verse 34.

By clinging to the apparently insuperable obstacle of second causes, the church has greatly crippled her power and receptivity, so that it is as difficult to convince her of her prerogatives, as to convince infidels of her right to be. Colossians 2: 10, means a *real* completeness and not a fancied one. Not Romans Seventh but Romans Eighth, is the standard of genuine Christian experience. Romans 8: 2, and not 7: 24, is the language of salvation. Faith does not touch God as a circle touches a plane, at one point only; but as God apprehends man in the incarnation. See Philpp. 3: 12-14. We *are* apprehended absolutely; we apprehend progressively, but always fully according to present capacity, and so to all eternity. Man is God in miniature, with power of endless development. By faith alone comes the Divine impulse and the right direction. We are properly co-ordinated by a vital and fundamental dovetailing of the Divine and human by faith. We believe in exact proportion as we live the eternal life of God as our natural, every-day life; not by will or constraint, but spontaneously as the sun shines. To believe in the crucifixion unto salvation, is to believe *by* crucifixion. To miss here is to be inevitably lost.

The aggregate church is full of faith that will no more avail in the day of judgment than the infidel's unfaith. "*Now we are sure, by this we believe,*" very often means no more than ignorance and self-flattery. 1 John 16: 30-32. All true knowledge comes by faith. And this invariably and inexorably means the death of self and the supremacy of Jehovah.

A COURTEOUS disposition becomes the elect of God; for the design of the gospel is not only to soften the minds of men, but to sweeten them, and to promote friendship among men, as well as reconciliation with God.

THE SISTERS' COVERING.—ITS ORIGIN AND HISTORY.

BY DANIEL HAYS.

To Daniel Hayes, Dear Brother:—

I SAW in MESSENGER No. 1, an assertion made by you, in regard to the plain, modest covering of our sisters, that the same can be traced back to the apostles. Must I understand you to mean the *cap* as worn by the sisters at the present time? Would it not be something great and grand to have you give us proof of your assertion, and prove by an unbroken line of history, that the same kind of covering now worn by our sisters, was worn by sisters in Paul's day?

Now, dear brother, you must have the proof, or surely you would not make the assertion. Please give it to the publishers of the MESSENGER, or to me privately. In so doing you may perhaps do much good. What was safe in the apostles' day, would be safe now. Please don't pass this by.

SAMUEL C. BASHOR.

Myrtle Point, Ore.

BRO. HAYS' REPLY.

There are four points in the line of this subject, as clearly established as any matter in history; and these points established, leave the line unbroken by a negative. The points in the line occur as follows:—

1. Paul, in 1 Cor. 11.
2. Tertullian, A. D., 160-220.
3. The period of the Reformation.
4. The present practice.

The present practice we know; and we know that the form of covering now worn by our sisters, is substantially the same as the covering worn in the period of the Reformation. In that period, and subsequently, it was worn in common by the Lutherans, the Mennonites, the Methodists, and others. Will any one imagine that the custom started with the Reformation? Will any one show which of the sects originated the practice? Our Mennonite friends still adhere to the practice, and Menno Simon, their founder, (1537) according to Charles Buck, "retained the doctrines commonly received among the Anabaptists, (of those who had been always inoffensive and upright) in relation to the baptism of infants; the millennium, or one thousand years' reign of Christ on earth; the exclusion of magistrates from the Christian church; the abolition of war; and the prohibition of oaths enjoined by our Savior, and the vanity, as well as the pernicious effects of human science." Menno connected himself with those who held non-resistant and self-denying principles before him.—These were called Anabaptists; and there were Anabaptists "who had been always inoffensive and upright."

"Christian men, in ancient days, prayed with uncovered head, according to the apostolic injunction. (1 Cor. 11: 4-5). Chrysostom's comment on the passage shows clearly that this was the practice of his own time, as well as the apostolic age. Tertullian (Apol. c. 30) says that Christian men prayed with bare head, as having no need to conceal a blush, insinuating that the heath-

en might well blush for some of the prayers which they uttered; and Cyprian may perhaps be alluding to the same custom when he says, (De Lapsis, c. 2) that the head of a Christian was uncontaminated by the head-covering of the heathen sacrificer. On the other hand, as both the apostolic precept and the custom of the East made it indecent for women to be seen with uncovered head, the women of the Oriental and African churches covered their heads not only in the congregation, but generally when they appeared in public. The breaking in upon this custom, led Tertullian to write his treatise *De Virginibus Velandis*, in which he contends that not only matrons, but maidens,—who had been allowed a somewhat greater license—should cover their heads effectually. He is especially severe (c. 17) on those who wore a simple band or fillet, which did not cover the top of the head; or laid a mere slip of linen on the top of the head, which did not reach even to the ears. He insists that the veil or head-covering, should, at any rate, come down to meet the top of the dress."—(Christian Antiquities, Vol. 1, page 761).

From the foregoing we obtain the following facts:—

1. Christian men prayed with uncovered head in Chrysostom's time, and this was the practice of his time, as well as of the apostolic age.
2. Men praying with covered head was a heathen custom.
3. Christian women in Tertullian's day covered their heads in the congregation, etc., according to the apostolic precept.
4. The breaking in upon the practice led Tertullian to define the nature of the covering.
5. He condemned the wearing of a mere fillet or band, which did not cover the top of the head; or a mere slip of linen on the top of the head, which did not reach even to the ears.
6. He insists that the covering should, at any rate, come down to meet the top of the dress,—thus showing that the design of the veil or head-covering, as he terms it, is to veil the hair, as well as to cover the head.

What more appropriate terms could Tertullian have used to describe the covering now in use by our sisters? The material which he names, the form, extent, and purpose of the covering (even the color, which is said to have been white) all go to show that the covering now in use, and that of Tertullian's day, are similar, if not identical.

We should not confound the Christian woman's hair veil, with the veil in common use among the Orientals. Martene says, "A mitra (as a cap worn by women) in addition to a veil, was placed on the head of a virgin when she was consecrated to a religious life.

We now ascend the line to the apostolic age, where we find the law for the covering, as well as its origin.

"Every man praying or prophesying having his head covered, dishonoreth his head,

But every woman praying or prophesying with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." 1 Cor. 11: 4-6.

The law for the covering does make a distinction between the sexes; what is a dishonor to the man, is appropriate for the woman, and *vice versa*. The law clearly states the fact that the head of the woman must be covered, or she must be shaven,—which is equivalent to—her hair must either be veiled or taken off. There is no rule laid down in the Bible more clearly defined than this. Paul not only shows the propriety of it, but also the dishonor and shame of its non-observance. He brings all the order of being to bear upon the subject, and shows that it is one of the means by which we ascend the ladder of power to glory. He appeals to our common sense, to our judgment, to our own convictions of propriety, and even to nature itself, to convince us that the order of God is the law of grace, the path to glory, honor, and immortality.

Upon the whole, we conclude that the cap (L. cappa; Gr. skepo, I cover) or head-covering of our sisters of the present day, including the period of Reformation, is similar to the hair-veil of Tertullian. But the practice of Tertullian's age was the practice of the apostles. Therefore the sisters' covering of to-day, is similar to the covering, "power," or "hair-veil" of Paul, if not identical.

Our sisters well may glory in this beautiful symbol of power, and badge of primitive Christianity. It is more precious than a queenly crown. There is no article of dress more becoming, more significant. Paul reasoned on its symbolic beauty and import, all the way up to God. John was entranced with the beauty and uniformity of the white-robed throng; and a brother-minister remarked that he was reminded of this transporting view of the seer in Patmos, by the expressive covering of the sisters in assembly.

Thank you, Bro. Bashor, for your kind letter. Grace be with you and yours.

Moore's Store, Va.

MEN do things which their fathers would have deprecated, and then draw about themselves a flimsy cordon of sophistry, and talk about the advance of humanity and liberal thought, when it is nothing after all but a preference for individual license.

LET him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

As the pendulum has only to make one tick at a time, so the Christian has but to take one step at a time.

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Mt. Morris, Ill., - - - March 30, 1886.

\$1.10 Will pay for the MESSENGER from April 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. David H. Wisman, of Harrisburg, Va., would like to have the address of Samuel Wisman. Who will send it to him?

BRETHREN J. W. Diehl and John Fitz will represent the church at Panora, Iowa, at the District Meeting, and Bro. J. D. Haughtelin is their delegate to A. M.

BRO. Martin Bowers, of Colfax, Ind., informs us that two were baptized on March 21, in their church, and that many more are standing near the kingdom.

BRO. Benj. Fryfogle, of Sunfield, Mich., says they had a pleasant church meeting, and two who had wandered away were reclaimed, causing rejoicing among the people of God. Others are almost persuaded.

TO-DAY, March 31st, as we sit in our office and write, the snow is falling thick and fast. We are in the midst of a heavy snow-storm. March is going out like a lion, and the old saying about the month coming in like a lion and going out like a lamb, must be revised, for the first and last days of this month have been exceptionally rough and wintry.

THE Secretaries of the different State District Missionary Committees are earnestly requested to send the names and organization of their Committees to Bro. D. L. Miller, Secretary of the General Mission Committee, at Mt. Morris, Ill. Please write the names and addresses plainly, and be careful to give the State District which your Committee represents.

BRETHREN Wm. Moore and I. Stees are delegates from Waddam's Grove church to the District Meeting. Bro. Enoch Eby is their delegate to the Annual Meeting.

BRO. Jacob Hildebrand, of Walkerton, Ind., says: "The church here is still prosperous. Six additions by baptism lately. If all our members would read the MESSENGER, they would learn not to depend so much upon the ministers, but would go to work and do something for their own and the salvation of others."

ORDER your Sunday-school *Quarterlies* at once. The Brethren's Sunday-schools should use the Brethren's *Quarterly* and *Young Disciple*. We are getting these out as cheap as it is possible for us to print them, with our present circulation. The *Quarterly*, especially, will cost us nearly as much for this quarter as we shall receive for it.

IF we had more preaching of the truth, instead of preaching at the truth, the world, today, would be much better than it is. Some preachers hint at the truth, but, from fear of becoming unpopular, never go beyond hinting, and the hinting is often very weak. Let us have more gospel preaching, more of the life of Jesus, and less of our own theories and speculations, and the world will be better for it.

WHEN following a light on a dark night, the closer we walk to it, the less liable we are to stumble and fall. As Christians, we are making a pilgrimage through a world of darkness, and the gospel of Christ, through which shines the Sun of Righteousness, is our light. The closer we walk to it, the better for us. There is danger in the dark, and the Christian who wanders away from the light, is in danger of destruction.

BRO. Hutchison preached for us a week in the chapel. His sermons were short and to the point. He has the faculty of using the fewest words to express his thoughts, at the same time he does not lack in clearness and force. The meetings were well attended and the interest most excellent. On Sunday, March 28, two young men were received into the church by baptism. Others were persuaded of their duty, but were not ready to give up the world. From here Bro. H. went to Polo, and from there he will start for his home. May the Lord bless him in his missionary labors.

VERY poor soil brings forth very little fruit, but the soil that brings no fruit, must be impoverished to the last degree. So too with the soil of the Christian heart. The richer it is in Christian graces, the more abundant will be the fruitage. If the soil be poor, the fruit will be scanty and stunted, but how poor must be the heart, professing Christ, that brings forth no fruit to his honor and glory. Such are in constant danger of being cut down and cast into the fire, as are trees that cumber and shade the ground, with their fruitless branches.

IF any of our ministering brethren travel over the Chicago and Rock Island railroad, in Iowa, they are requested to stop off and preach for a band of twenty-five members in Johnson Co., of that State. Address Bro. W. D. Lichty, of Iowa City, Iowa, or M. Cline, Riverside, Iowa, for full particulars. Don't fail to stop and give those Brethren some meetings.

BRO. John E. Metzger, of Edna Mills, writes that they organized their Sunday-school last Sunday, with an attendance of one hundred. They ordered one hundred *Quarterlies* and fifty *Young Disciples*, for the use of the school. This is right. We hope every Sunday-school in the Brotherhood will introduce our own Sunday-school literature into the schools. Our *Quarterly* with maps, costs us more for this quarter than we can realize from its sale, but we are willing to make some sacrifice for the Sunday-schools. Send in your orders for the *Quarterly*. Sample for examination, with a view of introducing it into the schools, sent free on application.

IN forming our judgment of what we see around us, we should not forget that a single case, or an isolated example, does not make a rule. In the church an individual may hold a view not in harmony with the practice and teachings of the general Brotherhood. It would be simply folly to assume, that because an individual member holds an erroneous opinion, therefore the church holds the same view. Yet it seems that some reason in this way. They take an individual, or local example, and hold it up as the faith and practice of the church. This is manifestly unfair, and those who so reason, need to be taught a lesson in logic and Christian courtesy. If a member walk disorderly, the whole body suffers, but we thank God that the responsibility rests upon the disorderly one, and not upon the whole body.

THE new edition of the tract, "Come, Let Us Reason Together," has been printed, and all orders, numbering in the aggregate, about 15,000 copies, have been sent out. We still have enough on hand to fill orders, as there have been 25,000 copies printed. The large circulation which this little tract has reached in a few weeks, shows that our Brethren take a deep interest in the subject on which it treats, and that they are willing to assist in the work of ridding the church of the tobacco habit. Every brother should read the tract, and give it to the children to read. It may keep the boys from forming a habit that, in after years, they will regret, and find much labor in getting rid of. The new edition has been revised somewhat, and some additions have been made to it, the most important of which is, "The position of the Church on this evil." Orders will now be filled promptly. Remember the tracts are sent free to all who order them and are willing to pay the postage on them and distribute them. A two cent stamp pays the postage on twenty-five; four cents on fifty; and eight cents on one hundred.

WE have had a pretty general expression of opinion from our Brethren, in regard to the publishing of marriage notices. Some think they should be left out of the paper, and argue warmly in support of their opinion, whilst others assert with equal force that they should be left in. From this it will be seen that we are not of the same mind on this question, and, as in many other matters of this kind, we must bear with each other. We, however, have this suggestion to make: When you write a marriage notice for the MESSENGER, give the names of the bride and groom, the place and date of the marriage, omitting the name of the minister by whom the ceremony was performed. This will make the notices a little shorter, give the desired information, and, at the same time, remove an objection urged by some brethren. Brethren, please make a note of this, and when you write such notices, apply the rule.

**TO THE MISSIONARY COMMITTEES
OF THE VARIOUS STATE
DISTRICTS IN OUR
BROTHERHOOD.**

Dear Brethren:—

ACCORDING to the plan for general missionary work of the church, adopted by our Annual Meeting at Dayton, Ohio, in 1883, it is provided that the General Committee shall make an annual report of all its work, to the General Conference for approval. This annual report should embrace not only the work of the General Committee, but also the labors of the various District Committees in the Brotherhood. In the last annual report, only two districts were reported, viz, Northern Illinois and Northern Indiana. It is desired that the forthcoming report, for the current year, be as full and complete as possible. Therefore you are requested to make out a report of your work, such as you usually submit to the District Meeting, giving the amount of money expended in your work, number of sermons preached, and number received into church fellowship, and send it to the Secretary of the General Missionary Committee, at Mt. Morris, Ill. If this is sent in immediately after your District Meetings are held, it will be incorporated in the annual report to our Annual Meeting. In this way we may gain some information that will be valuable to all engaged in the missionary work of the Church.

Please do not fail to send in the reports as early as possible, the sooner the better, so that the work of preparing the annual report may be completed before Annual Meeting. Make them full and complete, and have them signed by the proper officers of your Committee.

They will be placed on file among the papers of the General Committee, and, in time to come, will be valuable as containing the history of the missionary work of our church districts.

D. L. MILLER,
Sec. Gen. Committee.

**FEET-WASHING—"THE CHRISTIAN
STANDARD," "THE CHRISTIAN
EVANGELIST," AND "THE
HERALD OF GOSPEL
LIBERTY."**

NUMBER I.

WE have before us an article on feet-washing from each of the papers named in our heading. The first two are leading papers in the Disciple church, and the last is published by the Christian church. They are all popular and influential periodicals in the churches they represent. Two of the articles are editorials, and they all are responses to questions asked concerning the design of feet-washing, as practiced and taught by Christ, as we have it in the 13th chapter of John. And the fact that such questions are proposed, shows that there is a considerable interest felt upon the subject.

The *Herald of Gospel Liberty* represents a denomination of Christians that formerly observed feet-washing as a Christian rite. The following reference in Dr. David Benedict's *Fifty Years Among the Baptists*, is made to that denomination. In alluding to feet-washing, he says: "From time immemorial this oriental custom, so often referred to in the history of the early Christians, has been observed by small groups of Baptists, in a religious manner, in different parts of this country. In early life, I was acquainted with such a company, who, being Bible Christians to the letter, felt themselves bound literally to comply with the following direction of Christ, namely: '*If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you.*'" The general exposition of this passage, or the sense in which the most of our divines understand it, namely, that the Savior here meant to teach his disciples humility and hospitality, did not satisfy the old-fashioned Baptists to whom I have alluded, and many others of their class. In their opinion, it was in some sense a divine institution," p. 162. But the denomination referred to by Dr. Benedict, no longer, as a body, observes feet-washing. The following language occurs in the article on feet-washing in the *Herald of Gospel Liberty*: "The best informed of our people, with those of nearly all other denominations, reject feet-washing as a church ordinance. Those who do regard it as such are very few. Their number is getting smaller by degrees and beautifully less. I very much doubt if one per cent of our membership practices it."

The writer of the above is mistaken in saying that the number of those who regard feet-washing as a church ordinance is getting smaller. The number of such in his own denomination may be getting smaller, but outside of that denomination it is getting larger. The idea that the "best informed" of the denomination reject feet-washing as a church

ordinance, is a reflection upon the intelligence of those who regard it as a divine divine command. But if they who practice it, experience its humbling effects as it is hoped they do, they can meekly bear the implied reproach.

1. We shall first notice the objection to feet-washing as a Christian rite, on the ground that there is no record in the Acts of the Apostles, and in the Epistles, that it was so observed. This objection is found in each of the three articles that we have before us. The *Herald* says, "We have no records to show that feet-washing was practiced in the primitive church as a church ordinance or religious ceremony. The presumption therefore is, that it was not. Baptism and the Lord's Supper are frequently mentioned in the Acts of the Apostles and the Epistles. Feet-washing is mentioned but once (1 Tim. 5: 10). There it is not classed with religious rites or ceremonies, but with household duties. Evidently the apostles did not regard it as one of the things they were to teach men to observe, or they would have done so, and the record of their teachings would have been preserved."

The *Christian Standard* says: "Is there anything, then, in apostolic teaching concerning feet-washing as an ordinance in the church? *Not one word.* We are not left in doubt concerning baptism and the Lord's Supper. They did deliver just what the Lord had delivered to them on these subjects; but on feet-washing, as an ordinance in the church or as a part of its worship, there is profound silence. In Acts 2: 42, we learn, concerning the baptized, that they 'continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers;' and in verse 47 we learn of their 'praising God,' but not one word do we find of feet-washing. Nor is there a hint of it in any record of their subsequent teaching. In Acts 20: 7, we learn of the disciples coming together on the first day of the week to break bread, and of Paul preaching to them; but there is not the slightest hint of their coming together for feet-washing, nor of any such thing being done while they were assembled."

The *Christian Evangelist* says: "Suppose we leave out of sight this passage in John 13. What hint would we find anywhere in the New Testament that would lead us to conjecture that feet-washing was a rite of the church? The allusion to the rites of baptism and to the Supper occur frequently in the Acts of the Apostles and in the Epistles. We know from the recorded practice of the church that they were rites, but there is not the slightest intimation that feet-washing stood upon a similar ground. Indeed it is only referred to once, 1 Tim. 5: 10, and there it is named as a duty of private life, pertaining to hospitality, under circumstances that show that it was not a public ordinance."

It will be observed from the extracts we have made that the writers of the articles we are noticing put great stress upon what they regard the silence of the Scriptures upon the subject of feet-washing. It is compared to baptism and the communion, or what they call the Lord's Supper. And because it is not mentioned as frequently as those ordinances, it is maintained that it was not practiced. It is asserted by both the *Herald* and the *Evangelist* that baptism and the Lord's Supper "are frequently mentioned in the Acts of the Apostles and the Epistles." Now, do facts warrant such an assertion? We cannot believe that they do. The complete communion service (called the Lord's Supper in the above extracts), does not occur once in the Acts of the Apostles. In Acts 20: 7. we read that "the disciples came together to break bread." The *Standard* says, "There is not the slightest hint of their coming together for feet-washing, nor of any such thing being done while they were assembled." And the same may be said in regard to the cup. The *Standard* also says, "In Acts 2: 42, we learn, concerning the baptized, that they 'continued steadfastly in the apostles' teaching, and fellowship, and in breaking of bread, and in prayers;' and in verse 47 we learn of their 'praising God,' but not one word do we find of feet-washing." And we may also say, Not one word do we find of the cup.

We then find that in those passages that are quoted in the Acts of the Apostles to prove that the communion was observed in the time of the apostles, there is only mention made of the bread. And to get an understanding of the complete communion service, we must go to its original institution by Christ. But when we go to that, we shall find that while the cup was a part of the communion service, we shall also find that feet-washing was a part of the service performed by Christ, and taught by him, at the same time that the communion was instituted and taught. That the feet-washing took place at the same supper at which the communion was instituted, we shall hereafter prove.

Then there are but two passages in the Acts of the Apostles in which reference is made to the communion service, admitting the communion is referred to in chap. 2: 42, for this is not admitted by all commentators. And as we have seen, there is not a full statement of the communion made, even in these. And of the twenty-one epistles which we have, the communion is mentioned in but one, namely, in the first epistle of Paul to the Corinthians. In that it is mentioned because there was disorder in the Corinthian church, and the apostle wrote to correct that disorder. And the very few times to which the communion is alluded in the Acts of the Apostles and in the Epistles, and the manner in which it is alluded to, only a part being

mentioned at times, does not, it seems to us, warrant the language that is used, when it is intimated or positively affirmed, that it is frequently alluded to. And in regard to baptism, there is no passage in the Acts of the Apostles, or in any of the Epistles, in which the manner of performing that ordinance is fully stated. And to know how it is to be performed, we must go to the commission of Christ in Matt. 28: 19, and there we find it is to be performed "into the name of the Father, and of the Son, and of the Holy Spirit." And this form is accepted by all Christian denominations, though there be no mention of it in the Acts of the Apostles, or in the Epistles. If, then, the command given by our Lord, to "baptize into the name of the Father, and of the Son, and of the Holy Spirit," without any record in the Acts of the Apostles, or Epistles to show that baptism was so performed, is sufficient ground for administering it in that manner, why should not this positive command to his disciples to wash one another's feet, be sufficient reason for Christians washing one another's feet?

The *Evangelist* says, "Suppose we leave out of sight this passage in John 13. What hint would we find anywhere in the New Testament that would lead us to conjecture that feet-washing was a rite of the church?" And suppose we leave out of sight the formula of baptism in Matt. 28, "what hint would we find anywhere in the New Testament that would lead us to conjecture that" such a formula for baptizing existed in the primitive church? But the Christian world has used that formula from the beginning without any such hint. Then, why accept the formula of baptism in Matt. 28, and reject feet-washing in John 13, when we have the same authority, namely, the positive command of Christ for feet-washing that we have for administering baptism according to the formula given in Matt. 28: 19?

We are not warranted, then, in rejecting a plain command of Christ, simply because we have no record in the Acts of the Apostles or in the Epistles to prove that it was observed by the disciples of the apostolic age. J. Q.

ESSAYS.

TRUTH TRIUMPHANT.

BY QUINCY LECKRONE.

FOUR DAYS' DISCUSSION.

NOT long since Eld. Jesse Calvert came to the Jonathan Creek congregation and held a series of meetings. Several were converted to the Brethren's belief, among which was a highly respectable lady, formerly of German Reformed persuasion. This, with many of Bro. Calvert's gospel investigations, was very repulsive to the Reformed of this vicinity. As the mode of baptism was the most objectionable feature, they succeeded in having published and distributed in this community

an anonymous tract, condemning the mode of baptism by immersion, as authorized by the Bible. This falling under the notice of Eld. Silas Hoover, he made inquiry as to whether it should be considered as a challenge from the Reformed Church. After due deliberation on their part, a challenge was sent indirectly to Eld. Hoover by Rev. Rufus Zartman, of Worcester, O.

According to agreement between Eld. Hoover and Rev. Zartman's correspondent, Rev. Zartman was to preach a sermon upholding the mode of baptism by sprinkling, followed by Eld. Hoover with the Brethren's belief of the mode of baptism.

Accordingly, they met on the 9th inst. at the Brethren church. The opponents had hitherto been entire strangers. Their first interview took place at the church a few minutes before the service commenced.

Rev. Zartman, a young Seminarian, graduate of a Reformed College, and of German extraction, was reared in this community, on the farm of his father, near Glenford, Ohio. He is represented as being the most scholarly and able minister of the German Reformed church. Eld. Hoover is a well known minister in the Brethren church.

The meeting being opened, Eld. Hoover made some preliminary remarks, stating the cause which led to this meeting; and, as Rev. Zartman had written to his correspondent that the victory would certainly be theirs, he also stated that truth, and not victory, was his object in the discussion, expressing a willingness to confer upon Rev. Zartman the honor of setting him aright, if he was found to be in the wrong.

Rev. Zartman then began his first discourse, using, by agreement, as a text, "So shall he sprinkle many nations." But, according to Reformed custom, he had his discourse written out verbatim as he expected to deliver it; and, not expecting to be required to take up that passage, his exegetical delineations were not based upon the subject.

He was followed, however, by Eld. Hoover, in a mild, though energetic, manner, and each point of argument was fairly met. He also requested of his opponent to show in the Bible where any apostle or inspired man was commanded to sprinkle the simple element of pure water upon any person. This request was not answered.

Rev. Zartman publicly made it known on the first day of the meeting, that he was prepared for a two weeks' discussion, but by the end of the second day he began to manifest uneasiness, and proposed that the meeting close on Friday. On the third day, Rev. Zartman took up the baptism of the eunuch, and, after various emphatic repetitions and declamations, in endeavoring to make the going down into, and the coming up out of the water, bear a resemblance to sprinkling, he publicly declared that he did not believe that part of the Bible was a true version, and went on to show that the Greek preposition *eis*, meant *to or close by*, and not *into*, as found in the Bible. Then he had Philip and the eunuch going down *to or close by* the water. This exegesis Eld. Hoover promised to

notice in his next discourse, but the abrupt closing of the meeting did not permit him to do so.

While Eld. Hoover was making his third reply, he was repeatedly interrupted by Rev. Zartman, who began to manifest much uneasiness, insomuch that it was deemed expedient to appoint a chairman for the following day. This being done, Rev. Zartman proceeded with his final discourse on the various passages relating to baptism, which occupied over two hours. Eld. Hoover then arose to deliver his final discourse, and was about to begin his Biblical and historical tracing of the mode of sprinkling to its origin; but no sooner was the audience wrapped in that magnificent eloquence, which rang conviction to the unprejudiced mind, and a pillar of support to the believer in immersion, than he was again interrupted by Rev. Zartman, who saw at once that the fabric of sprinkling which he had been four days in building, must fall. Eld. Hoover then requested that he might go on with the baptism of John, but was refused. He then requested that he might Biblically and historically trace sprinkling to its origin, but was again refused. He then asked for another week's discussion of the mode of baptism, but Rev. Zartman declined. The man who came prepared for a two weeks' discussion had now such pressing duties that he could not possibly stay any longer.

It was found that nothing could suffice, and thus, in this abrupt manner, the meeting was brought to a close, to the regret of the vast assembly. Eld. Hoover stated that he would rather close the meeting without replying to his friend's arguments, and depart in peace, than to go on to the dissatisfaction of any. The meeting was accordingly closed.

The writer is not a member of the Brethren church, but was an eye witness to the entire discussion, and the above can be regarded as an impartial report of the proceedings.

Rev. Zartman, we believe, produced the strongest argument that can be given in favor of sprinkling, and some of his adherents may yet claim a victory, but the unprejudiced mind cannot fail to discern the inequilibrium of the arguments. As far as the meeting proceeded, Eld. Hoover manfully defended the doctrine of immersion against every adverse argument.

Thornville, O., Mar. 15.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

In Memoriam.

ELD. John A. Clement, of the Sandy church, Columbiana Co., Ohio, died Jan. 22, aged forty-nine years, two months and one day. He was an influential minister, and labored much and earnestly in his calling, and was chosen to the office of bishop a few years ago. He leaves a companion and seven children to mourn their loss, two having preceded him to the spirit world. He was a man of sorrows and trials, having lost his wife when some of his children were yet small.

He afterward married sister Ella, daughter of our much esteemed elder, Conrad Kahler. She was to him a kind companion, and is an affectionate mother to the children.

Bro. Clement had many calls to attend funerals, and had a special gift to preach and conduct the exercises suitable on such occasions. Of him it can truly be said, "He wept with those that weep." During his few last years he prayed much for the unconverted, and preached to them, Paul-like, with tears, and ceased not to admonish and encourage all, both in and out of the church. He frequently remarked in his funeral discourses that he desired to live so that the church and community would sustain a loss in his death, and now we deeply feel the loss, which is his eternal gain. The vast concourse of people at his funeral testifies to the great respect they had for him. Funeral services by Eld. David Byers, from Tim. 4: 7, 8.

AARON SHIVELY.

From Sabetha, Kan.

THE Brethren of this church met in council March 12, for the purpose of electing delegates to District Meeting, and other business, which was very peaceably and satisfactorily disposed of. The church is in peace and union, and hope and pray that it may ever so continue as long as the church is in existence. The church decided to have Bro. J. T. Myers stop here on his western trip, and hold a series of meetings. Bro. Jesse Calvert is also expected to be with us some time in the future, but not until after harvest. I think that is the best time, as during the early spring all are busy. Hope good success may crown the efforts of these brethren. Any others passing our way are requested to stop, as we are always anxious to have good meetings.

E. J. BEEGLY.

In Memoriam.

THE subject of this sketch departed this life Feb. 27, in the forty-second year of her age. She was a faithful and earnest worker for the cause of Christ, and a member of the Back Creek arm of the church. By her pious walk and Christian adornment, she endeared herself to all who knew her. She left a sorrowing husband, one son, an aged father, and a host of relatives and friends to mourn their loss, but may their loss be her eternal gain. Shortly before her death she called for the elders of the church and was anointed, after which she said, "I am now ready to go." May her kind admonitions sink deeply into the hearts of the loved ones she has left behind, and cause them to consecrate their lives to him who said, "I shall never leave thee nor forsake thee."

ANNIE E. HOLLINGER.

In Memoriam.

SISTER Lizzie Brant died at Youngstown, Ohio, March 7, of typhoid fever, aged twenty-one years, six months and eleven days. She leaves a kind husband and two children. Soon after her marriage with Isaiah T. Brant,

they made their home at Youngstown, Ohio, where she died after an illness of about two weeks. A few days before her death her parents received a telegram bearing the news of her dangerous affliction. Her father reached her bedside in the evening, only to witness her departure the following morning. Her remains were brought home to the scenes of her childhood, to be laid away in the family cemetery, near Berlin. At an early age she united with the church of the Brethren, but after her marriage transferred her membership to the Disciple Church, at Youngstown. Accordingly her pastor, Rev. C. S. Long, of that place, in company with her father, husband and two children, accompanied the remains of the deceased to her native home, that he might perform the last rites over her mortal remains, as well as speak words of comfort to the bereaved family and friends. The funeral sermon was a very able discourse, based on Matt. 28: 6, and delivered in the Grove church, near Berlin, to a large concourse of people. WM. G. SCHROCK.

Call for a Minister.

By authority of the Mill Creek church, of Liberty, Adams Co., Ill., I make this call, asking for a good and reliable minister who is willing to take charge of the church at this place, and defend the cause of the Brethren's faith and practice as it is in Christ Jesus, and assist Bro. Wm. R. Lierle who is getting too old to go at all times. The Brethren are willing to assist in procuring a situation. There is a sister here who owns several lots in town, and offers them at reasonable terms, in order to assist a minister who would prefer living in the village. I have the present charge of the church and would much prefer a competent brother to come and relieve me, as I live twenty-five miles from the church, and have all I can do besides.

H. W. STRICKLER.

In Memoriam.

SISTER Melissa Ellen Shoemaker, consort of Bro. Charles W. Shoemaker, departed this life Feb. 21, 1886, aged 26 years, 4 months and 5 days.

Sister Ellie embraced religion in her youthful days, and lived a pious, Christian life; a life worthy of imitation. Shortly before she departed, she thought of the instruction of James 5, "Is any sick among you, let him call for the elders of the church," etc. Soon after the anointing was completed, sister Ellie took her leave, by bidding her weeping husband and friends farewell, and saying, "I am going to heaven." Oh, grand and joyful thought! Could we all feel as did our sister when we have to cross the chilly waters of death!

Deceased leaves a husband and one child. Funeral services were conducted by Bro. J. B. Lair. Text from Rev. 14: 13, to a large concourse of sympathizing friends. Sister Ellen's remains were interred in the beautiful burying ground, situated near the site where the Brethren expect to locate their church.

J. BARNHART.

Franklin Co., Kan.

From New Philadelphia, O.

LEFT home on Christmas evening, and stopped first with the Sugar Creek Brethren. Our labors were pleasant to us, and apparently appreciated by them. From here we went to the Coshocton church, where we held a few meetings, which appeared to be edifying to us all. This church is small and somewhat neglected, and needs the sympathies and prayers of the people of God. We avail ourselves of the present opportunity to request our ministering brethren who may travel through the town of Coshocton, Coshocton Co., O., to stop and preach for the Coshocton Brethren. Address George A. Turner as above, and he will cheerfully meet you, and look after your convenience and comfort.

After holding a few meetings with these Brethren, we returned to the Sugar Creek church, and enjoyed a few more meetings with the dear Brethren at that place. No additions during the above-named meetings. From here we went to the Danville church, Knox Co., O. The first meeting was held on Jan. 10, and we labored here over two weeks, to attentive and appreciative congregations. Two were made willing, at this meeting, to cast their lot with the people of God. We repose much confidence in those two young brethren, and pray God to bless them. We think others were near the kingdom, and we hope have come into it since we left.

From this church we went to the Wooster church, Wayne Co., O., and began meeting there on Feb. 10, and continued our labors with these dear children of God until the 28th. These meetings were also well attended. The good Lord, in great and tender mercy, met with and blessed our feeble efforts to build each other up, glorify his matchless name, and warn sinners to flee the wrath to come. Thirteen of the youths of this vicinity signified their willingness to respect the admonition of Solomon, to remember their Creator in the days of their youth, etc. My dear brethren and sisters, read the Word of God much; meditate much upon his goodness; be watchful and prayerful. May I say to all the dear brethren and sisters among whom I have been, "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." This cannot be said of any other labor. The great object of life is to glorify God; to work out our own salvation with fear and trembling; aspiring to become meet for an inheritance with the saints in light, and enjoy heaven forever. Exalted, glorious mission! Let us strive for the prize which lies at the end of the race! "Reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed to the finally faithful."

We tender our sincere and heartfelt thanks to the dear brethren and sisters in the Lord, for the courtesy and hospitality shown us while among them. To our Heavenly Parent would we ascribe unbounded praise and thanksgiving, for the mercies and blessings

of the past, that we were permitted to be reunited with the loved ones at home.

E. LOOMIS.

March 12, 1886.

From Lena, Ill.

BRO. J. M. Mohler, of Lewistown, Pa., came to us on March 6, and left for Grundy Center, Iowa, on the 22nd, in company with Bro. J. M. Snyder, who spent Sunday with us. Bro. Mohler preached nineteen edifying sermons, causing the builder to examine his building, and others to count the cost, out of which number only four commenced to build. The rest chose to do as their father does: "Believe and tremble," but not obey. See John 8: 44; James 2: 19. We hope and pray that others will soon follow the light of truth, which shone so bright from the convincing arguments advanced during those meetings.

In consequence of the worst roads we ever had in this country, to the best of our recollection, and some stormy weather, with rain and snow fall, the attendance was small. May the good seed sown, produce a copious harvest, is our prayer in Jesus' name. Amen.

In conclusion, I would yet remark, that our district being considerably scattered, and our houses of worship seven miles apart, and to render the most satisfaction, possible we divided the meetings, which some of us now think was a detriment to the success of the meetings, but we thank God and take courage, for what we have heard and enjoyed, and for the good news from the different parts of our beloved Brotherhood.

We also enjoyed a church council together, on the 16th, which to us was edifying. Bro. Mohler was also present. The church appointed one delegate to Annual Meeting, and two to District meeting. Also appointed a love-feast on the 15th and 16th of May, and we do humbly beg and hope for a better representation from our sister churches in Northern Illinois, than we had the last two or three communions. Give us your encouragement.

ENOCH EBY.

Lena, Ill.

In Memoriam.

SISTER Elizabeth Holdeman, daughter of elder John Brower, of the Lower Twin Creek church, Ohio, passed peacefully away on Thursday, March 4, 1886. Our esteemed sister was born in Preble Co., Ohio, Sept. 1, 1813, and was, at the time of her death, seventy-two years, six months and three days old.

She was married to Lewis Holdeman in 1832, and in 1834 they both united with the Brethren, with whom they were identified until death. Sister Holdeman was firm and unwavering in her trust in the Lord and her devotion to the Church of her choice, and when dark days came to the church in the Valley, she remained firm and steadfast. She was left a widow in 1878, and since then she has suffered affliction, but her place in the sanctuary was not vacant when she was able to fill it.

She was the mother of twelve children, six of whom went before her, and six are left to mourn their loss. The funeral services were conducted by elder Jacob Rife, from Rev. 14: 13, to a large concourse of people.

Thus passed away another of the shining lights of our church,—one that will be greatly missed in all church relations. The most we can say for the bereaved family is, You are not as those who have no hope; weep not for her; mother has gone home; her work is finished; children, she will not pray for you any more; she will not sing with you again; no more good council will you receive from her lips, for they are still in death.

To you that are not in Christ, come to Jesus, and follow in the footsteps of your mother, and you will meet her on that evergreen shore, where parting is no more.

ISAAC YOUNG.

Gratis, O.

Notice.

By request, I hereby notify the Book and Tract Examining Committee, appointed by Annual Meeting of 1886, all to meet at the house of Bro. S. W. Hoover, near Dayton, O., on Tuesday, June 8, 1886, at 9 o'clock A. M., for the purpose of deciding as to the best method of doing the work assigned us, and to examine such books and tracts as may be recommended, or placed in our hands. Time of each session, and term of days, to be determined when Committee meets.

I would further suggest to our many brethren who possess talents, write, improve your talents. We need tracts on a variety of subjects. Write as you can; superfluous words are only a detriment. I also would recommend only one subject in a tract. When there are several subjects in one tract, some must necessarily be left unexplained, or make the tract too voluminous to be interesting.

Be diligent, and bring or send your manuscript to the Foreman of said Examining Committee, of Dayton, Montgomery Co., O., in time to reach there at the appointed time, June 8.

ENOCH EBY.

Lena, Ill.

From Black River, Mich.

ON March the 2nd, brethren John Metzger and John R. Miller of Indiana came to us and preached mornings and evenings until the 11th. They gave us the parting hand after seeing the fruits of their labors. They advised us how to proceed to build a meeting-house while we were assembled in council. A change from the double to the single mode of feet-washing was unanimously agreed upon.

A. B. WALLICK.

From Coon River Church, Ia.

MET in council, preparatory to District Meeting, on March 20, and selected two delegates to District Meeting, and one to Annual Meeting. Disposed of all queries and business at home, without sending any to D. M.

J. D. HAUGHTELIN.

March 22, 1886.

Donations for the Poor.

The following amounts have been received up to March 29, 1886:

Isaac P. Bowers, Mich.....	\$ 50
M. S. Rosenberger, O.....	1 35
Lydia Leedy, Ind.....	50
Sister Shafer, O.....	10
Sister Ryon, O.....	15
W. D. Lichty, Ill.....	1 00
John Ritchy, Pa.....	50
Lydia C. Newcomer, Pa.....	50
James Essam, Neb.....	50
Lewis Young, Ia.....	25
Sarah M. Heflebower, W. Va.....	50
Mexico church, Ind.....	1 50
Uriah Edgecomb, Ia.....	25
O. P. Hoover, O.....	75
Sister Bachman, Ind.....	1 00
L. Strausbaugh, O.....	25
Hannah Vanlandingham, Kan.....	90
S. K. Newsom, Ia.....	10
C. C. Wine, Va.....	55
M. A. Baughman, Ia.....	30
Charlotte Mowen, Ia.....	15

In Memoriam.

BRO. John Stretch, of Lexington, Highland Co., Ohio, was born Sept. 7, 1803. He emigrated to Ohio in the year 1816, with his widowed mother, brother, two sisters, and his brother-in-law, Robert Calvert. He settled in Fairfield township, Highland Co., Ohio, and was a citizen of that place the remainder of his life, with the exception of two years, which were spent in Indiana.

He was married to Mary Hixon, Dec. 28, 1825. God blessed them with nine children. He leaves a wife and six children to mourn their loss. He was received into the church by baptism in the year 1875, and lived a consistent member.

The reader will see that the best part of his life was spent out of the church, which he has often regretted, after realizing how much he had lost. May those who are waiting for a more convenient season learn a lesson. But we are glad to know that God saves old men. Eight or nine years ago Bro. John became seriously ill; the doctor said he must die; friends all thought so too, and he being a close observer, found that there was one more duty to be attended to, namely, calling for the elders, and being anointed with oil, which was done. The result was, eight or nine years were added to his life. When his time came, he peacefully and gently passed away. "Blessed are the dead which die in the Lord." The funeral was preached by Bro. Wm. Mallow. Text, 2 Tim. 4: 7. Deceased was 82 years, 5 months and 11 days old.

ALLEN OCKERMAN.

Disappointed, and Yet Not Disappointed.

THE Wooster church having had under contemplation a series of meetings to be conducted by Bro. Josiah Hostetler, of the Sugar Creek church, Holmes Co., Ohio, the time was set for meeting to begin on Feb. 14, but on account of an accident happening to

a son of Bro. Hostetler's, he could not be with us. We felt very sorry, but were made glad by Bro. Edward Loomis, of the Mt. Zion church, passing this way, and, like the good Samaritan, beheld the desire of the church, and at once became willing to administer to their wants. He dealt out the Word of Life to both saint and sinner. It was accompanied by the Spirit of God, to the upbuilding of the church, and to the conversion of sinners and bringing them into the fold of God.

The writer of this article could not refrain from shedding tears of joy, when his young and dutiful daughter broke the ranks of Satan, and boldly stepped forth and manifested a willingness to enlist in the service of her Master. She was followed by twelve more precious souls, who, on Feb. 24, went down into the water, where they all were buried with Christ in baptism, and arose, we trust, to walk in newness of life. Others were seriously impressed and convinced of their duty, but like Felix of old, would say, "At a more convenient season we will call for thee." Oh, may they realize the force of the apostle's language, when he said, "To day is the accepted time. If ye hear his voice, harden not your hearts as in the provocation." May they be deeply impressed with the danger of quenching the Spirit, for we are told that the Spirit of God shall not always strive with man.

Bro. Loomis is an able expounder of the gospel, and we think should be encouraged to remain in the field as much as possible. We greatly admire the energy and zeal he puts forth to do good to his fellow-men. We trust the Lord will bless him for his labors.

ISAAC STEEL.

Weilersville, O.

In Memoriam.

ON Feb. 23, 1886, in the Panther Creek church, Woodford Co., Ill., Bro. William G. Brown passed to the eternal world. Another family circle is broken, and a dear wife, a little son and daughter are left to mourn their loss. But they sorrow not as those who have no hope. 'Tis sad indeed, to part with loved ones, but since it has pleased our heavenly Father to remove him hence, we can only bow in humble submission to his most righteous will.

His short life in this world was one worthy of notice. He said if the Lord would spare him a few years, he might do much good in his service, but had given himself into the hands of the Lord, and was willing to go at his calling. He was anointed a few weeks before his death. He shared the fondest affections of a kind wife and loved ones, who did all they could to soothe the spirit and relieve the suffering in his lingering afflictions. He bore his sufferings with patience.

May this be a warning to his many relatives and brethren and sisters, that they may live to meet him in heaven where parting is no more.

If the Lord had spared him nine days more, he would have been 27 years old. He

died of consumption. Funeral discourse by J. R. Gish. BETTIE BARNHART. Blue Ridge, Ill.

From Ozawkie, Kan.

BEING informed by the Scripture, that the angels in heaven rejoice at the return of those who had wandered away, and were without hope in the world, we feel thankful that, through the wise arrangements of God, the news can be carried into every family in the Brotherhood, and all can rejoice together.

In company with Bro. Pearsall, we made our way to Harveyville, Osage Co., Kan., to hold some meetings at a point where brother Forney and Trostle, our missionaries, recently had a series of meetings and baptized one sister.

We began our meetings Feb. 25, and continued until the 28th. Had the pleasure of baptizing four dear souls, one being the husband of the sister above referred to. Here we had a scene, both beautiful and effective. A young sister while kneeling in the cold stream, lifted her hands and audibly called on the Lord for help, and the Lord answered to the softening of the hardest of hearts. We think other young ladies were almost persuaded to be Christians, and stepped forward, embraced and saluted the sisters as they came out of the water.

The Lord has a people here. There are now seven members at that place who agreed to meet once each week from house to house, to read and have prayer. That is right. The Lord wants us to work when we enter the vineyard.

J. A. ROOT.

From Sunfield, Mich.

As it has been quite a long while since there has been anything from this part of God's vineyard, I will give you some good news. Bro. George E. Stone, of Carson City, Mich., came to our place on Feb. 26, and preached five sermons for us with power and demonstration. The immediate result was, two added to the church by baptism, to walk, we trust, in newness of life. They are both young in years, and the one is a granddaughter of the writer. Oh, what joy to my soul! Others are counting the cost, and we believe are near the kingdom. Hope they will come soon.

BENJ. FRYFOGLE.

March 1, 1886.

From the Bear Creek Church, O.

My father takes the G. M. It is a welcome visitor to our home. I like to read it. It is a gospel message indeed, if we read it. We hear how Christ's church is built up in different parts of the world. The members of the above-named church commenced a series of meetings Jan. 30, ending Feb. 10. Eld. John Metzger did the preaching for us. Dear, old Bro. John can wield the sword with much power. He preached fifteen sermons in all, and the result was, five came out on the Lord's side, all of whom were young in years.

ALVAN O. BAKER.

Chicago Mission.

ON March 20th brother George Studebaker, accompanied by J. W. Price and Joshua Slifer came to Chicago, looking after the interests of the mission work here. Brother Studebaker preached three sermons and we were made happy to see one (R. B. Thomas) make the good confession. He was baptized on the 22nd. Brother Thomas is an active mission worker. Although young in years, he has been leading in the prayer-meetings for some time. We have long been praying the Lord to send laborers into his vineyard, and we trust he has heard and is answering our prayers. Others have made application and I think will come soon. On my return from dinner to-day I found the following on my desk: "Mr. Hadsell:—I am sorry you were not in, as I wanted a talk with you. I wish you would send me some pamphlets explaining the faith of the church, as I am thinking of joining. Mr. Thomas is going to call and see me to-morrow in this matter. —B. F."

I also received the following to-day: "Mr. Hadsell:—Mrs. Conkling called to see me, urging me to continue the Wednesday night meetings, which I accept. There will be several parties there to-night who are interested and want to see you; don't fail to come. —R. B. Thomas."

The readers will gather from the above that the work here is still going on; we have strong opposition, but it makes us more zealous to push onward. Pray for us.

B. A. HADSELL

From Thornton, W. Va.

ON Feb. 12th I left home to visit the Beaver Run church, in Mineral Co., W. Va. At Keiser's station I was met by brother D. B. Arnold, and taken to his home. In the evenings we met for the first time with the members of the Beaver Run congregation. Our meetings continued until the evening of the 21st. One addition to the church by baptism. Good feeling prevailed, and we hope others felt the necessity of taking a stand with the people of God. This congregation has two elders, D. B. Arnold and Solomon Biser; also other ministering brethren who are alive to the work. It is almost useless for us to say that we felt at home among these brethren and sisters, for we always feel quite at home among brethren that earnestly contend for the faith as these brethren do; not by word only, but also by practice.

I visited as many of the members as I could, and found friends that I shall not soon forget. May the Lord bless the dear ones for their kindness to me while with them. As I came home, I stopped with sister Arnold and her son. Reached home on the 23rd and found all well, for which we felt to praise the Lord.

I get the MESSENGER regularly and find wholesome reading matter in it. In No. 10 is a soul-cheering article by C. H. Balbaugh, also one by G. L. Studebaker. J. H. Moore's article "From Poverty to Glory,"

touched my heart and made me feel that there is joy beyond, if we are God's adopted children, whether we are poor or not. Many more I could mention that are worthy of attention, but all that is to be done is to carefully read each number. Brethren, let us stand firm at our posts, and "we will anchor by and by."

Z. ANNON.

From Lincoln, Kansas.

HAVING come here several months ago, and now located where there seem to be no brethren, and without a church paper, I can no longer restrain from calling to friends and to have the G. M. sent to me, that I can keep better posted in church literature, and have the benefit of many good chapters of religious teaching.

I was told that there are Brethren living in the eastern part of the county, and that Elder Forney frequently preaches in this neighborhood; if so, I would be glad to meet them. It may be proper for me to speak of the country here. I cannot tell much of any part except Lincoln Co. It is considered a good country, but not so well improved as some adjoining counties. If this writing falls under the notice of parties wishing to visit here, expecting to locate, they should do so at once. Land is selling at the rate of eight dollars per acre. I may be able to give special information to any one inquiring.

WALTER S. KELSO.

From Martinsburg, W. Va.

WE have not had any series of meetings this winter in our congregation, but we are trying, by God's help, to keep up our social, or cottage, prayer-meetings, which we commenced after our love-feast in November. Our meetings are not attended as well as we would like to see them. All do not live close together, but we must suffer some inconvenience for Christ's sake, if we expect to reign with him in glory.

Eld. John Brindle has given up his coal trade so as to devote more of his time to handling the sword of the Spirit, to the awakening and saving of souls. Blessed be God. Bro. B. is a worker in the church, going about doing good, as Christ set the example. Eld. Jacob Stuckey cannot be with us much at our meeting, on account of family trouble. One of his dear daughters having lost her mind some time since, makes it unsafe for him to leave home. Dear Brethren, let us pray much for the dear brother and his family, that God in his goodness may help him and his to bear up under the very sad affliction that is upon them. We are taught in the Bible that the "effectual, fervent prayer of the righteous availeth much." Now let us, as a body of Christians, exercise faith in our petitions to a throne of grace in their behalf, for we are taught, Where two or three shall agree as touching any one thing, he will hear us. Oh! that the good Lord would so bless our hearts that we might all be enabled to work together in the fear of the Lord in bringing many sons and daughters unto glo-

ry, who are serving Satan for the few vain pleasures that they are permitted to enjoy, so that when we leave this world we may meet in heaven and sing the songs of Moses and the Lamb, is the sincere prayer of the writer.

E. P. MACONAUGHEY.

My Trip to Kansas.

I LEFT home Dec. 16; came to Kansas City on the 18th; then I took the Southern Kansas railroad, and at 12 o'clock I was at Ottawa, where I stopped. Being invited to look at the park, I did so. There are several large buildings there, and a nice tabernacle, a place sufficiently large to hold at least 2500 people. This would be a very nice place to hold the A. M. in 1887, or some time in the near future. It certainly duplicates Bismark.

I then took the Southern Kansas railroad and came to Independence, Montgomery Co., Kan. This is a fine city of about 3000 inhabitants, and is surrounded by a fine farming country. On the 19th, I came to Wellington, Sumner Co. Stayed over Sunday with Mr. Jesse Guyers. They moved from this part of Indiana. Mr. Guyers' wife is a daughter of Bro. William Gilbert, who lives in the Solomon Creek church. When I left, Mrs. Guyer requested me to send them a preacher, as they hardly ever hear a brother preach since they live in Kansas.

On Monday morning I took the train and came to Sedgwick county, to Simon Frantz's. They moved from the southern part of this county. They also are anxious to hear our brethren preach, at least they said so with tears in their eyes. I think the missionary cause is suffering in Kansas. For fear my letter is getting too lengthy, I will leave the rest for some time in the future.

J. W. GRIPE.

Milford, Ind.

From New Haven Church, Mich.

OUR next communion will be held June 26th. Would like to say to any one desiring to look up a home, that here in Gratiot Co. are many good chances. Land is cheap, and of good quality, water good, consequently very healthy. Ministers should remember this part of God's heritage, for ministerial help is much in demand. Come, fellow-laborers, and help to convert unconverted men and women of Michigan.

DANIEL CHAMBERS.

From Wabash, Ind.

WE held our quarterly council on March 6. A goodly number of brethren and sisters were present. A considerable amount of business was transacted, a part of which was the selecting of delegates to District Meeting. We also appointed our love-feast, to be held June 12, commencing at 10 o'clock, at our meeting-house, seven miles south of Wabash. A general invitation is extended. It takes place on Saturday before Annual Meeting begins, and will afford a good opportunity to Brethren going to the A. M., to stop over Saturday and Sunday and attend our meeting.

Brethren, please make a note of this. Those coming on the Wabash road, will stop off at Wabash, and those coming on the C. W. and M. road, will stop off either at Wabash or Treaty Station, and will be met at either of the two places, if they will notify some of the brethren of their coming.

Yesterday was our regular meeting day at our church, and Bro. Jacob Crumrine was alone to do the preaching, but the large corps of deacons afforded efficient help. In the afternoon a few of us met at the bedside of a sick man, who desired to become a member of the Church, but was too sick to be baptized. He was received as an applicant for baptism only.

C. C. ARNOLD.

MATRIMONIAL.

HUFFORD—VETTERS.—In the church at Cerro Gordo, Ill., at 7 P. M., by the undersigned, Bro. Reuben W. Hufford and sister Rosey J. Vettors.

JESSE CALVERT.

RINGER—GEHMAN.—At the residence of the bride's parents, Stark Co., O., March 7, by the undersigned, Simon Ringer and Alice Gehman, both of Nimishillen Township.

J. J. HOOVER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ESHLEMAN.—March 19, Bro. Samuel Eshleman, aged 70 years, 2 months and 9 days. Disease, apoplexy.

He was born in Franklin Co., Pa., Jan. 10, 1716. Married Catherine Dittenbaugh in 1843. Came to Fulton Co., Ill., in 1847. Both joined the church in 1851, being a member of the church of the brethren about 35 years. He was sick four weeks and three days. He bore his affliction with Christian patience. Funeral occasion improved by Bro. D. B. Gibson and the writer, from James 4: 14.

JACOB NEGLEY.

KRABILL.—In the Eagle Creek church, Hancock Co., Ohio, Feb. 18, of lung trouble, sister Lucy Almira Krabill, aged 31 years, 3 months and 25 days. Services by the writer, from Rev. 14: 13.

RODABAUGH.—In the same church, Mar. 20, of heart and lung trouble, Bro. Daniel Rodabaugh, aged 25 years, 9 months and 7 days. Services by the writer, from 2 Kings 20: 1.

A. J. BAUGHMAN.

ROYER.—In Buffalo Valley Pa., congregation, March 5, Isaac Royer, aged 64 years, 4 months and 8 days. Funeral sermon by Bro. Howard Miller.

SPAM.—In the Blue River church, Whitley Co., Ind., Judia, little daughter of Bro. Geo. and sister Katie Spam, aged 2 years, 1 month and 6 days.

Sad, indeed, it is to part with such a tender plant, but it has pleased God to take the little one home. Funeral services by brethren L. Hyre and I. Swihart.

MARIAH ZEIGLER.

WEIGLEY.—In the Middle Creek congregation, Somerset Co., Pa., Dec. 25, 1885, Lewis Weigley, aged 76 years, 10 months and 9 days.

He was a faithful member of the church here below. His remains were buried in the Pleasant Hill Cemetery. Services by Edward K. Hosteller, from Matt. 6, to a very large congregation of friends and acquaintances.

CHARLES BEAGLE.

MYERS.—In Wade's Branch church, Miami Co., Kan., March 2, of heart disease, sister Nancy Myers, wife of Eld. George Myers, aged 58 years, 5 months and 3 days.

She was able to attend to her household duties to the night of her death. She, with her husband, retired at nine o'clock, and at eleven she was a corpse. Her maiden name was Showalter. She had eleven children, four of whom preceded her to the spirit land. She joined the church at Aughwick, Pa., and lived a consistent Christian for 42 years. Funeral services by Daniel Longanecker and the writer, from Rev. 14: 13.

JAMES E. HILKEY.

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Smith and Barnum's Comprehensive Bible Dictionary—the best of all the Bible Dictionaries. Cloth, 5.00; same in leather, \$8.00. Sent by express, purchaser to pay charges.

The Law and Sabbath—The Gospel and Lord's Day.—Why I Quit Keeping the Jewish Sabbath. The author of this pamphlet was once led to observe the Saturday Sabbath, but has since, after a Bible examination, renounced it as an error. Ample proof against keeping the Jewish Sabbath in the Christian Dispensation is given. Sixty-four pages, printed in nice clear type. Price, 30cts; 6 copies, \$1.00.

Address: Brethren's Publishing Co.

ANNOUNCEMENTS.

Love-feasts.

- May 15, at 4 P. M., Hudson, McLean Co., Ill.
 May 15, at 10 A. M., Salem Valley church, Kan., at Bro. James Bennet's, 8 miles south and 4 west of Minneapolis, Ottawa Co., Kansas.
 May 15 and 16, at 1 P. M., Waddams Grove, Stephenson Co., Ill.
 May 22, in the Mulberry Grove Church, Ill.
 May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.
 May 29 and 30, at 3 P. M., Lanark, Carroll Co., Illinois.
 June 4, at 2 P. M., Newton church, Miami Co., Ohio.
 June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
 June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.
 June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the L. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
 June 9 and 10, at 1 P. M., Yellow Creek church Stephenson Co., Ill.
 June 10 and 11, West Branch church, Ogle Co., Ill.

District Meetings.

- April 18 and 17, at 9 A. M., First District of Va., in the Peter's Creek church, Roanoke Co., Va.
 April 16 and 17, First District of W. Va., at the Beaver Run Church, Mineral Co., W. Va. Those coming by rail will stop off at Keyser, where they will have conveyances furnished them by giving us timely notice.
 April 19, District of Nebraska, in the North Beatrice church, eight miles north of Beatrice, and two and one half miles south-east of Pickrell, Gage Co., Neb. Pickrell is the nearest railroad station.
 April 24, District of Mich., in the Berrien congregation, Berrien Co., Mich. Those coming by rail will stop at Buchanan, where they will be met the day before the meeting. Meeting to be 4 1/2 miles north-west of Buchanan.
 Apr. 29 & 30, North Western District of Ohio, in the Sugar Creek congregation, three miles north of Lima, Allen Co., O. Brethren will be met at Lima on the 28th and 29th.
 Apr. 30, at 11 A. M., Southern District of Ia., in the S. Keokuk church, Keokuk Co., Ia.
 May 21, Northern District of Mo., in the Whitecloud church, Trego school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.
 May 27 and 28, Southern District of Mo., at Bro. Abraham Miller's, 9 miles east of Carthage, in the Spring River Congregation, Jasper Co., Mo. Those coming by rail will be met by conveyances at Carthage on the 26th.
 May 23, Middle District of Iowa, in the Coon River church, Guthrie Co., near Panora. Those coming via Des Moines, should take the Wabash R. R., Thursday, the 27th, at 3 P. M. Those coming on the Milwaukee & N. W. R. R., by taking early trains from the East, will arrive at the crossing, 1/2 mile east of meeting-house at 9:30 Friday evening, where they will be let off, and conveyed to the place of meeting.

Advertisements.

No Cuts inserted unless 12 1/2 Pica wide and on metal base.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1886, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsburgh.
Pacific Express, 6 25 P. M.	1 35 P. M.
Mail, 2 14 P. M.	8 54 A. M.
Fast Lane, 3 30 P. M.	11 55 P. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp's, 8 35 A. M.	4 40 P. M.
Day Express, 12 50 P. M.	8 30 P. M.
Mail, 8 25 P. M.	H'bg., 7 05 P. M.
Mail Express, 8 05 P. M.	4 25 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 8:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:20 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:20 A. M., and arrives at Philadelphia at 4:25 A. M.

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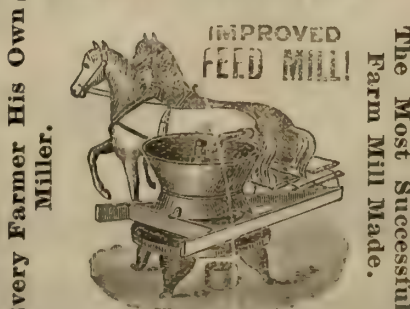
BROOKLYN, IOWA, Oct. 26, '85.
 S. E. DUBBEL:—I used your Carbolic Ointment on a severe scald from steam, being very much inflamed. I applied the ointment a few times, and in a few days it was entirely cured. I recommend it as a safe cure.
 ELD. J. S. SNYDER.

Price 25cts; will be sent to any address on receipt of price. Sample box sent on receipt of a 2-cent stamp. S. E. DUBBEL, Prop., Waynesboro, Franklin Co., Pa.

Fertilizers!

BRETHREN WANTED TO SELL OUR Standard Fertilizers, Dissolved Bone and Fertilizing Chemicals. Address: D. BLOCHER & CO., Gettysburg, Pa.

YOUNG AMERICA.



Every Mill Warranted!

This Mill grinds corn with or without cob, oats, rye, etc. Our No. 1 Improved is larger, stronger and heavier, than any other portable mill in the market. Warranted to grind any kind of grain. Saves time and tollage. Saves its cost in one year. AGENTS wanted. Circulars sent to all applicants. Address: ENTERPRISE MANUF'G CO., Columbiana, Ohio.

1m12
 When answering this advertisement, state that you saw it in the MESSENGER.

FARMERS LOOK TO YOUR INTEREST! We have purchased the SOLE RIGHT to manufacture a well-tried horse and cattle powder, which will be known as the VICTOR HORSE AND CATTLE POWDER. It has far surpassed our expectations for all diseases of horses and cattle, especially for milch cows, as it purifies their blood and gives general tone to their system, and increases the flow of milk. Excellent for fowls in laying eggs. No poultry-raiser should be without it. Price, 25 cents per package, or 5 packages for \$1.00.

Agents wanted. Any one sending us 26 cents in 2 ct. stamps, will receive one package by mail.

VICTOR REMEDIES CO., Sole Proprietors, FREDERICK, MD. t12

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.			
GOING EAST.		GOING WEST.	
Lve Chicago	8:00 A. M.	Lve New York	9:00 A. M.
Ar Ft. Wayne	11:30 A. M.	Ar Philadelphia	11:30 A. M.
Ar Pittsburg	12:40 P. M.	Ar Harrisburg	12:40 P. M.
Ar Altoona	1:40 P. M.	Ar Altoona	1:40 P. M.
Ar Johnstown	2:40 P. M.	Ar Johnstown	2:40 P. M.
Ar Harrisburg	3:40 P. M.	Ar Harrisburg	3:40 P. M.
Ar Philadelphia	4:40 P. M.	Ar Philadelphia	4:40 P. M.
Ar New York	5:40 P. M.	Ar New York	5:40 P. M.

*Daily; †Daily except Sunday; ‡Daily except Monday; §Daily except Saturday.

Pullman Palace Sleeping and Hotel Cars through between Chicago and New York and Day Coaches between Chicago and Pittsburgh without change. E. A. FORD, General Manager.

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Marriage Certificates.

To meet the wants of those desiring a neat and handsome Marriage Certificate at a low price, we offer the following: No. 3, 10 cents per copy; \$1.00 per dozen. No. 30, 25 cents per copy; \$2.50 per dozen. These Certificates, when framed, present an elegant appearance, and all purchasers will be pleased with them. Address, Brethren's Publishing Co.

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The best Liver and Blood purifier known. In use for over 100 years. It cures all diseases originating from a disordered liver and impure blood, such as Bilious Attacks, Malaria, Dyspepsia, Dizziness, Sick Headache, Constipation, Colds, Scrofula, Eruptions, Boils, Pimples, and Female Complaints. Being pleasant to take, it is an excellent remedy for children. Price, \$1.00 per bottle, sample bottle 25 cents. We also manufacture the following Victor Remedies: Victor Cough Syrup, Victor Infant's Relief, Victor Pain Balm, Victor Liver Pills and Victor Liniment. Every bottle is guaranteed to give perfect satisfaction. Try one bottle and be convinced. Price 25 cents per bottle.

Agents wanted where these medicines are not sold. Those not wishing to act as agents, we offer an opportunity of making five dollars. A postal with your name and address will give you full particulars. We also have a Special Offer to those who have not tested, but wish to test the virtue of those valuable Remedies. VICTOR REMEDIES CO., Sole Proprietors, FREDERICK, MD. Box 594.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 14th, 1886.

LEAVE SOUTH.		LEAVE NORTH.	
Mail	Exp's	Exp's	Mail
P. M.	A. M.	P. M.	P. M.
6 05	8 35	5 55	12 40
6 15	8 50	6 05	12 50
6 22	8 55	6 15	12 55
6 35	9 08	6 25	12 11
6 43	9 15	6 35	12 18
6 50	9 21	6 45	12 27
6 57	9 28	6 50	11 50
7 00	9 38	6 58	11 45
7 10	9 41	7 05	11 35
7 25	9 55	7 15	11 20
7 30	10 00	7 25	11 51
7 40	10 10	7 35	11 05
7 51	10 21	7 45	10 52
8 02	10 30	7 55	10 48
8 05	10 40	8 05	10 44
8 25	11 00	8 30	10 02
10 00	12 25	1 55	8 05
P. M.	P. M.	P. M.	A. M.

THOSE WHO BELIEVE that Nature will work off a Cough or a Cold should understand that this MAY be done, but at the expense of the Constitution, and we all know that repeating this dangerous practice weakens the Lung Powers and terminates in a Consumptive's Grave. Don't take the chances; use DR. BIGELOW'S CURE, which is a safe, pleasant and speedy cure for all Throat and Lung Troubles. In 50 cent and dollar bottles.

DR. JONES' RED CLOVER TONIC

Is the best known remedy for all blood diseases, stomach and liver troubles, pimples, constiveness, bad breath, piles, ague and malarial diseases, indigestion, loss of appetite, low spirits, headache, and all diseases of the kidneys. Price 50 cents, of all druggists.

GRIGGS' GLYCERINE SALVE. Try this Wonder Healer. PRICE 25 CENTS. WARRANTED.

The Line selected by the U. S. Gov't to carry the Fast Mail.

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C. B. & Q. R. R.

The Only Through Line, with its own track, between CHICAGO, PEORIA and DENVER ST. LOUIS

Either by way of Omaha, Pacific Junction, Atchison or Kansas City. It traverses all of the six Great States,

ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO, With branch lines to their important cities and towns. It runs every day in the year from one to three elegantly equipped through trains over its own tracks, between

Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and St. Paul, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, St. Louis and Rock Island, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha, Kansas City and Des Moines.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., April 13, 1886.

No. 13.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ELD. J. W. Brumbaugh and wife have returned home again. They spent the greater part of the winter in the west.

BRO. J. G. McClure of Clarinda, Iowa, wants to know whether or not there are any members of the Brethren's church living in Page county, Iowa. Who will give the desired information?

SAMPLE copies of the *Young Disciple* sent free to Sunday-schools for examination. No school is complete without them. The children look for their papers and are disappointed if they do not get them. Send for the samples and terms to Sunday-schools.

THE first of April, in our town, was a day of unusual stir. Moving was the order from early morn till night. Such is life—a scene of continued change. But there is one move before us all. When that is made—and then no more for ever. Let us see that it shall be a good one.

BRO. Noah Longanecker, after ordering several dozen of Bro. Quinter's Book on "Trine Immersion," says: "What I especially admire about the book is, that it is put up for *wear*, and not only for *sale*. It fills a want that many of us have felt for some time. When a quotation is made from an author, it gives the name of the author, the book and the page, and not simply that certain ones say thus and so. We always felt it unsafe for ministers to quote from unknown authors. Also to ascribe quotations to an author when we cannot refer to his work.

THE subject for our last prayer-meeting was, "Earnest Seeking," a subject well worthy of consideration, as much of the religious seeking of the times is of a very ordinary or indifferent sort. When we look at the manner in which people seek after the things of the world, it would seem that they are very much more important than religion and the salvation of the soul. As a rule, our seeking is in proportion to the estimate we place on the thing after which we seek. Accepting this as a rule, heaven, in the estimation of a large majority of the people, is not worth much.

It is sad news to hear our brethren who have been entirely engaged in missionary work during the winter, now say that they must return to the bench and tools in order to provide food and clothing for their families. We do not blame such ministers, as it is surely their duty to see that the wants of their families are provided for. If the church does not do it for them they must do it themselves. But the sad thought is, who will be responsible for the loss in the Lord's work? Who will be responsible for the souls that will go to ruin that might have been saved had these ministers been kept in the field? Are souls to be lost or saved at our convenience, or is it the duty of the church to put forth every possible effort in her power to save them? If this is the duty of the church, are we performing that duty? Who will answer?

ELD. P. S. Myers, formerly of McVeytown, Pa., has decided to spend the summer in California, and part of his family have gone out to make their home with him.

BRO. J. M. Mohler expects to return from his western preaching tour sometime during the present month. We are glad of it, as there is plenty of work to do in the east as well as in the west.

A BROTHER in trying to predict, says: What will the church come to ten years after this? If God lives and time continues, we suppose all will be well. It is foolish to be always fretting about the future. Make the present right and the future will care for itself. It is well to be careful and cautious, but wrong to suppose that when we die the church will take a hop, step and jump to ruin. Religion is a personal matter about which everybody is concerned. So it always has been, and always will be. As long as time continues God will have a people that he can recognize as his own.

A FEW of our brethren are making a run against publishing marriage notices. We fear that these brethren have not sufficiently considered the matter. Religiously, there is as much in favor of publishing them as in favor of obituaries. One prominent object in publishing a religious paper should be to get our children and the young interested. While married people are not much interested, the young people are. Marriage notices are among the first things they look for. This gives them the habit of looking through the paper, and while thus looking, other things enlist their attention, so that in this way they are gradually led to read more and more, until finally they become regular and habitual readers of the paper. We know that such is the tendency, both from experience and observation. As there is so much reading, each week, for those who do not care to read marriage notices, we feel that they should be satisfied and not try to control the whole paper for their special benefit. Although we have been married for years, we are still interested in our young people, and with whom they cast their lot for life. The time and space devoted to the young are well utilized.

A WEAKNESS that exists among many of the churches, our own not excepted, is to do a little boasting on getting converts from other churches. Especially is this so when ministers make such changes. Religion and the choice of churches are personal matters, and it is entirely right that men and women should change their church relations when there is a sufficient cause, but it is not a good thing to be too much elated over such cases, especially when such changes become a habit, and no principle is at stake. Men and women who jump at conclusions quickly, without sufficient and safe investigation, seldom become permanently located and as readily jump out of the church as they jump into it, and their going out, very generally, does more harm than their coming in did good. There are thousands of changes made these days for which there is no cause outside of matters of convenience, taste, honor and gain; and, as a result, the changing will be continued until the object is obtained. Even if the motives should be the very best, there is no reason why there should be rejoicing over them more than those who never made a profession of religion. Angels in heaven rejoice more over the turning of sinners than they do over such as have not been so far away.

For small children in our Sunday-school, our Brethren cannot do better than send for Bro. Moomaw's "Bible Lessons." The lessons are simple yet contain all the important Bible truths and are put in such a simple way that children will readily understand them.

As the demand for the Report of Annual Meeting, last year was scarcely sufficient to justify its publication, it has become a question with us whether or not we shall continue its publication. There are, however, a goodly number that appreciate it so highly that we would feel badly to disappoint them. They say that as long as the report is published, they are willing to remain at home, as they can get more satisfaction in reading it than they can by being at the meeting in the great crowd that is generally there. We will be pleased to have an expression from our brethren in regard to it. We are willing to continue it as long as the patronage will cover the expenses. More than this we do not feel like doing.

SAM JONES AND TOBACCO.

SUPPOSING that you all do not know who Sam Jones is, we tell you he is a revivalist of no mean sort, and of late has been making considerable stir in the religious world. He was born down South, in the state of Alabama, and there commenced his better life. In his conversion he determined that no habit of life should stand between him and his God. So he dropped one after another that he had formed in days gone by. But the habit of using tobacco was universally prevalent among the Alabamians, saints and sinners, so that he did not recognize it as even a fault; therefore he continued to roll it as a sweet morsel under his tongue. As he came north, however, he found a different sentiment existing among the better class of people. This feeling enlarged upon him while preaching in Chicago, until the pressure became too heavy, and he yielded to his better convictions when he made the following announcement in regard to it: "Down in my country I have never been in a soul's way that I know of. In a hundred different instances since here I have been notified that a habit that I was given to is a stumbling-block to souls in this city, and I want to say to this congregation to-night, from this day till we meet up in heaven, you can tell the world that Sam Jones has got no habit that is a stumbling-block to anybody. For your prayers and for your sympathy I am grateful, and if I don't do any good in Chicago, let Chicago thank God Almighty she has done the poor little pale Southern preacher some good for the balance of his life."

Now, as to Sam Jones being a wonderful man and a great preacher and revivalist, we want you to think just as you please, but we want to press home this fact—and as a fact—that if Sam Jones, for the sake of popular opinion, and to remove a stumbling-block out of his way, could so decidedly abandon this ugly and hurtful habit, every brother in the church, and especially in the ministry, for Christ's sake, and to avoid offense, can do the same thing. There is no use of quibbling and squirming about it; you can do it, you know you can do it, and the sacredness of your position and the influence that you ought to exert calls upon you to do it. Will you? This is the question for you to decide. Don't let Sam Jones rise up in the judgment and condemn you.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE CHILDREN'S MEETING.

BY LANDON WEST.

The little folks all love the call,
Because the way is made for all;
And little feet the path can walk,
While little ones with love can talk.

The little eyes can see the way,
And little tongues can sweetly pray;
The little ones do swell the throng,
And little tongues can aid the song.

With ears all quick to hear the Word,
And hearts all warm to love the Lord;
Their hands are ready for his will,
With gifts, all free, each call to fill.

And little gifts their hands will bring,
While every little tongue will sing;
And peace will crown each little brow,
While every little head will bow.

With every eye both clear and bright,
And every step both free and light;
And tender minds all free from care,
They love to come, to sit and hear.

FAITH CURES.

BY A. W. REESE.

"And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues;

"They shall take up serpents: and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick, and they shall recover." Mark 16: 17-18.

THIS language was used by our Savior after his resurrection. He was speaking with the eleven as they sat together at meat. He was upbraiding them with their unbelief and hardness of heart, because they refused to accept the testimony of those who had seen Christ, after he had risen from the dead.

He then gives them the great commission, "Go ye into all the world, and preach the gospel to every creature." He also sets forth the conditions of salvation, and concludes his remarks with the language at the head of this article.

These miraculous powers conferred upon the disciples and their immediate successors, in the early ages of the Christian Church, were abundantly verified. We have ample proof of this fact. The design of these supernatural gifts, was to meet the demands of the age. While at that time the world was enshrouded in the thick gloom of moral night, yet, intellectually, it was an age which no succeeding time has eclipsed.

Pagan philosophy demanded something more than moral dogmas, to convince it of the divinity of Christ, and of the inspiration of his Word. Therefore, as the great founder of the Christian religion inaugurated the new theology by "signs and wonders, and with divers miracles, and gifts of the Holy Ghost," so he conferred upon them who should believe, in that age of the world, like miraculous powers.

But we contend that the age of miracles ceased with the apostles; and we also claim that the necessity for the exercise of these

supernatural gifts, ended at the same time. If we contend that "these signs" shall yet "follow them that believe," we set up a claim for the gospel that we cannot establish. In fact, this is one of the great arguments of modern infidelity, against the religion of Christ as it now exists. Skeptics demand that "these signs" shall yet "follow them that believe"—and they quote this language of our Savior in support of their position. But we well know that Christianity in this day, cannot stand such a test.

We know that the power to "cast out devils" does not now reside with the church of God. It is equally evident that the Christian, in this age of the world, cannot "speak with new tongues"—unless he chooses to spend the same amount of time, labor, and pains, to learn them that other men do. We know that the believer of modern times, who would have so little sense as to pick up a rattlesnake, and put it in his bosom, would get bitten for his pains, and, like enough, lose his life thereby.

We are abundantly assured that arsenic will kill a Christian, in the full blaze of the nineteenth century, just as quick as it will the vilest sinner on earth.

We know that the follower of Christ dare not "drink any deadly thing"—and to require this "sign" of his faith, would neither indicate religion nor good sense.

The man who would offer to give this "evidence" of "faith," would be a fit subject for the lunatic asylum. Then, there remains but one other factor of the proposition—"they shall lay hands on the sick, and they shall recover."

By the same process of reasoning we claim, that the follower of Christ has no miraculous power, in the present day, to cure the sick. If he could do *this, now*, he could also do the *other* supernatural works specified in the language of the text.

But we regard the man, in this age, who professes to heal the sick by "the laying on of hands," not as a *Christian*, but as an *impostor*. Disease is a material thing, and is not subject to the mysterious laws that govern the immaterial world.

Fever and ague, for example, commonly called "chills," depends upon miasmatic influences, or poisonous exhalations from the earth, and is not of spiritual origin. It is cured by quinine, which is the antidote to malaria. It is a malady that cannot be cured by "the laying on of hands," or "the prayer of faith." A whole camp meeting of enthusiasts, located in a western swamp, might pray with chattering teeth and trembling hands, till doomsday, for deliverance from the plague, but their devotions would be in vain. They would shake on till the shrewd and practical western doctor, with his quinine, iron, and red pepper, would arrive at the scene of trouble. In fact, nobody but a simpleton would expect to cure the ague "by faith alone." A sensible man's faith, in such a case, would hasten to "show itself by works," of a very lively character.

If a man were the subject of a violent attack of pneumonia, or any other grave disorder,

he would be very silly indeed, to waste valuable time in the exercise of an unreasoning faith, in the hope of restoration to health by such means. Such a man needs a doctor; and he needs one bad. It is needless to multiply illustrations, and I must be permitted to say, that there is no other subject upon the face of this earth, in regard to which there is more superstition, and unmeaning nonsense, than about the whole domain of disease and its cure.

Medicine is, at the best, an uncertain science. There are no fixed axiomatic principles in the treatment of disease. There are no *specifics* in its cure. The man that pretends to their possession, is a *quack*.

After long years of patient toil and study, and a ripe experience to back him, even the skillful and intelligent physician is sometimes puzzled, by the anomalous phases, and protean forms of disease. What might we then be led to expect of the tyro in the profession, and how little valuable knowledge from the non-professional, however intelligent upon other subjects the latter might be?

And yet, in the face of facts like these, the generality of people are full of conceit about the cure of disease. People are met at every turn and corner, with an array of "never failing" remedies for "the varied ills to which human flesh is heir." Some of them are "walking encyclopedias"—living exponents of the *Materia Medica*.

Fortunately for the race, many of the disorders and complaints of the human family are imaginary, not real. Doctors themselves know this better than anybody else. They meet such cases by the score. These are the opportunities for "bread pills," "infinitesimal dilutions of colored water," etc., etc.

Now this is the class of sufferers, if any, that can be reached by "the faith cure." Here the trouble is not material, but mental, and *faith* is the great factor, even though it be "no bigger than a mustard seed," to begin the work.

In such a case, more especially, if the patient were of a credulous and confiding nature, and of a devout turn of mind, it is not improbable that he might be cured "by faith," and "the laying on of hands;" precisely in fact, and on the same line of movement, as his next door neighbor the sinner, might be cured of *his* imaginary disorders, by colored rainwater and moonshine pills. All this, simply because there was nothing the matter with either of them.

We are utterly skeptical on the subject of "faith cures," in real disease of any gravity. We care nothing for statistics! There is nothing more uncertain, or more unworthy of credence, than statistics from such a source. We do not necessarily impugn the motives of those who furnish evidence of such cures. They may be very honest and sincere, but they are the victims of delusion. It takes a great many cases to establish a medical fact. Because a man is sick, and a certain remedy or set of remedies is given, and he gets well, is no positive evidence that his recovery is due to the treatment institut-

ed in his case. This fact is well understood by the medical profession at large. It would require repeated experiments and many cases, to establish a fact in the *medical* mind.

Doctors are often accused of being a contrary, stubborn set of men, but the professional mind is ready to receive that which is *truth*, and those engaged in its search are unwilling to receive anything as truth which is not abundantly sustained by clinical proof. Many well authenticated cases would be required to establish any medical fact, and yet the public mind would be made up beyond recall, on grounds entirely insufficient to satisfy those professionally engaged in the investigation of disease.

This state of affairs is fully appreciated by the *venders* of "patent" nostrums, whose sale depends chiefly upon popular ignorance and popular credulity. How many thousands of these proprietary remedies have had their brief day of popular favor, within the memory of the writer of these pages!

Miraculous "cure alls"—Panaceas—for that is what the word Panacea means—which is, in itself, an absurdity. The various vaunted "balsams," "syrups," "elixirs" "bit-
ters," etc., etc., that promised in loud handbills, showy wrappers, and lying almanacs, to banish all diseases "to parts unknown," where are those famous remedies now? They have been consigned to "the tomb of the Capulets." Their ephemeral race has been run, and they have been swept into the yawning gulf of oblivion.

"To dumb forgetfulness a prey."

And yet, in full face of a satire so grim as this, the field of patent medicine is ever fresh, ever green, and ever new.

Succeeding generations pour down their ready throats the last new *swill*, unmindful of the lessons of the past; and each new "John Bull," retires from business "with a pocket full of rocks."

From this extended, but, by no means, irrelevant digression, let us return to that still greater stretch of human credulity, which admits of the cure of positive disease, outside of all tangible remedies, and through the exercise of "faith alone."

However much the piety of those who advocate such a thing, may excite the admiration of the devout, and command the public respect, we fail to see in their claims, anything beyond disordered enthusiasm, whose zeal is only exceeded by its amazing credulity, and boundless superstition. What then? Is there no efficacy in prayer for the sick? Shall faith not enter into the religious offices proper in the case of those afflicted by disease? Most surely we believe in the efficacy both of prayer and of faith.

"The fervent, effectual prayer of the righteous man availeth much."

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up," etc. James 5: 14-15.

Certainly we believe this is highly proper,

and ought to be done, because it is the command of God. The promise is, also, that the Lord will raise him up. But do our Brethren believe or expect that this result will, *inevitably* follow the anointing of the sick, that he will always recover? By no means! We enter upon this solemn and appropriate service, in the manner prescribed by the Scriptures of Divine Truth; humbly, reverently, fervently, as we know how, and having done this, to the best of our poor, human ability, we leave the result in the hands of the Lord. The patient himself must be made to understand this, before we enter upon the work; and he must express his complete resignation to the Divine will in his case.

It will readily be perceived that this is a widely different exercise of "faith," in regard to the sick, from that commonly understood as a "faith cure." The first is Scriptural, and, therefore, consistent with the duties of a Christian life. The latter is nowhere authorized in the Word of God, and, therefore, forms no part of the work of a follower of Christ.

We have studiously ignored, in this essay, that class of mountebanks, found in almost every community, who style themselves, "Faith Doctors," and pretend to cure the sick by "the laying on of hands." We leave them to the enjoyment of their ill-gotten gains, and pity those who are weak enough to apply to them for relief from bodily ills. We also pass by the swarms of impostors, known to unenviable fame as "astrologers," "clairvoyants," "mediums," "fortune tellers," "necromancers," etc., who profess supernatural powers. We furthermore omit the satellites of minor degree, who do many wonderful things, it is said, by means of charms, incantations, spells, etc., as the removing of warts by tying a string around the offending excrescences, and then burying the string at the nearest cross-roads; the string serving as a sort of a medical "scape goat" in the case.

We have no space to comment on the practice of "measuring" stunted children with a stick, and the further farce of hiding the stick, lest the charm should not work. All of these absurd performances do not properly come under the head of "faith cures," but should be classified as "medical superstitions," whose name truly is, "Legion." Many of the impostors calling themselves "faith doctors," deserve a place in the penitentiary, where they would be of some service to the State. We trust that the children of God need no admonition against allowing themselves, in any way, to be mixed up with these "fruitful workers of darkness." Moral contamination is the inevitable result of such contact.

Sorcerers, and witches, and those having "familiar spirits," are classified in the Word of God, among whoremongers, idolators, drunkards, and "whosoever loveth and maketh a lie."

From such company we would say, in the language of the Litany, "Good Lord, deliver us."

Warrensburg, Mo.

BLESSINGS, BOTH TEMPORAL AND SPIRITUAL.

BY GEO. W. LONG.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

WHILE under the law, it is natural for us to think, that for so much labor we will receive so much pay, and that God will be faithful to his promises, if we do the required work, I fear it would be the result of pride, that would naturally arise from ignorance on our part, and of the Word of God's rich grace and free promises.

Every *true* believer in Jesus, must be a holy and a godly person, hence will have every reason for daily comfort and joy. Then all who live godly, will have the gain of godliness while living, for, says Paul, it is profitable and has, or "they will have" the "promise of the life that now is." There is nothing that would be truly profitable unto us, but that godliness has the promise of. The promises of the Old Testament, were, as a rule, of a temporal nature, while under the New Testament, they are spiritual and eternal. It may be that but little of this world's goods may fall to our lot, but this should only encourage us the more. Though we may possess but a small portion in the "life that now is," we will, ere long, have no reason to complain.

The humble Christians often have their fears, yet their desire is towards God, and not according to these fears, but according to their faith shall it be unto them. We do not understand that the appetites of the natural body shall be gratified, but the desire of the heart shall be granted. Then the desire of the heart, renewed by grace, is, to become God-like, to love him more, to serve him better, and to please him in every thought, word, and act.

Godliness has the promise of the "life which is to come," and the blessings that the faithful will enjoy over yonder, will, methinks, compensate us for all our pains, our trials, our crosses, our losses, and sufferings, that we may be called upon to endure, while in "the life that now is." I am made to believe even now, that if we balance the profit and loss, we will find ourselves the gainer, for we learn that godliness "is profitable unto all things," hence it more than balances for all that we can lose in temporal matters. Should we be disgraced by man, when we are honored before God? Where we are denied carnal pleasures, we enjoy spiritual blessings.

Then, when God calls us from this stage of action, we only lose a short, vain, uncertain, and sorrowful life upon earth, and, in return, gain a durable, immortal, and eternal life in heaven.

Oh, blessed thought, to have obtained an evidence of the favor of God! In him we will find a rich, full, and ready supply for all our wants.

Chicago, Ill.

SAVE SOULS!

BY S. S. MOHLER.

WHAT is to be done? Do our brethren realize their responsibility? How will the account stand in the great day? What are we in this world for?

These are questions that force themselves on my mind often, but I will not try to answer all of them, and I do not know that I could were I even to try. One thing, however, I know, and that is, it is not church pride,—or glorying in sect that prompts such questions. There are other things so solemn, connected with our stay in this world and with our calling, that they will shut off glorying in sect.

If a world lying in wickedness had no claim on us as Christians; if Jesus had not said, "Go;" if the limited circle of home influences for the benefit of the family and neighborhood, were all that need concern us, then it would not need to concern anyone so much.

It certainly is right, and a duty, to provide a living for the family, but we certainly, are not here for the purpose of farming, or for the pursuit of worldly gain. Those are not the purposes for which men are placed in this world. Men are here to get ready for the next world, and to get ready means evidently to so use the things of this world as to make them contribute towards being ready. Now I do not believe,—I do not want to believe,—that our brethren are covetous after wealth, but somehow everybody else is trying to make money and get rich, and it is just the easiest thing in the world to do as everyone else is doing, and, in fact, we feel that if we do not try to pull ahead, people will say we are lazy and shiftless, and that no right thinking person can very well stand; to avoid this, we do pull ahead.

I know, too, that if there were such a thing as a covetous brother, you cannot get him to believe it. It will not do such a one any good to tell him so, and I do not mean to do any such a thing. I believe that as this is a money-grasping age, that the thing is "catching," and that is the reason we got into the way of it too, but, now, is that what we are here for? No. We must all die,—then what? Now, I have not a word to say in favor of money preachers. I do not believe that God will own or bless that preacher who has his heart set on money for his preaching, but to me it looks like a solemn fact that every brother and sister should rise up, and say to the preacher, "Go! Go! in the spirit and power of the divine Master to save souls, to preach the truth, to build up churches, and our means we will give to God to help on the work, as the work seems to call for it." There is a wonderful field opened to us, and the work—O, how it lags, just because there is not money enough to pay the expense of travelling! I do not believe that there is a man of God who, so far as the ease and comforts of life are concerned, would not much rather stay at home. I am glad that our brethren are taking hold

of the work. God is working, and an encouraging work has been done, but there is no time to fold the arms yet.

It is not our purpose to enumerate calls that are made, or to relate any particulars; it is enough to say that there is enough of this to cause a person to ask such questions as stand at the head of this article. I feel that the thing that is needed is for every brother and sister to set apart a little time for silent meditation and prayer, and in their meditations to shut out the world, and ask themselves, as if in the presence of God, the questions introductory to this train of thoughts, *i. e.*: "What am I doing? Am I doing what I can to promote the truth in the world? How will my account stand?" And in doing this, do not let the temptations of the world have a place in your meditations! Do it as a solemn service to God! Brother, sister, will you?

Is it money I am begging? Only as a means to an end, and that is, that the Word may be spread and souls saved. God is leading the way to this, and has opened a vast mission field around us by means of the emigration of brethren into new localities all over this southern and western country; enough so, to far exceed the present means at command to follow up the work opened up for us. Now the question is, Shall the work be made more active? Shall the command of our Lord, who said, "Go preach my gospel, etc.," become a reality among us? These are questions not for the majority to decide, but for you, brother, or sister, as individuals to decide, and you, dear brother or sister, are never called on to decide greater questions than these.

The blessed Savior has in a very important sense put the interests of his cause into our hands. The thought that such a trust is committed to us, should stir us up to stand and work for the Lord. The interest felt in the work becomes a fair test of our Christian character, and will enable us to know whether or not we are the Lord's, for if we are his we will have his spirit, which will urge us to do his work, stir us up to apply the means necessary to promote his cause, but if we have no promptings of this character, then it looks as if we are not alive to God, but dead, and that's an alarming state to be in, and yet I am sure we all want to enter into the heavenly glory, but we are so related to others, that we either lift them up towards God and salvation, or drag them down to ruin.

Christians cannot question which of the two shall attend their life. The only question that can attend their calling, is to know, in what way, and by what means can I—can you, do the most towards lifting others up to God. The question of your personal salvation is made to depend upon your influence and effort towards saving others, "for none of us liveth to himself, and no man dieth to himself."—Rom. 14: 7.

Now after you have read, or are reading this, please notice carefully what the character of your thoughts is. Perhaps, you may be tempted to brush the whole aside, or you

may even be tempted to say, "That's a money lover that wrote this," but if you think that way, you do me wrong. God knows, I feel stirred in my soul, as many other dear brethren and sisters feel aroused for the cause of Jesus. This prompts these lines, and it is impossible to meet the calls for meetings without a large increase of means necessary to meet the expenses. Our accountability to God, and the fear that in the great day many of us will fail, because of not having done more towards the salvation of others has prompted me to write. With you, with us, rests the cause of God. Into your hands, under the loving care of God, is submitted this appeal. Possibly I even may be censured for having written this, to which I can only say, "Good Lord, let it come," but may his blessing rest on you all. Amen.

BETTER QUALIFICATIONS.

BY ENOCH EBY.

ON the first page of the GOSPEL MESSENGER No. 12 under the caption, "More System," the writer calls our attention to an important point; so important in his mind that he hoped that the District Meeting and the Annual Meeting would do something to remedy the matter.

That much of our trouble in the Church is caused by improper ruling and conduct of elders is a fact, which, I presume, no person of considerable experience will deny, but it may not always come in the way to which the brother alludes.

It is a painful consideration that those who are placed in authority and power by the Church and of whom the Scriptures require to be examples to the flock and to feed them, should sow the seeds of discord and corruption, and thereby cause trouble in the Church. The Lord remembered the shepherds of Israel. See Ez. 34.

I fail to see why a brother should not carry his eldership with him and exercise profitably, if he possesses the Scriptural qualifications, and if he does not, the Church and the elders present should not ordain him, for a violation of Scripture always results in trouble and is a detriment to the cause. If, however, a brother possessing measureably all the qualifications, being reasonably successful at home, should move to another district not so easily controlled, and the circumstances different, and he finds himself inadequate to the task, should he not resign? If his aspirations for the position are too great to do that, but would rather lord it over God's people, it is only another Scriptural evidence that he is not qualified, and the Church has a right to ask him to resign, especially if she has brethren possessing superior, or Scriptural qualifications. I am not sure whether subordinancy to what system we already have, would not be more needed than more system, the former we need much, and if we can improve the latter, it may proportionately improve the former. Good church government is the master-wheel in the work of saving sinners.

In reading the article above alluded to, I recalled to mind a recent letter from a distance and several verbal requests this winter in my travels, for something to be done through our general conference to prevent brethren, traveling as evangelists, from speaking, if not reproachfully, very lightly, of the order and usages of the Church, especially in the matter of wearing apparel, giving latitude on that point to certain ones in order to get them into the Church. That our general conference never sanctioned, and I hope never will, for sad experience has taught us that it leads to a direct violation of the gospel. Why not stop such work in the Church, is the important question, often asked? Echo answers, Why not? As long as churches call for such brethren to come, it is hard to stop it. Some brethren only learn the fact by sad experience when it is too late. Now, if more system will prevent such work, or help us to control the "Go-where-you-please" and the "Do-as-you-please" ministry, let us have it!

As a Church we have had some painful lessons, and we should profit by them. History often repeats itself. The same causes will produce like results. Many lambs are in the Church that need the sincere milk of the gospel, that they may grow thereby; "not goats milk."—Prov. 27: 27.

Lena, Ill.

MOODY IN FLORIDA.

BY J. H. MOORE.

SOME years ago I had the pleasure of hearing Moody while he was preaching in St. Louis. As I had never heard him before, I was not altogether free from the feeling of curiosity so common on such occasions. Still I enjoyed his discourse, and at that time made up my mind concerning the secret of his success. I have always had a desire to hear him again, that I might have my opinion verified or see good reasons for changing.

Mr. Moody was in Palatka last week, and I had the pleasure of hearing him the second time. I was fully confirmed in my former convictions concerning the secret of his extraordinary success.

Mr. Moody is a plain man, both in dress and manner, and he is desperately in earnest, but he does not aim to demonstrate his zeal by loud talking. His tone is that of an earnest business man without any attempts at either eloquence or correct language. His sentences are usually short, while his points are keen and quickly made. His talks abound in brief illustrations, drawn almost exclusively from the common incidents and walks of life, such as are usually overlooked by most preachers. He is quite familiar with the contents of the Bible, and always has an array of Scriptural incidents at command to confirm or illustrate his teaching. The most unlearned can understand him. He means what he says, and looks the people right in the eyes while talking.

His power lies in his simplicity, and abil-

ity to tell his story pointedly and quickly. Most preachers get above their hearers, Moody gets down among his and tells them the story of the cross in his own simple way of talking. Preachers will listen to him in astonishment, wondering why they never before thought of those little things. Most preachers go to their library for illustrations, Moody goes to the habits and incidents of the life of common people, hence he is always understood and appreciated. That is the secret of the man's success.

If other preachers would imitate his simple methods of teaching, they would accomplish a great amount of good. Common people want common Bible talk, such as they can comprehend.

We have two ministers among our people who have Moody's simple way of talking, and they are always listened to with pleasure by the common people. I will not mention their names, but I do wish we had more of them. They both understand the Bible and human nature thoroughly, and when they tell a thing, they make it so plain that the people cannot fail to understand them. They never make excuses, but open the Bible and tell the simple story in a simple way. Let us have more of the plain, simple preaching.

Keuka, Fla.

EDUCATION.

BY A. HUTCHISON.

My dear brother or sister, why do you desire an education?

It certainly requires considerable effort, as well as no little pecuniary outlay, to obtain anything like a liberal education.

God has given his creature, man, such unlimited capacities, and then such a wide range in which to use knowledge, that I cannot see how any one can oppose the subject of education. Now, if education is dangerous or even of little value, why make such an effort to obtain it? Surely there must be some intrinsic worth about it, or it would not be sought after by so many of the good and great. The good and great, did you say? Who are these good and great of which you speak? Why, they are the ones who have been brought under the influence of correct principle in their educational pursuits.—What we mean by correct principles, is such principles as, when carried into execution, will result in good to yourself, or some one else, or both. Now, this is what we mean by an education: The training of the individual in the knowledge and use of these principles, so that the person thus trained will be brought up to a higher plane than before. Education is what has made the good and the great to stand above the places of doubtful propriety.

There are those who are educated in lessons only, who condescend to indulge in that which is not elevating in its nature and tendency. But this only shows the absolute necessity of looking after the character of education. Letters alone, will not do. We

want, and we must have, instruction in such things as are virtuous and true, such as will lift us above impeachment. The Bible sets up a list of rules, which, if lived out, will make just such a character. When a brother or any one else, will say he would rather see a still-house erected at any given point than a school building, we can only feel sad and say that this one needs to be lifted to a higher plane. The distillery sends forth that which makes men descend the scale in point of true worth; while a true education always prompts him to go in the other direction. Then, why not seek to know all we can, that will help us to ascend the scale? Heaven is high above us. Therefore, let us all labor the more to educate our hearts as well as our heads.

DEATH.

BY S. Z. SHARP.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own, O Death!"
MRS. HEMANS.

WE were forcibly reminded of the truth of the above beautiful sentiment, when on March 27th the message came that one of our number, Bro. John R. Bowman, had left us and gone to the spirit land. Ten days before he seemed in the vigor of life and, imbued with high hopes and fond anticipations was striving to fit himself for an important position in this life, but a cold was contracted, a very severe attack of pleurisy and pneumonia set in and the young and vigorous life had to succumb. Father, mother, brother, the Faculty, students, and a large concourse of citizens met in the college chapel, where we tried to address them from the text, "Prepare to meet thy God." Amos 4: 12. The suddenness of this visitation reminded us all of the necessity of preparation to depart from this world. Then followed the last look, the last farewell, the long procession, and our young brother was carried to Chelsea, Stephenson Co., Ill., where Eld. J. G. Royer addressed a large and sad audience, for Bro. Bowman had many friends there, as he was of a quiet disposition and affectionate nature.

He had made the good confession last winter, with many other students, and closed his career on earth at the age of eighteen years.

WE dare not shade off the eternal difference between right and wrong. We shall not sit down contentedly in the presence of any evil, injustice, or dishonesty, that we can expose or redress. There are those who will call us eccentric: let them! We must take our place on God's side, against all the works of the devil, and fight with them. And everything unjust and untrue is the work of the devil. If we are worth counting at all, we must fly at it. As Luther said, "I cannot do otherwise; God help me."

TO ELDER JAMES QUINTER.

BY C. H. BALSBAUGH.

YOUR precious letter is here; long in coming and short in contents. Why not do as Samson did to Delilah—tell me all thine heart? Two really noble Christian souls can wage a mental combat, while their hearts are holding Love-feast. Few believe this, hence alienation, hatred, abuse.

I will unbend from my current thought and feeling, and, at your request, be a little self-personal. Since I have learned to trust God for the fulfillment of His will in relation to my whole being, my health is better than since 1870. I find that no thermometer can rise and sink more accurately to atmospheric variations, than my health does to my faith-relations to God as Jehovah-Raphi. My pain is a minimum, and I did not use my slate for nearly two years. I do not find it easy to believe in the face of natural laws, and sometimes completely fail; but when that blessed possibility is vouchsafed me, I can testify boldly that "all things are possible to him that believeth."

Real faith never ventures. I needed many years, and sore disappointments and chastenings, before I knew what was meant by faith being the *substance* of things hoped for. Faith is rarer than diamonds. You speak a solemn and awful truth, when you say that "self-deception among professors of religion is very prevalent." I repeat, there is no *venture* in perfect trust in omnipotent Love. There can be no hazard in taking God at His word. How many of us can trust Him for a breakfast, or a new suit, or the payment of a note? Did He ever disappoint faith in such an emergency? Never. I have seen the day that I had to lay my head on God's word for my pillow, waiting for my morning morsel from the hand of my Father in Heaven. If I want a steel pen, or a package of envelopes, or tablets, or anything else needed for my mission, I am not ashamed to "Go and tell Jesus." Absolute integrity and absolute faith never fail to verify the goodness and reliability of God. This is the privilege of all believers, and the duty as well. "Boasting is excluded." This openness to God belongs only to the truly humble; and by this I mean pre-eminently a *heart* that consciously and practically acknowledges the Sovereignty of God. "Voluntary humility" counts nothing with God. "Thy will be done," is the all-inclusive fact of a life that has power with God.

Pride has many forms, and very often "steals the livery of Heaven to serve the devil in." He that is spiritual enough to get God's idea of things, will turn into a hallowed symbol what the carnally-minded and self-idolatrous convert into a means of corruption and damnation. The Tabernacle and Temple, and the High Priest's habilaments give us the Divine Idea of architecture and costume, as well as of life in essence and expression. All beauty, and symmetry, and harmony are of God, but sin knows not how to use them. Just in proportion as we be-

come Christ-minded, will we naturally rise into the liberties of the children of the Highest. This is the exact opposite of the fashion-worship of modern Christendom. The High Priest was God-clad, and the Temple God-adorned, and to dress and build for Jesus' sake is to do both out of the beauty and exactness of the life and light He gives. How few of us outgrow tradition and prejudice! How few are wholly God-possessed and God-guided! How much of father, and mother, pastor and past reigns in us all! How unworthily do many of us use, and defend even the positive appointments of Jehovah! The grandest verities and most solemn truths are handled in a spirit which either makes Christ the minister of sin, or puts Him to an open shame.

I am glad you contemplate a series of articles on the design of the Divine Incarnation in relation to the present life. Here is where the church is most grievously at fault. Numerical accessions are no proof of advancement in the Divine Life. It was only yesterday that I listened to doctrine, vehemently affirmed, that so absolutely reversed the order of God relative to symbol and experience, as to ruin and kill any soul that practically adopts it. Why have we a symbolical side to our religion at all? Is it for the sake of the symbol, or for the truth it feebly represents? He that sees the "truth as it is in Jesus" will have the least to do with symbol. Just in proportion that the disciples grew spiritual, did they lose the Christ after the flesh. The flesh has its place and function, but only as a means of leading to an altitude where it scarcely touches our consciousness. 2 Cor. 5: 16; John 6: 63.

The manifestation of God in the flesh is our salvation; but for all that Unitarianism is a delusion and fatal heresy. The same is true of the entire objective side of Christianity. To whittle down baptism to sprinkling or pouring, or even to a monodip, is a grave error; but is it to be compared with a doctrine and life that nullify the verity of which baptism is a shadow?

The Brethren are the true, and only true, church, so far as symbolic religion can make a church. Is that the main fact of the Divine purpose, and will it make us the light of the world and the power of God unto salvation? I am utterly done with every expedient of ordinance and education apart from a conscious, manifest baptism of the Holy Ghost. No man believes more firmly than I do in sacrament and culture; but all Divine institutions and human possibilities cannot convert or sanctify a single soul. God did not talk or symbolize His life into the virgin Mary, but *He* came into her in the reality of His being, and thus fashioned His Christ out of her flesh, and blood, and mind, and spirit. All that God has appointed, and all that man can accomplish, falls infinitely short of salvation without His personal indwelling. *When* are we going to be saved, or *what* is salvation? Is it to be effected in this life, or in some higher sphere? How much sin, or corruption, or hereditary poison, is it safe to carry into the other world? We

had better give a radical reconsideration to the real purpose of the infleshing of God and the office of the Holy Ghost. I can allow no excuse for sin in myself, latent or expressed, neither do I believe that anything can be found in the life and teachings of Jesus to justify the least extenuation of evil thought or desire. Have we not many among us who conform strictly to sacred ordinances and ecclesiastical usages, whose hearts run over with lust, and passion, and envy, and jealousy, and covetousness, and levity, and whose entire hope of salvation, if they have any, rests altogether on something apart from the Divine immanence? I cannot witness these things and remain quiet. I *must* write, and I will not spare: but I will strike myself first and hardest of all. I covet nobody's smile, and I deprecate anybody's ill will. Those who apprehend Jesus as He may be apprehended in this life, will be my friends; and those who want a long rein for the carnal mind and deny full salvation while in the flesh, will think and feel and say what is natural to such persons. Spiritual, saving power is not mental power, nor will power, nor even moral power, but supernatural power, the wisdom and power of God through the Holy Ghost. Unless there is a revival of the doctrine and realization of holiness, we will inevitably become "a valley of dry bones, very dry." "*Looking unto Jesus,*" and "*have ye received the Holy Ghost since ye believed?*" are the great texts that need to be preached to us with Divine emphasis.

Before I close I must say a word about your new book, which you kindly sent me. Reference to it is in exact line with the tenor and spirit of this letter. I believe it is the best, soberest, solidest work on trine immersion yet written. Every preacher and every family in the Brotherhood should have a copy. And I now use the term Brotherhood in a sense large enough to include every section. It is a boon to the so-called Progressives, and it should be hailed as a God-send by the Old Order Brethren, and by all lovers of naked Bible truth, as a production of rare merit. Blessed be God for enabling and sparing you to give the church such a legacy. And now, brother, and brethren and sisters, all round the three segments, who will write its spiritual complement? This is the crying want of the age. Who has "tarried" long enough in prayer, and supplication, and self-crucifixion to be "endued with power from on high" for this solemn and urgent work? Will not all our papers be freely open to testimony and exposition of what God Incarnate means?

ROYAL CRUMBS.

BY M. M. E.

—A beloved saint—an elder whose praise is with God and who is a patient self-sacrificing worker in Western Kansas, writes me that in his younger days a brother said to him, "The church uses you so much because you let the church do so." To this our *worker* replied, "All right, for I belong to the church, the church does not belong to me. I

am glad if the Lord accepts me as one of his servants." Such a spirit of submission in a member will do more to make a strong church than a thousand selfish spirits, whose chief aim is to set themselves up in fame or wealth. Show me a member who scarcely ever fails to come out to meetings, to councils, or to help the distressed or to work at the church-house, and I will show you one who deeply recognizes that he is not his own, but Christ's—who is not simply Head, but has a body, which is the church.

—How can any one really *love* Christ, the Head, and *hate* his body, the church? This is an impossibility. And the church is not "one member," but "many." No man can truthfully say that he can love Jesus—praise and adore him—and be careless and indifferent concerning the church. The two are one, and no human ingenuity can sever them.

—One of the sweetest enjoyments since leaving the editor's chair, is the correspondence with "the pure in heart." Though the letter-writing, at times, becomes stupendous, it affords no small degree of pleasure, and the mental and spiritual profits amply repay me for time. Ministers may gather the foundation for sermons by a well-organized correspondence.

—On the 24th of March, we tenderly laid away in the tomb, sister Louisa C. Hefner, aged forty-six years, one month and seventeen days. She is the first member laid in our church yard. Several weeks before her demise, she was anointed in the name of the Lord. Two weeks before her death, Bro. Wm. and sister Kate Gooch took her to their home, and day and night tenderly cared for her. Her husband also watched with all the love of a husband by her side, doing all he could for her. She selected 1 Tim. 4: 7, 8, as the words to be used at the funeral. She longed to "be absent from the body" and "to be present with Jesus." Oh, how happy to be prepared to go hence!

—Bro. Eli. Renner, of Burr Oak, preached to us an edifying discourse on Sunday, Mar. 21st.

—Bro. Wm. Lugenbeel and Daniel Smith recently held forth the word of God in the Burr Oak church.

—Bro. Allen Ives, about the middle of March, visited the church in Osborne county, Kan., and made glad the children of God.

—Quite a number of members have moved away from the church in York County, Neb., among the number, Eld. John Snowberger and his son Andrew.

—The power of endurance, in some professors of Christianity, is so small that they can be pushed over with a rye straw, metaphorically speaking. Such, perhaps, were never *planted* in Christ, but were simply *set on the surface* of divine principles.

—Speaking of surface work, calls to mind the observations of a noted minister in a recent letter to me. He says, by way of illustration of modern ways: "Elder so and so came to us and held a series of meetings; he preached the word with power. Precious souls were added to the fold—were reclaimed, and many are counting the cost, etc., etc.,

ad nauseum. The impression is endeavored to be made that if said elder had *staid a little longer*, hadn't taken a 'bad cold,' or *broken down*, from 'his arduous labors' (or too much *feasting* from house to house), the whole country, from Dan to Beersheba, would have been turned upside down, and scraped inside out, by a sort of 'Sam Jones' cyclone. This may impose upon the simple-minded, but cannot deceive the observing and shrewd. The 'report' may be the work of a 'cat's paw,' while the *real author* dodges behind the screen. 'The hands are the hands of Esau, but the voice is the voice of JACOB (or Jacob's wife).' The wise will readily understand, and in reporting news will give the Lord the proper credit.

THE QUESTIONS AND ANSWERS.

BY B. C. MOOMAW.

No. 7, G. M., contains Bro. I. J. Rosenberger's reply to my questions concerning baptism, etc. I am sorry to complain that our dear brother did not allow himself to be sufficiently explicit, but was too brief in the treatment of questions which lie at the very foundation of the Christian hope. Hence, I am yet at a loss to clearly comprehend his position. His reply to questions number one and two, was in the main satisfactory, yet I would not like to convey the impression that seeking God in prayer and fasting is contrary to God's will, and therefore should be rebuked.

That a sinner, and especially such a sinner as Saul was, is ready to march right into the baptismal waters the moment he can be persuaded to do so, without any previous seeking after God in prayer, through a living faith and a godly repentance, is a very different notion from any I had ever conceived. Of course Bro. R. teaches faith and repentance as the pre-requisites of baptism, but to receive these gifts, should there not be an earnest seeking after God, until we receive the assurance that *in our repentance and purpose to turn to God we are accepted of him?*

In Bro. R's. reply to query No. 3, in reference to Naaman's case, I do not understand how there could be an acceptable obedience without faith. We are told, that "without faith it is impossible to please God." Would God have healed him without faith, and does not his long journey and his final obedience necessarily imply faith? Is not obedience the fruit of faith? Are we not told, that "Whatsoever is not of faith is sin?" Will God respect offerings of sin? Could there be any virtue in water without faith and obedience? Could there be any virtue in faith and obedience without the Word? Could there be any virtue in the Word without God's power and wisdom behind it? Does not, therefore, the virtue of our cure consist in the power, wisdom, grace, love and mercy of God, through the Word, made efficacious to us by faith and obedience?

I beg Bro. R's. pardon for my stupidity, but I cannot understand his explanation of the atonement. We are told by the apostle,

that "the blood of Jesus Christ his son cleanseth from all sin." As sin is essentially and intensely personal, so must the application of that blood be strictly personal and specific, and not simply general, else there could be no atonement. Were the sacrifices of the Mosaic law offered for the sins of the people personally and directly, or simply to make the *system* efficacious? Bro. R. says that "the blood of Christ gives virtue and efficacy to the *system*," meaning, I suppose, the system of doctrine or faith. Did the system need an atonement, or is the atonement of Christ strictly and personally for the *sins of his people?* Does not the blood signify the life? Lev. 17:11. Does it not therefore teach that Christ became our substitute under the condemnation of the law, and gave his life for our life, specifically and personally, and that by virtue of this sacrifice, or rather, because of it, we are, through faith and obedience, delivered from death, which was the penalty of sin,—Christ having died for us, and paid the penalty? Life for life, blood for blood, is the simple story. That is, Christ's life for our life, Christ's blood for our blood. It is an efficacious atonement, for it satisfies the demands of God's justice, and it is a *personal* atonement, for it takes away our *personal sin and guilt*. When I come to die, I would tremble to rely upon anything *other than the all sufficient atonement and perfect merits of a crucified Redeemer*.

Lastly, Bro. R. introduces the anointing, which, according to James and Mark, and the understanding of all the early Christian church for hundreds of years, was observed for the healing of bodily diseases, even according to the promises. That healing should be attended with the forgiveness of sins, is also promised, but that it was a general provision for remission, as baptism is, is not taught, or even implied in the Scripture. I have made these remarks, not in the spirit of controversy, but in brotherly love, and with the view of showing the importance of leaning upon Christ *personally*, for salvation, and of a constant communion with him for sanctification. I am jealous of any exposition of doctrine which removes my Savior to a distance from my soul, and interrupts the vital, living, conscious union with him which is the privilege of all believers.

VALUE OF DILIGENCE.

We find in Scripture that most of the great appearances which were made to eminent saints, were made when they were busy. Moses kept his father's flock when he saw the burning bush; Joshua is going round about the city of Jericho when he meets the angel of the Lord; Jacob is in prayer, and the angel of God appears to him; Gideon is thrashing, and Elisha is plowing, when the Lord calls them; Matthew is at the receipt of custom, when he is bidden to follow Jesus; and James and John are fishing. The Almighty Lover of the souls of men is not wont to manifest himself to idle persons. He who is slothful and inactive, cannot expect to have the sweet company of his Savior.

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Mt. Morris, Ill., - - - April 13, 1886.

\$1.10 Will pay for the MESSENGER from April 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

NEXT week we will publish the quarterly report of the Treasurer of the General Church Election and Missionary Committee.

APRIL, so far, in this latitude, has been anything but a pleasant spring month. A heavy snow-storm, with the thermometer nearing zero, has been the rule.

BRO. Christian Long changes his address from Adel to Panther, Dallas Co., Ia. Those wishing to correspond with Bro. Long, will please make a note of this.

BRO. Daniel Vaniman preached for us on Tuesday evening, the 6th inst. With the number of excellent sermons we have had lately, we all ought to be better than we are.

Too late for our column of announcements, we received the following notice, which we give a place here. The District Meeting for Middle Pennsylvania, will be held with the Brethren at New Enterprise, on Tuesday, May 18. Those coming from the East by railroad, will be met with conveyances on Monday, the 17th, at Cuny Station, on the Hollidaysburg Branch.

We have now on hand a large number of excellent essays, which will appear in the paper in due season. In the meantime we ask our correspondents to keep on writing. Do not conclude that because your articles do not appear at once that they have been rejected. Keep us supplied with good, live articles written in the spirit of Christ, and our paper will go forth laden each week with a precious burden for our readers.

BRO. R. P. Womack, of Nilwood, Ill., would like to correspond with some of the brethren in Graham Co., Kan., with regard to moving among them. Please write to him.

BRO. Wm. L. Gilbert, of New Lebanon, Ohio, says: "Two more were added to the church yesterday at this place by baptism.—May the Lord bless them and keep them faithful to the end!"

OUR dear old brother, Eld. John Knisely, writes that he has been sorely afflicted for several weeks with disease. He feels that his life's "latest sun is sinking fast," and that his race is nearly run. He makes a special request that the brethren and sisters will remember him at a throne of grace.

THE General Missionary Committee met here on the 6th inst. They had a pleasant meeting, and we trust that the great work intrusted to them by the church, of assisting in spreading the gospel has been forwarded, to some degree, by this meeting. May the Lord bless the labors of all his children in the work of salvation.

FROM Bro. John Calvin Bright, of the Wolf Creek church, Ohio, we learn that three have been added to the church at that place recently by baptism. He says: "Over three times as many members move into the Wolf Creek church as move out of it this spring. The rule has been for more to move from us. We cheerfully accept the change. Upon the whole, the prospects are encouraging. 'Blessed be the name of the Lord; for his mercy endureth forever.'"

BRO. Samuel Murray, of River, Ind., writes, "I am very thankful that I can say to all of my many dear brethren and sisters and relatives, that I am again able to use the pen a little. This first day of April is our birthday. I am eighty, and my wife is sixty-six. We were born in Pennsylvania; I near Frankstown, then in Huntingdon county, and my wife in Union county. To-day is much like winter; snow on the ground and the wind blowing. We had much rain this week."

BRO. J. M. Mohler, on his homeward way, stopped at Mt. Morris long enough to preach one sermon for us. We wish he could have stayed longer, but we know how hard it is to stop by the way, when we have set our faces homeward. Home seems nearer, and friends and loved ones are dearer when we are homeward bound. So it is with the weary pilgrim; when he sings "Almost home," heaven comes nearer, and he hears the loved ones calling him home. Then he stops not by the way, but presses onward and upward until he reaches Beulah Land, and then, in sweet communion with heavenly spirits, he is carried over Jordan to his eternal home. Ah, how often we sigh for home! Weary with life's cares, with heartaches, and heads throbbing with pain, how we desire to depart and be at rest with Christ, but we must labor on, weary though we be, and in God's own good time he will say, "It is enough, come up higher."

BRO. J. T. Meyers, of Oaks, Pa., will start west about the 16th inst. He will spend a short time in Illinois, and then go westward, visiting Kansas and Nebraska. We extend a hearty invitation to our brother to visit Mt. Morris.

FROM BRO. HOPE.

A LETTER from Bro. Hope contains the sad intelligence of the serious illness of sister Hope. He says that the physicians agree that unless she is taken away from the damp, chilly air of the North, that she cannot recover. Sister Hope has been an invalid for many years, and a great sufferer. She has borne it all with that Christian fortitude and uncomplaining spirit which characterizes the soldier of the Cross. No one who has not gone into the work, can ever know what these two noble missionaries have borne. For ten years they have given their lives to the work, asking only for their actual, living expenses, and now the shadow of death has fallen upon their humble home. Bro. Hope says: "If we are compelled to stay here, I may surely expect to render my children motherless, and as for myself, I shall for a long time be rendered inactive, sitting by a dying bed, of no use to the mission and wasting the means sent for its promotion." Even in this trying hour, the mission and its success is uppermost in his mind. His letter came after the Committee had adjourned, but as all had not left for their homes, a consultation was held, and it was decided to have our dear brother and family return to America as soon as it is possible to move the sick sister. May we not hope, nay, we are confident that our brethren and sisters will pray mightily to God for our afflicted missionaries.

One other matter we may also call attention to, and that is the fund with which it is proposed to purchase a home for Bro. Hope's family. Now that he is coming to America with a sick wife, shall he have a home to come to? Since the Fund was started, something over \$600.00 have been received. Others have pledged various amounts, and others still have said, "When the time comes to purchase a home for Bro. Hope, you will hear from us."

That time has now come, what is done now must be done quickly. Those who have sent in pledges, will now forward the money.—Those who have purposed in their hearts to give, please carry that purpose into effect, and those who have not yet given the worthy object a thought, will you please do so now? Let there be a response at once from all over our Brotherhood, and our dear brother who has given so much of his life to the work of the church, without pay, will have a home to which to take his sorely afflicted companion and his family of little ones, and the Lord will surely bless the liberal hearts who thus provide an earthly shelter for his servant.

FEET-WASHING—"THE CHRISTIAN STANDARD," "THE CHRISTIAN EVANGELIST," AND "THE HERALD OF GOSPEL LIBERTY."

NUMBER II.

IN all the articles from the papers above named, in which the writers try to show that foot-washing is not a Christian rite, the leading thoughts are much the same. They all deny its character as a rite or ordinance because its observance as such is not recorded in the Acts of the Apostles or Epistles. We have shown in our first article that it is not necessary in establishing a Christian rite or ordinance, and that we have both the divine enactment and a recorded example of its observance, to make it binding.

But we have an allusion to foot-washing in the epistolary writings of the New Testament which distinguishes it from an ordinary washing, and establishes its ritual character as a Christian rite. The *Herald* says, "Foot-washing is mentioned but once (1 Tim. 5: 10). There it is not classed with religious rites or ceremonies, but with household duties." The *Evangelist* says, "We know from the recorded practice of the church that they (meaning baptism and communion) were rites, but there is not the slightest intimation that foot-washing stood upon a similar ground. Indeed, it is only referred to once, 1 Tim. 5: 10, and there it is named as a duty of private life, pertaining to hospitality, under circumstances that show it was not a public ordinance." The *Standard*, in referring to 1 Tim. 5: 10, says, "If foot-washing had been an ordinance steadily observed by the church, it would not have been mentioned here as a special characteristic of a particular class of persons, since all who attended the public worship would be regular participants in this as in other parts of the worship. There could have been nothing special in its observance. It is here made to belong, not to the category of ordinances, but to that of good works. It is spoken of as an act of kindness, of hospitality, of Christian humility and benevolence, and is one of the 'good works,' which Christians are to perform and to be careful to maintain. This we admit in all its fullness. We have no desire to evade the force of any divine teaching. Whenever foot-washing is a good work to be performed in behalf of another, or a rite of hospitality, in behalf of guests, or an act of humility and benevolence by which a genuine Christian spirit may be shown, for the good of man and for the glory of God, then it is to be observed. But, so far as it is urged as a divine ordinance to be observed as a part of the public worship, we have no such custom, neither the church of God."

Let us look carefully at the passage in 1 Tim. 5: 10. It reads as follows: "Let not a widow be taken into the number, under threescore years old, having been the wife of one

man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." In regard to the foot-washing alluded to in this passage of Scripture, we remark, first, that it was not an act of hospitality, for, had it been such, or that kind of foot-washing that is done in the East to guests, that would have been a part of the entertaining or lodging of strangers. But the washing of feet is mentioned as something distinct from the lodging of strangers. Secondly, it was the washing of saints' feet that was required of the widow. This clearly characterizes the washing of feet alluded to as a holy, or religious washing. If it was not a washing peculiar to the Christians, why would it be designated as the washing of the "saints' feet?" The *Standard* thinks it could not have been a Christian rite that Paul alluded to; for, had there been such a rite in the worship of Christians, "it would not have been mentioned here as a special characteristic of a particular class of persons, since all who attended the public worship would be regular participants in this, as in other parts of the worship." But the same objection, with equal force, may be made to it as an act of hospitality. For, if it was an act of benevolence, or something pertaining to hospitality, would not a good Christian widow have performed such an act? Would she have been any more likely to have neglected an act of hospitality than a church rite? Not if she was a consistent Christian. The apostle was not teaching foot-washing, but wrote to Timothy as if it was a known and recognized duty. As there can be no transgression where there is no law, there must have been some law concerning foot-washing, for had the class of persons, for whose benefit Paul was writing, not obeyed that law, they sustained a loss.

The law of foot-washing we shall proceed to notice. It is in the 13th chapter of the gospel by John. "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord: neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." verses 14-17.

If all that was said by our Lord when he washed his disciples' feet, and the occasion upon which it was done are taken into consideration, there is sufficient ground for regarding it as a Christian rite. The supper at which the foot-washing took place, was that at which the communion (or what is commonly, but improperly, called the Lord's Supper), took place. The writer in the *Herald*, thinks that Christ washed the feet of his disciples at a supper which took place before that at which the communion was instituted, and

this idea is sustained by some commentators. But the following facts prove that the supper at which Christ washed his disciples' feet was that at which he instituted the communion.

(1) In Matt. 26: 17-25, we have an account of the supper at which the communion was instituted, and from this account we learn that it was at the same supper that the communion was taken that Judas, as the betrayer of our Lord, was made known. But it was at the supper at which the foot-washing occurred that the betrayer was made known. (See John 13: 18-26). Therefore the institution of the communion and the washing of the feet of the disciples by Christ took place at the same supper. It is very evident from John 13: 26 that it was at the supper at which the foot-washing took place, that the betrayer was made known. But if this supper had taken place before the supper recorded in Matt. 26, at which the communion was taken, then the disciples could not have been ignorant of the betrayer at the supper mentioned in Matt. 26. But we have seen that it was at the supper recorded in Matt. 26 that the betrayer was made known. It then plainly follows that the supper at which the communion was instituted, recorded in Matt. 26, was the same supper at which the foot-washing occurred, recorded in John 13.

(2) Another proof that the supper in Matt. 26 is the same supper that is mentioned in John 13, may be drawn from the time of Peter's denial of Christ. It will be admitted by all that the denial occurred on the night in which the supper was eaten at which the communion was instituted. The proof of this will be found in the 26th chapter of Matthew, the 14th of Mark, and the 22nd of Luke. According to John 13: 38, the denial occurred the same night in which the foot-washing took place, as will be readily seen by reading the 38th verse in connection with the body of the chapter.

Our Lord could not have used the words, "Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice," which he used in the night in which the Supper was eaten, at which foot-washing took place, if that supper had been eaten some days before the denial occurred. For had some days elapsed after the words were spoken before the denial took place, the cock surely would have crowed. There seems, then, to be no ground for any doubt in regard to the sameness of the Supper at which Christ washed his disciples' feet with the supper at which the communion was instituted.

As the words of our Lord to Judas, "that thou doest, do quickly," were understood by some of the disciples to refer to the procuring of material for the feast, as he "had the bag," some now think that the entire feast must have been in the future. But when we remember that the feast of unleavened bread

continued seven days, according to Deut. 16: 3, and that the whole period was called the feast, according to Luke 22: 1, there is no difficulty in reconciling the words of Christ to Judas, or the way that some of his disciples understood them, with the idea that the supper at which the words occurred, and at which feet-washing took place, was what is called by the disciples the passover supper, or that at which the communion was instituted.

The supper, then, at which Christ washed his disciples' feet, being the same as that at which the communion was instituted, when Christ said to his disciples, "If ye know these things, happy are ye if ye do them, John 13: 17, he connected feet-washing and the communion together. He certainly referred to feet-washing as one of the things embraced in the phrase, "these things." And as there were more things than one before their minds, it seems perfectly natural to conclude that while feet-washing was one of the things, the communion was another. It is often argued that as feet-washing is classed with good works by Paul in 1 Tim. 5: 10, it could not have been considered a church ordinance or a Christian rite. If, then, the character of feet-washing is to be decided, with what it stands classed, then, as it stands classed with the communion, in John 13: 17, it must be considered a church ordinance, as the communion is a church ordinance. But it by no means follows that, because feet-washing is classed with good works in 1 Tim. 5: 10, it cannot be a Christian rite. We read in Eph. 2: 10, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." And in 1 Tim. 3: 1, we have the following: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." When we consider the extensive meaning that is applied to "good works" in the Scriptures, we must not conclude that because feet-washing is classed with good works in 1 Tim. 5: 10, it cannot be a Christian rite.

If we, then, carefully examine feet-washing as practiced, explained and applied by Christ in John 13, we shall see that there is a spiritual character, and a spiritual effect evidently attributed to it. If we look at the words of our Lord when he was explaining feet-washing, "If ye know these things, happy are ye if ye do them," under another aspect than that which we have already looked at them, we shall plainly see their spiritual import and effect. Feet-washing was evidently included in "the things" alluded to. The language clearly implies that the disciples were to do it. And a happiness was to follow. Now, what kind of happiness was it that they were to enjoy? Was it not that inward, spiritual and heavenly enjoyment, that is the rich inheritance of the true believer? It surely was. And when we look at the feet-

washing alluded to in 1 Tim. 5: 10, it is no doubt of the same character. It was the washing of "the saints' feet," plainly indicating that it was not an ordinary washing, but a Christian rite.

The Christians of Ephesus, among whom Timothy seems to have been living when Paul wrote to him, evidently had been taught that it was their duty to wash one another's feet as a saintly performance, or the class of persons referred to by Paul when he said, "If she have washed the saint's feet," would have been under no obligation to do it. But they evidently were, or their failing to do it would not have been imputed to them as a wrong, as it clearly was, for such a failing disqualified them for the benefits contemplated. And as Christ washed his disciples' feet, and commanded them to do what he had done to them, and then in his last commission to them, he commanded them to teach those they baptized to observe all things that he had commanded them, it seems but reasonable to conclude that the believers at Ephesus were taught feet-washing as a part of Christian service. Then in John, 13th chapter, we have the commandment for saints washing one another's feet, and in 1 Tim. 5: 10, we have evidence that it was so understood and taught among Christians. J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Notes from the Miami Valley, O.

ENCOURAGING news from the churches is always read with interest by those who love Jesus. I will here say that most of the churches in the "Valley" had continued meetings through the winter with encouraging results. Quite a number have been added to the church, and we hope they all will be shining lights and efficient workers in and for the cause of our blessed Redeemer. Among the laborers in the field were Eld. John Metzger, of Ill., Eld. R. H. Miller, of Ind., Eld. A. Hutchison, of Mo., and others, and some of our home ministers, who are able defenders of the word, have been doing good work. May the cause of Christ prosper everywhere, and the borders of Zion be enlarged so that the Lord's house may be filled. S. BOOK.

Dayton, O., March 28, 1886.

Missouri Tidings.

I WISH to give a brief statement of the acceptable labors of Bro. C. C. Root in Nodaway and Andrew counties. By invitation of White Cloud congregation he came among us Feb. 8th, accompanied by his wife, sister Mary. Continued with us till the 20th. One dear sister was restored to fellowship.

On the 21st he commenced at Eureka school-house, Andrew Co., where we commenced a work under the auspices of the District Mission last October. The following Lord's Day two willing sisters were add-

ed to the church. One of them being afflicted, several entertained fears that she would not be able to receive immersion, as she had not been able to attend the meetings. But on Lord's Day evening, to the joy of the members, and the astonishment of the neighbors, she attended the public services.

On the evening of March 4, the meeting closed. On the 6th we wended our way to the eastern part of Nodaway Co., where Bro. Daniel Detrick lives. Commenced meeting that evening with good interest and a good feeling towards the doctrine of Christ. We continued till the evening of the 17th. We felt some were near the kingdom. May they yet enter in. S. A. HONBERGER.

Barnard, Mo., Mar. 25.

From Blanchard Church, Ohio.

BRO. Jacob Heistand, came among us on Feb. 6, and commenced meeting in the western part of the district, in the Lighthill school-house, and then went to the United Brethren church, and preached twelve sermons at that place, with no additions. He then went from that place to May's school-house, where he preached eleven sermons. Two souls were made willing to come out on the Lord's side, and were baptized for the remission of their sins. One was young in years, and she is the only young sister in this arm of the church. My prayer is that they may hold out faithful to the end of their journey.

Bro. Heistand preached one sermon in the White school-house, and one in Dupont, in the M. E. church. He went from here to the Weller school-house. He preached in all twenty-six sermons, and had good attendance and good order. We believe much good might have been done had not the meetings been divided up so much. Many are counting the cost.

Bro. Jacob preached the Word with power, and the brethren and sisters were greatly revived.

Bro. Heistand, don't forget us in your prayers. May God bless the dear brother, wherever he goes to preach the Word of God, that sinners may come flocking home to their Father's house, is my prayer.

D. W. C. ROWE.

Dupont, Ohio.

From Beaver Creek Church, Washington Co., Md.

THE Long Meadow church thought it expedient to hold a series of meetings, and accordingly arrangements were made for the same. A call was made to Bro. Jacob Hedrick, of Virginia, who heartily responded to the call, and came among us on March 13. He preached the Word with power, and in its primitive purity, until the 21st, when the waters were troubled, and two young sisters (one a sister in the flesh to the writer) stepped in, and were baptized into Christ, and rose, we trust, to walk in newness of life. Also one was reclaimed. A large crowd was assembled at the shore, and many tears were shed, especially by one who desired to join,

but, through the obstinacy of a very near friend, was not permitted.

Our dear brother's work was appreciated by both saint and sinner, and we were loath to take the parting hand. Many tears were shed at parting. Oh, how we enjoy such seasons of refreshing! We feel that the church has been built up spiritually, at this place, and that the seed sown by our dear brother, will, in the future, bring an abundant harvest.

Bro. Hedrick is an able defender of the truth. He held forth the Word with such earnestness and power, that many, like the Bereans, had to search the Scriptures to see if the things were true.

Oh, Brethren, then let us double our diligence, and spend, and be spent for the Master, so that when we are called upon to give an account of our labors here below, that we may feel no remorse of conscience, but that we can say, We have finished the work thou gavest us to do! We have glorified thy name here upon earth.

Dear brother, we welcome you back at any time, and we pray that if we meet here no more, that we may eventually meet to part no more forever, where "congregations ne'er break up and Sabbaths never end."

WM. A. ANTHONY.

From Blue Ridge, Ill.

THE G. M. is always a welcome visitor in our family. In fact, without its weekly visits, we would feel lost, as we love to hear from those of like precious faith. The Blue Ridge church is in love and union, as far as we know, working together for the advancement of Christ's kingdom. This was the day appointed to organize our Sunday-school. The following officers were appointed: Eld. J. Barnhart, Superintendent; C. H. Ashmore, Assistant Superintendent, with a full corps of assistants and teachers. We use the *Brethren's Quarterly* and *Young Disciple*. We solicit the prayers of all Sunday-school workers and God's children everywhere, that we may be instrumental in teaching the young and rising generation the ways of the Lord more perfectly. God grant that each one of us may be the means of gathering many precious sheaves into the garner of eternal glory.

C. BARNHART.

From Yellow Creek Church, Pa.

WE had a very interesting meeting at New Enterprise, commencing Jan. 21. Bro. J. C. Johnson was with us and remained until Feb. 7. He preached twice a day a greater part of the time. The attendance was good, the large house being sometimes full. Bro. J. labored earnestly and preached the Word with power and simplicity. As a direct result of his labors, eight were received into the church by baptism. The church had a refreshing season from the presence of the Lord. This is a late notice of Bro. J's labors, but we were looking for him to write.

On Saturday, Mar. 13, Bro. G. W. Brumbaugh, of Clover Creek, commenced a meet-

ing at the Snyder church, two and one-half miles west of New Enterprise, and continued one week. The roads were very bad, but the attendance was good. Bro. B. presents truth very forcibly, and aims to please God rather than men. He closed on Sunday, the 21st, then came to New Enterprise, and preached in the evening.

Our prayer-meetings are interesting and well attended. They are held in the members' houses in the winter, and in the summer in the church. Several weeks ago it was held at the house of sister Rosie Snowberger. Subject, "God's special care over his children." The Bible-class is also well attended. It is held in the church every Sunday evening.

EMMA A. REPLOGLE.

From Salem Church, Oregon.

ON Saturday, March 20, 1886, we held our quarterly council meeting, at Macleay, Marion Co., Ore. Much business was transacted. One dear brother who had wandered away was restored, and one was added by letter. Arrangements were made to have a camp-meeting, to be held in a grove near Macleay, to commence on Monday, the 28th of June, and continue over the next Sunday. We will have our communion meeting on Friday night, the 2nd of July, 1886. Our District Meeting will be held with the Brethren in the Lebanon church, Linn Co., Ore., on Friday and Saturday before the 4th Sunday in June. Perhaps their communion meeting will be held about the same time.

Oh! how glad we would feel if some of our good ministering brethren could pay us a visit out here during the above-named meetings!

On Sunday, the 21st of March, we had our regular meeting at Macleay, and one soul was made willing to forsake the ranks of Satan, and requested to be united with the Brethren before she returned to her earthly home. Arrangements were immediately made before the crowd dispersed. She expressed herself as willing to live up to the faith and doctrine of the gospel, as we understand it, and we then retired a short distance to the water, and there she was buried with Christ in baptism, and rose, we trust, to walk in newness of life.

She is the wife of one of our deacons, Bro. J. S. Bosler, and the event caused much rejoicing with him and those around him.

DAVID BROWER.

Macleay, Ore.

District Meeting of Northern Indiana.

THE District Meeting of the Northern District of Indiana, was held with the Brethren of the Springfield church, April 1. There was a goodly number of brethren and sisters present, and a fair representation from the several districts. Most of the churches see the necessity of sending their delegates to speak for them. The organization was completed by electing Bro. Jeremiah Gump, Moderator; J. H. Miller, Reading Clerk; and A. H. Puterbaugh, Writing Clerk. There

was but one query sent to the Meeting, and after discussing that for a time, it was decided to return it to the district from whence it came. There were some petitions offered to the meeting, mostly of a missionary nature, as requests for preaching, etc. The Mission Board made a full and concise report, which showed their work to be in a good condition, and proved that the Board were active and energetic in the holy cause. On the whole, this Meeting is one long to be remembered, from the Christian spirit characterizing the whole Meeting. The different subjects before the Brethren were discussed with earnestness, but at the same time with that spirit of kindness and love that said, Truly, God was in our midst. The entire day's work passed off so pleasantly that all seemed happy and glad that they were there. The leading work of the Meeting was upon the work of the home mission, either directly or indirectly. May God, by these means of his grace, bind us more firmly together, and establish us upon every good word and work.

A. H. PUTERBAUGH.

Oswego, Ind.

Report.

FOURTH semi-annual report of the Altoona meeting-house, for the six months ending March 31, 1886.

Balance from last report.....	\$ 38 65
Buffalo Valley.....	13 00
Mary Good, Millvale.....	2 00
Hopewell.....	33 00
Aughwick.....	5 00
S. F. Seiber, Mifflin.....	1 00
Peter Long, Perry.....	2 00
D. D. Horner, Jones' Mills.....	2 00
Perry.....	7 00
Warrior's Mark.....	6 00
James Creek.....	15 00
Lewistown.....	6 00
Yellow Creek.....	10 00

Total.....	\$140 65
Paid Building and Loan Association.....	\$120 00
Discount on checks.....	1 00

Total.....	\$121 00
Balance.....	\$19 65

Also received the following amounts to pay some debts over and above Building and Loan Association.

Lewistown.....	\$40 00
Yellow Creek.....	40 00
Clover Creek.....	40 00
Huntingdon.....	20 00
Waynesboro.....	28 00

Total.....	\$168 00
Paid on above debts.....	\$168 00

JOHN H. STIFLER.

Hollidaysburg, Pa.

Our Series of Meetings.

WE, the ministering brethren of the Monticello church, Ind., having contemplated a series of meetings in our district this winter, we commenced the work at the Valley school-house, on Dec. 11, 1886. Attendance was good. The meetings continued for

over three weeks. The result was, four additions and one reclaimed. The preaching was done by the home ministers, assisted last week by Eld. J. C. Murray. From here we went to Carson church, where Bro. Murray held forth the word of life for six days, when our meetings were brought to a close, the weather becoming very cold and stormy. Result of the meeting was, no additions, but many good impressions were made. About the middle of February we commenced meeting at Burnettsville, and continued two weeks. Result of meeting here was, no additions, but quite a feeling was awakened. Preaching done by Bro. J. C. Murray.

At the Shady Green school-house we held in all five weeks' meeting, and closed with five additions. Work was carried on by home ministers, and brethren Saylor, Ulery, and Billheimer.

Next and last place was our church-house. Held meetings for two weeks. Result of meetings was six additions. Preaching done by Bro. J. C. Murray.

We had the doctrine preached at these different places, and it has made some to see the essentiality of them. The attendance at all of the above-named places was good.

We also had two additions from other points, making our total number of additions seventeen, with one reclaimed, and prospects of more in the future. The church was also greatly built up.

The Lord be praised, and all honor be ascribed to the Father, Son, and Holy Spirit, for the good work done here.

May the blessings of the Lord attend the brethren that came to us and labored so faithfully for the cause of Christ. Wishing God's sustaining grace to follow them to their new fields of labor, where they may be an instrument in the hands of the Lord, to still advance his work, is the prayer of your humble servant, and may God's choicest blessings rest upon his work everywhere.

J. A. WEAVER.

Monticello, Ind.

From Shideler, Ind.

WIFE and I left home on the evening of March 10, on our way to the Summit church. This church was organized in 1880, with a membership of fifty-three, and with brother Isaiah Howard for elder and the only minister. Bro. Howard is laboring very earnestly, having very many calls and a large territory, comprising a part of Grant, Madison, and Delaware counties. He has seven regular appointments to fill, and spends about half of his time in preaching in his own territory. He preaches no less than fifteen sermons each month.

The Brethren here were once a part of the Massissinewa church, but were cut off and became a part of the Kilbuck church. They afterwards were separated from the Kilbuck church, and became an organization of their own as stated above.

Bro. Howard needs help, and to the neighboring churches having from three to five ministers who sit idly behind the table, we would say, Remember the Brethren at Sum-

mit church, and go over and help them, and it will be very acceptable. You will find quite a nice little body of about one hundred brethren and sisters. When we arrived at the place of meeting, we found Bro. J. F. Spitzer, of Grant Co., who came to them on the 6th, and was holding forth God's Word with power. Bro. Spitzer and the writer labored together part of the time, having a few meetings at other places.

Before leaving, on Friday, March 19, had the pleasure of leading five souls down into the liquid stream, and to bury them with Christ in baptism, trusting they arose to walk in newness of life. Three of this number had made application before the meeting began. In the evening of the same day, we started on our journey homeward, feeling it was good for us to be there. We left Bro. Spitzer still in charge of the meeting, with several almost persuaded.

On Saturday, the 20th, was our regular quarterly church meeting, and we had the pleasure of receiving one soul into the church by baptism here, and two by letter.

We decided to hold our communion meeting on the 4th of June, commencing at 10 A. M. We had an appointment that same evening for preaching, but on account of the rain, there was no preaching.

The next day was the regular appointment at Union Grove (our new church-house) and we met quite an attentive audience. In the afternoon we were called to the home of sister Gear, to preach the funeral of her little son, aged three years, ten months, and twenty-six days.

The little boy knew nothing but suffering in this world; the Master has called him to his arms, and why should we mourn? Sister Gear has six children left. Four of them are as helpless as little babes. All are in their teens, and the oldest, a girl, is in her twentieth year.

May the Lord bless the sister, that she may so live in this world, that, as her children are taken from her one by one, she may go to meet them, not as they are in this world, but where they will be fashioned like unto the glorious body of our Savior.

After services, we again met at the Union Grove church-house, to organize a Sunday-school. Notwithstanding the inclemency of the weather, there were about one hundred scholars present at the organization. Bro. Alexander Studebaker was chosen as Superintendent; Bro. John G. Rairick, Assistant; Bro. Callie Hook, Secretary, and a good corps of other officers.

Preached the Word at night, and returned home again, feeling "It is a pleasant thing to follow Christ our Lord."

May the Lord bless and at last save, is the prayer of an unworthy servant in the vineyard of the Lord.

Wife stood the trip well, for which we feel thankful.

GEO. L. STUDEBAKER.

From French Broad Church, Tenn.

PERHAPS a few words of news from our little church may not come amiss. One year ago this spring, the brethren at this place

began to prepare to build a church-house. The burden principally fell on three of our brethren. And with all this, they have been faithful to get up the lumber, and we have our church up, and almost lumber enough to finish it, but as we had nearly two thousand feet of ceiling burned up, we cannot go ahead and finish as soon as we had intended. It has been a big loss to us, as the brethren here are all poor except two or three. Although it seems like some could do more than they do, I, for one, do not feel able to do as much as I would like, as I have to depend on my day's labor, here and there, for support. Yet, notwithstanding all this, I went in to help replace some of the lumber that was burned.

Now I want to say to the dear brethren and sisters through the MESSENGER, to not forget us, as we will need some help to complete our meeting-house here at French Broad, Tenn. If any dear brother or sister feels like helping us, it will be thankfully received.

Send your contributions to S. C. Satterfield, or the writer.

M. M. WINE.

Oak Grove, Tenn.

Notes from the Field.

ON the 13th of March I boarded the train for Towanda, Butler Co., Kan., to attend a council-meeting in the Wichita congregation. After disposing of the special business, the propriety of dividing the district was taken up, and, by the unanimous consent of the members in both ends of the congregation, it was agreed to make the county line between Sedgwick and Butler counties the division of the congregation. The members in the west end, Sedgwick county, retain the original name, and those in Butler county are to be called the Butler county church. The Brethren in each congregation number about fifty members. In the east, or Butler county church, they have a good meeting-house in the city of Augusta. Ministering brethren, traveling on the Frisco line of railroad, will be made welcome by stopping at Augusta.

The brethren in the Wichita district have a good meeting-house at Ritchie Cemetery, five miles east of Valley Center, on the A. T. & Santa Fe R. R., leading from Newton to Wichita, and ten and one-half miles north-east from Wichita. Brethren who want good homes in this part of Kansas, will find themselves among the Brethren here. Come and see.

On the 18th of March, I boarded the train on the Southern Kansas railroad, for Medicine Lodge, Barbour Co., Kan. Was met by Bro. Jacob Root, and taken eight miles north to the Mingona school-house, where the brethren had meeting appointed. Had a crowded house, there being some that could not get in; we had very attentive audience. After meeting I was taken four miles north to Bro. Daniel Firestone's, where I was entertained kindly for the night.

On the 19th, met the members here in council, for the purpose of organizing. The organization was effected unanimously. The

members decided to call the church the Elm Creek church.

There are thirty-five members here, and three speakers, viz, Bro. Joseph Glick, from Holt Co., Mo., Bro. Wm. Smith, from Marshall Co., Kan., and Bro. M. Ennis, from Arkansas.

These brethren are all in the second degree of the ministry, and all good workers. May our heavenly Father bless their united efforts in the vineyard, and may much good be done in their field of labor.

There being but one deacon in the number, it was decided to hold a choice for one deacon. The lot fell upon our beloved brother, Daniel Firestone. May the Lord help him to "use the office of a deacon well, and gain a good degree, and great boldness in the faith."

They chose your correspondent as their elder for the present. This is the third organization I have attended within the last seven months. May the good work continue in southern Kansas, and throughout the Brotherhood.

On my return home, I stopped at Crisfield, Harper Co., Kan., and was met by Bro. W. R. Rowell, and taken to his home. Held three meetings in the school-house near Bro. R's. Bro. R. is a minister in the first degree, who moved from this (Slate Creek) church, two years ago.

Arrived home safely and found all well. Thank God for his goodness. Many thanks to the dear ones who did so much to make me comfortable while among them.

JOHN WISE.

From Still Water Church, O.

THE Brethren of the Upper Still Water or Harris Creek church, remembering the words of Paul to his son Timothy, "That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" (2 Tim. 3: 15) truly believe that the Scriptures were taught him from a child, and that the Brotherhood, in the future, shall greatly depend upon the kind of instructions the lambs receive from their tutors.

They, therefore, have concluded that the best way to instruct the youth in the teachings of our blessed Savior, is through the Sunday-school. Accordingly they met at the church at 3 P. M., April 4, and re-organized by re-electing Bro. J. W. Miller, Superintendent, and Bro. S. Royer, Assistant.

Bro. Miller is a model school-teacher, as well as an efficient minister, and his past success as Superintendent, has clearly demonstrated that he is the one needed to take charge of such a large school. Bro. Royer is also a young minister, and a good Sunday-school worker, and, during the Superintendent's absence, he will fill his place with discretion.

The Superintendent at once began organizing classes and appointing teachers, making all necessary arrangements to begin work next Sunday with Matthew 14: 22.

Dear Brethren, while we all know that much good is derived from Sunday-school, let us be careful, not to introduce into our churches, that which belongs to the world, and thereby violate the Scripture, viz, "Come out from among them, and be ye separate;" 2 Cor. 6: 17, but be governed by simplicity and humbleness.

J. Q. HELMAN.

From Tallahoma, Coffee Co., Tenn.

IN reading over all the church news, and seeing notices from the Brethren, it makes me feel sad to think we are isolated from the Brethren, but hope some good, faithful minister will come and start in here, for I think this is a good place to start a church of the Brethren.

The weather is nice, and we planted some corn on the 23rd of March, and expect to plant some more this week. Peach trees that are not frozen, are coming in full bloom. Plum trees are also in full bloom, and some apple trees are full of leaves.

We have two Sunday-schools, one of them at nine o'clock and the other at three.

J. D. KAUFFMAN.

March 28, 1886.

From North Webster, Ind.

HAVING received a dispatch from the Pine Creek church, stating that my brother-in-law, Bro. Daniel Gensinger, was at the point of death, I boarded the train at Syracuse, on March 9, and soon arrived at the house of mourning, as he had already died. He had been kicked by a horse, and lived only about seven hours after having received the fatal stroke from the horse.

His age was a little over sixty-three years. He leaves a widow and six children.

Funeral services were conducted by the ministers of the Pine Creek church, to a very large and sympathizing congregation.

I remained with the Brethren a few days, and held six meetings. Two precious souls made the good confession, and were baptized into Christ, to walk, we trust, in newness of life.

This church is the largest in Northern Indiana, and in good working order. It is under the care of Bro. David Ruple, assisted by an able corps of ministers, who all seem to work together in harmony.

DANIEL ROTHENBERGER.

March 29, 1886.

An Old Veteran Gone to Rest.

JACOB Heckman passed away March 5, 1886, aged ninety-one years, ten months, and twenty-seven days.

Grandpa Heckman was born in Botetourt Co., Va., April 8, 1794, from whence, with his companion, he emigrated to southern Michigan, thence to the Northern part of Laporte Co., Ind., where he settled down. Here he raised his large family of sons and daughters, and here he parted with his companion twenty-two years ago. He disposed of his property soon after grandma died, and lived among his children. He spent the last five

years of his life with his son-in-law, Wm. Ammons, near South Bend, St. Joseph Co., Ind.

Funeral services at the Brethren's church, Laporte Co., Ind. He lived a consistent member of the church for fifty-four years, and served as a deacon for a number of years. His last words were, "All is peace."

RACHEL C. MERCHANT.

Laporte, Ind.

In Memoriam.

ELIZABETH S. Martin, daughter of John and Sarah Reed, was born in Wayne Co., Ind., May 15, 1819, and died at her home, near Marion, Iowa, April 2, 1886, aged sixty-six years, ten months and seventeen days. She was married on July 4, 1839, to Isaac N. Martin, and resided near the place of her birth until 1855, when she came to Linn Co., Ia., and settled on a farm, where she resided until the time of her death.

She embraced religion in her early childhood, and united with the Friend's Church, of which she continued a faithful and consistent member until the close of her life. She died in full faith, and with bright prospects of a glorious immortality.

She leaves three sons, members of the Brethren's Church, and one daughter, who, with grandchildren and friends, mingle their tears in sorrow, but not without hope.

Funeral services from 1 Cor. 15: 21, by the writer.

THOS. G. SNYDER.

From Weeping Water Church, Neb.

THIS congregation convened in quarterly council March 27th. The business before the meeting was transacted in a Christian Spirit, and things passed off harmoniously. "Behold, how good and how pleasant it is, when Brethren agree!" And more, how good, when a man's religion suffices to govern him! It is considered doubtful about our religion sufficing to save us, if it does not suffice to govern us. How easy to publish one's self as to what material or spirit he is of! Here is room for improvement in the majority of men and women, even professors; we need to watch and pray.

The members here decided to send two delegates to the District Meeting, and one query.

They organized Sunday-school, to commence April 4. They decided to hold their love-feast on May 29th, and expect to have a week's meeting before the feast. All are cordially invited.

J. L. SNAVELY.

Greenwood, Neb.

MEN who are languid and careless on the one hand and restless and unstable on the other, may talk large languages and ventilate airy schemes, but they will do little or nothing; the district visitor, the Sunday-school teacher, the humblest soul, who keeps himself pure and faithful because of God's law and man's good, will in reality achieve more than they.

A Notice.

IN G. M., No. 41, 1885, I did not, by saying, "neighborhood," mean the whole State of Kansas, as some persons would construe to make it seem false, but I meant the neighborhood in which the meetings were held,—the immediate neighborhood of the school-house in which the meetings were held.

J. B. LAIR.

Donations.

I HEREBY acknowledge the receipt of the following sums of money for the Fall River church, Wilson Co., Kan:

Eel River church, Ind.....\$5 00
Spring Creek church, Ind..... 2 79

Total.....\$7 79

G. W. PRISER.

Fredonia, Kan.

From North Beatrice Church, Neb.

THEY say, "Write, and let the Brethren and world know what the Lord has done for us."

Our meetings closed a week ago, after continuing with unabated interest for one month. The last ones were the largest and best. Twelve were made to see their condition, and came to Christ for safety. The home ministers have the gratitude of the church and community for their energy, and the many words spoken in season. "A word, fitly spoken, is like apples of gold in pictures of silver." Bro. Shick and sister, of South Beatrice congregation, lent us valuable and timely aid during the long series of meetings, and to them we wish to express our thanks. The Lord blesses those who work. Christ did not live by bread alone, but he needed bread as well as others. Where did he get his bread, Brethren?

Those who joined with us are young people; mostly single; and some are even tender in years. Our prayer for them is that they may be full of the Holy Spirit of truth. Ask the good gift of the Father, and he will surely give it.

"We are coming to a king,
Large petitions let us bring."

MARY C. MILLER.

March 27, 1886.

From Gillet's Grove, Ia.

DEAR Brethren, did you know that there was a little band of Brethren in Clay Co., Ia., near Spencer, and that some of them have not heard a sermon preached by the Brethren for two years? Some of us have not had the privilege to commune for four years. We feel very lonely sometimes, when we read, in the G. M., of the blessings and privileges that others are permitted to enjoy. Did not Jeremiah say, "And I will set up shepherds over them, which shall feed them, and they shall fear no more; nor be dismayed; neither shall they be lacking, saith the Lord?" 23: 4.

We have not seen or heard our shepherd for over two years, and some of the sheep are

beginning to bleat for food, and some are afraid the wolf will get among us. We feel that there is something lacking somewhere. Is it in our plan of spreading the gospel, or where is it?

Brethren, pray for us, and don't stop when you have prayed, but act in unison with our weak efforts to get a preacher to locate among us. There is a chance, here as elsewhere, to build up a church, and save sinners. The editors of the G. M., are doing a great work for the church, and should have the support of the general Brotherhood. We feel that it is in deed and in truth a GOSPEL MESSENGER.

A. H. KEEVER.

March 8, 1886.

Gone Home, not Lost.

WE had a bright little boy, our youngest child, our present delight and future hope. To him we looked for comfort in our declining years. But O, how soon our home was blighted! One night last July, the Lord sent his messenger and called his spirit home.

We had a little girl, our eldest child, the sunshine of our home. But O, how soon our home was clouded! For one morning in February the messenger came again, and called little Emma's spirit home. Are they lost? We think not; for our Savior says: "Suffer little children to come unto me," and prescribes no condition preparatory to their coming, but further says, "of such is the kingdom of heaven." We, therefore, conclude that our Savior has atoned for original sin; and, as our children were too young to commit actual sin, their spirits were transported by angels into the paradise of God, and will never be judged for either original or actual sins. We loved our children dearly, and life is lonely now, without them. We know they can never come back to us, but we can go to them, in their beautiful home which is illuminated by the glory of God. We look to them by an eye of faith, as beacon lights on the other shore to guide us safely across the stormy water of life into the haven of eternal bliss, where we hope to make an unbroken family in the mansions that our Savior has gone to prepare for the ransomed.

A. B. WOODARD.

LIZZIE K. WOODARD.

In Memoriam.

THE subject of this obituary, sister Lucy Almira Krabill, consort of Bro. John Krabill, was formerly a member of the M. E. church. When uniting with Bro. Krabill in the holy bonds of matrimony, to share with him the joys and sorrows of this life, she also united with the Brethren church, of which he was a member, and in which she lived a consistent Christian life until God called her to a higher life. Sister Krabill possessed all the innate qualities of a zealous companion, a loving and a noble mother, a refined and exemplary woman, and, indeed, a model Christian.

She leaves a husband and two small children to mourn their loss, but we feel their loss is her gain. Her family and friends have the comfort of believing that she died

trusting in Christ for her salvation. A few days before she departed, she felt like obeying Christ in that last command, "Is any sick among you? let him call for the elders, etc." She obeyed Christ in this command, and soon bade farewell to earth and friends, dying in full triumph of a living faith.

Her remains were interred in the German Baptist cemetery at the Eagle Creek church.

A. J. BAUGHMAN.

Dunkirk, O.

From Brownsville, Tenn.

ACCORDING to previous appointment, we held a very refreshing series of meetings in our church at this place. Bro. S. F. Sanger, of Bridgewater, Rockingham Co., Va., opened the meeting Saturday evening, Feb. 13, and was reinforced on Monday evening by Bro. Samuel Utz, of New Market, Frederick Co., Md. Both are efficient and zealous speakers, and are workmen that need not be ashamed, for they hewed to the line, and carefully applied the spiritual level.

Bro. Utz left as on Friday, the 19th, but he had the satisfaction of seeing three young sisters enter the Christian warfare, and, we trust, to live and die in the army of the Lord, he being the captain of our salvation.

Bro. Sanger left us the next day. We were loth to part with them for the reason that our meetings were to be carried on over Sunday, and they have endeared themselves to us, for we esteemed them very highly for their works.

We met on Sunday, the 21st, at 2:30 o'clock P. M., when six more volunteered to come out on the Lord's side. Our prayers are that they all may prove to be good soldiers of Jesus. There were three sisters and three brethren, all young.

Sunday, the 28th, was our regular meeting day, and the last but not the least of brother Yourtee's daughters was received into the church by baptism. They are having a time of rejoicing together. Truly they can say, "We need not go abroad for joys, we have a feast at home."

There were others almost persuaded. What a happy condition would be theirs, to be not only almost, but altogether persuaded to be a Christian, and therefore be prepared for length of days, or fit for early death.

To our dear brethren we feel to express publicly our thanks for their labor among us, and we feel sure the word spoken will be as bread cast upon the waters, and they themselves shine as the stars, forever.

C. W. CARTER.

From Black River Church, Mich.

THE Brethren of the above-named congregation have been having a series of meetings, in which brethren John Metzger and John R. Miller, of Indiana, preached. A movement to build a meeting-house in that district, has been started. CYRUS WALLICK.

Mt. Morris, Ill.

The belief that we shall never die is the foundation of our dying well.—Turretin.

MATRIMONIAL.

SPRAGUE—SNELL.—At the residence of the bride's mother, Clermont county, Ohio, March 23, by the undersigned, Mr. Isaac T. Sprague and sister Harriet Snell.
JOHN MOHLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

VICKROY.—March 25, sister Mary Ann Vickroy, aged 72 years, 9 months and 8 days. Services by the brethren and the writer. The church loses a consistent member, the children a kind mother, and the neighborhood a good sister.
D. HILDEBRAND.

SNYDER.—In the Mercer church, Ohio, March 25, sister Hannah Snyder, aged 77 years, 4 months and 22 days. She was a member of the Brethren's church over fifty years. Services by the writer and A. Detrick, from 1 Thess. 4: 13. She was truly a mother in Israel, always calm and reserved.
JOHN SHELLABERGER.

BLOCHER.—In the Pleasant Hill church, Macoupin County, Ill., March 19, Bro. David Blocher, aged 74 years, 2 months and 5 days. He was subject to much suffering for several years, but bore it with Christian patience. He served the church in the office of deacon for many years, and trust he is now reaping the rewards of his labor with the faithful.
J. H. BRUBAKER.

SWITZER.—In the Mount Vernon church, Ill., March 19, of typhoid pneumonia, Bro. Jacob D. Switzer, aged 39 years, 7 months and 10 days. He leaves a wife and three children to mourn the loss of a kind husband and father. The church has lost a worthy brother. Services by Bro. Hicks, from John 14: 1. D. F. EBY.

FRICK.—Near Wawaka, Ind., Mar. 18, Amanda Frick, daughter of Bro. John and sister Delilah Frick, aged 16 years, 5 months and 12 days. Services in the Baptist church in Springfield, by Bro. B. Lear, assisted by the writer.

She was a great comfort to her widowed mother, and was loved by all who knew her. She has gone to that spirit land to meet a kind father, a loving brother and a blessed Savior. May this convicting and converting power influence her brothers and her brother-in-law who are out in a cold world, to come to the knowledge of the truth as it is in Jesus.
I. H. CRUME.

YOURTEE.—At Martinsburg, W. Va., sister Mary Yourtee, aged 62 years. She survived her husband about three years, who lived near Brownsville, Washington Co., Md., and was buried at Brownsville beside his first wife. His second wife, since his death, spent most of her time with her children at Martinsburg. By request, she was brought to Brownsville for burial. Her mortal remains were accompanied by many persons, among whom were two ministers of the gospel, a Mr. Holland, of the Lutheran church, and Eld. John Brindle, of our church. By request, the writer preached the funeral sermon to a large congregation. She died in full assurance of having part in the first resurrection.
E. SLIFER.

DAVIS.—Near Linnville, Va., March 6, of blood poison, Mrs. Eveline Davis, wife of Isaac Davis, and daughter of John W. and Amanda Jane Long, Paw Paw, W. Va., aged 37 years, 6 months and 7 days. She leaves a kind husband and seven children. Two preceded her to the spirit world. Services by Bro. Benj. Miller, and Rev. Wheeler, of the Methodist church.
A. D. MILLER.

THORNBAUGH.—Near Perry, Iowa, Feb. 27, Darwin O. Thornbaugh, son of friend Coleman and sister Martha Thornbaugh, aged 32 years and 11 months. He was afflicted with epilepsy for 18 years, and was confined to his bed with nervous debility for the last two years. He was a consistent and zealous member of the Methodist church ever since he was 17 years old, and died in full assurance of a glorious immortality. He leaves a companion and four children to mourn his departure.
J. D. HAUGHTLIN.

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ANNOUNCEMENTS.

Love-feasts.

- May 15 at 5 P. M., Upper Dublin Church, Montgomery Co., Pa.
- May 15, at 4 P. M., Hudson, McLean Co., Ill.
- May 15, at 10 A. M., Salem Valley church, Kan., at Bro. James Bennet's, 6 miles south and 4 west of Minneapolis, Ottawa Co., Kansas.
- May 15 and 16, at 1 P. M., Waddams Grove, Stephenson Co., Ill.
- May 22, in the Mulberry Grove Church, Ill.
- May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.
- May 29 and 30, at 3 P. M., Lanark, Carroll Co., Illinois.
- May 29, Weeping Water church, Cass Co., Neb.
- June 4, at 2 P. M., Newton church, Miami Co., Ohio.
- June 5, Belleville church, Kan., at home of Bro Isaac Snyder, 10 miles south of Hubbell, Neb., on B. & M. R. R.
- June 5 and 6, at 10 A. M., Indian Creek church, 8 1/2 miles south of Maxwell.
- June 5 and 6 at 4 P. M., Milledgeville church, Carroll Co., Ill.
- June 5 and 8, Dry Creek, Linn Co., Iowa.
- June 5, Vanclevessville, Va., Berkely meeting-house.
- June 5, at 5 o'clock, Ulery church, 3 miles north of South Bend, Ind.
- June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
- June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.
- June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
- June 9 and 10, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.
- June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on I. B. & W. R. R.
- June 10 at 2 P. M., Oakland Church, Darke Co., O.
- June 10 and 11, West Branch church, Ogle Co., Ill.
- June 12, at 10 A. M., Somerset church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.
- June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.

District Meetings.

- April 13 and 17, at 9 A. M., First District of Va., in the Peter's Creek church, Roanoke Co., Va.
- April 16 and 17, First District of W. Va., at the Beaver Run Church, Mineral Co., W. Va. Those coming by rail will stop off at Keyser, where they will have conveyances furnished them by giving us timely notice.
- April 19, District of Nebraska, in the North Beatrice church, eight miles north of Beatrice, and two and one half miles southeast of Pickrell, Gage Co., Neb. Pickrell is the nearest railroad station.
- April 24, District of Mich., in the Berrien congregation, Berrien Co., Mich. Those coming by rail will stop at Buchanan, where they will be met the day before the meeting. Meeting to be 4 1/2 miles northwest of Buchanan.
- Apr. 29 & 30, North Western District of Ohio, in the Sugar Creek congregation, three miles north of Lima, Allen Co., O. Brethren will be met at Lima on the 28th and 29th.
- Apr. 30, at 11 A. M., Southern District of Ia., in the S. Keokuk church, Keokuk Co., Ia. Those from the east will take the Rock Island to Brighton; then take the Central to Ollie, arriving there the 29th. From the West take Central Iowa to Ollie, arriving on the 30th.
- May 21, Northern District of Mo., in the Whitecloud church, Trego school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.
- May 25 at 8 A. M., Southern Ohio, 1 1/2 miles north of Bradford. Give notice to John Mohler or S. D. Royer, Bradford, O., if you wish to be met.
- May 27 and 28, Southern District of Mo., at Bro. Abraham Miller's, 9 miles east of Carthage, in the Spring River Congregation, Jasper Co., Mo. Those coming by rail will be met by conveyances at Carthage on the 28th.
- May 27, Southern District Missouri, in Spring Rizer church, Jasper Co., Mo. Stop off at Carthage.
- May 28, Middle District of Iowa, in the Coon River church, Guthrie Co., near Pandora. Those coming via Des Moines, should take the Wabash R. R., Thursday, the 27th, at 3 P. M. Those coming on the Milwaukee & N. W. R. R., by taking early trains from the East, will arrive at the crossing, 1/2 mile east of meeting-house at 9:30 Friday evening, where they will be let off, and conveyed to the place of meeting.

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Ask your ticket agent for a Round-Trip Land-Explorer's Ticket to Independence, Kan. Parties purchasing these tickets can, if they wish, on arriving at Kansas City, by calling on Union Depot Ticket Agent, or Mr. H. E. Moss, ticket agent of the Southern Kansas Railway, opposite the Union Depot, purchase extension tickets to points west of Independence, at greatly reduced rates.

Indexed Map of Kansas, and copies of the "Southern Kansas," a 16-page illustrated paper, furnished free, upon application to either

S. B. HYNES,
General Passenger Agent, Lawrence, Kan.,
Or, to GEO. L. McDONOUGH,
General Traveling Agent,
116 North Fourth Street, St. Louis, Mo.

FARMERS

LOOK TO YOUR INTEREST! We have purchased the SOLE RIGHT to manufacture a well-tried horse and cattle powder, which will be known as the VICTOR HORSE AND CATTLE POWDER. It has far surpassed our expectations for all diseases of horses and cattle, especially for milch cows, as it purifies their blood and gives general tone to their system, and increases the flow of milk. Excellent for fowls in laying eggs. No poultry-raiser should be without it. Price, 25 cents per package, or 5 packages for \$1.00.

Agents wanted. Any one sending us 26 cents in 2c. stamps, will receive one package by mail.

VICTOR REMEDIES CO.,
Sole Proprietors, FREDERICK, MD.
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Time Table.

PITTSBURGH, FT. WAYNE AND
CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.	
GOING EAST.	GOING WEST.
Live Chicago.....	Live New York.....
Arr Ft. Wayne.....	Arr Philadelphia.....
Arr Pittsburg.....	Arr Harrisburg.....
Arr Crestline.....	Arr Altoona.....
Arr Johnston.....	Arr Johnstown.....
Arr Altoona.....	Arr Pittsburgh.....
Arr Harrisburg.....	Arr Crestline.....
Arr Philadelphia.....	Arr Ft. Wayne.....
Arr New York.....	Arr Chicago.....
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., April 20, 1886.

No. 16.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ELD. Grabil Myers, of Eldorado, thinks some of moving to Altoona, that he may be enabled to more frequently enjoy church services and its associations. It is not pleasant for one who has spent his whole active life in church work to be isolated in old age. We hope that circumstances may be suitable to his making the desired change.

ELD. Jacob Miller, of Woodbury, Pa., intends to make a visit to eastern Maryland in the near future. The Brethren there wish him to locate with them, and he has the matter under consideration. He is debating the question as to where he would be of the most service, at home or down in Maryland. On whichever side the decision will fall, his lot will be cast. We would be sorry to see him go so far away, as he is greatly beloved by all who know him. The Altoona church would especially feel a loss in his going away, as he has been their strong and faithful stand-by.

It is remarkably strange what fine conclusions some of our Brethren can draw from Scriptures that do not touch things that would be unpleasant for them to do, and where there is, for them, no sacrifice to be made. What selfish creatures we are, and how apt we are to construe the Scriptures to suit our own likings. Notwithstanding our professed tenacity to the whole truth, there are the plainest possible injunctions left untouched. When it comes to giving for church and charitable purposes, some of our churches are downright disobedient or claim poverty, when they know that it is not true.

THE prayers of Dr. Milburn, Chaplain of Congress, are making quite a stir among the people in the Capital. They are so different and practical, compared with those made by former Chaplains, that they are attracting considerable attention, and if God would happen to do for Congressmen, Senators and the public men generally what he asks to be done, there would be a mighty shaking among the dry bones. His prayer is, that God may chasten and reform those who ignore his counsels, and that he may rid the land of "gamesters, whether in cards, dice, chips, stocks, wheat, bucket shops or boards of trade." He asked the Lord "to enable the educated and intelligent men and women of the land that in this republican country there could be no privileged class, and in this democratic age, no aristocracy could be founded and built on fable of blood, no titles to golden lands or stocks, or power of public office, or private corporation; but our best society must be the growth of sound brains, good hearts, reverence towards God, love to man, devotion to noble ends, sweet and generous behavior, learned, not from dancing-master nor in courts of princes, but in the school of self-reliance." These peculiar prayers—they are peculiar for the place—attract large audiences, and men are exercised over their aptness, but hear them only for somebody else. Public praying is accepted as a beautiful form without power. God is no more expected to answer them than the Mississippi is expected to run through Washington.

THE Brethren of the Altoona church have decided to hold their communion meeting on Friday, May 15, commencing at 4 o'clock P. M. They appointed the meeting at this time so that the Brethren from the east, in going to the District Meeting at New Enterprise, on the 18th, can stop over with them and attend the meeting. A cordial invitation is extended. Our ministers going to D. M. will please make a note of this, as the Altoona Brethren expect help at that time.

HAVING had some business to attend to in Altoona, Pa., on last Saturday, and, there being a council-meeting in the church in the evening, we concluded to remain and attend the meeting. As there was important business to be attended to, the committee appointed by last District Meeting was called in to assist. The following were present: Elders Jacob Miller, George Brumbaugh, of Grafton, and G. W. Brumbaugh, of Clover Creek. The membership was not as well represented as it should be at such meetings. The business was attended to in a satisfactory manner, and the meeting closed at a late hour. For the satisfaction of those interested, we here state that the Building and Loan Association, from which the church there borrowed the money to pay off the indebtedness of the meeting-house, and for which some of the churches of Middle Pennsylvania are helping to pay the monthly dues, will run out in two years and eight or nine months, and with it runs out the indebtedness of the house. If every church would do its part, it would be only a small amount for each. Think of it, Brethren, and give the helping hand. "Bear ye one another's burdens, and thus fulfill the law of Christ."

THE RIGHT OF PRIVATE JUDGMENT.

ALL men have certain inalienable rights that should be respected, but what those rights are, and how far they may be exercised, is a debatable question. That we may not digress from the golden rule, they must be entirely personal, and of such a character as not, in any way, to infringe upon the rights of others. This would seem to be a clear case, yet most men, in claiming the right of private judgment, go beyond this, and try to exercise it to their own personal pleasure, independent of how it may affect others. As far as good government is concerned, a limit to personal rights has been fixed, and he who goes beyond that limit becomes a violator of law, and has to accept the penalty. General law is not based upon personal judgment, and therefore cannot be personal in its character. This fact, among all nations, has been so fully established that it is no more a debatable question. While a man may hold a private judgment, he dare not always act it, because in so doing he may come in conflict with other men's judgment.

In regard to the divine law, however, men think differently. It is generally said that we have a right to worship God according to the dictates of our own conscience. This right is given by the Constitution of the United States; but is it a God-given right? Is everything right that men conceive to be right, or, in other words, has God made us interpreters of his law, and will he accept any interpretation we may please to give it? Upon this supposition we have all the shades of belief extant in the world, and it has become a very general opinion, that whatever a man believes, to

him it is right, thus virtually granting the right of private judgment. On this idea it is argued that our many different sects are an advantage to the Christian world, as by these all men may be suited in their religious views, and thus can find a church home that could not otherwise be enjoyed. And to more fully meet this want, sects have organized that throw their doors open to every shade of belief. From an exchange we have the following exposition of the faith of the Christian Church, "a sect that offers a home to all who profess to believe in Christ as their Savior."

This is nothing new in theory, as all churches professedly accept the Scripture as their creed, but practically larger liberties are given, as all men, no matter what may be the shades of difference in belief, are invited into this communion, and could the world accept this doctrine, the Christian Church ought to become the church universal. In the declaration of faith there is much that is commendable. A Brotherhood united on the principles of the gospel sounds orthodox, as there can be no acceptable union on any other principles. Discarding human creeds is right, as men have no authority to formulate creeds for religious practice, outside of the truths contained in the Scriptures. The Bible, our only creed, is the very best, as it is the power of God unto salvation. To study it carefully and prayerfully is what we all ought to do,—but is every man and woman, independent of any teaching whatever, able, through the Holy Spirit, to receive a saving knowledge of the truth? We read of good men—honest and inquiring, that were not. They had to be taught.

The question more directly put is, Is it safe for all men to interpret the Scriptures by their own private judgment? On this hinges the whole matter. And to decide the question we must examine the basis upon which private judgment is made. On what is private judgment founded, and how the decisions made? Our judgment and decision is made in harmony with the knowledge we have obtained. The knowledge we have is that which we learned from our childhood up, good and bad. Every truth learned, every impression made, comes up to the bar where private judgment is made. They stand up as witnesses—they give in their evidence, and from the whole a decision is made. If we were all constituted exactly alike; could be surrounded by the same circumstances, and learn the same things, then would our private judgments be the same, and looking into the Scriptures, through the assistance of the Spirit, if you please, the same decisions would be made, and we would all believe exactly alike. But as such is not the case, our private judgments differ, and we do not see alike. That we do not all see alike, needs no argument to prove, but the question is, will God, in the judgment, judge us according to our own private judgment, or according to his law as interpreted by himself. The subject is an interesting one, and we may consider it more fully in the future.

WHAT a man wants is to act upon the knowledge which he already possesses; to act reasonably, in view of the truth he enjoys; to act obediently to the work which God has given him. When any man shows a disposition to make a good use of the truth, to obey it, when any soul hungers and thirsts after righteousness, God will give him the truth; he will lead him by his progressive revelations into all the truth,

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face,
Before they laid it in its resting-place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind with loving thought,
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped—
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance,
Would look upon me as of yore, perchance,
And soften in the old, familiar way.
For who would war with dumb, unconscious clay?
So I might rest, forgiven of all to-night.

Oh, friends, I pray to night,
Keep not your kisses for my dead, cold brow.
The way is lonely; let me feel them now.
Think gently of me; I am travel-worn.
My faltering feet are pierced with many a thorn.
Forgive! oh, hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

Selected by Alice E. Geiger.

MISSIONARY WORK

Of the Church of the Brethren, North-western Kansas and Colorado.

BY M. M. ESHELMAN.

THE Board of Missions for the District of North-western Kansas and Colorado, met on March 9, at the house of Bro. S. L. Meyers, in Jewell City, Kan., and adopted the following rules and address:

1. The object of the District, through its Mission Board, is to send, into new fields, and among weak churches, ministers, sound in the faith of Jesus, to preach the gospel; to distribute tracts, books, and papers, and to aid in building plain houses in which to worship God.

2. To carry forward the work in the most effectual manner, the Board shall meet on the third Saturday of March, June, September, and December.

3. At these meetings, all calls for preaching, and requests for assistance in building, and all other business within the jurisdiction of the Board, shall be duly considered in the fear of the Lord.

4. The Board, in its relation to the General Board of the Brotherhood, shall be governed by the following, which was adopted by A. M. of 1884:

That each State District be urged to have some effective church erection and missionary plan of its own, to assist weak churches in its own territory, to build plain houses of worship, and to preach the gospel where there are favorable openings; and the General Committee may assist, but shall in no way interfere with any building or missionary work, carried on by any District or individual

church; and any church situated in a State District, in order to get help through the General Committee, must apply to, and build under the direction of the District Committee, and any District Committee unable to meet such calls, may apply to, and receive help from the General Committee.

1. To assist each other more in gospel labors and fellowship, and to more effectually make known the gospel in new fields, we respectfully call your attention to the suggestions and recommendations of Annual Meeting of 1884.

2. It will be observed that the work is of a two-fold character. One kind is preaching the gospel, whether by a living minister or by books and tracts; the other is building meeting-houses. To do either or both, requires the friendly and voluntary help of each member, because blessings come that way.

3. Each congregation is expected to do all it can to enlarge its membership, by preaching the gospel. When it has done this, and finds that help is necessary in new places, a request may be made to the District Mission Board, which, if funds will warrant, shall send some minister to help.

4. When a congregation desires to build a house, it should collect all it can from its own members, and if it is found that an insufficient amount has been obtained, then said congregation may appeal for aid to the District Board, and if after an investigation by said Board, it is found that said congregation should have assistance, then the Board shall render such aid as it can.

5. To enable the Board to carry out the wishes of the District, and to encourage needy congregations, and to enable the General Board to co-operate heartily with us in building up the cause amongst us, we suggest, that each congregation contribute what it can, both for building purposes and ministerial expenses in gospel work, and forward the money to Caleb Kinzie, Burr Oak, Kan. Do not fail to state the amount for each fund.

6. Those interested in carrying the good news of salvation to others, will please preserve this address for future reference. Early action on the part of each church, will enable your Board to have all things ready for active work by Sept. 1, at which time a thorough canvass of the District will begin, if all will do their duty.

It is the desire of the Board, to send a minister into each congregation in the District, before the next District Meeting, in the spring of 1887. So we will do if the Lord will.

A complete report of mission work in this District, may be seen in the next annual report of the General Mission Board.

Please assist your Board to make a strong ministerial effort—"the good fight of faith"—to the honor and glory of God.

Belleville, Kan.

A SLAVE.

BY S. T. CARPENTER.

FOR thirty-five years I was a slave to tobacco. I thought I could not do without it. By reading the G. M., I became convinced

that it was all wrong for me to indulge in the use of tobacco, for the following reasons:

First, The appetite for tobacco is an unnatural appetite, and its indulgence was an outrage on my physical system, which, though borne for a time without any marked resistance, began, in the last decade, to show unmistakably the effects of narcotic poison, by unstringing my nervous system, and very much impairing my memory.

Second, It is a filthy habit, very inconvenient and unpleasant. When the priests offered sacrifices under the Mosaic law, they had to be sanctified and washed, then their offerings came up as a sweet-smelling savor before God.

Peter informs us that Christians, in the gospel dispensation, are "a holy priesthood, to offer spiritual sacrifices unto God, by Jesus Christ." How, then, could I breathe out prayers, from a tongue swollen by the use of tobacco, and upon a breath burdened with the stifling stench of the weed!

I felt that for me, it was all wrong. The time will surely come, and in the near future with me, when the account of my probationary life will be passed up to the final audit, when it will be said, "and he which is filthy, let him be filthy still." Rev. 22: 11.

Third, It is an unnecessary and wicked waste of money, that might be used for a better purpose.

How could I say that I am not able to take the MESSENGER, not able to buy a family Bible, not able to give to the mission fund, not able to help feed the poor and clothe the needy, when I can pay twelve dollars a year for tobacco, that is sapping the very fountain of my life, and bringing me a poor miserable wreck of humanity, to an untimely grave?

Tobacco, in some cases may be a good medicine, and necessary. So may arsenic and strychnine. But may God pity all Christians, who are unnecessarily addicted to the use of tobacco, for they are slaves, and the truth has not yet made them "free indeed."

My brother, if you would be free from the habit of chewing or smoking tobacco, do not think you can taper off, for you will taper on, instead of off, every time you try it! Do not think of chewing a substitute; as long as you do, you will keep alive, and in the full vigor of youth a habit that has you already chained. At the end of a year, you will crave the weed just as much as you did twelve months before. You might as well try to break off from profanity by using a substitute.

Just resolve to never put tobacco in your mouth in any form and when the fever in your mouth becomes very troublesome, wash your mouth with cold water, and stick to your resolve!

If you knew that the next chew or smoke, would cause instant death, you would never take it. You can do without it; it will not kill you. Try it, and in twelve months you will be free indeed!

Virgil City, Mo.,

NOTHING can be love to God which does not shape itself into obedience.

YESTERDAY.

BY GEO. L. KENEPP.

"Lost, yesterday, between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

Who can at once think of the magnitude of meaning conveyed by the word yesterday? A short definition of this word is, "The day last past;" and a great many people seem to think that there is nothing more in this definition, than the mere words it contains. How vastly mistaken they are?

Yesterday is gone forever. It cannot be recalled even for one moment of time. Neither does time remain at a definite distance in the past, but each day carries it farther from us, and enlarges the cares of life, and multiplies the deeds committed in our bodies. It is the infallible witness and record of our sins, to which we must answer at the great judgment.

Yesterday means that we have passed another day in life; that we are one day older; that we are one day nearer eternity; that we have one day less to live; that we have one day less in which to conquer Satan; that we have one day less to be reconciled to our enemies; and one day less to make peace with God; and secure that home where there will be no more sorrow.

The days of time, or of a man's life may well be compared to the removable leaves of a journal which everyone is involuntarily keeping. Each evening a leaf is removed and taken to heaven, and all the deeds and transactions of that day are recorded in the great Ledger or Book of Life, there to stand in account against us. Oh! how many unheeded commands, neglected opportunities, evil actions, idle words and vain thoughts tell against us in a single day! And then, to think that each day increases this account! If we could only live the past over again, we might make some alterations for the better, but God has the account that we have written, and will not hand it back to us.

Then the only thing for us to do, is to live better lives in the time to come and try to have our future credits overbalance our past debts. If each day we would devote a few minutes to looking over the past events, unpleasant though they be, and then try to so live to-day, that yesterday's errors would be corrected, we would soon be very watchful and wary. But even if yesterday's errors would be corrected to-day, we must not rest at this, for Satan is constantly besetting us with new temptations and trials.

We must do as we are directed to, watch and pray constantly, lest we enter into temptation! How important, then, is it to watch and pray, for our time is growing less and our opportunities fewer.

Remember, too, that the Christian cannot come to a stand-still in the course of Christianity, if not growing in grace, we are retrograding!

If we did not gain a victory over Satan yesterday, he gained one over us, and has

therefore a firmer foundation for to-day's strife, and is harder to overcome.

Therefore constant prayer is necessary to insure our victories, and triumph over death.

"When work is done and merits given,
For good or ill to us who've striven,
May the merit prized above the rest,
Be this—I feel I've done my best!"

FALSE PREMISES LEAD TO
WRONG CONCLUSIONS.

BY DANIEL HAYS.

THE highest art of teaching is to lead people to discover the truth for themselves. Dr. Jeter, when a boy, heard a discussion between a Baptist and Pedit-baptist. Sometime afterward, reading in the Bible, he came to the eighth chapter of Acts, describing the baptism of the eunuch by Philip. Running to his mother as with a new discovery, he exclaimed, "Why, mother, the Baptist is right, for the Bible says, 'they went down into the water, both Philip and the eunuch; and he baptized him.'"

Much, if not all, the false theory in the world, is the result of drawing conclusions from false premises. Take the case of the cleansing of the leper in Leviticus fourteenth chapter. This rite is often referred to as a type of Christian baptism by those who favor aspersion. Now the facts of the case as presented in this chapter are these:—

First, The leper shall be brought to the priest.

Second, The priest shall examine him outside the camp.

Third, The priest shall sprinkle the blood of the bird, etc., upon him that is to be cleansed from the leprosy, seven times, and shall pronounce him clean.

Fourth, And he that is to be cleansed, shall wash his clothes, and shave off all his hair, and wash himself in water that he may be clean.

Fifth, On the seventh day, he shall shave off all his hair, wash his clothes and his flesh in water, and he shall be clean.

Sixth, On the eighth day the priest shall make an atonement for him, and he shall be clean.

If, then, we take the ceremony of the cleansing of the leper as a type of baptism, how much of it will we take? Will we take the fact that the priest sprinkled upon the leper the blood of the bird with the cedar wood, scarlet and hyssop, and omit the fact that he was to wash himself in water? If water be the element used in Christian baptism, and all admit that it is, then the act of washing in water would very appropriately point to baptism, and the act of sprinkling the blood upon the leper, would, with equal significance, point to the sprinkling of the blood of Christ. In the language of Paul we have it thus: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. 10: 22.

The examination of the leper, and the sprinkling of the blood upon him, were preliminary, though highly essential acts, that

the subsequent ablution of the body might be valid and efficacious. What avails the rite of Christian baptism, without the application of the blood of Christ to the heart? And what significance and virtue in either, without the fact of a sacrifice and atonement for sin? "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctified to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?"—Heb 9: 13, 14.

This is "the blood of sprinkling that speaketh better things than that of Abel."—Heb. 12: 24. The sprinkling of the blood of Jesus Christ, 1 Peter 1: 2, and the washing of our bodies with pure water, refers to the act of baptism, and points to immersion, and nothing represents the washing of the body so forcibly as a repeated action in baptism.

MISSIONARY.

BY CASSIE E. BEERY.

I FEEL like saying a word through the GOSPEL MESSENGER, upon a subject that is of great interest to me, as well as thousands, who have been awakened to the fact that an untold power for good lies hidden in our heart of hearts which nothing but personal activity, quickened by the Spirit of God, will ever disclose.

The principle of giving of time, strength and means for the good of others is certainly one of the most unselfish ones taught in the Word of God, and at the same time it is one that, in its very operation as well as in its results, rewards the doer a hundredfold.

That there is a necessity for more earnest efforts to be put forth in this direction in our church to-day, is evident from three facts.

First, that the work of "teaching all nations" is not yet finished.

Second, that our financial resources as a denomination are such as would, if properly applied, support a greater number of foreign missionaries than we have at present.

Third, that each church member needs to feel that there is something in this grand work for which he is individually responsible—something more than working out his own salvation.

Saying nothing of foreign countries much less favored religiously than our own, careful estimates have placed the number of persons at eight millions, in America, who are without the Bible. The fact is an astonishing one, and to many of us, who have always been surrounded by religious influences and have had Bibles plenty and to spare, the idea of being without the printed Word can scarcely be properly conceived of. Can anything be done? Is this fact always to exist? Is anything required of me to help to change it?

Yes, I am required to labor with head, hands and heart. Remember, "Evil is wrought by want of thought as well as want

of heart." I am required to give,—of my means, my prayers, of the physical, mental and spiritual strength that God has given me. Such giving does not impoverish, neither does withholding these gifts enrich. We have no right to absorb God's goodness; we must reflect it.

It is a problem with us, now only solved in part, just how to give and where.

I believe one of the biggest elements in a missionary spirit is to be "no respecter of persons." It seems to me that until we feel that we go to the lowest-down, most poverty-stricken families in our immediate vicinity and talk to them about their temporal needs, we are not fit for any foreign work. This is the starting point. Begin at home! But by no means allow your power to be confined to the limits of your own neighborhood.

If a small amount of money were given by every member of our Fraternity each year for the purpose, another earnest man or missionary might be sent across the sea and a foothold gained through us, for God, in other foreign countries than Denmark.

"Awake to effort while the day is shining,
The time to labor will not always last,
And, no regret, repentance or repining,
Can bring to us again the buried past."

"The smallest bark on life's tempestuous ocean,
Will leave a track behind for evermore;
The lightest wave of influence set in motion,
Extends and widens to the eternal shore."

Local organization seems to be a necessity in order that personal efforts may be encouraged. May God convict us so powerfully of our duty in this direction that we cannot escape its performance!

As life means not only breath, food and clothing, but a mode of action by which these may be kept and gained with the best possible advantage to ourselves and others, so our religion means not only to be nominally and formally identified with the Christian church, but that we use every means for the "promotion of holiness in ourselves and others."

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

RECRUITING OFFICERS.

BY FANNIE MORROW.

SOME twenty years ago, recruiting officers were found in all our towns and cities, drumming up recruits to fill the depleted ranks of our noble army. The appearance of them upon our streets sent a pang of sorrow to many a fond heart, as the question arose, Must I yield another loved one to this sacrifice?

But that class of recruiting officers disappeared when the black war cloud passed away. We wish to call your attention to another class of recruiting officers,—a class

who commenced their work long years before our civil war. They wear no uniform to proclaim their rank. Their salary is not paid by the United States Treasury. But—strange to say, the soldiers whom they enlist pay them well from their own pockets for their service.

Where do we find these officers? Everywhere upon the face of the wide earth where human beings congregate. In cities you will find them by the thousands; in gilded, costly saloons, attempting only to charm and beguile into their meshes those persons who think much of outward appearance and who have an abundance of money. In smaller towns they put out signs with less pretension, but with persistent efforts they wind their coils about the unwary until they become life-long soldiers in this doomed army. The respectable (?) druggist has entered the field as a recruiting officer. Under the sacred name of physician, he deals out with one hand that which he thinks will heal the body, while, with the other hand, he gives what he knows will kill both body and soul.

Sometimes, way out upon the prairie, in simple country stores, you will find these officers. And what is the result of their combined efforts? They fill the ranks of the one hundred regiments, who annually fill drunkard's graves.

Talk as they please of their respectable business, built up and upheld by law-abiding citizens; the ugly fact remains that this day one hundred thousand men and women are marching under their banner, which was designed in the regions below, and whose blackness of darkness is only intensified by the fiery words, written with the blood of the wounded and dying—"We're marching to eternal death." Has it not been written, "No drunkard shall inherit the kingdom of heaven?" Think of it! So surely as the sun rises, three hundred and sixty-five times a year, so surely will its beams rest upon the number of new-made graves required for the complement of this one hundred full regiments. It matters not if it be the grave of a pauper or a millionaire, whether the victim died with delirium tremens, or some other disease with a nicer sounding name. If rum caused the death—the rum power will answer for it in the great day of reckoning.

Imagine for one moment that you see this army of one hundred thousand marching through the land! Hear their tramp, tramp, tramp, remember how this mighty tread shakes the foundations of one hundred thousand homes and casts a dark shadow upon more than that number of human lives. And remembering all this, who will say I have drawn the picture too darkly, of the rum-seller, the recruiting officer who is daily filling the ranks of this doomed army? The soldiers who march in these regiments are gathered from every rank in life. Some possess fine intellect and princely fortunes, others are poor and unlearned. Many a fond mother is to-day enjoying the society of an innocent boy who is her greatest earthly

treasure and her hope for the future. How she would shudder to see him in this army, and yet she knows the recruiting officer is after him. He wants him to tramp, tramp, tramp, in one of these one hundred regiments. Surely no one will think that a mother with her eyes open to these facts, can be too zealous in the cause of temperance. No one will wonder that women wish to pray and labor for the suppression of this vice,—yea, rather wonder that any dare indulge, or smile upon those who do indulge, in a social glass in their presence. God hasten the day when no woman in our land will prepare or cause to be prepared, in her house any article of food containing one drop of wine, brandy or any stimulant which might arouse, or create an appetite for more of the same kind, lest she become an ally of the recruiting officer. And may the time come soon when every Christian man or woman in the world will take up this watchword: It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak. *Osborne, Kansas.*

BUILDING UPON A TRUE FOUNDATION.

BY CHAS. F. SOUDERS.

WE all are builders, in this life, for eternity. The structures we are erecting are of two different characters. The foundations upon which we build, and the material which we use in the construction of the same, are also of a vastly different nature. The one possesses qualities of solidity and endurance, while the other is of an inflammable and decaying substance. Consequently, we are either rearing a building that will eventually prove for us a refuge of safety and repose, or disaster and ruin.

In order, therefore, to have a dwelling that will be secure, it is of the greatest importance, that we select a proper foundation, and use correct material in its construction, and "work while it is called to-day," that when our Master calls us from our labors here, we may have our dwelling completed,—*"A house not made with hands, eternal in the heavens."* But some one, who has been building upon a sandy soil and with perishable matter, may ask the question, "How am I to get upon the 'solid rock'?" What plan or specification is there whereby I may be guided, in order to rear an edifice that will stand the test when the storms shall come and life shall fail?"

As the first important step is to get upon a true, solid basis, we will at once investigate the Hand-book of the Great Architect of heaven and earth, and see what instructions it gives in regard to this important question. "For other foundation can no man lay than that is laid, which is Christ Jesus." 1 Cor. 3-11. "He who has all power in heaven and on earth" who "spake as man never spake" "and in whom dwelt all the fullness of the God-head bodily," who sealed the plan and specification of redemption with his own precious blood, and therefore became the "Alpha and Omega" of salvation, this then, is the eternal

"Rock of Ages," which shall stand when all else will be dissolved, upon which we must begin to build our future habitation. The next important part is, the proper substance to compose our structure. We have, so far, used discretion and wisdom in selecting a sure foundation; it would now be foolish to build with perishable matter, for we desire our structure to be as enduring as the ground work. Hence we will again examine the rules and particulars detailed in our infallible guide book, which gives us plain instruction how to proceed, what kind of material to use, how to shape the same, in order to have a "building fitly framed together, growing unto a holy temple in the Lord."

"Therefore, whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock. And the rains descended, and the floods came, and the winds blew, and beat upon that house. And it fell not, for it was founded on a rock." Matt. 7: 24, 25. Ah, here is wisdom displayed indeed! The wise man, referred to above, not only manifested discretion in building upon the "Rock, Christ Jesus," but also in constructing the same according to the sayings of Jesus. He exhibited, by actions and conduct, a Christian character and principle; and, by his works, a practical, gospel faith. I will here remark that I am confident he did not find a single non-essential stick of timber in the whole catalogue of Christ's teachings, but he needed every precept and commandment to brace and strengthen his dwelling, in order to withstand the terrible storm that was to beat upon it. He could therefore place explicit confidence in his great "Master Builder," and rest assured that the rains, floods, and winds could not destroy his abode. On the other hand, the "foolish man" who built upon the sand, and did *not* heed the teachings of Jesus, sustained a great loss, that time and eternity could not replace.

Let us, then, as wise men and women, strive to dig down deep into the rich treasures of God's Word and get upon the true foundation stone, "taking heed how we build thereupon," not employing "wood, hay, and stubble," as they will not stand the test, but instead let us use "gold, silver, and precious stones," and that is nothing less than a true evangelical conversion and obedience to the divine commands. After we have done all that God in his Word requires of us, we are then "unprofitable servants, and have only done that which was our reasonable service to do. Then, when that word shall become a consuming fire, "to try every man's work of what sort it is," if our building has been founded upon Christ Jesus, it will pass through the ordeal unscathed and untarnished, and will come out like the refiner's gold, purer and brighter. Our Savior will then become the corner-stone of our eternal salvation, and we will be fit temples for the New Jerusalem.

Mt. Carroll, Ill.

It is not wise to reject benefits when they are offered: when you want them they may be refused.

A MOTE AND A BEAM.

BY DENNIS WEIMER.

A MOTE in the eye is very painful. Any one beholding even the smallest mote in his brother's eye, must sympathize with him and cannot but try to remove it; but to remove an object so small, and from a member so sensitive, it is necessary to have a clear eye, steady hand, and a fine instrument, lest we do more harm than the mote. He who has a beam in his own eye, certainly cannot see clearly to remove the mote from his brother's eye.

The mote wants removing—it is injurious to the spiritual eye, and may eventually cause blindness; but let him who attempts to remove it, consider himself, lest he also be tempted. "In your patience possess ye your souls." So often, when attempting to lead others out of the miry clay, we ourselves fall into the mire by impatience. "Follow them who through faith and patience inherit the promises." The eye sees where there is light, and, while Christ is a bright and shining light, it is only necessary for us to open our eyes to see even motes; but we cannot see them clearly with a beam in our eyes. This "beam" is hard to define, and consequently this name.

One of its characteristics is that it occupies but one side of the eye, which it bedims so that it cannot see clearly. It allows the eye to see the mote, but not how to remove it—it can see clearly how to expose a fault, but not how "to cover a multitude of sins." It can see clearly how to set the course of nature on fire of hell, but not how to extinguish it. It can see clearly that it is praiseworthy to suffer shame for His name, but complains loudly when it is buffeted for ITS faults. It is always ready to tell its brother his fault, and to have a quarrel with him, but how to forgive for Christ's sake, it cannot see at all. It knows how to commit sin, but not how to condemn it in the flesh. It sometimes sees that an elder should have double honor, but not how to be worthy of it; and at other times that he is worthy of it, but not how to bestow it. It is a deceitful, heady, high-minded, self-gratifying, pleasure-loving, mischief-making serpent, that biteth like a serpent and stingeth like an adder. Beware! Beware!

BRETHREN'S BOOK AND TRACT COMMITTEE.

MANY of the brethren and sisters may wish to hear from the Committee and learn of the progress so far made in the work. We have sent out pamphlets containing Constitution and By-Laws to one or more of the several elders and ministers in each local church in the Brotherhood, so far as the list of them contained in the *Brethren's Almanac* would serve us as a guide. Our aim has been to reach all, none have been purposely omitted. But wherever any have been overlooked, and the pamphlet not received, please drop me a postal containing your address plainly writ-

ten, and it will be cheerfully and faithfully sent. The pamphlet is sent *free*.

Some of the churches are already deeply interested in the enterprise and have responded nobly to the call of the Committee for aid to carry forward the good work.

We hope to hear from all within a reasonable time. Brethren must not expect too much, as the progress of the work must, of necessity, be slow for some time. To set on foot successfully an enterprise comprehending the magnitude, usefulness and benefit of a tract society, and comprising so wide and great a field and sphere, requires means as well as much careful thought and perseverance. We receive many letters from Brethren in various parts of the Brotherhood, containing encouraging words and helpful means for the success of the work, and the Master's kingdom.

The Committee have so far not been able to offer any tracts or publications either for sale or gratuitously.

The Examining Committee not being ready or having authorized the publication of matter to be sent out, we can offer none until they do. But, while there is now an apparent loss of time in this way, none should, on that account, allow the interest in the cause to abate, but continue solicitations for aid and forward to the Treasurer.

More means will enable us to start out with a larger stock on hand, both as to variety and number. Each church will receive credit for amounts sent. Article 5 of the constitution will not apply to this year's business, but will be continued over. When ready to distribute publications, notice will be given, and the portion coming to each church may be sent.

There is nothing succeeds like success; hence it is hoped none will withhold support or wait until the work is begun by others, but be one in starting it. The Lord loveth a cheerful giver.

Dayton, Ohio,

S. BOCK,
Secretary.

HEEDLESS EXPRESSIONS.

IN the dawn of Creation, while the world was yet young, geology tells us, even rain-drops made an impression upon the plastic rock which has lasted until to-day, and promises to last for ages to come. And so it is that a trifling expression, let fall heedlessly may make its mark forever upon a child's character. Flippancy sneers at persons whose very position commands instructive respect, or hasty words derogatory of those who are held in real esteem, may therefore have a most unfortunate effect upon the future of the one at present so open to impression. In no family can too great care be taken of the reputation of teachers and pastors for the good of the children of the family themselves. If criticism has to be passed, let it at least be done in the absence of the young children.

God is glorified, not by our groans, but our thanksgiving; and all good thought and good action claim a natural alliance with good cheer.

A DEVIATION.

BY ENOCH EBY.

I AM sorry that any of the local churches of our beloved Brotherhood, would so far deviate from the established, and time-honored, and gospel-sanctioned practice of the Brethren in so keeping their poor as to call forth such remarks as are found in GOSPEL MESSENGER, No. 5, current volume on first page, under the heading "Old Folks' Home," also referred to, in No. 12, in items on the first page. The writer certainly knows whereof he affirms, that such is the case. Some local churches do put their dear brethren and sisters into the county almshouse. If so, I say too, "It is a burning disgrace." The most charitable construction we can put on such a practice is that they may have been insane and it could not well be avoided. In such cases the conference has granted the privilege, if it is not possible to control them at home. Some might go there as a matter of choice, but we think such cases would be rare.

We do not feel willing to bear any part of the blame for such conduct, and we wish to disabuse the mind of the reader, who does not know the practice of the general Brotherhood, of the idea he may gather from said article. It is purely local, and we entertain the pleasing hope that it prevails to a very limited extent. In my travels I have never found the place yet, thank God.

I would yet remark, that the first time the Brethren ever asked what the Church would think of leaving poor members in the hands of the overseers of the county poor, was in the year 1840. I presume that the Brethren were then getting numerous and wealthy; hence did not feel able financially.

Next, was in the year 1851. Again, in 1854, and in every case it was answered, "The Church should keep her poor." Local churches should assist each other, if necessary. I hope all local districts guilty of the above departure will reform.

I am in favor of an Old Folks' Home near a town with a well-disciplined, old-fashioned church in it, with which to worship, so they may not be annoyed too much with the vanities of the age, which seem especially abominable to old age, as well as to the Lord.

Lena, Ill.

THE THEOLOGICAL RELATION
BETWEEN BAPTISM AND
THE ATONEMENT.

BY NOAH LONGANECKER.

CHRIST once said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" All admit that Christ here referred to his baptism of suffering, which was consummated when he died on the cross. The blood is the life; hence, "without shedding of blood is no remission." Christ made an atonement by shedding his blood, thus giving his life a ransom for all. In this baptism he was overwhelmed in suffering.

The old man of sin must be crucified be-

fore he can be put off. Here Paul speaks as follows: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" At his death the blood of atonement was shed. "Therefore we are buried with him by baptism into death." Read Rom. 6: 1-7.

Considering baptism a sign or "figure," the argument is as follows: The old man of sin is crucified, and, being buried with Christ by baptism into his death, we are thus brought in fellowship with his atoning blood, and thus obtain remission of sins. In a literal sense water is a prominent means for purification. So in the figure, Christian baptism represents a spiritual cleansing by the blood of atonement. Short of this relation, all the washings for spiritual purification in the Bible were futile.

Such being the relation between baptism and the atonement, can there be a mystery how baptism can be for the remission of sin, when "the blood of Jesus Christ, his Son, cleanseth us from all sin?"

We contend for a forward act in Christian baptism, not because we are buried with Christ by baptism into his *burial*, for such is not true, but because we are buried with Christ by baptism "into his death." In his baptism of suffering, he "bowed his head, and gave up the ghost."—John 19: 30. The burial of Christ's body in the grave and his resurrection constitute the hope of the resurrection of our bodies from the grave, therefore we place the bodies of our dead supinely at their burial. But of the old man of sin we have no such hope when we are baptized into Christ's death for the remission of sin. The old man of sin having been put off in baptism, the applicant remains on his knees, and then the administrator lays his hands on the head of the applicant, and both the applicant and administrator unite in prayer for the gift of the Holy Spirit on the applicant. And having put on the new man in the reception of the Holy Ghost, the applicant arises face forward to walk in newness of life.

What a beautiful figure,—Jesus, when baptized, coming up out of the water, was *praying*, and "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." See Matt. 3: 16, and Luke 3: 21, 22.

Ananias was sent to Saul that he might receive his sight and be filled with the Holy Ghost. When he came to him he found him a truly penitent believer, and therefore said unto him, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, 'calling on the name of the Lord.'" This calling on the name of the Lord at baptism has Christ for its example. More, it is enforced by divine precept.

In answer to the prayer of Jesus, the heaven was opened, and the Holy Ghost descended upon him. In answer to Saul's calling on the name of the Lord, he was filled with the Holy Ghost.

This truth should never be omitted in our teaching. It is of vital importance in baptism. The following will apply to

baptism as well as to all other duties: "Ye have not, because ye ask not."

The remission of sins and the gift of the Holy Ghost are promised to all truly penitent believers at their baptism. But do the example of Jesus, and the teaching of the Bible justify us to believe that such will be the case unless we call on the name of the Lord? Nay, verily, nay.

This calling on the name of the Lord, is not recorded for naught. It is more than mere history. How careful we should be to teach all applicants for Christian baptism the necessity of faithful and earnest prayer!

While the body is passive, the heart and head should be active.

We should ever remember that while we may comply with the means prescribed in God's Word, the power is from above. He alone can give and forgive.

RANDOM THOUGHTS.

BY W. H. ROOSE.

—"HEAVEN will be more than you ever dreamed it to be."

—"Let not the stream of your life be a murmuring stream."

—"There is no sky without its cloud,—no gold without its alloy."

—"Men owe their resolutions to the opposition they meet."

—"Trust a man to be good and true, and even if he is not, your trust will make him so."

—"If a man has love in his heart, though his language be broken, it will be eloquence to those who listen."

—"Great souls invite calamity, as lofty mountains the thunder clouds."

—"Man's evil manners live in brass, their virtues we write in water."

—"The supreme happiness of life is the conviction that we are loved."

—"A thankful heart has always fresh matter for thanksgiving. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together."

—"The laws of our religion tend to the universal happiness of mankind."

—"Religion is the most gentlemanly thing in the world. It alone will gentleize, if unmixed with cant."

—"Caresses lie as much in the voice and in the looks as in the actions."

My sentiments are so fully expressed by a writer in an exchange on Gratitude to God that we give it here:

"God cares for us while we sleep, and on waking gives back to us our faculties and senses renewed. Strange facts! And, yet stranger, some of us find ourselves too much pressed for time in the mornings to kneel in gratitude to that keeper."

"The ox knoweth his owner, and the ass his Master's crib; but Israel doth not consider." These words of sorrowful reproach, uttered by God himself, ring in the ears at thought of such ingratitude.

Child-like we go to him in our needs, coward-like we turn our back upon him when those needs are met." I venture to assert that there is not a Christian to-day who will not go forth from the house to his daily duties, without first thanking God for his protection through the previous night and asking him to watch

over him, lead him, and strengthen him for the opposition that lies in wait for him, without feeling a weight of condemnation resting upon his mind, and this condemnation, or any other, will hinder our progress in the divine life.

We can *always* find time to praise God for what he does for us. We *must take time* to make a life record that will end well in the rest that we must take time to enter, and will look well for us in the judgment which we must take time to render.

I know of a pilgrim, who, when tempted to hurry off to work through scarcity of time, would read two chapters instead of one. Satan never foiled him, as he thought it took all of his life to form his Christian character."

DRESS.

BY HENRY C. EARLY.

It is no part of my object at present to attempt to prove that the style of dress as prescribed by the Brethren is tenable according to the Scriptures and therefore right. Perhaps enough for the present has been said upon that point.

The uniform position of the Church, in theory, for many years, in the light of the strictest and most thorough interpretation, and by the greatest number of minds is an argument that cannot be despised. But now the matter assumes a different shape. Can the Church afford to surrender herself upon the question of dress? And is she willing to do it except merely to generalize upon the subject? There is just one of two things left us. We must either surrender our distinctive position upon this question, or the official staff of the Church must be brought into requisition.

If the Church thinks, as she repeatedly said, that she cannot afford to surrender this distinctive peculiarity that has been dear to our fathers and has been brought forward through much tribulation, then the position of the officers of the Church cannot be too much emphasized. It is foolish to think of maintaining the identity of the Church unless the officers give the example, and especially the preachers.

The organized body, on any question, depends, very largely, if not altogether, upon its leaders. A few men do the thinking and talking for the hundreds and thousands, and as they go, so the multitude follows. Now, while the ministers are the servants of the Church, they are nevertheless her leaders. And as the preacher so the laity. So that if the Church is to be maintained, and all say the Church must be maintained, the first thing in order is to bring especially the preachers into measure. Is not the minister to be an ensample to the flock? Is not this the divinely appointed order? And do not the preachers see this? What, then, is the matter? Does uniformity of dress after a plain, simple, unaffected style in which are preserved all the essential features of comfortable, neat, and economical apparel, come at too great a cost? How unpleasant it is to the carnal mind! And what a cross it is to the flesh! I wonder if that is not the secret of the whole thing?

And what would these preachers, alienated from the Church on this point, do in opening new fields? Would they venture in state-

ment to give the Church a fair showing? If so, I wonder what the people would think? And in matters of delegation, does not the constituency suffer? Is it not a foolish constituency that delegates a man that does not fairly represent her? Has a man who is not in full sympathy with the Church and a fair representative of her measures, any right to go out in the name and power of the Church?

FELLOWSHIP.

BY SARAH M. SAUNDERS.

WEBSTER defines this word as, society; companionship; intercourse. We find the word fellowship, recorded no less than fifteen times in the New Testament.

The early Christians were admonished to have fellowship one with another. I have been thinking that, according to the above definition of the word, it would require that the people of God, assemble themselves together in order to have true fellowship.—This is an easy matter, as a rule, but then, there are exceptions to nearly, if not quite all general rules.

There are church members, who would enjoy fellowship with the people of God, who are deprived of this glorious privilege, by reason of circumstances over which they can have no control.

In No. 10, of the GOSPEL MESSENGER, Eld. Quinter in an article under the head of "Response" gives his views in regard to isolated members, putting their certificates of membership into a church of another denomination, and says, "We think it a sad mistake, often committed that when brethren are looking for a location in which to settle, in not considering the spiritual interests of themselves and their families" and gives this piece of advice: "In selecting a home, a brother should, by all means, keep prominently before his mind, the spiritual interests of himself and family, and not let the good qualities of the soil, etc., control his selection."

With all due respect for the aged and venerable elder I wish to offer a few thoughts on the subject, in order to show that there are exceptions to all general rules. His advice is applicable to all members who are blessed with enough of capital to be able to follow his advice.

But there are members of our Fraternity, who cannot even give the "qualities of the soil" any consideration, who, unfortunately, have only their muscles and brains to depend upon for a subsistence for themselves and families, and, of course, they must work for the man, or set of men, who offer them a sufficient remuneration for work performed, to enable them to support a family, even if it does deprive them of the sweet fellowship of the Church of their choice.

It sometimes happens that a poor man becomes acquainted with the doctrines of our Church in a community of wealthy brethren who are farmers, and he unites with the Church to enjoy the fellowship of the Church and obey and worship God accord-

ing to the dictates of his own conscience, but he must work by day's work for the necessities of life and if he cannot get work enough from the members, he must work for somebody else.

I will just here give an instance of this kind with which I am personally acquainted and also the result. A certain poor brother had a large family of children, some of whom had been sick for months, and lived in a neighborhood where there were several well-to-do-brethren, owning large farms, with good buildings and well-filled barns, but this poor brother was in limited circumstances and was compelled to work by day's work to support his family, and as wealthy brethren had boys to do their work, he must work for others. He did some work for a man who was aware of the fact that it was contrary to the orders of the Church to collect a debt by law. He told this brother that he would pay him his wages with a few dollars discount, even after the debt was due, saying, "You do not dare to sue me!"

The poor man did dare to ask a Justice of the Peace to collect it for him, whereupon the Church called upon this poor brother to "hear the Church" and one good deacon gave his counsel in church-meeting thus: "You must now, in order to make amends for your rash conduct, withdraw the suit, pay the costs, and lose the debt!"

I have often wondered since, if this deacon could say, "I have done as I would have others do to me."

The writer of this has been denied the fellowship, society, or intercourse with the Brethren Church for several years, because her husband is an invalid and can only do light work and circumstances have given him employment which removes us many miles from any church, or even members. We do not see any members more than once a year, and only by traveling fifty or a hundred miles, but we have been readers of the Church papers for nearly fifteen years.

Centerton, Ind.

A YOUNG MAN'S COURSE.

I SAW him first in a social party—he took but a single glass of wine, and that in compliance with the request of a fair young lady with whom he conversed.

I saw him next—when he supposed he was unseen, taking a glass to satisfy the slight desire formed by his sordid indulgence, and the thought that there was no danger.

I met him next, late in the evening, in the street—unable to walk home. I assisted him thither. He looked ashamed when we next met.

I saw him next reeling in the street—a confused stare was on his countenance, and shame was gone.

I saw him once more—he was pale, cold and motionless, and was carried by his friends to his last resting place. In the small procession that followed, every head was cast down and seemed to shake with uncommon anguish. His father's grey hairs were going to the grave with sorrow; his mother wept that she had ever given being to such a child.—Sel.

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BRO. W. M. Lyon's address is now Bridgewater, Va., where his correspondents should address him.

IN No. 14, page 220, in Bro. A. B. Wallick's report, read John Metzler instead of John Metzger.

BRO. Reuben Eves, of Salem, Ore., would like to correspond with some brethren in Nebraska, where there is good land, with a view of moving to that State. Who will write to him?

THE District Meeting of the Western District of Maryland was held in the Bear Creek church, Garrett Co., Md., on the 8th inst. Bro. John Brindle was Moderator; J. Engle, Reading Clerk; and C. W. Castle, Writing Clerk. Churches were all represented but two, and the meeting passed off harmoniously. No queries for A. M. Bro. C. W. Castle represents the district on the Standing Committee this year.

WE publish this week the report of the Treasurer of the General Missionary Committee. The report closes April 6. All sums received since that date will appear in the next report. Examine carefully and report at once to the Treasurer, D. L. Miller, Mt. Morris, Ill., any omissions or errors. This report serves to keep the Treasurer's books right. Those who have sent in money can see if the sums reported are correct. The same remarks apply to the Hope Home Fund. Please examine these reports carefully. Those whose names do not appear in them, because they have not sent in donations for the good work, should improve the opportunity of giving before it is too late.

BRO. J. J. Cart says: "Bro. Moore's article on 'Ministerial Support' is sound. If one soul is worth more than the whole world, then we should assist in spreading the gospel so that all may hear it."

BRO. J. T. Mason, of Neosha, Mo., has visited the eastern part of their District. Found all in peace and harmony. One old brother made the good confession and was received into the church by baptism. He rode 100 miles on horseback to reach the place of meeting so that he might be baptized.

THE General Passenger Agent of the C. & I. R. R. has very kindly agreed to give our Brethren reduced rates, who wish to attend our District Meeting, at Naperville, Ill., on the 18th inst. Return certificates will be placed in the offices at Forreston, Mt. Morris and Rochelle. You will pay full fare to Naperville, and when you buy your ticket, ask the ticket agent for a return check. This must be signed by the Clerk of the District Meeting, and it will then secure you a return ticket for one-third fare. Be sure and follow the instructions here given, and secure a return check, otherwise you will have to pay full fare to return.

THE WATER SUPPLY OF JERUSALEM.

WE have been requested to give a description of the pools and the water supply of the city of Jerusalem. The request is based on the ground that those who oppose the Scriptural mode of baptism by immersion, argue that water was very scarce in and about the city, presumably not enough to use for immersion.

In these days, no well-informed man or woman will deny the proposition that immersion was the universal rule of the apostolic age and of the first centuries succeeding that age. All scholars of any reputation whatever, admit this. There are some, however, who still deny this fact. These are they, who, in their lack of knowledge on the subject, make the weak argument that there was not sufficient water at Jerusalem for immersion.

In our book, "Europe and Bible Lands" we have given a chapter on the pools and water supply of Jerusalem. We now, in accordance with the above request, give our readers some extracts from that chapter, with additional information and observations. Those who carefully read this will see that the claim made by some, that there was not enough water at Jerusalem with which to immerse, is without a semblance of truth.

At the present time, the city of Jerusalem depends for its water supply upon a number of artificial reservoirs, constructed for storing large quantities of water, and the many cisterns to be found in every part of the city. Nearly every house has one, and some of them as many as four cisterns beneath them, into which the rain-water from the roofs and courts is carried, and kept for use during the

dry season, when the rains do not fall. These cisterns, with one of the ancient pools (Hezekiah's), furnish the present supply of water for the city. With that total disregard for cleanliness and sanitary conditions, which characterize the cities of the East, the cisterns and pools are dirty and filthy, and, as a result, the water is brackish and unpleasant to the taste.

In the time of our Savior, the population of Jerusalem was much larger than it now is, and in order to supply water for the city, great reservoirs, or pools, as they are called, were constructed with great labor and expense, into which the surface drainage, as well as the water of springs and fountains, were collected and kept for use. These old pools, some of them constructed nearly 3000 years ago, are yet in an excellent state of preservation. A deep valley was selected, a heavy wall built across it, and then side walls were raised, which were securely cemented with a water-tight mortar, and they were ready for the water.

The largest of these reservoirs are known as Solomon's pools. They are about eight miles from Jerusalem, two miles from Bethlehem, and are situated in a valley called Urtas. It slopes rapidly to the east, and the pools, three in number, are built, nearly one above another on the abrupt rise of the valley. It is generally conceded that these immense ponds were constructed by Solomon, hence their name. Their object was twofold, to irrigate the king's gardens and to furnish the temple and the city with additional water supply. A conduit, or water pipe, connected the fountain of the pools with the city, and the water was carried to the temple platform. The remains of the conduit are to be seen today, and the water is yet carried through it as far as Bethlehem. The pools are still in a good state of preservation. Stairways cut into the rocky side of the valley descend to the bottom of the ponds, thus affording an easy and convenient means of going down into the water.

The following dimensions will give some idea of the vast extent of these immense reservoirs. The upper pool is 380 feet long, 229 feet wide, and 25 feet deep in the middle. The central pool is 423 feet long, 250 feet wide at the east end, and 160 feet at the west end, and is 39 feet deep. The lower pool, and the largest of the three, is 582 feet long, 207 feet wide at the east end, and 148 feet at the west end.

The aggregate surface of the three pools is a little over six acres, and the average depth about 38 feet, thus giving them a holding capacity of nearly *seventy-seven and a half million gallons*. The pools were supplied from several springs and fountains found in the valley, the waters of which were carried into the pools by arched water courses. In addition to the water collected from the fountains, a great amount of water must have

been secured from surface drainage. During the rainy season, the hill-sides poured their waters down into the valley, which, like a huge gutter, emptied them into the ponds below.

Next in size and importance to Solomon's pools, are the pools in the valley of Gihon. The lower pool lies so close to the city of Jerusalem that the ancient walls of Zion must have overlooked its waters. It is formed by building two walls across the valley from east to west, 526 feet apart. The lower wall is 275 feet long, 55 feet high in the center of the valley, and is 25 feet thick at the top. It is supported by heavy buttresses, 23 feet wide and 25 feet long. The space between the walls was excavated to the rocky sides of the valley, these forming the side walls of the imposing structure. The entire area of the pool is about three and one-half acres, and when first built, it had an average depth of about 42½ feet, having a capacity of about *forty-nine million gallons*.

This pool was supplied like those referred to above, by springs and surface drainage. During the rainy season, the water collected into the valley from the hill-sides and poured over the upper wall of the pool, something like the water running over a mill dam, soon filling the vast pond to its utmost capacity. This pool is referred to in the following passage in the Bible: "And ye gathered together the waters of the lower pool." Isa. 22: 9.

North of the lower pool, and about 200 yards due west from the Jaffa Gate of the city, is the upper pool of Gihon. It lies in the midst of a Moslem burying ground, and receives the surface drainage of a considerable slope of the receding hills. Its dimensions are 316 feet long, 194 feet wide, with an average depth of 19 feet, and held eight and a half million gallons.

It is connected by a water pipe, or conduit with the Pool of Hezekiah which is situated within the city, and into it the water from the Upper Gihon could be drawn at pleasure. Hezekiah's Pool is 200 feet long, 144 feet wide, and 10 feet deep, giving it a capacity of *two and a half million gallons*. It receives its name from King Hezekiah, by whom it is supposed to have been built.—The following passage in the Bible doubtless refers to this pool: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool and a conduit, and brought water into the city, are they not written down in the Chronicles of the kings of Judah?" 2 Kings 20: 20.

The Pool of Siloam, the name of which is familiar to every reader of the New Testament, was anciently within the walls of the city. It was used in Christ's time, as it is used now, as a place for washing and bathing. It was to this pool that our Savior bade the blind man go and wash, and he came seeing. When we visited Siloam, a number of boys were bathing in its waters. Mr. El. Karay,

a Baptist missionary at Shechem, was baptized in this pool about thirty years ago. It is 52 feet long, 18 feet wide, and 18 feet deep, and, when full, would hold *something over one hundred thousand gallons*. A stairway leads down into it, thus affording an excellent place for immersion.

Within the city walls, at the north end of the temple platform, lying in the Tyropean Valley, is a large pool which tradition points out as the Pool of Bethesda. It is 363 feet long, 132 feet wide and had a depth of probably 50 feet, and would contain *about two million gallons*.

In addition to the pools above named, were the numerous cisterns in the city, used for storing rain-water. Our space will allow us to refer to but one of these. It is called the King's Cistern, and is cut into the solid rock beneath the temple platform. The depth is 40 feet, with a circumference of 738 feet. This remarkable subterranean excavation has a capacity for holding *nearly thirteen million gallons of water*.

We have given above only the principal constructions used in the water works of the ancient city; and these had a capacity for holding an immense volume of water, in round numbers, *over one hundred and fifty-two million gallons*. Surely, here was a sufficient quantity of water for immersion.

These huge reservoirs were supplemented by numerous fountains, springs, wells, and several brooks. Among these were the Virgin's Fountain, the Brook of Kidron, and Job's Well, all of which furnished water, and either of which, in our Savior's time, would have furnished a sufficient quantity for immersion. The Brook of Kidron is now dry part of the year, but during the rainy season a considerable quantity of water flows through it. We must also take into account that the ancient bed of this winter brook was thirty-eight feet deeper than it now is, the valley having been filled up by the accumulated *debris* of the centuries that have passed since our Master crossed the brook. It must also be remembered that the universal destruction of the forest trees of Palestine has lessened the rainfall in that country, so that the land that once flowed with milk and honey has become, in the fulfillment of prophecy, a desolate waste.

In view of the facts here given it would seem that the question as to there being water enough at Jerusalem for immersion, is settled definitely. In the mind of the candid reader there can be no doubt that there was much water at Jerusalem. The attempt to argue that there was not, utterly fails, and only serves to weaken the cause of those who reject the almost universal practice of the Christian church for the first thirteen centuries, the teachings of Christ and his Apostles, and accept, instead of immersion, the more convenient invention of pouring and sprinkling.

FEET-WASHING—"THE CHRISTIAN STANDARD," "THE CHRISTIAN EVANGELIST," AND "THE HERALD OF GOSPEL LIBERTY."

NUMBER III.

A FEW things in the articles against the ritual character of feet-washing, in the papers named in the heading of our article, are yet to be noticed by us. The following is the closing paragraph of the *Standard's* article: "It is to be regretted that the grand lesson taught by our Lord is largely lost sight of, in the effort to make feet-washing a ritual observance. In an age of caste, of oppressive distinctions growing out of wealth or blood, or nationality, this stooping of the Master to a menial service, has in it the germs of a new social structure, wherein *manhood* stands on its proper basis, and *love* and *humility* overcome the tremendous evils and wrongs growing out of selfishness and pride. It is a grand lesson."

The *Herald* says, "One of the most difficult lessons that Jesus Christ had to teach to his disciples, was the nature of his kingdom. They wanted to rule, to be greatest, to be masters. The Lord told them, 'All ye are brethren. Be not many masters. He that is servant of all, is greatest of all.' He taught the necessity of humility, but they did not seem to understand him. They might have believed his theories, if they had comprehended them. They evidently did not put them into practice. So Jesus, the Master, did the most menial of all services for his disciples—he washed their feet. Peter knew the nature of the service, and objected to his Master's degradation. The inner meaning, the spiritual signification of the act, was not grasped by him. So Jesus said, 'What I do, thou knowest not now, but thou shalt know hereafter.' Afterwards Peter learned to be humble, and became willing to minister to the wants of others. He gave up his pride, and did not seek to lord it over his brethren."

The writers of the foregoing extracts both admit that it was to teach the disciples humility and equality, that Christ washed their feet, and gave them the lesson that he did. Such, no doubt, was the design of feet-washing as performed by our Lord to his disciples. There had been an unholy strife among them, concerning the one that should be the greatest in his kingdom. It is thus given by Luke: "And there was a strife among them, which of them should be accounted the greatest." 22: 24.

This strife is connected by harmonists who give a continuous narrative of the events in the life of our Lord, with the washing of the feet of the disciples by him, and the strife that took place is understood to have been the cause of the service and lesson given to the disciples by him, when he washed their feet.

Then it is admitted and understood, that it was to humble them that the Savior gave to his disciples the lesson upon feet-washing. But what was it in feet-washing that was to have the desired effect of humbling the disciples? Was it simply the condescending and stooping of our Lord to wash their feet? Surely not, or his washing of their feet would have been sufficient. But it was not sufficient, for they were commanded to wash one another's feet, for he said to them after he had washed their feet, "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 14-15. It appears, then, that it was not what Christ did to the disciples when he washed their feet, that was to humble them and impress them with the idea that they were equal, and that they should not aspire to be above one another. He gave them the example, but they were to do to one another, what he had done to them. They were to wash one another's feet, and thereby be reminded of what Christ had done to them, and thus, by their own servile action to one another, and the recollection of what their heavenly Master had done to them, they were to be humbled under the humiliating service. And it no doubt, had its desired effect.

And is there not the same tendency in human nature at the present time, to err in the same direction that there was in the age of the apostles, and in the case of the apostles? There certainly is. This is admitted by the writer in the *Standard*, and in the paragraph we have quoted in this article. The following words occur in the paragraph "This stooping of the Master to a menial service, has in it the germs of a new social structure, wherein manhood stands on its proper basis, and love and humility overcome the tremendous evils and wrongs growing out of selfishness and pride. It is a grand lesson."

Then if we are living "in an age of caste, of oppressive distinctions growing out of wealth, or blood, or nationality," do we not need the same lesson to teach us the lesson of "love and humility," that the first Christians needed to teach them those prominent Christian graces? We surely do. And how was the lesson of love and humility taught the apostles by our Lord in feet-washing, to make it productive of the good to them that it was designed to produce? Were they only to look at their heavenly Master while he was stooping to wash their feet, and remember the menial service that he performed to them? This was not all. They were also to wash one another's feet. "Ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Thus the Savior spoke to his apostles. Then, to make the lesson taught in feet-washing effectual, the apostles were

to wash one another's feet. And if we would make it effectual in teaching us love, humility, and Christian equality, all of which we greatly need, "in an age of caste, of oppression, distinctions growing out of wealth, or blood, or nationality," we must also "wash one another's feet."

But is the point well taken in the opening sentence of the *Standard's* paragraph that we have quoted in this article, and that we are considering? We do not think so. The sentence referred to, reads, "It is to be regretted that the grand lesson taught by our Lord, is largely lost sight of, in the effort to make feet-washing a ritual observance." We must believe that facts do not sustain the idea advanced in the sentence above quoted. Will facts sustain the idea that "the grand lesson taught by our Lord, to impress upon the minds and lives of his disciples, the great principles of love, humility, and Christian equality, is lost sight of more by those who regard feet-washing as a rite to be observed, than by those who reject it as such? We cannot believe that they do. And we believe had feet-washing as a Christian rite, been more generally observed by the Christian world, in the spirit in which all Christian rites should be observed, there would be at this time, both in the church and in the world, less "caste," and "oppressive distinctions growing out of wealth, or blood, or nationality," than there are.

The idea that the lesson taught by our Lord in feet-washing should be lost sight of in the effort to make it a ritual observance, from what was said by our Lord about it when he performed it, seems to be unreasonable. Is "the grand lesson" taught by our Lord in the rite of the communion service, and in baptism, lost sight of more by those who observe those rites, than by the few who from their extreme views of the spirituality of Christian service, reject them. We believe not. And the *Standard*, no doubt, is with us in our belief in this respect. "If ye know these things, happy are ye if ye do them," said our Lord in reference to feet-washing and the things associated with it. So, if we would enjoy the full benefits of "the grand lesson" taught by our Lord in feet-washing, we must do it, for upon the doing of it, the promised blessing depends.

The *Evangelist* in regard to the historical aspect of feet-washing, says, "Nor does feet-washing appear in the history of the Church for more than four hundred years. It was only after the apostasy had begun and men began to pay more attention to outward forms than to the substance of religion, that it began to be observed as a ceremonial." We offer the following testimony in regard to the washing of the saints' feet as a Christian rite among the early Christians: "We read in a valuable work entitled the 'History of all Religions,' on page 214, that the 'Moravians separated themselves from the Ana-

baptists, in the sixteenth century, and observed many of the original acts of the apostles, such as washing each other's feet, after the manner of a sect which arose in the second century, called Apostolicals, because they observed the acts of the Apostles.' From this we may learn.

1. That the Moravians of the sixteenth century practiced feet-washing; and,

2. That a sect, called Apostolicals, did it in the second century." (Harn on Feet-washing, pp. 86, 87.) We have the following in *Chambers' Encyclopedia* under the article *Washing of Feet*: "The origin of this observance is extremely ancient. It is founded on the example and the exhortation or precept of our Lord Jesus, John 13: 5-14, and is traceable in the writings of Justin, Tertullian, Ambrose, and Augustine. The writings of Augustine plainly show that this practice was in use in his day * * * * as a solemn institution of Christ." Though Justin is mentioned in the work above alluded to, it is somewhat doubtful whether we have any testimony from him to feet-washing in any of his writings that have come down to us. Some of his writings have perished.

Matthew Henry in his commentary on the thirteenth chapter of John, says, "Some have understood this literally, and have thought these words amount to the institution of a standing ordinance in the Church; that Christians should, in a solemn religious manner, wash one another's feet, in token of their condescending love to one another. St. Ambrose took it so, and practiced it in the Church of Milan." St. Ambrose was born according to some authority, A. D. 333.

The foregoing testimonies show that history does not sustain the *Evangelist* in its declaration, "nor does feet-washing appear in the history of the Church for more than four hundred years. But if we had no historical evidence of the existence of feet-washing in the early Christian church, the silence of history upon the subject would not prove that it was not observed.

We have but little direct or positive testimony, in the first two centuries to prove the action of Christian baptism. There are allusions to it which prove that the action was immersion, and not sprinkling, but the testimony, apart from the meaning of the word *baptizo*, is rather of a circumstantial character. The fact is, that for some time after the apostolic age, the ordinances of the church were observed as the apostles had left them to the churches, and there was but little necessity of explaining them, for they were plain, or of writing about them. They were preached as a part of the gospel, and received and practiced as such.

We have feet-washing enjoined upon the disciples by our Lord after he had given them an example. And the promise of a blessing was given to them upon the condition that they would do it. We also have al-

lusion to it as a saintly act, and as an implied duty by Paul. And if the history of the early church was silent upon it, there would be sufficient authority for regarding it as a Christian rite. But we have seen that the history of the early church shows that it was looked upon, in an early age of the church, as a Christian rite.

J. Q.

TREASURER'S REPORT

Of the General Church Election and Missionary Committee, for the quarter ending April 6, 1886.

Ladoga church, Ind.,	\$7 85
Solomon's Creek church, Ind.	18 00
N. C. Neilson, Abilene, Kan.,	1 00
Green Mountain church, Rockingham county, Va.,	10 00
Maria Zartman, Palmyra, Pa.,	50
Fred Grumbert, Meadow Gap, Pa.,	50
Mt. Vernon church, Va.,	5 00
Mrs. Lydia Ball, Uniontown, Pa.,	1 75
John Wertz, Johnstown, Pa.,	2 00
Maria Mitchell, Logansport, Ind.,	40
Harriet Reed, Easton, W. Va.,	1 00
Idella Stuart, " "	50
J. M. Keeny, Port Alleghany, Pa.,	30
Daniel Goodman, Huntingdon, Pa.,	2 00
Sarah Wenger, West Earl, Pa.,	25
Mrs. Maria Anderson, Reading, Pa.,	1 00
Fred Garst, Watson, Mo.,	6 80
Lost Creek church, Juniata Co., Pa.,	2 39
D. A. Garber, Roanoke Va.,	1 00
Altoona church, Pa.,	3 10
Fairview church, Appanoose Co., Ia.,	3 25
Barbara Beckone, Good's Mills, Va.,	1 00
J. J. Myers, Morrill, Kan.,	7 00
Ella Kulp, Pottstown, Pa.,	2 00
W. W. Kulp, " "	2 00
Lanark church, Lanark, Ill.,	25 00
J. Q. Hepner, Altamont,	50
A Sister, Grantville, Md.,	2 00
Mary Brillhart, Carson City, Mich.,	25
Macoupin Creek church, Ill.,	8 75
Lewistown church, Mifflin Co., Pa.,	18 45
Donations by neighbors and friends of Bro. D. Sechrist, New Phila, O.,	14 00
Salem church, Reno Co., Kan.	14 00
Mrs. E. Greybill, West Earl, Pa.	50
Ashland church, Ashland, O.	14 40
Covington church, O.	19 56
Fanny Quinter, Treas. Sisters' Mission.	45 78
E. L. Kendig, Mt. Vernon church, Fisherville, Va.	9 25
Lydia Leedy, Andrews, Ind.	50
Tena Brookin, Air Hill, O.	50
A. N. Huffman, Lone Pine, W. T.	1 00
Hickory Grove church, Ill.	4 00
Mary E. Witwer, Coffeyville, Kan.	95
Beech Grove church, Wayne Co., O.	18 00
Panther Creek church, Dallas Co., Iowa	10 00
A brother and sister, Keota, Iowa.	10 00
L. D., Joliet, Ill.	1 00
From the church at Gainesville, Tex.	9 65
Lydia Hatfield, Dillon, Montana.	1 00
A sister, Shannonville, Pa.	2 00
Mound church, Bates Co., Mo.	1 25
Ashland church, Ashland Co., O.	1 65
Kenka church, Fla.	10 80

W. A. Maust, Lenora, Minn.	5 00
Pleasant Hill church, Ill.	11 72
M. S. Rosenberger, Spitzer, O.	1 33
English River church, Iowa.	7 17
Fairview church, Appanoose Co., Ia.	2 20
Lydia Leedy, Andrews, Ind.	50
Nannie A. Harmon, Hylton, Va.	20
Eel River church, Ind.	2 50
Lafayette Sutphin, Elmwood, Neb.	2 87
Hurricane Creek church, Ill.	1 80
G. W. Painter, Springfield, Ind.	50
Winona church, Winona, Minn.	10 00
M. Brown, Garden Plain, Kan.	50
J. F. Dague and wife, Strawberry, Kan.	1 50
Bear Creek church, Montgomery Co., O.	17 40
Hatfield church, Montgomery Co., Pa.	6 20
Dry Creek church, Iowa.	3 50
Lewis Young, Prairie City, Iowa.	25
A brother and sister, Hagerstown, Md.	1 50
E. E. H., Richland Centre, Wis.	8 00
Potato Creek church, Ind.	1 50
Pine Creek church, Ind.	8 50
S. Kuhn, Naperville, Ill.	1 00
Yellow Creek church, Pa.	20 00
Sugar Creek church, Ill.	2 75
Sister Backman, Logansport, Ind.	50
Wm. Workman, Nora Springs, Iowa.	46
Loramie church, Shelby Co., O.	2 25
Church of Southern California.	3 40
Mound church, Bates Co., Mo.	2 00
Pine Creek church, Ogle Co., Ill.	10 35
Pleasant Hill church, Ill.	72
Jacob's Creek church, Pa.	3 00
Henry Barber, Independence, Kan.	1 30
A sister, Mexico, Ind.	4 00
Sarepta Stoneberger, Mexico, Ind.	50
Jennie Earnest, church at Fairmont, Neb.	2 00
Clara A. Holloway, Brush Creek church, O.	1 00
South Waterloo church, Iowa.	7 00
Huntingdon church, Huntingdon, Pa.	4 85
Students of Mt. Morris College.	2 35
Maple Grove church, O.	8 50
Rock River church, Lee Co., Ill.	43 00
Abraham Toms, Cairo, Iowa.	2 00
A brother and wife.	1 50

FOR FOREIGN MISSIONS.

Beaver Run church, Mineral Co., W. Va.	10 00
Green Mountain church, Rockingham Co., Va.	5 00
Fred. Grumbert, Meadow Gap, Pa.	50
John L. Zug, Prescott, Pa.	2 50
Lost Creek church, Juniata Co., Pa.	2 38
Morrill church, Kan.	2 65
W. W. Kulp, Pottstown, Pa.	2 00
D. H. Kulp, Pottstown, Pa.	2 00
T. E. Finch, Altamont.	50
Jacob Guyer, Woodbury, Pa.	5 00
Four Mile church, Ind.	6 00
Sister Myers, Mt. Carroll, Ill.	1 00
Lewistown church, Mifflin Co., Pa.	14 75
L. D., Joliet, Ill.	1 00
A sister, Shannonville, Pa.	2 00
M. S. Rosenberger, Spitzer, O.	1 33
Winona church, Winona, Minn.	5 00
Hannah Wenrick, Robsonia, Pa.	1 10

Indian Creek church, Iowa.	2 75
Noah M. Kline, Homesville, Neb.	1 00
Four Mile church, Ind.	4 30

SISTERS' MISSION.

Mary Rohrer, Canton, Ill.	\$1 00
M. B. Finch, Altamont.	50
Sisters' Mission Band, Mt. Morris, Ill.	9 66
A sister, Grantville, Md.	2 00
Sarah A. Marshall, Byron, Mich.	1 00
Elizabeth J. Hunt, Pomeroy, W. T.	6 00
Sisters' Mission Band, Mt. Morris, Ill.	5 53
M. E. Londanslager, Defiance, Iowa.	1 00
Lizzie McNelly.	50
A sister, Lancaster Co., Pa.	50
Nellie Morrell, Milton, Cal.	1 00
Collected by Hannah E. Covert, Plymouth, Ind.	1 50

In last quarterly report, \$10.00 from the Greenland church, W. Va., credited to the General Mission Fund, should have been placed in the Foreign Mission Fund.

AMOUNTS PAID OUT.

Daniel Vaniman, Traveling expenses	7 00
J. R. Gish, Traveling expenses.	3 88
Samuel Riddlesberger, Traveling expenses.	1 25
Enoch Eby, Traveling expenses.	1 25
Texas Mission, A. W. Vaniman.	70 00
Christian Hope Mission, Denmark.	300 00
Swedish Mission.	50 00
J. Johansen, mission work, Denmark.	50 00
Ministers in North Denmark.	75 00

D. L. MILLER, Treas.

Report of Money Received for a Home for Brother Hope.

Nathan Hoffman, Pottstown, Pa.	\$ 1 00
Daniel P. Moats, Mt. Morris, Ill.	50
A brother and sister in Rock River church.	5 00
Mary A. Hoofstiller, Millersville, Pa.	1 00
Daniel B. Heiny, Red Lion, Neb.	5 00
"R," Setzler's Store, Pa.	6 00
A brother and sister, Keota, Iowa.	10 00
Mrs. Mary A. Vote, YellowCreek, Ill.	1 00
Landon J. Porter, Salem, Kan.	1 00
A sister, Shannonville, Pa.	50
Beaver Creek church, Neb.	9 45
M. S. Rosenberger, Spitzer, O.	2 00
Matthew Baily, Belleville, Kan.	1 00
J. Hillery, Belleville, Kan.	1 00
Rachel Hillery, Belleville, Kan.	25
Isabella R. Phillippi, Washington, Kan.	25
Sarah Longanecker, Uniontown, Pa.	5 00
John W. Click, Bridgewater, Va.	3 25
Mary A. Strohm, Harlan, Ia.	10
John D. Klepinger, Peru, Ind.	1 00
Hannah Wearick, Robsonia, Pa.	1 00
D. A. Miller, Ireton, Ia.	1 00
J. F. Dague and wife, Strawberry, Kan.	2 00
A sister, Hatfield, Pa.	50
A sister, Lancaster Co., Pa.	50
E. E. H., Richland Centre, Wis.	2 00
Amanda Whitmore, Centreview, Mo.	1 00
E. J. Zern, York, Neb.	2 00
Peabody church, Kan.	2 50
Sister Backman, Logansport, Ind.	50
Mrs. M. E. Snavely, Urbana, O.	1 00
H. P. Talhelm, Minneapolis, Kan.	1 00

Sister Broadwater, Bristol, Minn.....	25
Willie Broadwater, Bristol, Minn.....	25
Elizabeth Ringer, W. T.....	10 00
Mrs. Flora A. Teague, Covington, O..	1 00
New Haven church, Mich.....	12 50
O. P. H., Dayton, O.....	10 00
Robert Metsker, Mexico, Ind.....	1 50
A sister, Mexico, Ind.....	1 00
Sarepta Stoneberger, Mexico, Ind....	50
Lizzie and Lydia Sniteman, Hermitage, Va.....	2 00
Levi B. Shirk and family, Shannon, Ill.....	2 00
Okaw church, Ill.....	20 55
J. B. Priser, Packerton, Ind.....	50
Mary Ullery, Packerton, Ind.....	25
Two sisters, Franklin Grove, Ill.....	2 00

Total am't received to Apr. 12 ..\$619 75
D. L. MILLER, Treas.

Money Received for Tract Fund.

THE following amounts were received for the distribution of tracts at the MESSENGER office, Mt. Morris, Ill.:

Amount previously reported.....	\$13 55
Wm. Mallory, Va.....	65
Nathan Hoffman.....	2 50
Tena Brookins.....	30
A sister, Pa.....	50
Hannah Wenrich, Pa.....	90
W. H. Eisenbise, Ill.....	60
Joseph Weaver.....	25

Total.....\$19 25

AMOUNTS PAID OUT.

L. H. Eby.....	\$ 1 00
Tracts to various parties.....	35 00

Total.....\$36 00
Deficiency.....\$16 75

As will be seen by the above report, there have been *more* tracts sent out than the funds on hand will pay for. It is to be hoped, that the friends of the cause will remember the *tract work*,—that silent yet powerful missionary. May we not have a united move all along the line, that a good work may be done for Christ?

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

In Memoriam.

DIED, of consumption, in the Brooklyn church, Iowa, April 1, 1886, sister Sarah Ann, wife of John Warner, and daughter of Bro. Absalom and sister Mary Miller, aged 27 years, 3 months and 28 days. She was a member of the church less than two days, but she had made up her mind months ago to be baptized, but still put off, hoping to recover, but when told she could not recover, she sent for me to come and requested to be baptized, and nothing less would satisfy her. I hardly knew what to do; she was liable to die in my hands. I resolved to do the best I could. Her husband assisted all he could to have her baptized. We prepared a place with much water. They carried her and put her in the water, and, oh, how happy she was! After she was baptized she appeared better for a time. She had still a work to do. She called her sisters, one at a time, to her bed, six in number, and admonished them not to

put off, as she had, but to attend to the work of preparation to die; also her husband and her brother. She said, "John, won't you prepare to meet me? Don't put it off, promise me." When she had finished her admonition she had a longing to go to her heavenly home. I then asked her if she had anything resting on her mind. "No," she said, "only I want to go, why don't they come and take me?" She said, "Sing and pray." We did so, and then she said, "Sing all the time." She joined in singing, but had no voice, she could only whisper.

We hope this will be a strong call to those that are unprepared to die. Funeral discourse by H. R. Tayler and the writer, to a very large concourse of friends and neighbors.
J. S. SNYDER.

From Woodbury Church, Bedford Co., Pa.

SISTER Catherine Baker was born June 14, 1821, and died March 31, 1886, near Baker's Summit, Bedford Co., Pa., aged sixty-four years, nine months and seventeen days.

Sister Baker called for the elders a few days before she died, and was anointed.

Through the death of sister Baker the Church loses a devoted Christian. The three children which survive her, also lose a kind mother, but they need not mourn as those who have no hope.

Her remains were interred in the Holsinger graveyard, on April 2, 1886. Funeral services by Bro. Brice Sell, of Duncanville, Pa. Subject is found in John 1:1. Bro. J. L. Holsinger assisted in conducting the services.
D. S. REPLOGLE.

In Memoriam.

BRO. Daniel H. Gruff was born in Hagers-town, Md., Sept. 27, 1779. He emigrated with his parents to Huntingdon Co., Pa., and was married to Elizabeth Brumbaugh, of Bedford Co., Pa., in 1823, who preceded him to the spirit land fifteen years, nine months and seventeen days.

He came to Pike Township, Knox Co., O., in 1830, where he lived until his death. He was the father of six sons and ten daughters, and thirteen of them are yet living.

He was a consistent member of the German Baptist or Brethren Church, for about fifty-three years, and served in the office of deacon for a number of years, faithfully. He was loved and respected by all who knew him.

The days of his pilgrimage were eighty-six years, five months and fifteen days. Funeral services by Eld. D. N. Workman, to a large and interested concourse of sympathizing friends and neighbors.
HENRY KELLER.

April 1, 1886.

From North Solomon Church, Kan.

THIS church has a scattered membership—some living in Osborne Co., near the south fork of Solomon river, others living near the north fork of the same river, in Smith Co. This church has much need of an experienced minister. We have a good country, and,

on an average, as good people as you will find anywhere. There is a good chance for a man of piety and experience to build up a church here, and do good by moving here. Any one desiring information can address Isaac Myers, Crystal Plains, Smith Co., Kan., or J. W. Morrow, Osborne Co., Kan.

FANNY MORROW.

From Clover Creek, Pa.

As a number of the brethren and sisters in Northern Illinois, with whom my wife and I sojourned for nearly three months, expressed a desire to hear from us after we would get home, we can say that, through a well ordered Providence, we arrived safe at home on March 27, and we feel to express our heartfelt thanks to our dear brethren and sisters for the love and kindness manifested to us while we were with them, and as our parting with many seemed tender, I hope we will all try to live so that if we meet on earth no more, we may meet in the kingdom of glory, where parting is not known.

J. W. BRUMBAUGH.

From Waterloo, Ia.

PERHAPS a little more news from the South Waterloo church would not be amiss. Our quarterly council occurred on April 6th. There was considerable business before the meeting, but all passed off pleasantly. At a former council, held on the first Tuesday in January, we held a choice for two deacons, and the choice fell on Bro. Samuel Fike and M. S. Blough, and as the latter was not present at that time, he was installed at our last council.

We send two delegates to District Meeting, and one to Annual Meeting. We appointed our love-feast for the 19th of June. This church is moving along as well as can be expected under the circumstances. We have a good Sunday-school. We met last Sunday for the first time this spring, with a very good attendance, and good prospects ahead.

W. IKENBERRY.

April 7, 1886.

From the Cheat River Church, Preston Co., W. Va.

ON Saturday, March 6, Bro. George Bucklew and the writer commenced a series of meetings at the Rhodes school-house, and continued about one week, trying to hold forth the Word of God in its purity, and at the close of the meeting baptized seven applicants, we trust to walk in newness of life. Two more applicants for baptism in the near future.

Went from there a short distance to another school-house, near Terra Alta, and continued a few nights. Here we baptized three more. You see the ark of the Lord is moving on slowly, but we give God the praise. This arm of the church has seen a good deal of trouble, on account of the divisions, first the Progressives and then the "Old Orders." But now we hope that the good work will go on, and love and union will prevail.

The ministers here are Bro. George Bucklew and myself. Eld. Samuel A. Fike has the oversight of this church. At one time we numbered about one hundred and fifty members in this district, but some went with the Old Orders, some with the Progressives, some moved away, and some have gone to the spirit world, until we now number about sixty members.

Brethren pray for us that the good work may go on.
S. A. SISLER.

Notes and Jottings.

—ON Jan. 8, I left for the Loudonville church, Ashland Co., O., and returned Feb. 3. We divided our time equally between Plum Run and Honey Creek. God's Israel here, like ancient Israel, has seen her days of prosperity; her reverses have caused her interest to lag of late years. Father M. Workman has been the leader of God's faithful here for years, and the fruits of his labors are apparent. His health allowed him to attend the meeting in part. Both morning and evening meetings were well attended. Two were received during our stay, and three at a council after the close of the meeting.

—We arrived at Flora, Ind., on our second visit, Feb. 5, and continued our stay one week. To renew our association with the loved saints of Bachelor Run, with whom we had labored so long and anxiously, was pleasant. Congregations were very large and attentive. At their council on the 9th, we had the pleasure of seeing Bro. Abraham Flory (who returned from the Old Orders) and Bro. Sanford Searight (who returned from the Progressives) restored to their offices in the ministry. The work was done with much union of sentiment. Two were received. The progress of the cause at Bachelor Run is encouraging.

—At Roann, on the eve of the 11th, we preached our first sermon, and continued until the 25th. As this was the first meeting of this extent the Brethren ever held here, we were pleased to find the meeting proving of such general interest. The storm of division materially affected the cause at Roann, but by patience and forbearance, the clouds are breaking, allowing the genial rays of light and truth to shine with increased lustre; warming up the hearts of his children, as well as lighting the pathway of returning ones.

Bro. David Neff is intrusted with the care of the cause here. Order and system seemed to prevail. We closed with a large attendance, and three applicants for membership, having baptized seven.

On the eve of Feb. 25, we commenced our labors of love at Hagerstown, Ind. This is known as the Nettle Creek congregation, and has been one of the largest and most flourishing congregations of Southern Indiana. For years the cause has been in the care of the brethren Bowman, and, as the Lord's faithful, they seemed to have done their work well, but as they have become superannuated, the mantle of care has recently fallen upon Bro. Lewis Teeter, a brother of promise.

The cause here has met, of late years, with her discouragements, under which she has not prospered. In view of the weather and roads, the congregations started small, but soon grew in number and interest. On the eve of the 15th, we preached our farewell discourse, but as a number of applicants reported for baptism, we announced service for next day, when ten came forward. We concluded it was not best to close with the above interest. We then adjourned the meeting till the eve of the 18th, wishing to visit my family, having been absent about six weeks. We returned and continued the meetings until the eve of the 22nd. At the close we gave the opportunity to any present that wished to unite with the Church, when four came out and were baptized after the evening service. The scene was an impressive one.

During these meetings there were fifty-seven additions, and a very flattering prospect for a large future ingathering.

The capacity of their house is said to be thirteen hundred, and was frequently filled with anxious listeners. We left, feeling that our season of love together had been a tender one.
I. J. ROSENBERGER.

Love-feasts.

THERE will be a communion meeting in the Solomon's Creek congregation, Elkhart Co., Ind., on the 11th of June, commencing at five P. M. The meeting is two and a half miles north-east of Milford Junction. Brethren going to Annual Meeting over the B. and O. railroad, will please stop off and be with us. You can easily reach A. M. from here in time.

There will also be a communion meeting in the Bethel church, Kosciusko Co., Ind., on the 8th of June, to commence at five P. M., three miles south-east of Milford Junction. Brethren are requested to stop off with them. They will be met at the train by notifying Bro. W. R. Deeter, Milford, Kosciusko Co., Ind.

From Yellow Creek Church, Ill.

As there seems to be a general relish for church news, it might not be amiss for us to be heard from also. We are sometimes asked by those who once lived among us, but have gone to other fields of labor, Why does nothing appear in the paper from your congregation? While we cannot report as large ingatherings as some, yet we are by no means discouraged. In the last year we have taken in six by baptism, and a few by letter. Peace and harmony exists among us, and a warm feeling also for the missionary cause. On Dec. 20, 1885, brother and sister M. Fowler, of Iowa, came to us to labor in the cause, and visit friends. We enjoyed their visit and labors very much, though our anticipations of enjoying a long series of meetings conducted by Bro. Fowler, were measurably interfered with by bad roads and inclement weather, but, all things considered, the interest was all that could be expected.

Bro. and sister John Brumbaugh, of Pennsylvania, came among us also to visit friends,

and particularly their son, who is employed as foreman in the Yellow Creek mill. Brother Brumbaugh continued our meetings for about two weeks after Bro. Fowler and wife returned home, with good interest. He also attended some of our regular appointments since, and remained until the second or third week in March, and he then started homeward.

During Bro. Fowler's meetings, brethren Shroyer and Miller, of Center Co., Ia., were visiting friends around Kent, and preached for us several times, and in the course of our refreshing season, Bro. Geo. Zollers gave us an edifying discourse.

As above intimated, while we cannot report accessions as an immediate result of these meetings, yet the saints were greatly refreshed and built up, and time will have to tell for the sinner.
D. B. EBY.

From Big Creek Church, Ill.

DONATIONS received up to present date on church debt:

B. B. Whitmer and wife, Belleville, Kan.....	\$ 10
Annie M. Watts, Alleghany Station, Va.....	10
Bro. Hatfield, Pa.,	2 00

Total.....\$2 20

We hope the brethren and sisters will continue to help us, as we still have over one hundred and twenty-five dollars to raise. The donations will be thankfully received and properly applied. Please help us.

G. W. EAVEY.

From Shoals Church, Mo.

LOVE and union prevails among the dear brethren and sisters in this part of the Lord's vineyard. March 6, was the time of our quarterly council. There was considerable business before the meeting, which was disposed of with a Christian spirit. On the 28th of March one was received into the church by baptism. May the Spirit of the Lord continue to prevail in the hearts of the Father's children, and many souls be gathered into the fold, is our wish.

J. J. TRONEL.

Grangeville, Mo.

From Nickerson, Kans.

WE, the Salem congregation, have organized our Sunday-school with a good attendance, and the outlook of the school is encouraging. Our prayer-meeting is progressing with good interest and increasing attendance, and we think is, or will be, the means of doing much good for the Master's cause. We, the Brethren of the Salem congregation, Reno Co., Kan., will hold a communion meeting on May 22 and 23, to commence at 2 o'clock. General invitation.
D. A. ROWLAND.

April 5, 1886.

THE work of the Spirit is sometimes visibly great, sometimes seems hidden down within the man's heart. But the fire that sweeps widely over the prairie, and that which burns deep in the coal mine, are one in essence, power, and work.

From Franklin Co., Iowa.

THERE are a few members going from here to Sidney, Neb., which makes us sad and lonely; we would rather have seen some come to us. Such is the way in life. The Brethren here need some care. I will state here that we have been disappointed. A brother made arrangements to be here on Friday, March 12th, to hold meetings. The appointment was made, the train came, but no brother. On the next evening, we received a card from another brother, stating that the brethren would not allow the brother to come, but he would be here the first of next week, but he did not come then and we do not know why. Brethren traveling or preaching, and going where there are five or six speakers, seeing that it has pleased God to cause an interest for good and that the meetings ought to continue, if there are other appointments ahead, might send some one to fill the other appointments and keep the boat going for heaven. We see ministers of other denominations very careful in this matter. Some will go miles to get some one to fill their place when they cannot go. It shows a respect and zeal which works for good. Almost every one knows something about disappointment and its vexations.

I have written this for a good purpose, for many keep asking "Why did not your preacher come?" Some said that they would not give anything for a preacher who would not keep his word. We think that some have been wanting to come to the church, but the convenient season does not come; some want to be more fully persuaded, and some ought to learn of Jesus. In the last year one was received by baptism and one reclaimed, for which we rejoice in hope.

HENRY W. HANAWALT.

From Gettysburg, Ohio.

On the evening of March 13 we met Bro. O. F. Yount of Tippecanoe, Ohio, whose mission to this portion of God's moral heritage was to drop a word of encouragement to the unconcerned, admonish the careless, and to dress anew the vineyard of the Lord as well as to arouse the sleeping conscience of the children of men to a redoubling of diligence and duty, pertaining to the salvation of souls. Bro. Yount lodged with the writer and others in the vicinity, until the evening of the 21st, when he bade adieu to many new-found friends, as well as old acquaintances, and, on the morning of the 22nd, left Bradford for his home, having been absent for several weeks, holding a series of meetings at Horatio, four miles north-west of this place. While here, he spoke each evening in the town hall, to a well-filled house and attentive audience, and we are inclined to think that he has succeeded in settling at least a few long-disputed points, and preparing a quantity of ground that for many years had been sown in brambles, and knew not the cultivation brought about by the gospel plow, and that he has cast at least some bread upon the waters of this place that will be gathered at no distant future. His first, or opening ad-

dress may be found in the 9th chapter of 2 Chron., 17th and 18th verses, which he handled with dexterity and credit, and, to that chapter's extent, with justice to the cause of Christianity. He next proceeded to show God's increasing love to man through the measurement of time down to the advent of the Savior of mankind; then we were presented with the subject of baptism, Lord's supper and feet washing, as practiced by the Brethren, giving Scripture-founded reasons why they did so and so, which proved to be a source of great satisfaction to many of his hearers who were almost ready to exclaim in the language of Jacob of old, when he said, "This is none other than the house of God, and this is the gate of heaven." As a concluding text, a selection was made from the book of Esther, 6th chapter and latter clause of the 16th verse, which reads like this, "And so will I go in unto the king and if I perish, I perish," from which were drawn grand illustrations and kind admonitions to enter into covenant with the King in his church or temple militant, in order to have a part in the marriage supper of the King in his temple triumphant above. There were no accessions, but we are persuaded that many of the Bible readers of this place and vicinity had their minds drawn to Hebrews, second chapter and first verse. Paul's admonition to the Hebrews (who, without doubt, were at times stricken, as we ourselves are, with the weakness and frailty of humanity), is in force for us also; viz., "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

ISAAC HARSHEY.

From May Hill, Adams Co., Ohio.

On January 22nd, 1886, I left my home to make a short visit among our Brethren in Miami and Montgomery counties, Ohio. On the 23rd, arrived at Pleasant Hill, Miami Co. Here I met Bro. Landon West who had been holding forth the Word for several days at that place. On the 25th, Bro. R. H. Miller joined us much to my relief for it was quite a pleasure to me to sit under his instructions. I spent several days here, and Bro. West and myself spent a few days with the Brethren at Webster, 12 miles north of Pleasant Hill. Feb. 2nd I went to Tom's Run, in the district in which Bro. West lives. Here I spent five days laboring, in my weakness with the Brethren, after which we had two meetings with the Brethren near Johnsville, in Bro. Jacob Garber's district. I returned again February 10, and found the family well, for which we feel to thank the Lord. I formed many new acquaintances among the Brethren, and enjoyed myself extremely well. I pray God to bless the dear brethren and sisters for their great kindness to me. I was sorry to return home without seeing any one come to the Lord, although some seemed to be near the kingdom.

As I passed around, I met a number of ministering brethren, and I urged them to "come over" to Brush Creek "and help us," but none seemed to be ready just now. Accordingly, when we returned home, we

thought we would have to help ourselves by the Lord, so we began a meeting at May Hill, March 1st, and continued one week. Here we were permitted to lead two young sisters down into the water in obedience to their Master. From here I went to Marble Furnace, about four miles distant. Here we continued two weeks, and were made to realize God's goodness by being permitted to baptize six sisters, and four more made application but desired to postpone the time of baptism a little while. From here we went to Fairview, a school-house about two miles from May Hill, where we spent one week, and one decided to go with us. This made four weeks' work right around home, during which time I rested twice, one night each time, and during the entire time there was one ministering brother with us who preached one sermon, which was the only time that I had any help at all in the four weeks. There are some ministering brethren here around me, five or six miles away, but some are old and about worn out, and some are young and have not yet got into the work much yet; but I wish to say that the dear brethren and sisters were faithful to encourage us with their prayers and kindness. I desire the brethren where there are five or six ministers sitting behind the table, to think of us. We have had a refreshing time and are greatly encouraged. We thank the good Lord that he is willing to use weak instruments like us in his work. Brethren pray for us.

W. Q. CALVERT.

A Double Obituary—William Main and his Daughter, Martha Delila.

BRO. Main was born in the State of New York, Feb. 27, 1801, and came with his parents, Christopher and Emily Main, to near Hamilton, Ohio, whence they came to Henry Co., Ind., and located about four miles north-west of Hagerstown, where Bro. William has resided up to the time of his death, which occurred March 9, '86, at the age of eighty-five years and nine days. He was united in marriage with Martha McMullen (daughter of Samuel McMullen) on Sept. 7, 1823.

There were born unto Bro. and sister Main fourteen children, eight of whom are still living. They also had forty-eight grandchildren and thirty-three great grandchildren. Martha Main, his daughter, was born June 6, 1832, and died March 10, 1886, aged fifty-three years, nine months and four days. She was sorely afflicted with rheumatism when about five years old, which drew her limbs out of shape and out of joint, and she has been a cripple ever since.

She and her father joined the church of the Brethren about fifteen years ago, and have lived consistent and exemplary members, and before she died she called for the elders of the church and was anointed in obedience to James 5: 14: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord."

She had said at different times that she and her father were baptized together, and that they would be buried together, and it

has been the will of the good Lord to grant her this request. They were buried in the same grave, and while their bodies lie mouldering together in the grave, their spirits are communing together with the angelic hosts around the throne of God.

Bro. Main was an affectionate husband, a kind and loving father, and an honest and industrious citizen, always ready with a helping hand to assist his neighbors in times of trouble and affliction.

He was perfectly reconciled to die, and anxious to depart this life and be with his dear Savior, and passed away in the hope of the crown of life, full of years.

Sister Martha was never married, but she was a dutiful daughter, a kind and loving sister, and a model in piety and forbearance, and her highest ambition in life was to do good to those with whom she associated; especially has she been devoted to her father and mother, no task being too hard to perform, if it added to their comfort.

It was a solemn scene to witness the procession wending its way to the burial—two hearses followed by a large train of relatives and sympathizing friends and neighbors. Funeral discourse by elders Daniel Bowman and Lewis Kinsey, from 1 Cor. 15: 15.

There were present, from a distance, J. N. Main, of Dexter, Iowa; Emilia Deardorff, of Argos, Ind.; John Jackson and wife; Henry Holder and wife, and Mahlon Ballenger and wife, from Winchester; Charles Smith and two sons, W. H. and Rufus Smith, from Kokomo, and Aaron Main and family, from Ovid, Ind.

B. F. KOONS.

From Raccoon Creek Church, Ind.

On March 2, Bro. Wm. Harshbarger, accompanied by three members of his congregation, visited the members in Parke county, and held three meetings. This is a remote part of our congregation, where our peculiar faith is seldom preached, except by the lives of the, perhaps, dozen brethren and sisters living there. The meetings were well attended, considering the unfavorable weather, and good attention was given to the word preached. As a part of the result, two were baptized.

SALOME A. STONER.

March 6.

A HOLY act strengthens the inward holiness. It is a seed of life growing into more life.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

WINELAND.—In Lick Creek congregation, Williams Co., Ohio, of consumption, sister Sarah Wineland, wife of Bro. Daniel Wineland, aged 56 years, 3 months and 20 days. Funeral services by the writer from 2 Tim. 4: 7, 8.

JACOB BROWN.

BURGER.—Near Williamsburgh, Franklin Co., Kan., March 13, 1886, of pneumonia fever, Jacob Burger, aged 71 years, 2 months and 12 days. Bro. Burger was the father of 13 children, two of whom preceded him, hence his widow and 11 children are left to mourn his departure. He was born in Ohio, lived awhile in Indiana, and eight years in this State. Funeral services from 2 Tim. 4: 7.

JOHN SHERFY.

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- May 15 at 5 P. M., Upper Dublin Church, Montgomery Co., Pa.
- May 15, at 4 P. M., Hudson, McLean Co., Ill.
- May 15, at 10 A. M., Salem Valley church, Kan., at Bro. James Bennet's, 6 miles south and 4 west of Minneapolis, Ottawa Co., Kansas.
- May 15, St. Vrain church, Colo., 5 miles north east of Berthoud, at Bro. Thomas Smith's.
- May 15 and 16, at 1 P. M., Waddams Grove, Stephenson Co., Ill.
- May 20 and 21, Welsh Run Church, Franklin Co., Pa.
- May 22, in the Mulberry Grove Church, Ill.
- May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.
- May 29 and 30, at 3 P. M., Lanark, Carroll Co., Illinois.
- May 29, Weeping Water church, Cass Co., Neb.
- June 4, at 2 P. M., Newton church, Miami Co., Ohio.
- June 5, Belleville church, Kan., at home of Bro. Isaac Snyder, 10 miles south of Hubbell, Neb., on B. & M. R. R.
- June 5 and 6, at 10 A. M., Indian Creek church, 3 1/2 miles south of Maxwell.
- June 5 and 6 at 4 P. M., Milledgeville church, Carroll Co., Ill.
- June 5 and 6, Dry Creek, Linn Co., Iowa.
- June 5, Vancloresville, Va., Berkely meeting-house.
- June 5, at 5 o'clock, Ulery church, 3 miles north of South Bend, Ind.
- June 8, at 5 P. M., Bethel church, Kosciusko Co., Ind.
- June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
- June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.
- June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
- June 9 and 10, at 1 P. M., Yellow Creek church Stephenson Co., Ill.
- June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on I. B. & W. R. R.
- June 10 and 2 P. M., Oakland Church, Darke Co., O.
- June 10 and 11, West Branch church, Ogle Co., Ill.
- June 10, at 4 P. M., Salomony church, Huntington Co., Ind. Those coming by rail should notify Samuel Murray, River, Ind., stating time of arrival.
- June 11, at 5 P. M., Solomon's Creek church, Kosciusko Co., Ind.
- June 12, at 10 A. M., Somerset church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.
- June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.
- June 13 and 14, Richland church, Richland Co., O., at Bro. John Kendall's, 7 miles northwest of Mansfield, where those by rail will be met by notifying M. Deshong.
- June 19 and 20, at 10 A. M., South Waterloo church, Blackhawk Co., Iowa, 5 miles south of Waterloo City.

District Meetings.

- April 24, District of Mich., in the Berrien congregation, Berrien Co., Mich. Those coming by rail will stop at Buchanan, where they will be met the day before the meeting. Meeting to be 4 1/2 miles north-west of Buchanan.
- Apr. 29 & 30, North Western District of Ohio, in the Sugar Creek congregation, three miles north of Lima, Allen Co., O. Brethren will be met at Lima on the 28th and 29th.
- Apr. 30, at 11 A. M., Southern District of Ia., in the S. Keokuk church, Keokuk Co., Ia. Those from the east will take the Rock Island to Brighton; then take the Central to Ollie, arriving there the 29th. From the West take Central Iowa to Ollie, arriving on the 30th.
- May 21, Northern District of Mo., in the Whitecloud church, Trego school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.
- May 18 at 8 A. M., Northern District of Illinois, in the Naperville church, near Naperville, Ill.
- May 25 at 8 A. M., Southern Ohio, 1 1/2 miles north of Bradford. Give notice to John Mohler or S. D. Royer, Bradford, O., if you wish to be met.
- May 27 and 28, Southern District of Mo., at Bro. Abraham Miller's, 9 miles east of Carthage, in the Spring River Congregation, Jasper Co., Mo. Those coming by rail will be met by conveyances at Carthage on the 28th.
- May 27, Eastern Pennsylvania at Coopersburg, Lehigh Co. Delegates meet the 26th. Those by way of Bethlehem arrive at Coopersburg at 12:50 P. M.; by way of Philadelphia at 10:21 A. M.

May 28, Middle District of Iowa, in the Coon River church, Guthrie Co., near Panora. Those coming via Des Moines, should take the Wabash R. R., Thursday, the 27th, at 3 P. M. Those coming on the Milwaukee & N. W. R. R., by taking early trains from the East, will arrive at the crossing, 1/2 mile east of meeting-house at 9:30 Friday morning, where they will be let off, and conveyed to the place of meeting.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., April 27, 1886.

No. 17.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

SISTER Mamie N. Quinter, who has been teaching during the winter near Philadelphia, returns home this week, her present session of school being closed.

As will be seen by notice in this week's paper, the Middle Pa., District Meeting will be held on the 19th of May, instead of the 18th, as heretofore announced.

THE tenth anniversary of the Normal was held in the Chapel on Friday evening, of the 16th. The room was crowded with attentive hearers, and the exercises were unusually interesting.

THE finest lot of sample Easter cards we ever had the pleasure of seeing, we received from Raphael Tuck & Sons, 298 Broadway, New York. For artistic beauty they cannot be excelled, and the designs are all suggestive and appropriate.

ELD. Funk, editor of the *Herald of Truth*, of the Mennonite church, gave us a short call, but as we were not in the office at the time, we had not the pleasure of meeting him. As he is on a visit east, will be pleased to have him call on his return.

BRO. S. A. Moore, of Yellow Creek, Pa., on the 12th of April, was seriously injured while working with a circular saw. The wound was made in the neck, and, though dangerous, it is hoped that he will recover. He called for the anointing, and is resigned to the will of the Divine Healer.

INDIRECTLY we have been informed that Bro. S. T. Bosserman thinks some of coming east, and spending a season among the hills of the Keystone State. We would most gladly welcome such a visit, and have no doubt but what our pure water and mountain air would make such a visit both profitable and enjoyable.

WE have just issued a new catalogue of our own publications and such other books as we believe will be wanted by our people. In it will be found the prices of family and pocket Bibles, Sunday-school requisites, and all such helps as will be needed for the carrying on of our Christian work. Send for it, as in it you will find something you need. A two-cent stamp to pay postage will be acceptable.

BRO. Geo. N. Falkenstein, one of our successful clothing merchants, lately made a visit to Covington, Ohio, and on Thursday evening, the 15th inst., was married to sister Eva Shellenberger, of that place. They will make their home here, and we most gladly welcome sister Eva among us, hoping that she may find it a pleasant place to stay, as well as agreeable associations.

A FEW of our agents persist in calling statements we send out, duns, and feel offended about it. The intention is not to unduly urge payment, but simply as a reminder that the account with us remains open and unsettled. Business firms generally send out monthly statements, but our business is such as requires only occasional statements, which most of our patrons expect and ask for. As we cannot discriminate, we hope that no offense will be taken on the part of any, as no such thing is intended.

ELD. J. T. Myers and wife will stop with us over Sunday. They are on their way west, where they expect to spend part of the summer.

FROM sister C. Spanogle, of Fairplay, Md., we have the following: "Esteemed brother: Through G. M. I have seen a suggestion to rear a home for the aged and homeless brethren and sisters, which I highly approve of, and have a desire to aid with a donation as soon as it will be needed, which, I hope, through the blessing of the Lord, may be in the near future, for the night is coming wherein we cannot work." Thank you, dear sister, for your encouragement towards so good a cause. An expression of sentiment is what we wish to call forth, and we are glad that it is as favorable as it is. All that is wanting is some one to make the start. We feel confident that there are numbers of noble-hearted brethren and sisters who are waiting for an opportunity to donate to so good a cause. Who shall it be?

As a rule we appreciate largeness of soul and dignity of character. Everybody looks up to men of this stamp, because they represent, according to the accepted standard, true manhood. Yet how strange it is that so many who measure others and admire them when they come up to this standard, dare to fall so far below it themselves! Of late, more than ever, we have thought of this, and therefore, in a special way, our attention has been called to it. Men with whom we have had the most pleasant associations, whom we loved as brethren, and felt that they possessed too much true Christian dignity to do things of doubtful propriety, are now stooping to things beneath their intelligence, and saying and doing things that are too silly for children of ordinary ability. No matter what pretensions men may make, their measurement must be taken from their actions. A man can be no greater, no better and no more Christian than his practice makes him. We do not wish to speak disparagingly of others, as we do not forget our own littleness, but really, when we read the productions of those who feel that they are great men and a power in the land, our sympathies are awakened, and we are made to wish that we all could use more discretion, and be better representatives of the true Christian. No wonder it is said, "These people act like children." It is time we all put away childish things and act like men. God knows the thoughts and designs of the human heart, and for any man to try to build up his own cause by tearing the work of others down, is folly that ought to be evident to all. Yet just this kind of work is being done, and the dupes or knaves enter into it with a zeal worthy of a better cause. Men grow desperate when the timbers shake, and in the heat of excitement do things that in their calmer moments they regret. We do not upbraid, neither do we wish to censure men who are sincere and honest, and act only from convictions of right, and with an eye single to the glory of God, as it is human to err, but when men so far forget true Christian dignity as to try to blacken the character of the innocent, with the hope of building up their own, they place themselves below the standard of common respect, and make themselves unworthy of the esteem of good-thinking people. Some are, and have been doing this, and we are sorry for them, and hope the time will soon come when men will try to convert others by doing right themselves.

FAITH CURE.

WHILE our brother, A. W. Reese, in his article in No. 15, entitled "Faith Cures," said some very good things, we are inclined to believe that he spread himself just a little too wide. The "medical mind" is worthy of its share of respect, but when such minds throw out the inference that God does not and cannot deal with matter, we most respectfully demur. We have not the time nor the disposition to review the article, but wish to say right here that we put no limit to God's power, and most firmly believe that faith, after all, is the great panacea for the healing of the diseases of the world, and without it, all the drugs that may be poured down the throat would be of little avail. We by no means discard human agencies. They very properly come in as a means to an end, but the virtue lies back of them. All physicians very well know that the feeling of the pulse, a wise look, and a display of the medicine case, often does the patient more good than the medicine he gives. It is faith in the doctor and his drugs that gives inspiration and encouragement. The mind is thus unburdened, and the organs of the body are liberated—they go to work, their functions are filled and the patient gets well. Of course, all patients do not get well, because physical laws have been so far violated that a healing would be an impossibility, unless it would be through a direct intervention of a divine agency.

That the signs may not follow surely cannot be denied. While it is not said how long they shall follow, there is certainly no limit put to the time, but the legitimate influence is, that the signs may follow as long as the commission is used. No matter what infidels may say, it is the duty of the Christian to live up to his privileges.

We were somewhat struck with the following, in speaking of the anointing: "But do our Brethren believe or expect that this result will inevitably follow the anointing of the sick, that he will always recover?" This reminds us of the story of the woman who wanted a hill removed that stood in front of her home, to her continual annoyance. She had read, "If we have faith as the grain of a mustard seed we shall be able to remove mountains." So, in the evening, she prayed that by morning the hill might be removed. But in the morning, as she peeped out of the front window, there stood the hill just as big as ever. "Just as I expected!" exclaimed the lady, and why not? So, we fear, it is with much of the anointing. If the Brethren do not believe or expect any result to follow, surely there can be no disappointment. It is possible for us to receive more than we expect, but we should not blame God and his blessed power when we get only what we expect. There is no other truth in the Bible that we are more firmly grounded in than that God's power is unlimited, and that he will fulfill all the promises that he has made to his children. One of those promises is, "Whatsoever ye shall ask in my name, believing." The promise is positively unlimited, and there is no human ill that cannot be reached through believing and asking, when in harmony with his will and for the good of the petitioner.

THE Minutes of the different District Meetings will be thankfully received at this office—not with a view of publishing any part of them, but for our own satisfaction.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE HEART'S GUESTS.

Soft falls through the gathering twilight,
The rain from the dripping eaves,
And stirs with a tremulous rustle,
The dead and the scattered leaves;
While afar, in the midst of the shadows,
I hear the sweet voices of bells:
Come borne on the wind of the ev'ning,
That fitfully rises and swells.

They call and they answer each other—
They answer and mingle again—
As the deep and the shrill in an anthem
Make harmony still in their strain;
As the voices and sentinels mingle
In mountainous regions of snow,
Till from hill-top to hill-top a chorus
Floats down to the regions below.

The shadows, the fire-light of even,
The sound of the rain's distant chime,
Come bringing, with rain softly dropping,
Sweet thoughts of a shadowy time;
The slumberous sense of seclusion,
From storm and intruders aloof,
We feel when we hear in the midnight,
The patter of rain on the roof.

When the spirit goes forth in its yearnings,
To take all her wanderers home;
Or, afar in the regions of fancy,
Delights on swift pinions to roam,
I quietly sit by the fire-light—
The fire-light so bright and so warm—
For I know that those only who love me
Will seek me through shadow and storm.

But should they be absent this evening,
Should even the household depart—
Deserted, I should not be lonely,
There still would be guests in my heart.
The faces of friends that I cherish,
The smile, and the glance, and the tone,
Will haunt me wherever I wander,
And thus I am never alone.

With those who have left far behind them
The joys and the sorrows of time—
Who sing the sweet songs of the angels
In a purer and holier clime!
Then darkly, Oh, gathering twilight,
Your rain and your shadows may fall;
My loved and my lost ones you bring me—
My heart holds a feast with them all.

—Selected.

THE BESETTING SIN.

BY NOAH LONGANECKER.

WHAT is it? Unbelief. It is not what some call the "constitutional" sin. It is true one may be addicted to drunkenness, another to lying, etc., but all such constitutional sin Paul classes under the head of "weights." There are many weights, but only one "besetting sin" referred to in the "Pilgrim's Progress," and Bible. Paul refers to some definite or particular sin as besetting all. "The sin which doth so easily beset us." The same sin that so easily beset Paul, also so easily beset the Hebrew brethren. The apostle to the Hebrews could not have written plainer. The rest of Canaan, to the children of Israel, was a type of the rest in heaven to the children of God. Paul says, "They could not enter in, because of unbelief." Unbelief was their besetting sin, Moses and Aaron not excepted. "Because ye believed me not," saith the Lord to Moses and Aaron.

After mentioning those examples of unbelief, the apostle breaks forth as follows:—

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Cast not away therefore your confidence." To encourage them to faithfulness, he mentions a host of those who "obtained a good report through faith."

Cain's offering was rejected because of his unbelief. The Antediluvians believed not Noah's preaching, and so perished. So also those that perished in Sodom and Gomorrah. So we might go on to show that the besetting sin of all, from Adam down to Christ, was unbelief. Unbelief has ever been, is now, and ever will be, as long as time shall last, the easily besetting sin of all. When we say *all*, we mean professors as well as non-professors.

Let us notice the condition of man, as found in the time of Christ:

First, He "did not many mighty works there because of their unbelief."

Second, "He could there do no mighty work." Truly might "he marvel because of their unbelief." Unbelief is the monster sin that drives Christ out of our hearts, and forbids him again to enter. It drove him out of his own country. Speaking after the manner of man, "It ties up the hands of the Almighty."

Unbelief! Unbelief! What a monster evil! How it surrounds, hems in, and binds men captives to Satan! But while this is true of the children of this world, how is it of the followers of Christ? Of them it may be said, it so easily besets them. When the disciples could not cast out the devil that possessed the lunatic son, they asked Jesus, "Why could not we cast him out?" Jesus replied, "because of your unbelief." Even Christ's disciples were "slow of heart to believe all that the prophets have spoken."

Although they had Moses and the prophets; the demonstration of Christ's wisdom and power; the declaration of his own word, both before and after his resurrection; the testimony of beholding his hands and feet; "they yet believed not for joy, and wondered."

Although there were many weights that hindered the Christians in running their race successfully; although Paul mentioned a host of those weights in his epistles to the Romans, Corinthians, Galatians, Ephesians, etc., and exhorted them to lay aside; yet in all his epistles he labored hard to convince his readers and hearers, that unbelief was not only the monster sin that possessed the mind of the world, but that it was the sin which so easily beset himself and the Hebrew brethren. We are so slow of heart to believe. May the good Lord give us grace that we can all, as one man, come before God and supplicate him to deliver all from "Doubting Castle" of unbelief. Amen.

We do not wish to convey the idea that true Christians are under the power of unbelief, for they walk by faith. They fight the good fight of faith. But faith is their shield whereby they quench all the fiery darts of unbelief, that Satan surrounds them with, in

order to take them captives and lead them into "Doubting Castle."

If our mother Eve had lived nearer to God and his Word, she would have had power to resist and lay aside the unbelief that the devil hurled at her. So we. Our watchword should ever be, "It is written." If Satan ever assails us with the missiles of unbelief, to make us doubt the power, omniscience, omnipresence, goodness, mercy, and truthfulness of God, let us remember that "it is written."

Faith ever comes by hearing, and hearing by the Word of God. As soon as we lose sight of the Word of God, unbelief enters the heart. To take God at his word, is the only method of resisting the devil, and of laying aside the monster besetting sin of unbelief.

"Does it not grieve and wonder move,
To think of Israel's dreadful fall!
Who needed miracles to prove,
Whether the Lord were God or Baal!"

How much better are the masses now than Israel of old?

TITHES.

BY A. LEEDY.

TITHES are tenth parts of all the increase of the land to be paid yearly. Deut. 14: 22. All the tithes of the land, whether grain, fruit, oil, wine, flocks, etc., are the Lord's, they are holy unto him. Lev. 27: 30; Deut. 12: 17. The law of tithes seems to have been respected in the patriarch age A. M. 2092 or 1912 B. C., or 412 years before Moses was called to lead God's people out of Egyptian bondage.

Abraham, the father of the faithful, paid tithes to Melchisedec, king of Salem, priest of the most high God. Gen. 14: 18-20; Heb. 7: 1-2. As shown above, God enjoined the law of tithes upon the children of Israel by Moses, and if Abraham, our father, paid tithes of all, are we, his children, in the gospel dispensation, not under the same obligation to pay tithes, or their equivalent, as much as our predecessors? Yea, verily.

Please let us look a little further into the law of tithes. While God blesses his creature, man, with light, heat, rain, sunshine, and fruitful seasons, with the rich productions of all the earth, he reserves for himself the tenth of all, most holy and sacred. Lev. 27: 30. All the increase of the field year by year, was the Lord's. Deut. 14: 22. While God's children obeyed the law of tithes, he blessed and prospered them. 2 Chron. 31: 4-12. And whenever they withheld the Lord's tithes they waxed into decline or decay, and ran into idolatry, and God famished them. 2 Chron. 28: 21-26, B. C. 728. Then, B. C. 445, Nehemiah and the priests restored the worship of God. Neh. 12: 40-44.

Again, in the days of the prophet Malachi, they fell into the same sin of withholding God's tithe, B. C. 397, wherein God says to them, "Ye have robbed me in tithes, and offerings; ye are cursed with a curse," because they robbed him in withholding the tithes. But he still promised to be merciful to them, and "open the windows of heaven and shower

down blessings upon them, that there would not be room enough to receive them," providing they would bring the tithe into the store-house. Mal. 3: 7-11.

Here it will be seen if they obeyed the Lord in the law of tithes, they prospered and enjoyed God's blessings, and when they withheld them, he called them robbers and cursed them.

The question may be asked, What did the Lord do with those tithes? He required them at the hands of the people, to be paid to the Levites for the support of his ministry. Num. 18: 24; Deut. 18: 3-7. Besides, those Levites were to pay tithes of those tithes they received of the Lord, from the people, for the support of the high priest. Num. 18: 28.

Brown, in his Bible Dictionary, says, "After the first fruit and their attendant offerings, were deducted, the tenth part of their remaining products of cattle born, etc., were assigned to the Levites, and of them the priests had a tenth part for their share, and still another tenth seems to have been levied every third year, for the tabernacle, the Levites, the fatherless, the widow, and the stranger. Are these tithes and first fruits binding upon the people of God in the gospel dispensation? I think they are. And so, according to history, did the Christians subsequent to the times of the apostles, for they said if God required the tithes of the people for the support of his cause and ministry, under the law of types and shadows, he certainly could not be satisfied with less at the hands of his people under the gospel dispensation.

The apostle Paul, in referring to supporting God's ministry, or levitical priesthood, from the tithes, sacrifices, and offerings, etc., Deut. 18: 35, says, "Even so hath the Lord ordained, that they that preach the gospel, should live of the gospel." 1 Cor. 8: 13-14. I think that their language very plainly teaches that this law of tithes or its equivalent, with its supported ministry, was brought from the law over into the gospel. Where did the Lord ordain it? See Matt. 10: 9-10; Luke 10: 4-7. Here the Lord forbids them to provide gold, silver, brass, scrip, staff, shoes, coat, etc., for the laborer is worthy of his hire, which evidently means that God's minister or ambassador shall have gold and silver or their equivalent, to supply all demands of himself and family, while he devotes himself wholly to the work. 1 Tim. 4: 15. How can a poor minister support his family and give himself wholly to the work under the gratuitous ministry? It is impossible.

The query may come up in the mind of some, since there are nearly two thousand ministers among the Brethren, and their families would perhaps make five thousand, could these all be supported? We answer, give God his tithes and he will support them. Only apply the tithes properly. In Israel God made the levitical priesthood entirely dependent upon the people for their support, and there were twenty-three thousand males of one month old and upward. Num. 26: 62.

Add an equal amount of females, and we have forty-six thousand souls dependent upon the people for their support. Always under the law when the people paid God his tithes and attendant offerings, he blessed them with full store houses, that there was no lack of anything. But when God's tenth was withheld, he cursed them.

As in the days of the prophet Malachi, it seems that his people fell into the sin of appropriating God's tithes to their own covetous purposes, and he cursed them, sending the devourer to destroy their vintage.

God by his prophet said to his people, "Ye rob God." From the reading it appears that they had become so accustomed to taking the tithes, and appropriating all to their own use, that they did not know that they were robbing God, and they inquired, saying, "Wherein have we robbed thee?" God answered, "In tithes and offerings." "Ye are cursed with a curse, even this whole nation have robbed me." 3: 8-9.

Now God offers to bless them on conditions, saying, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall the vine cast her fruit before her time in the field."

How is it with God's people under the gospel dispensation? Is not God holding the same curse over us, by sending the destroyer to destroy our vintage? Look at the grasshopper, the different kinds of worms, and almost every year brings with it a new insect, that is destroying our plants,—the weevil and chinch bug on our corn and wheat, the blight and insects on our vines and small fruits, the cholera among our hogs and fowls, the murrain among our cattle, etc., etc., which the Lord is destroying by the thousand. It can be plainly seen, that God, instead of blessing, is cursing us.

Although we have our so-called harvest meetings, and raise our voices in praise to God, where are God's tithes and first fruit offerings, which seem to have been required from the beginning? Abel offered the firstling of his flock. Gen. 4: 4. I am seriously doubtful whether the Lord is entirely satisfied with our harvest meetings.

Well, let us bring God his tithes and the first fruits of all, and appropriate them to the furtherance of his cause, in its various requirements.

Moses was the type of Christ, the antitype. The church of God by Moses, was the type of the church of Christ, the antitype. The law of Moses was the type of the gospel of Christ, the antitype. The supported ministry, under the law of Moses, was the type of the supported ministry under the gospel, the antitype.

Here is where our great mistake is. We are trying to carry on this work of the Lord on gratuitous principles, which is not now, nor never has been God's order.

Under the law of type and antitype, the supported ministry would make the same under the gospel. The tithes were not only intended for the support of the ministry, but for the support of the various demands of his church, the poor, the fatherless, the widow, the pilgrim, the stranger, etc., but, says, one, Did Paul preach gratuitously to the poor Corinthians? He would not make himself chargeable, for what was lacking on their part, the Macedonians supplied. He robbed other churches, taking wages of them, to do the Corinthians a service. 2 Cor. 11: 8-9. When Paul required the rich and more opulent churches to supply his demands, and would not make himself burdensome to the poor Corinthians, in that it seemed he insulted them. 2 Cor. 11: 7.

This gratuitous ministry is the exception, while the supported is the rule, and we are making the gratuitous the rule, here is where our mistake is.

We never can discharge our duty under the great commission, "Go ye," gratuitously, but give God his tithes and appropriate them as he ordained, and there will be no trouble in preaching the gospel as we should. But the way it is, many of our good ministers are muzzled, contrary to the gospel. 1 Cor. 9: 9; 1 Tim. 9: 18. But, doubtless, these are among those who are faithless, and would be unwilling to give God the tithe of all their increase, and would say, We cannot pay all our dues. The first dues we owe is to pay God his tithes. Then, I verily believe God would bless our labors and increase our vintage, by removing the devourer, so that we would have more after we had paid God his dues, than we have without, for all comes from God, and if we only obey him he will bless us as well in this as anything else. If not, he will curse us as he did other Brethren. Be not faithless but believing. Let us try God, and see if he does not open to us the windows of heaven and shower blessings upon us. Mal. 3: 10-11.

Andrews, Ind.

IN THE FURNACE.

BY C. H. BALSBAUGH.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you," "Rejoice!" "The Spirit of Glory and of God resteth upon you." Think of the coming apocalypse, and your participation in the heirship of Emmanuel! Let the unseen and the future be more real to you than the seen and the present. "This one thing I do."—"One thing is needful." This is the great lesson to learn, and few master it.

How to be happy is the mad pursuit of the blind, selfish world, and the majority of Christendom. How to please God is the aim of Christians. Christ is the ideal life, and he was "a man of sorrow and acquainted with grief." He did not say like the renowned Brooklyn Tabernacle preacher, "I know of no one who laughs louder or more than I do." "We must not court suffering in any form for its own sake, or from false

ambition, or love of spurious popularity. Neither must we *shrink* from it when it meets us on the path of duty. In *Jesus* we are *complete*. See Col. 2: 10.

We never know how much we need till we are tried. We never know how great, and mighty and many-sided our God-man Redeemer is, till self and all the world fail to supply the urgent and infinite cravings of our souls. That you must endure so much physical suffering is sad, in one aspect of it; but that you must undergo so much mental anguish, and have your heart so ruthlessly lacerated, and your efforts for the extension of Christ's kingdom so persistently frustrated, is sadder far. But you are not alone. I, too, am restrained by ecclesiastical manacles in directions where my heart flames with zeal for the execution of my "Father's business." In looking over the by-gone Christian centuries I see many noble souls who were consumed with ardor for the glory of the Most High, whose every heart-beat pulsated to the ends of the earth, and yet their burning spirits and mighty energies were cramped into painfully narrow limits by unholy prejudice and misdirected authority. If you can do no better in the matter of sabbath-school, gather a class of half a dozen into your sick-chamber, to instruct, pray with and guide in the upward path. If prejudice and rigor allow you only a little corner, occupy it faithfully till God enlarges your border! If there is no room in the inn, give the Christ-child welcome in a stable! Despise not *littles*! God takes care of the mountains and worlds by taking care of the atoms.

First the manger and the cross, then the throne, and the scepter of universal empire. Ask for great blessings on little duties and small service! Be not discouraged! No matter how many doors and hearts be closed against you on earth, the door of heaven and the heart of Jesus remain open.

You will always find room enough in this world to bend your knees, and humble your soul, and in that position the gates of hell shall not prevail against you.

The whole Bible and the entire history of the Church, are comprised in two words—God, faith. "If thou canst believe?" is the fundamental condition of all redemptive action in and by humanity. "All things are possible to him that believeth." You are looking too much to self and sin and environments. If your sins are crimson and scarlet, they shall be as snow. Is not this the word of him that *cannot* lie? Why then bear with you day by day the *sense* of sin? Bless the Lord, O, my soul, and forget not all his benefits; who forgiveth *all* thine iniquities: who healeth *all* thy diseases.—Ps. 103: 2, 3.

Why question so gracious and emphatic a declaration from the heart and lips of Eternal Truth?

You speak of your besetting sins, what they are *I* know not, but *you* know, and *God* knows. Do you believe 1 Tim. 1: 15, 1 John 1: 7? When God says, "my grace is sufficient for thee," is it not safe to rest body and soul

on the asseveration? God is mighty to save and as willing as mighty.

Everything hinges on faith, and faith is not an off-hand exercise, but the integrity and concentration of a life. You must not *venture*, not *experiment* on the divine promises. We have two immutable witnesses in which it is impossible for God to lie. See Heb. 6: 18. Do not approach God as though he were a superstitious myth, but *trust* him as you do the solid earth when you walk. Do you ever set your foot down cautiously and doubtingly, lest the ground will yield and engulf you in attending to your daily duties? Why not have as much confidence in God in relation to justification, sanctification, and all needed physical blessings? Do not rely too much on the prayers of saints, as without faith on your part they avail little. Jesus bore *your* sins in his own body on the tree, and he took on himself *your* infirmities, and bare *your* sicknesses; and faith in *him* secures to you the benefits of his double atonement. And if in anything you must drink a cup of agony for whose removal you have prayed thrice with "strong crying and tears," and bloody sweat, you have Jesus to share with you the bitter draught. Life is a probation; and if nervousness and neuralgia and spinal agony be part of the crucible, so be it. "Thy will be done." God can purge us in any furnace,—from a freckled face and warty nose to mar our pride, to a hideous cancer, or racking consumption, or ponderous tumor, or some social good, or domestic torment. Faith seeks not to coax or compel God, but it *trusts* him. Faith is not wisdom, but docility. We are ignorant and weak, and faith says to God, be my wisdom and strength. Faith never dictates. It asks for, and thankfully receives the Holy Ghost, and as readily goes into the wilderness at God's behest to be tempted of the devil. O, when will we learn to *trust* God, and not mistake our desires and preferences for faith. Do not study symptoms, psychologically or physically, but give *yourself* to God, with the assurance that he knows how best to subserve his glory in all the allotments of your history.

THE LORD'S VINEYARD.

BY J. H. MOORE.

EVERY congregation is a vineyard. Some are large and others small. Some are well cared for and others are not. Some of them produce much fruit, while others produce but little. Occasionally a vineyard goes to naught. Every minister who builds up a new church, plants a vineyard. If it is productive he can eat the fruit thereof, (1 Cor. 9: 7) and thereby be enabled to plant other vineyards for the Lord. If he is a wise husbandman he will see that each vineyard is left in the care of a good keeper, to be cultivated and properly cared for. If he is provident he will see that fruit is properly gathered and used as the Lord has directed.

Every member of the Church is a branch. The Lord requires every branch to produce some fruit. See John 15: 2. He also wants

the branches well cared for so they will produce still more fruit. The Lord does not want this fruit wrapped in a napkin and buried, but he wants it so invested that it will help set out, or plant other vineyards.

What is the fruit of a vine-yard? It is any good thing the vine-yard may produce. It may be either talent, good works or money. The Lord claims a per cent of what is available. In ancient times he demanded a tenth. He now demands a free-will offering, that is as much fruit as can be spared without doing injustice to the branches. He permits each branch to say how much it will give, as he intends to reckon with each branch separately. But the keeper of the vineyard must see to the collecting of the Lord's share of the fruit. If he does not, he is an unfaithful steward. He has been placed over the vineyard to cultivate it well that it may bear much fruit. Much depends on the husbandman. He may entirely neglect to cultivate the vineyard, hence it will produce but little if any fruit. When the branches cease to produce fruit, they are apt to die. Or he may care for the branches well and yet fail to collect the Lord's share of the fruit. In this case the vineyard will prove of but little value to the Lord's cause. It comes under the head of burying the talents, only it is the husbandman's fault, and the Lord will hold him responsible for neglect of official duty. The Lord wants none of his income wasted or neglected.

The better a vineyard is cultivated and cared for, the more fruit it will produce.—The more fruit it produces, the better it is for the branches. If the fruit is permitted to fall to the ground and rot, it may not materially injure the vines, but it is a dead loss to the owner of the vineyard.

By a figure I transfer these things to the Church. God is the great Husbandman, but he has his keepers of vineyards. These are the elders or housekeepers. Some of them plant and others water. Every church is a vineyard and each member is a branch. The elder cultivates and cares for the vineyard. He has his help,—ministers and deacons. He should see to it that the branches are kept not only in a good orderly growing condition, but that they bear much fruit. And he should see to it that the Lord's share is collected promptly and regularly. If he properly cares for the branches, they will all yield fruit enough so that a portion can be easily spared for the Lord. If no fruit is collected and turned over to the Lord, he will be held responsible, for the Lord never intended that any of his vineyards should produce no income. I am thinking that some housekeepers have never considered this matter in this light. They think their only official duty is to care for the vineyard and keep it in proper order. They never think that the Lord expects an income from all his vineyards in order that his ministers may thereby be enabled to plant other vineyards. To the Corinthians Paul puts this question: "Who planteth a vineyard, and eateth not of the fruit thereof?"—1 Cor. 9: 7. This shows that every

vineyard that is planted is expected to produce fruit for the Lord's work. I think it also follows that it is the duty of the elder to see that the Lord's part of this fruit is gathered or collected.

One elder recently wrote me that the Church he had charge of during the last year, had raised over seventy cents to the member for general missionary work. He saw that the fruit was collected and turned over to the Lord's cause. Do you not think that the Lord's cause would greatly speed if we had more of that kind of elders?

We have plenty of elders who keep their vineyards in an excellent condition, but there are very few who take much interest in collecting the Lord's part of the fruit. And this is one of the very things the Lord wants them to do. The branches produce plenty of fruit, but it is not gathered. To one not acquainted with the circumstances it would seem like unproductive vineyards, but such is not the case. The fault is with the keeper in not having the fruit collected.

The missionary report of last year shows, that the fruit for general missionary work, gathered from the various vineyards constituting the Brotherhood, was less than five cents to the member. It also shows that more than half of the vineyards yielded nothing for spreading the gospel. This is a sad showing for the Lord's cause. Why is it that more than half of the vineyards yielded nothing? Simply because the keepers of these vineyards failed to gather the Lord's part of the fruit. The fruit was there, but it was not gathered. It seems to me this is a very important matter, and should be investigated.

Can it be possible that one-half of the vineyards in the Brotherhood are nonproductive? They must be or else the keepers do not gather the fruit designed for the Lord. As stated above, I think the fault is with the keepers for not having the fruit collected. I hope that the reader will ponder this lesson well and seriously.

Keuka, Fla.

RANDOM THOUGHTS.

BY W. H. ROOSE.

—I AM a king when I rule myself.—*Stoic Proverb.*

—Have a purpose in life, and having it, throw into your work such strength of muscle as God has given you.—*Carlyle.*

—"One gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant."

—No thrall like them that inward bondage have.—*Sir P. Sidney.*

—Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*

—I did but look to Christ, and I received eternal life; I looked to Jesus and he looked on me, and we were one forever.—*Spurgeon.*

—If poverty is the mother of crime, want of sense is the father.—*De La Bruyere.*

—"Promises made in time of affliction require a better memory than people commonly possess."

—When we know God we have not far to travel to find him. He is found—even as the light is found when the eye is opened to its beams.—*Macleod.*

—Nothing can make a man truly great but by being truly good, and partaking of God's holiness.—*Matthew Henry.*

—The living Christian, pure and unspotted by the world is the best preacher of the gospel in these days.—*T. L. Cuyler.*

—If there is a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it, there is another way to it, and a better one, and it is our own fault; and not God's that we cannot find it.—*Edward Gunnett.*

—By doing good with his money a man, as it were, stamps the image of God upon it, and makes both pass current as the merchandise of heaven.—*Rutledge.*

—It may serve as a comfort to us in all our calamities and afflictions that he that loses anything and gets wisdom by it, is a gainer by the loss.—*L. Estrange.*

Carson City, Mich.

BRO. QUINTER'S BOOK.

BY E. A. ORR.

We have just closed a careful reading of the book, on "Trine Immersion," by Elder James Quinter. If reading can be called a task, this was a most delightful one. The author makes no attempt at an exhaustive presentation of his theme; and yet he most satisfactorily meets all objections to the doctrine of *trine immersion*.

His arguments though concise, are as many-sided as is the opposition to the doctrine advocated, and thus attack from every quarter is forestalled. The advocates of *single immersion* have canvassed every field of religious literature—Biblical, historical and theological—for support to their unchristian practice, and the author of this book has candidly admitted the veracity and competency of the witnesses. He then calls them to the witness stand and, to the utter confusion of the opposition, each witness gives unequivocal testimony to the divine origin of *trine immersion*.

There are two ways of presenting any theory or doctrine: First, affirmatively, by showing its harmony with known facts and established principles; and, second, negatively by showing that anything else than it, or all objections to it, are not valid, are not in harmony with known facts and well-founded principles.

Both these methods are successfully used in the book before us. The author's reviews of some of the late works written in defense of *single immersion* is a most decided success in the latter method [of argumentation,

and the book would not be complete without them. To have any position accepted, it is not enough to show that it is true; but it must also be shown that every other position is false and dangerous. Otherwise each position may be regarded as equally true and good. These reviews certainly show that *trine immersion* is safe and that no other form of baptism is.

Here is *terra firma* and who will walk on other ground when souls are at stake?

The arguments of the author are clear, simple and conclusive. He is not satisfied with inferences. Biblical and historical facts and logical deduction is his method. He is void of all show of bias in the interpretation of facts,—a quality not often found in doctrinal writers.

He does not assume the point in discussion, and then pronounce all opposition weak and dishonest. He allows the doctrine of *trine immersion* to stand where all doctrine should stand, on the weight of testimony it has to offer, and not on the bald assertion of some religious bigot. I cannot refrain from commending the spirit of the author throughout the book. He never impugns the motives of his opponents. His feelings are always those of pity and regret that men will be found opposing truth; he never censures! His cause is too strong, too well founded to require any such base means. He wisely leaves such to weaker men and meaner causes.

This work is the ripe fruit of long years of earnest research.

The author has often been called to defend the doctrines of the primitive church. He has in the hands of God lead the church through some dark days. And now, like Paul, who gave his Hebrew brethren that argumentative epistle to fortify them against the Jewish teachers, he gives us this book as a defense against all opposition to Christian baptism.

How can the Church pay the debt she owes such a servant? Will we not show our appreciation of his labors by giving his book a wide circulation? He wrote it to bless God and save man; and its purpose will be accomplished only to the extent it is read. He has sown unto us spiritual things; is it any great thing that he should receive of our carnal things?

TROUBLES AND TRIALS.

A RECOGNITION of God's hand in all troubles and trials is well adapted to prevent the soul from being cast down, and to raise it up, if it has already been cast down. There would be but little to save any of a mortal race from the most extreme dejection if the issue of all their toils and trials were left to chance. But in the remembrance that the disposing of all earthly matters is of the Lord, and that under his superintending providence all will be right, we can trustfully perform the duties of life, and fulfill our mission with joy.

He is the richest man who knows how to use the keys which Life puts into his hands.

"THE OX KNOWETH HIS OWNER."

BY M. M. ESHELMAN.

THIS is an addenda to Bro. Moore's "Ministerial Support" as heralded in No 13, of the GOSPEL MESSENGER. All writers of the Bible use figures, emblems, shadows to impress substantial things upon the mind of man. The ox was frequently used as illustrative of some great fact or truth; and he who refuses to acknowledge the plane of illustration to send home the illuminating principles of salvation, may eventually find himself impaled upon the point of his own pharisaic superciliousness.

The love for oxen is sometimes appealed to in order to arouse the mobility of men to support. King Saul, in wrathful mien, hewed a yoke of oxen in pieces, authoritatively distributed them among the people, declaring that unless the men would immediately rally to his endangered standard, all of their oxen should likewise perish.

The sight of the oxeneian fragments, accompanied by the King's proclamation, had the desired effect on the multitude, and they marched to the ruler's relief with one accord. And to this day, the fear of losing the favorite ox will sometimes move men, when persuasive excellency fails.

That Brother Moore is coveting the member's oxen, I think, is not to be entertained a moment. His entire plea is that the "ox knoweth," or has a right to know, his owner, and, by divine authority, should not be shut off from his master's crib.

Job, who was an excellent witness for Jehovah, asks, "Loweth the ox over his fodder?" Certainly not; but when he has no fodder, the plaintive, unmusical lowing, indicative of hunger, may be heard. When the rack is full, he has no thought of need; it is only when the master cuts off the fodder, and hunger knocks beseechingly at the door, that the wail of want may be heard. He has a right to his master's crib. See Isaiah 1: 3.

The usual array of facts, accompanied by the awakening artillery of truth, along the plane of the inspired scheme of giving and receiving, makes "ministerial support" acceptable, for the genesis and exodus of this question embraces the profound fact that "they who minister about holy things, live of the things of the temple."—1 Cor. 9: 13. Paul said not this as a man, but appeals to the law, thus intrenching the supportful, ministerial citadel against every attempt to remove the sustentative crib set up by the Master. That the principle of ministerial support is fully, freely, and unquestionably, outlined in the Biblical heavens by the Holy Ghost, as found in the Corinthian constellation, needs no proof. The only question left for human judgment or ecclesiastical sagacity is, to whom and what circumstances. That those who plant, plow, or in any manner toil six days out of the seven, can, in most instances, procure sufficient nourishment direct from the Lord, like all saints, is not doubted; and for these we make no extended plea. True, some of them could,

by a little of the churchly provisions, perform more service in making known the acts of Christ unto the children of men; but between this class and those who go into new fields where they are not popular and make themselves of no reputation among the *au fait*, a distinction may be made. These are not the James of the Church, but the Pauls and Peters who set up the gospel of Jesus at the risk of gathering any shouts from the wave of popular favor. They leave home, business, church associations and the usual helps that abound, where grace was much more plentiful, and give their hearts and hands to rescuing perishing souls.

These, as brother Moore maintains, are not to be shut off from the Church's sustentative crib. The Lord is their owner, and the Church possesses the Lord's money, therefore the needs of those ministers should be supplied out of the abundant fullness of the Church.

In crossing the boundary line between the use and abuse of any good and lawful thing a sense of fear arises, which so warps the courage, that a famine in ministerial support inevitably follows. Let one man abuse the gifts of a church, and lo! our supposed sublime faith in the sustentative feature of practical ministerial support goes down like the stalk of wheat before the sickle. Is that heroic? Were we to become so easily moved from the true line on other gospel practices, we should soon make total shipwreck, and the spars and masts of our noble cruiser would be seen floating on the sea of a jeering world. No, no, brethren, the abuse of ministerial support is no argument against the principles enunciated by God in his revealed system of faith and salvation. Because some have abused the right royal pathway of maintenance accorded them by a grateful people, can never excuse the Church from aiding those who leave home, endure hardships, out in the gentile world, for Christ's sake. They are entitled to the Church's liberal assistance in prayers, money and influence.

Thus far the tide of ministerial visitants has been flowing through the older congregations. And the cause of this is not difficult to ascertain. The majority of the congregations that are well stricken in years, are also highly ornamented with shekels of wealth, and having these divine blessings, they act upon the principle, promulgated so strongly by Paul in 1 Cor. 9, and operate as if they really believed that "they who preach the gospel shall live of the gospel." This is right, because ordained of God. And who dare say that even the exercise of the congregations in this principle is not at times abused?

That some are impelled to labor through the attractiveness of the crib, can scarcely be doubted. The congregations that do their part are to be commended, for the light and life of the ages to come will enable them to reap the golden harvests of their savings in the present world.

Our appeal is in behalf of the scattered

strangers throughout the States of America and Canada—for the people who sit in the regions of darkness and need the stimulating light of the gospel of Jesus. To reach these, ministers must be sent, and being sent, they must needs be supplied with "carnal things" to the end that spiritual things may be ministered.

I allude, by way of illustration, to Northwestern Kansas, because the more familiar to me, to show what ought to be done.

There are many members who live quite a distance from a congregation. For months, and some for years, do not hear the gospel preached—are cut off from brotherly fellowship, and holy communion. To reach them and build up congregations requires months of constant labor. No minister in the district is able to enter the warfare at his own charges, and the churches, in their infancy, are unable to meet the demands. What is the result? Either those members must live sorrowfully and Elijah-like, alone; or the enemy, by some hook or trick, leads them away and makes merchandise of their souls.

The remedy lies in the vigorous application of 1 Cor. 9, by the Brotherhood. She should equip twenty or more faithful ministers and keep them in the various Districts to look after and strengthen the weak churches and build up new ones by persistent, diligent efforts. The majority of congregations can maintain the interest in their vicinity; but those not able to do so, and isolated members beyond the reach of local churches, demand the attention of a combined Brotherhood. Let the money go up quickly and abundantly to the General Mission Board! Let the offerings of the people be as spontaneous and glorious as that of Israel for the tabernacle, and then, in truth, the evangelists will know their owner, the Church, and the Church will likewise know them!

I second Bro. Moore's motion to put into greater practical use, the principles of ministerial sustenance. "The ox knoweth his owner."

COME TO JESUS!

BY NETTIE BRUBAKER.

I SEE through the MESSENGER that the Brethren in so many places report such good meetings, how saints are built up, and sinners made to tremble and forsake their wicked ways. I am made to rejoice to know that sinners are coming home to Christ. I have often been made to wonder why so many do reject him from time to time, when he is so merciful to them in sparing their lives, and supplying all their temporal wants.

Dear sinner, he is to-day standing at the door of your hearts, knocking for admittance; will you open unto him, who has done so much for you, who has suffered and died that you might live?

Ah me! I think I hear some one say, "Go thy way, to-day, and some more convenient season I will call on thee." Oh! sinner, arise! To-day is the day of salvation.—Wake up and behold the night is far spent,

the day is at hand, and the enemy of thy soul has been richly feasting on his prey, while thou wast asleep in the mire of sin. Art thou unconscious of all this? Behold thy fields of choked wheat and thrifty tares, fast ripening for the oven.

Meditate upon thy harvest! What are thy prospects? Ah! are they not blighted? Will we reap what we sow? Yes, certainly, we will reap what we sow; if we sow to the flesh we shall of the flesh reap corruption, but if we sow to the Spirit we shall of the Spirit reap life everlasting." Oh what a blessed thought to reap eternal life! Then, why not come to-day? Do not wait for to-morrow, for we have no promise of to-morrow, and we know not how soon the death message may be delivered to us. Death has come to many in the bloom of youth, who seemed to have the promise of a long life. They, no doubt, thought they would have plenty of time to make the necessary preparations, and so put off the one thing needful until it was too late.

Death's summons has to be obeyed; you cannot bid it go its way as you did Christ's call. The poet says,

"Though your cheeks are in their bloom,
Roses bright are withered soon,
And your sun may sink at noon.

O, then, how needful it is that we be ready at all times, and that we forsake the company of the ungodly, that we improve our days, that we turn our face heavenward, that we do the soul justice, and that we save it from a fearful looking forward to judgment and fiery indignation; then it shall be well with us and we shall have peace of mind, we shall be comforted, and our fields shall no more produce unto us tares, but from the good seed which we sow shall we reap an abundant harvest, we shall also have the smiles, the light and beautiful countenance of Jesus, our best friend, to shine about our pathway of life, and to strengthen, cheer, and animate our souls as we are making our way for the habitations of the blest.

FRAGMENTS.

BY ENOCH EBY.

I STRONGLY concur with the views of Bro. S. S. Mohler, in relation to printing Bro. A. W. Reese's article on "Church Authority," in tract form, and distributing it through the Brotherhood.

Bro. Quinter's Book on "Baptism," is before me, and needs not the eulogy of my imperfect pen to aid its circulation; but will stand on its own merits, as a standard work of the age. The correctness of its premises must be conceded to by every intelligent, unbiased mind, yet I have heard some say that it is too small for the price, when, at the same time, they will give as much for a gold dollar as for a silver dollar without a murmur about the size.

If every one would manifest the same zeal that book agents generally do, and sell, or if they cannot sell, buy several of the Brethren's books, and put a good cloth covering on, and send it out in the country, for a certain

length of time, to a neighbor, who you think would read it with profit, much good might be done. You may reply, "I cannot afford it, give me a living margin, and I will make the effort." Where do we get our margin as ministers? On worn-out buggies, horses and clothes? We must provide for the family the same as you. Take hold and see how much good you can do!

After Annual Meeting of 1886, our Book and Tract Committee, we hope, will be able to aid you much in books, tracts, and advice.

I thank God, and take courage, when I look at the work of our last Conference, and compare it with that of former years, before the sifting; especially from 1877 until 1882, when from eight to seventeen committees were called for, and sent out annually. The last two years we had one each year. Last year we had three committees appointed to aid in spreading the gospel.

This is a change in the right direction, and shows a commendable spirit is prevailing, and the Church prospering numerically. Hope this year the local churches and the District Meetings will so manage, that not one committee will be called for at our general Conference of 1886.

Lena, Ill.

PRAYER.

BY S. M. SAUNDERS.

"When Christ, the Lord, was here below,
He taught his people what to do."

ABOUT the first thing he taught them was to pray; his disciples came to him and said, "Master, teach us to pray!" They seemed to realize that it was their duty to pray, and not only their duty, but a glorious privilege to commune with God by prayer, and to bring their wishes, desires, sorrows and cares to God.

It is the indispensable duty of elders and ministers in this day and age of the world to instruct young converts to pray, and what to pray for, in order that they may grow in grace, and favor with God. I think this is a duty which is too often neglected and, as a consequence, young members sometimes wander away from God.

"Who that knows the worth of prayer,
But wishes often to be there?"

When the cares and sorrows of this mortal life sweep down over us like great billows, how sweet to bring them all to God in prayer! Though friends may forsake us, and foes all unite and we may be persecuted and all manner of evil spoken against us falsely, yet will not God forsake us. Though we be tried and tempted on every side, our Lord has promised to be with us in the sixth trouble, and in the seventh he will not forsake us; if we come to him in prayer; asking his aid and assistance, he will not upbraid us, neither turn us away empty.

What a glorious consolation is this to the poor, wayfaring child of God, to know that we have a friend that sticketh closer than a brother, who will heal all our sorrows!

Centreton, Ind.

GATHER THE FRAGMENTS.

BE an economist of time. Time is money, and more than that. It is the stuff that eternity is made of. Be, therefore, misers of minutes. We talk of "off-hours" and "spare moments," but we have none to spare. True, we need recreation, relief from the daily pressure of care. We cannot safely abridge sleep, the tension of modern life, the rush and rivalry of business, make rest a necessity, not a luxury. Overwork is a sin against the body. We owe it to ourselves and to others to keep the body in its best physical condition. We are gathering up the fragments in so doing. Proper relaxation is a part of true economy; but the point to be remembered is the value and significance of all our hours as related to the aim of life. This being understood, we shall be frugal of our scanty, lessening store. Fragments of time, saved, will rapidly accumulate wealth, material and spiritual. Many valuable books have been prepared in moments of comparative leisure.

Kind words and deeds that take but a moment of time may be like fruitful seeds, the harvestings of which may be superlatively rich in this life and the life to come. Oh, the joy of memory that comes from utilizing fragments of time! They enrich alike the life of him who saves and that of him he serves. An extra visit to the closet, the improvement of some fugitive impression or some passing acquaintance, may start streams of beneficent influence that will not only momentarily refresh and restore the wearied soul, but leave a permanent effect on character. What we need is a strong purpose, followed out by systematic and persistent effort day by day.

FOE OF THE CHURCH.

THE greatest enemy that the Church of Christ confronts to-day is not materialism, nor ritualism, nor deism, nor atheism; but it is alcoholism. The demoralizing, dehumanizing effects of strong drink go further toward vitiating and annulling Christian efforts and philanthropy than anything else. We venture to say that if the manufacture and sale of alcoholic liquors were absolutely prohibited, the Church would make more rapid progress toward the complete evangelization of the world than it has ever done in all the history of the past.

BLAMELESS BUT NOT FAULTLESS.

No Christian is or can be faultless before the Lord. Blameless all may, and ought to be. The child that does its needle-work faithfully is commended, though not a stitch is perfect. The child is blameless, not faultless. The Christian who lives up to his light and ability is blameless, but in God's sight faulty. He is not conscious of his defect, his eyes are not as sharp as God's; his best efforts are like the needle-work of the little girl, well done for her, but so defective in fact that every stitch must be removed.

THE GOSPEL MESSENGER.

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BRETHREN'S PUBLISHING CO., BOX 50, HUNTINGDON, PA.

Mt. Morris, Ill., - - - April 27, 1886.

\$1.00 Will pay for the MESSENGER from May 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

Two were added to the Woodland church, Fulton Co., Ill., on the 11th, inst.

WE are sorry to learn of the serious illness of our dear brother, Paul Wetzel. His life was despaired of at one time, but our last information says he is better again.

BRO. John Forney, of Abilene, Kansas, informs us that their quarterly council passed off pleasantly on the 20th of March. Bro. Samuel Haugh was ordained to the full ministry.

BRO. David Long's address is still, as formerly, Fairplay, Washington Co., Md., and not Hagerstown, as it is given in the Almanac. The change was made without Bro. Long's direction.

THE Brethren of Pioneer, Williams Co., Ohio, have organized a Sunday-school, with Bro. Noah Long, Superintendent, and Bro. John Eagle as assistant. We glean from a letter written to us by J. W. Ritchey.

A STEWARD is wanted to take charge of the boarding department of Mt. Morris College. A brother and sister who have no small children, and who are not afraid of work, may find a permanent situation. Address J. G. Royer, Mt. Morris, Ill.

BRO. George Nicholas, of Muscatine, Iowa, would like to get a situation in a store among the Brethren. His object is to be where he can have church privileges, and he is willing to work for low wages. He is a shoemaker by trade, and would work in a shoe store.

BRETHREN J. D. Miller and Abraham Barnhart are delegates to the Annual Meeting from the Welsh Run congregation, Franklin Co., Pa., and Washington Co., Md.

THE District Meeting of Eastern Maryland takes place to-day. The notice of the meeting reached us too late for insertion in our last number. Our Brethren should send in such important notices in good time, so that they may appear in the MESSENGER before the meetings take place.

BRO. E. J. Blough, who was so severely injured on the railroad, on his way home from Annual Meeting last spring, writes that he has so far recovered that he can now walk by using two canes, and hopes to regain tolerable health and strength again. The Pennsylvania R. R. Co. paid him damages without going to law. He considers them honorable and recommends their roads to the brethren and sisters going to A. M. this year.

"Who is Lewis O. Hummer, of Kansas? He is sending a paper through the Brotherhood, called the *Free Discussion*. Is he not an expelled brother? If so, please let the Brotherhood know it."

CHRISTIAN LAPP.

WE believe that L. O. Hummer, the publisher of the "*Free Discussion*," was expelled from the Church. We do not know the particulars in his case. We have seen a copy of his paper, and we do not think it manifests a proper spirit for a *professed* Christian journal.

THE more we live for others, and the less we labor for, and love self, the nearer like Christ will we become. His entire life was consecrated to the service of others. Nothing was kept back. It was an entire consecration. We are to be like him. We are to follow his example, walk in his footsteps, and obey his commands. In doing this we shall receive power to get rid of our selfish self, and get nearer to the perfect measure of the character left us by our Divine Master.

FROM Bro. Lewis Fahrney, of the Salem Church, Reno Co., Kan., we learn that the church there is prospering. He says they are extremely anxious to have the Annual Meeting in Kansas in 1887. It will give our Eastern and Western Brethren an excellent opportunity to meet and enjoy a social reunion. This is one feature of our A. M., that we hope will never be lost sight of. Those great gatherings keep alive, more than anything else can do, the love and fellowship of the people of God.

THE Brethren at Naperville, Ill., where the District Meeting of Northern Illinois will be held, on the 18th of May, have appointed their love-feast on the 17th, the day before District Meeting, and invite the Brethren to meet with them, and to come direct to Naperville by railroad. The love-feast will begin at two P. M. As before stated, return certificates, entitling those who go to the D. M., to return at one-third fare, will be placed at Forreston, Mt. Morris, and Rochelle. When you buy your ticket, ask for a return certificate.

BRO. J. R. Royer, of Durlach, Pa., sends some money for the general missionary work of the Church, and also for a home for Bro. Hope, and says: "I cannot see how Brethren can read the MESSENGER, and not give a helping hand to the good cause of spreading the gospel, and buying a home for Bro. Hope. Some let these calls go unheeded. They are laying up worldly treasures, that must soon come to naught."

A SISTER sends five dollars for Bro. Hope's home, and says: "I saw in the last MESSENGER that Bro. Hope is coming back to America with an invalid wife, if she lives to come at all. How sad! Just think what trials they have endured. Only he who doeth all things well knoweth. May her health be restored, and may she find a home of her own to go to, given by generous hearts." To which we add a hearty AMEN.

WE have just received the following note from Bro. A. W. Vaniman, and we rejoice that the Lord is blessing the mission work in Texas: "In company with Bro. Pitzer and Rogers, and our wives, we went fifty miles west of here to hold some meetings with a few members in Clay county. Held ten meetings and baptized five, who were all under twenty years of age, with excellent prospects for more the next trip. Water for baptizing purposes being scarce, the brethren dug a hole in the solid sand rock, which filled up with water, and formed a splendid baptistry. We are well pleased with Texas so far. We are at present located about eighteen miles west of Gainesville, in Cook county. Our address is Gainesville, Texas, Pleasant View Box."

TOBACCO.

SOME of our Brethren think we are too severe on those who use tobacco. We have no desire to be harsh or unkind in our writing on this subject. We believe the habit to be a useless, and a hurtful one, and all are agreed that it is not a cleanly one. We would like to see every member of the body of Christ rid of this, as well as of every other useless habit: but because we have our faults is no reason, as some seem to argue, that we should not use our pen against them. We have not been as severe on this habit as the decisions of our A. M. would seem to justify. And that our Brethren may know just what position the Church, as a body, has taken on this question, we give the action taken at our Annual Meetings. We quote from "Come Let Us Reason Together," because in this the author gives the decision of the Church in concise language:

"In 1817, it was decided that those who are contaminated with tobacco could not be elected to any office in the church.

"In 1822 the brethren said, 'It is a shamefully bad habit (German, *Untugend*), and everything bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that your bodies together with your spirits shall be holy.'

"In 1827, it was decided that members should not even raise tobacco, 'By which so much mischief is done, and so many men and women are led captive.'

"In 1880, it was decided that it is not right for a brother, 'who indulges in the filthy fashion of the world in the use of tobacco, to reprove a sister who indulges in the vain fashions of the world in dress, both fashions being wrong.' See Rom. 2: 1-3, 21, 22, and Matt. 7: 3-5.

"In 1881, the old decisions of 1817 and 1827 were re-affirmed. The church has, by these decisions, placed herself on record, and it is a record fully in accord with the pure and holy life of Christ. Let the elders, ministers, deacons and lay members, who are addicted to this 'SHAMEFULLY BAD HABIT,' — 'UNTUGEND,' unvirtuous, vicious, bad, as the German has it, remember that they are plainly violating the decisions of the church, which they have vowed to sustain. Those whom the Holy Ghost hath made overseers in the church, who are to watch for our souls as shepherds watch their flocks, and those who minister in holy things, and are placed in official positions in the church by the Lord, should especially free themselves from this filthy fashion of the world, and be pure and holy as is the Lord God who hath called them to a high and important position, which if they fill worthily, they do well and are accounted worthy of double honor."

Brethren, you who are disposed to find fault with the position we take on this subject, remember that it is strictly in accord with the decisions of our Annual Conference. The decisions above referred to may be found in our book of Minutes, and the last action taken by the A. M. on the subject, was in 1881, when the decisions of 1817 and 1827 were re-affirmed. Please do not become offended, but try, by the help of God, to rid yourselves of a useless, and to say the least, an unclean habit.

A REMARKABLE OLD DOCUMENT.

RECENTLY there has been discovered at Crefeld, Germany, a letter, or rather a diary, written by Bro. John Naas, in the year 1733. It is addressed to his beloved son, Jacob William Naas, of Crefeld, and a number of Brethren who still remained at that place, and is dated at Germantown, Oct. 17, 1733. It contains a full and complete account of the voyage made by the writer across the Atlantic in a sailing vessel, and his arrival at Germantown, Pa., where he was met by members of the Brethren's Church, who had preceded him to this country.

Bro. A. H. Cassel has given a complete biography of Bro. Naas, which was published in the Brethren's Almanac in 1872. He was one of our most noted preachers, as Bro. Cassel very truthfully says, "He was unequalled as a preacher, being a German Whitefield, or a Boanerges."

We have a copy of Bro. Naas' old diary, in the German, published in the *Deutsche Pionier*, a magazine devoted to the early German pioneers in America. Bro. L. A. Plate, of our office, is preparing a translation of the old document, and we propose to give it to our readers at an early date. It will be interesting as a message from the olden times, and will show something of the hardships of an ocean voyage one hundred and fifty years ago. From it we may learn what our old Brethren endured that they might find a home, where they could worship God according to his Word.

QUERISTS' DEPARTMENT.

WHERE is the book of Jasher, and what kind of a book is it, and where can it be obtained? Please answer through the GOSPEL MESSENGER.

A. NELSON GRAYBILL.

CONCERNING the book of Jasher alluded to in Joshua 10: 13, and 2 Sam. 1: 8, but little information has been obtained by scholars, and, consequently, but little is known about it. And as but little but conjecture is offered upon the subject, as might be expected, different opinions have been advanced as to what book is meant. Horne, in his *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, gives a somewhat lengthy account of a spurious work called the book of Jasher. But there is no work extant that is reliable, bearing such a name.

Dr. Clarke, in his Notes on Joshua 10: 13, has the following observations on the *Book of Jasher*: "The book of the upright. See on Num. 21: 14. Probably this was a book, which, in reference to Joshua and his transactions, was similar to the Commentaries of Caesar, on his wars with the Gauls. Critics and commentators are greatly divided in their sentiments relative to the nature of this book. The opinion above appears to me the most probable."

In 1 Cor. 5: 5, we read in reference to the fornicator that the church at Corinth had to deal with, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved, in the day of the Lord Jesus." Now, how is the church to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus?

What are we to understand by the wedding garment, in Matt. 22: 11? DANIEL B. HEINY.

1. In the apostolical age of the church, the Lord inflicted, through the church and the apostles, bodily disease, pain, and sometimes even death, upon persons that had made a profession of Christianity, and afterwards committed great crimes. We have instances of this kind in the case of Ananias and Sapphira, Acts 5: 1-11; of Elymas, Acts 13: 8; of Hymeneus and Alexander, 1 Tim. 1: 20; and probably of those of the Corinthians, who, in a disorderly manner, participated in the service of the Lord's Supper, 1 Cor. 11: 30. Then, as such a mode of punishment existed in the apostolic church, it was that form of punishment that was inflicted upon the person in the Corinthian church that had committed an aggravated offense of fornication. As that punishment was inflicted through the agency of the apostles, it seems it was confined to the apostolic age of the church, and does not now exist in the church. And let it be especially noticed that the punishment was inflicted for the recovery of those upon whom it was inflicted—"for the destruction of the flesh, that the spirit may be saved, in the day of the Lord Jesus."

2. The wedding garment that the man at the marriage of the king's son was lacking, we understand to be a holy life or character, or the white robe of the righteousness of the

saints. In Revelation 19: 7, 8, we have the following language: "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." In Rom. 13: 13, 14, we have the following: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts." And in Gal. 3: 27, we have the following: "For as many of you as were baptized into Christ, have put on Christ." Taking such passages as we have referred to into consideration, and in looking into their deep import, we think the righteousness of Christ, or the garments of salvation, will best represent the wedding garment. The prophet represents the righteous as saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. Isa. 61: 10.

Will you please give an answer to the following questions through the GOSPEL MESSENGER?

1. If a brother changes his residence from one congregation to another, and gets a certificate of membership from the congregation he formerly lived in, and presents it to the one in which he now lives, and it refuses to receive him, because he is likely soon to become in need of the charity of the church, what is the best way to proceed in such a case? And does not the church need some admonition in this case?

2. Is a brother justified, according to the gospel and the rules of the church, to take part in the exercises of a brass band, and in learning to play the music practiced in such bands? And is the church justified in allowing members to engage in such worldly things?

1. In regard to the first question, our Annual Meeting has given the following counsel: "What is the order of the Brethren when members have become entirely dependent upon the church? Have they the privilege of moving from one branch of the church to another, without the consent of the church into which they propose to move? Answer—The church into which such members propose to move should first be counseled before they move, and if it is not complied with, the charges should be paid by the church from which they moved." Article 3, A. M. of 1867.

The counsel above given is not exactly such as is requested by the brother that sends the query, but the principle is the same. If the member is likely to become dependent upon the church soon, the same course should be pursued as is done with one that is already dependent upon the church. The A. M. gave the counsel that it did, since churches might be tempted to try to get rid of dependent members, and get them upon another church. And dependent members might be tempted to move into another church, thinking they might be better pro-

vided for. To avoid such liabilities, the churches concerned are directed to counsel with each other. Such a course is judicious and safe.

2. The second query is one that produces in our mind a deep regret, at the thought that there is a brother in our Fraternity that finds enough of congeniality of feeling in a brass band and its exercises and enjoyments, to make it a place of resort. It appears very plain to us that a brother who has been enlightened, and has tasted of the heavenly gift, and has been made partaker of the Holy Ghost, and has tasted of the good word of God, and the powers of the world to come, Heb. 6: 4, 5, would not feel that such a band as is alluded to in the query, would be the place for him. We would think that he would prefer to be in a different kind of society, and engaged in a different kind of employment. And as we must believe that such surroundings as those are subject to that attend the exercises of the brass band, are by no means well calculated to develop the Christian character of that high and pure type, that all our churches should be endeavoring to develop in their members, and any church in our Fraternity with the principles that we profess, that will permit its members to do that which is indicated in the query, without striving, and that earnestly, to draw them away from such associations, and to have them put under influences more likely to cultivate Christian character, and a stronger desire for spiritual enjoyment, is not by any means exercising the watchful care over its members that it should, and is not faithful to its trust in maintaining the standard of holiness as held and professed by our Brotherhood.

Dear Editors:—

1. Can a man have faith, which is the gift of God, without being converted?

2. What is the difference between faith and hope?
JACOB Z. GOTWALS.

1. A man cannot, with propriety, be said to have saving faith, or a living faith productive of good works, before he is converted. But as faith is given in Heb. 6: 1, as one of the principles of the doctrine of Christ, and as it would be very difficult to conceive, according to the gospel plan of salvation, how a man can become converted without faith, it seems to follow that a man must have a degree of faith before he is converted.

2. Faith stands related to hope, as the cause stands related to the effect. The exercise of a gospel or living faith will produce hope in the believing soul. Paul says, "Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope

maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5: 1-5.

J. Q.

WHY HONEST CONSERVATIVES SHOULD JOIN THE BRETHREN CHURCH.

THE Brethren Church has many warm friends in the Conservative ranks; men and women who tell us we are right, attend our meetings, and urge us to press on in the good work of reforming and saving. All such persons should become members of the Brethren Church, because:

1. You are where you are through misrepresentation; when you joined the church you were told you joined the Brethren Church; you were told the Bible was your creed; you were told Christ was the head of your church. Now you find yourself a member of the German Baptist Church; you have the ideas of fallible men for a creed; you have a few ambitious men for the head of the church; you are where you are through misrepresentation, and you should step across the line, because such a step will place you on the old platform where you can work under a divine name, with a divine creed, and for a divine heal.

2. You occupy a false position by remaining where you are. You believe one thing, yet you practice another. By remaining with the wrong-doers you sanction by your presence the wrong done. A man in the world may admire the church, yet if that man does not join the church, the devil can use him to advertise his worldly object. You may believe the Brethren right, but if you do not come and help them by your presence, you sanction their enemies by your presence among them. You cannot afford to occupy a false position, hence you should leave the false and cling to the true.

3. You fail to exert an influence for good by remaining where you are; you exert some influence for either good or bad; standing where you do your influence is not for good; it could not be otherwise. Men follow your actions not your thoughts. You may think the Brethren right, but if you sustain the opposite by your presence, your influence is in that direction, and your influence is limited to a few in the church, and is not over those in the world; occupying a false position, you fail to influence sinners for Christ. Standing out boldly for Christ, you not only influence those in the church but those out of the church, hence you should advocate the truth, regardless of consequences.

You know the Brethren are right; you wish to occupy a true position before God and man; you want to make your influence tell on sinners; then be true to your convictions, and you will find shelter, safety and peace in the Brethren Church. JOHN DUKE McFADDEN.

THE above circular is being sent to some of the members of our churches. A brother sent it to us, and it was cut into two parts. He said the first part, paragraph number one, was sent to his wife, and the other part, containing paragraphs numbers two and three, was sent to a sister in his congregation. The brother is a minister. We publish the circular that our brethren may know what is being done to draw them away from the church, and to put them on their guard. We publish the document without note or comment, as it speaks for itself, and explains itself.

J. Q.

RELIGION which does not restrain evil tendencies and produce a sober life, which does not lead a man to love and practice justice and mercy, which does not teach and produce supreme love and service to God, is a form of godliness without its power, a garment which hides a skeleton, a useless machinery.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

WE again resort to notes in order to relieve our correspondence box of the surplus accumulations.

—Bro. David Hildebrand tells of the good meetings in the Johnstown church, Pa., held during the winter by brethren Jos. Berkey and James Sell. The house was crowded and the church much strengthened.

—Bro. Christian Roesch, of Grafton, Neb., says that himself and wife are the only members living in that part of Nebraska. They moved to Grafton about a year ago, and have only attended two of our meetings during that time.

—Bro. G. N. Shafer, of Indiana, Pa., is suffering from disease, and desires all the brethren and sisters to pray for him. He exhorts us all to be faithful to our Master, that in the end we may all meet in heaven. He would like have the address of Bro. Ab. Carpmann. Will some one who knows be kind enough to send it to him?

—Our young brother, J. R. Pitzer, of Cook Co., Tex., gives us some news from the Lone Star State. They have lived in Texas seven years, and like the country very well. They have thirty-four members, and have prayer-meetings every two weeks. They remember with pleasure the visits paid them by brethren S. S. Mohler, Enoch Eby and Henry Brubaker.

—Sister Kate Keaby, of Assotin City, W. Ty., thinks that brethren should not be too fast in buying land in a new country. Better try it awhile first, and see how you like it. She thinks those who come to Washington Territory should stay there a year before purchasing, as they would then be able to make better selections, and know how the country suits them. There is some wisdom in her advice.

—Bro. John H. Crume, writing from the Springfield church, in Northern Indiana, informs us that they are still moving forward in the good work. Some of their members have gone to their long home, while a few are sick. One of their elders moves West this spring, to find a new home. A few have grown tired of the service of the Lord and have gone back to the world. Bro. C. hopes that they will repent and do God's commandments, that they may have a right to enter in through the gates into the city.

—Bro. G. M. Noah, of Nora Springs, Ia., gives some account of their progress in the divine life. They had but few meetings during the winter. Bro. Evans, of Dakota, was with them during the holidays, but owing to the severe storms he did not preach. They hope to have Bro. Evans with them before he returns home. Their only minister, Bro. Wm. Hipes, has been confined to his home for some months, on account of the sickness of his wife. She is not expected to live, as she is suffering from bone cancer. Bro. William desires an interest in the prayers of God's people.

—Bro. J. Kennedy, of Rodney, Mich., says they would be glad to have any of our ministers, who travel that way, to stop with them. Write to him at the above address.

—Sister Susanna Miller, of Maitland, Pa., finds the MESSENGER a great comfort to her, and she prays that God may bless the editors, and help them to prove faithful to their trust, to which we add a hearty amen.

—Bro. Wm. Robeson, of Bonbrook, Va., has been a constant reader of the MESSENGER since the first number was issued, and has never had occasion to complain of its contents. As a matter of course he is well pleased with the paper.

—Sister Hannah Vallandingham, of Mulleville, Kan., is well pleased with the MESSENGER. Bro. Quinter's thoughts on a sinless life were especially comforting to her. She exhorts us all to live close to God, and keep unspotted from the world.

—Bro. Amos Freed, of Patterson, O., sends a short account of a series of meetings held in their church, by Bro. J. Heaston. Seven were baptized. They have re-organized their Sunday-school, and all are working together for the advancement of the Master's cause.

—Sister Christina Fry, of Sibley, Iowa, would like to have some of the brethren come and preach for them. There are seven members living at that place, and she says they have had no preaching during the year that she has been there. Will the Iowa brethren look after this point?

—The Brethren of the Plum Run church, Ashland Co., O., organized a Sunday-school on the 11th inst. Bro. A. Workman was elected Supt., and J. J. Workman, Assistant Supt.; Chancy Smith, Sec.; W. M. Priest, Treas., and J. J. Workman, Librarian. The school will meet at 3 o'clock on Sunday.

—Bro. R. Mowbray, of Parnassus, Va., has a word to say about their meetings. Bro. J. Beahm, of the Bridgewater school, was with them Feb. 13, and preached very acceptably for them. Bro. George Wine continued the meetings for a week. The meetings were not so largely attended, but the interest was very good. One soul was added to the church. Others are reflecting, and we believe the good seed sown will bear abundant fruit.

—Bro. J. Replogle writes: "I left Cerro Gordo, March 9, for Western Kansas. Arrived at Garden City on the 11th, where my son met me with a team, and we drove to Leota, the county-seat of Wichita county, a distance of fifty miles. This is a beautiful country. I find the people kind and sociable and anxious to learn the truth. Cheap homes can be had here, and I will answer any questions in regard to this part of Kansas."

—Bro. Jacob Fortner, of Eureka Springs, Ark., informs us that there are a few members living at that place. Bro. James Miller, of South Bend, Ind., is with them, but his health is not good, and he does not preach much. Bro. F. thinks they have a good opening for a church. The springs contain curative qualities, and some have been cured of disease by using the water. They would like to have a minister come and preach for them.

ESSAYS.

ARE WOMEN PERMITTED TO SPEAK IN PUBLIC?

BY S. J. HARRISON.

An extract from "How to Win," by Francis E. Willard, President National W. C. T. U.

IN reading this extract, let it be borne in mind, we are reading from one of the ablest and best ladies of the land. We submit the extract for publication,

1. Because we endorse her proposition, "I will religiously cultivate the power to speak and pray in the meetings of my church, God being my helper," and the arguments she uses in its support.

2. She takes it for *granted* that no one denies that (a) Paul teaches a woman's head should be covered when she prays or prophesies; (b) that Christ instituted feet-washing and the communion at the same time, a point always disputed by those opposing feet-washing as a church ordinance.

THE EXTRACT.

"Here comes in that changeless law of habit, blest or blighting, according to our personal relation with it. Upon it let us base our *resolution*. 2. *I will religiously cultivate the power to speak and pray in the meetings of my church, God being my helper.*

Happily now, the churches nearly all see their duty to the silent two-thirds so long uncomplainingly suppressed. Perhaps the law of self-preservation has also somewhat to do with this growing liberality of sentiment. I was very much amused by the remark of a young man at our church prayer-meeting a few evenings ago. When all were, by request, giving their special reasons for gratitude, he said: 'Well, I thank God that I did not come on the scene of action until the days when women spoke in meeting.' Now it is your good fortune, young Chautauquans, to live, move, and have your being at a time when the world is full of just such brotherly souls as this University student in Evanston. The old difficulties about interpreting St. Paul have vanished. I once heard a pastor say at the South, 'I reckon I put my own narrow notions into the Bible and then proceeded to think they were inspired.' In that pithy sentence is comprised, to my mind, every word of exegesis that has proclaimed the subjection of those who were last at Christ's cross, first at His sepulcher, and first to proclaim His resurrection. 'The letter killeth; the spirit giveth life.' To be sure, Paul says in so many words, 'It is not permitted unto them to speak.' But all the same Miriam led the song of triumph; Deborah was raised up of God to be not only a judge but a prophetess; Huldah was a prophetess in Jerusalem, instructing Josiah, the king; Anna, when she entered the house of God, 'gave thanks unto the Lord and spake of Him to all them that looked for redemption in Jerusalem'—thus not only exhorting but publicly praying in presence of the whole congregation and in the very temple of God; and Priscilla 'expounded the way of God more

perfectly' to the eloquent preacher Apollos. Besides all this, St. Paul himself, in that same portentous epistle of Corinthians, explicitly prescribes the conditions under which woman shall both pray and prophesy and yet he says, 'It is not permitted unto them to speak,' and 'It is a shame for women to speak in the church,' and 'I suffer not a woman to teach.' In view of the plain facts and undoubted precedents of the Bible for woman's doing all these things, enforced by the august authority of Christ, who uttered no word against the sacred ministries of woman, what are we to conclude? It seems to me, and I know this but echoes the opinion of our best and wisest pastors, that Paul, who was 'all things to all men that by all means he might save the most,' deemed it expedient for the infant church, among the many pitfalls in its way, to conform while it endeavored to reform; and that those fateful words 'It is not permitted,' and the rest, are simple statements of fact as to the customs of that day. He could not have meant that God's law did not permit, for no such utterance can be found between the two lids of the Bible, and the examples given are all the other way.

"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. Judge in yourselves: is it comely that a woman pray unto God uncovered?"

"But in ten thousand school-rooms and homes Christian women daily pray to God with 'heads uncovered' and not even the most literal theologian considers that they have 'dishonored their heads' (whatever that may be). But if they really have not dishonored them, then the whole system of literalism falls. If it be not a sin when we fail to wash each other's feet at the sacrament, although Christ said explicitly: 'Ye ought to wash one another's feet for I have given you an example that you should do as I have done to you,' then we have the highest sanction for exalting the spirit of the New Testament and ceasing to insist so much upon its letter."

Lanark, Ill.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Fredonia, Kan.

ELD. G. W. Studebaker commenced meeting in Greenwood County church, March 6, and continued over two Sundays. Baptized one, and the prospects are good for more. They have one deacon, and the minister they chose last September has filled an appointment every Sunday since, with the exception of two. Had church meeting March 11, at the new church-house in Fredonia. Changed the name from Fall River to Fredonia church, and changed the name Greenwood County church to Fall River church. Went with Eld. G. W. Studebaker two miles south of Neodesha, this county, on March 26th. He preached five discourses in the school-house. Baptized two sisters in the Verdigris River. Bro. Studebaker went back April 9,

and remained till the 11th. Baptized one young man, and reclaimed one sister. The Brethren organized their first Sunday-school in Fredonia, March 21. Commenced with about fifty scholars, but the school is increasing. We use the *Quarterly*, and like it well.

J. W. MAHORNEY.

Big Spring Items, Montgomery Co., Va.

On the 10th day of March, one year ago, I moved to this part of God's moral vineyard. I found two brethren and two sisters. One brother was a colored man. We had no house to worship in. We went to the woods, cleared off the brush, and arranged seats. Here the writer tried to preach every second Sunday until cold weather compelled us to stop. We had worship during the winter in our houses. As a result of these labors, under God's blessing, ten have been added to the church by baptism, one received and not baptized yet. Seven more gave their hands last Sunday night, others will come very soon. If the good Spirit would move such brethren as were with us last Sunday, to come back often, there would be a large ingathering of golden sheaves. At our next meeting we are going to arrange to build a meeting-house. One good brother says he will give all the lumber. He has plenty of fine timber. Others are ready to give freely. I hope the Lord is with and for us. Brethren, pray for us and for the success of our church. We are much revived by the visit of our beloved brethren. Come again, dear brethren. Eternity alone will tell of the good you have done in the mountains of Virginia. May the peace of God the Father, God the Son, and God the Holy Ghost rest upon the entire Brotherhood.

S. K. WICKHAM.

From Oak Hill, Fayette Co., W. Va.

DEAR MESSENGER, how I love thee! How glorious are thy pages! How encouraging are thy messages of love! Oh! how the tears of joy flow as we read of so many coming to the fold of God! How could we do without thee! Oh! when I see so much to instruct and help to encourage us on through the great trials of life, how I wonder that any brother or sister could have an excuse for not taking a messenger that brings so much of the bread of life to your friends. Oh! take it, and pray for the editors and contributors, instead of finding fault. Oh! how often I have prayed God to bless them. Send in your words of encouragement. Send your mite and help along the glorious cause. Pray, and not censure, and God will surely bless you.

SUSANNAH HUTCHISON.

From the Morrill Church, Kan.

THIS church seems to be in peace and union, and is laboring for the promotion of primitive Christianity. At our council-meeting, March 18, five were received by letter, and letters granted to two. April 3, Bro. John Forney came to us, it having been the time appointed to commence meetings. He

labored earnestly with us until Monday evening, when quite a number of brethren arrived to attend the D. M. on the 6th, some of whom held forth the Word. The business before the D. M. being disposed of in good time, meeting was announced for the evening, when Bro. John Wise talked to us about heaven. Oh! how much encouraged we felt after the meetings. May we all appreciate the church more and strive more manfully to enter in. We know there are some who are thinking on their ways, and are halting between two opinions. May the time speedily come when they will shake off the shackles of sin, turn their backs to the world, and seek the Savior while he may be found. Pray for us.

CLINTON EISENBISE.

From Great Bend, Kan.

THE Eden Valley church is still marching onward to the mark for the prize of the high calling of God in Christ Jesus. Twelve were added to the church by letter, at our last council, April 2, and still a number of certificates of membership are to be presented. Other brethren have bought land here, but have not yet moved. The outlook for this church is very good. No schisms or divisions known here, but all are in Christ Jesus. Come, brethren, and help build up a good, strong church in this beautiful country.—Much may be said in commendation of this country, but I fear I should be intruding on forbidden ground in the use of the GOSPEL MESSENGER for that purpose.

MICHAEL MOORHEAD.

From Mt. Morris College., Ill.

THE treatise on "Trine Immersion," by Eld. James Quinter supplies a long-felt want. It clearly shows that trine immersion was the primitive mode of baptism, and the prevailing mode in all Christendom, down to the twelfth century, while it sets the ancient church fathers and early reformers in the proper light before the public, in regard to the mode of baptism.

The subject has been analyzed and outlined in convenient form for reference; hence this little book will doubtless take a respectable position among the religious works that will be handed down to future generations.

S. Z. SHARP.

April 2, 1886.

From Harlan Co., Neb.

OUR much beloved brother, Samuel Forney, came to our place Feb. 19, and remained one week. He preached the Word with power. One sister was baptized. She had belonged to the United Brethren church some forty years, but was not satisfied with her baptism. She told me she could not sleep well at night, but since she was baptized by trine immersion, she can sleep well. She is sixty-four years old. She is glad and we, as well as the angels in heaven, rejoiced. Bro. Forney then went to Furness county, and remained nearly two weeks. This is the vicinity where T. J. Hickman lives, who was once

a member of our Fraternity, but was expelled, whereupon he joined the Adventists. He was elected to the ministry while with the Brethren. Since he left us, he tried to get more of our Brethren dissatisfied. The Adventists said, that if the Brethren had a man who was able to set forth the doctrine of the Brethren and show why we do not observe the Sabbath, to bring him on. Bro. Forney came, and the Brethren are well satisfied. Members of other denominations said as much of Bro. Forney's preaching. God bless Bro. Forney and his family, and all the faithful followers of Jesus every-where.

J. P. NOFZIGER.

From Wetmore, Nemaha Co., Kan.

ON March 1, Bro. Levi Eby came by invitation to preach for us. Things looked very discouraging at the time to commence The M. E. church was in the midst of a revival meeting. We have no house here to hold meetings in, but the English Baptists kindly permitted us to use their church. Although the roads were very bad and storms threatened throughout the first week, we had a good-sized congregation the first night, and since then the number kept increasing.

Bro. Eby preached on the ordinances of the house of the Lord fearlessly and with great power, to a very attentive people.

There are a great many infidels here, who hardly ever attend church. They took a great interest in the meetings, and begged to have a sermon preached on the consistency of the Bible.

The second week the meetings grew more in interest and in attendance, and a great many inquiries are being made after the Word of God, and many I think are near the kingdom.

Bro. Eby preached fourteen sermons, and left a great many warm friends here. Bro. C. J. Hooper, of Sabetha, gave some valuable assistance part of the time.

J. A. TRIMMER.

Not Lost, but Gone Before.

WE were forcibly reminded of the uncertainty of life and the certainty of death, on last Sunday evening, at the close of our meeting in Cornell, by the sad announcement of the sudden death of Mattie Welman, a girl sixteen years of age, who was a regular attendant of our Sunday-school, and a member of my class. She was a member of the M. E. church, and was loved by all who knew her. The minister who preached her funeral said, he never heard any evil thing spoken of her in his life, that she was unassuming, and that kindness characterized her whole life. She succeeded one of the dearest of mothers about two years. Thus a beloved father and five little ones are left to fight the battles of life alone. Now, for myself and in behalf of the Sunday-school, we give an expression of our condolence in their time of need.

MOLLIE KEISER.

Cornell, Ill.

From Pleasant Prairie Church, Dak.

WE assembled at a school-house near Bro. J. G. Royer's, Beadle Co., Dak., Sunday, April 4, 1886, for public worship. The day was calm and pleasant, the mercury being fifty degrees above zero. The house could not retain all that came, and, after seating them as close as possible, some stood, and others were obliged to remain out-doors, while we tried to deal out the Bread of Life. A young man by the name of George Moomaw, came from Northville, Spink Co., Dak., a distance of seventy-five miles, to be baptized. After service we repaired to the water, where over one hundred were present to witness the baptism.

Bro. Moomaw is a promising young brother, and is well versed in Scripture. We feel there are others waiting for the waters to be troubled, so that they can step in. Our number is increasing by letter and adoption. May God bless our weak efforts with success. Weather is pleasant, and farmers are all busy seeding.

B. F. MILLER.

Alpena, Dak.

In Memoriam.

SISTER Elizabeth Moore departed this life March 13, 1886, aged forty-eight years. She was a member of the Cold Water district, and was a faithful and earnest worker for the cause of Christ. By her pious walk and Christian adornment, she endeared herself to all who knew her. She left a sorrowing husband, a son, a daughter, and a host of relatives and friends to mourn their loss, but their loss is her eternal gain. 'Tis sad indeed to part with loved ones, but since it has pleased our heavenly Father to remove her hence, we can only bow in humble submission to his most righteous will.

Weep not! she has only gone home. Her work is finished. She will not pray for us again; she will sing with us no more; no more good council will we receive from her lips, for they are still in death.

EMMA MOORE.

Greene, Ia.

From Warrior's Mark, Pa.

THE MESSENGER is a very welcome visitor to our house. We love to peruse its pages, and thereby know that the Brethren are at work. Many are being added to the ranks, and if they prove to be good soldiers for Christ, the army will be strengthened, and if all have the armor on and fight valiantly, we will conquer the foe. Press on with vigor to victory, and heaven is yours forever.

The Brethren here will hold their love-feast on May 15. A cordial invitation is extended to all, and especially to ministers.

S. S. GRAY.

From Grundy Center, Ia.

BRO. John M. Mohler arrived here on the 22nd of March, and preached his first sermon in the evening. He continued until April 1, and preached in all twelve sermons.

The immediate results were, two received into the fold by Christian baptism, to walk, we trust, in newness of life.

Some of us who were on the back ground a little, were greatly revived, and I am persuaded that much good was done for the cause at this place. The attendance was good, and good interest was manifested by the congregation. If Bro. J. M. Mohler could have remained with us another ten days, I think more would have joined with us.

Bro. James Evans preached for us before Bro. Mohler came. I wish we had more Bro. Mohlers. I mean that he is not afraid of the truth, nor to preach it. If it does hurt he does not care. The reason it hurts, is because the one it hurts is guilty, and then they will say, I don't like his way of preaching. When the gospel is preached, it is sharp, and I say, Let it cut. Come again, Bro. Mohler.

J. M. SNYDER.

From Quemahoning Church, Somerset Co., Pa.

TO-DAY we had the pleasure of attending church at the Sipesville meeting-house. Bro. Valentine Blough preached a very interesting and edifying sermon from Rev. 22:14-15, to a small but attentive congregation.

Our spring council-meeting will be held on the 1st of May, when delegates will be elected for District and Annual Meeting.

As above stated, the audience was small, owing to the inclemency of the weather, but I think we are too free in making excuses on the Lord's Day. A little rain or snow should not detain us from the sanctuary of the Lord. We never appreciate our privileges as we should.

If some of our western Brethren, who are deprived of church privileges, had the opportunities that we fail to appreciate, I know they would be thankful.

Again, when we think how little we have done for the improvement of the Lord's vineyard since we became husbandmen, we feel sad, and wonder how long the Master will forbear. But we hope to do better in the future, by the help of the Lord.

J. D. MEYERS.

Sipesville, Pa.

From Golden, Kan.

I WOULD say to Brethren coming West, and especially ministering brethren, to come to Grant Co., Kan. There is but little land left, and that is settling up very fast. But if they come right away, they can get land within a few miles of Golden.

There will be a school-house and school here next winter. We will also have Sunday-school and preaching if we can get a minister.

The soil is very deep sandy loam. Parties can come at once and file on a claim and have from six to twelve months to move on it, by coming to Garden City and filing. For further information address as below.

ELIZA J. MCGAUGHEY.

In Memoriam.

SISTER Harriet Amanda Jenkins, daughter of Eld. Elijah Horn, peacefully and calmly fell asleep in Jesus, from which none ever wakes to weep, on Sunday, March 28, 1886.

She was born March 1, 1858, and died at the age of twenty-eight years and twenty-seven days. Sister Jenkins was a consistent member, and a bright, shining light in the Church. She stood firm and with unwavering confidence in the Lord until the last. Her agreeable manners and excellent deportment, combined with her devotion to the cause, was dearly loved by all.

Sister Jenkins left a monument of virtue, that the storms of time can never destroy. She has written her name in kindness, love and mercy on the hearts of those she has come in contact with, and she will never be forgotten. No, her name and deeds will be as legible on the hearts of those she left behind her, as the stars on the brow of evening.

To the bereaved ones we would say, You are not as those who have no hope. As the husband lost a wife, Jesus gained a new jewel in his crown. She has gone to meet mother and two of her children, who were favored with an earlier call to glory, and over the grave will be heard the words, "Blessed are the dead which die in the Lord, from henceforth. Yea, saith the spirit, that they may rest from their labors, and their works do follow them."

"Yet, again, we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Funeral services were conducted by the writer, from the eleventh chapter of John.

SILAS HOOVER.

Thornville, O.

From Hylton, Va.

I WISH to tell you that the GOSPEL MESSENGER is highly appreciated at our home. We could not do without it. It is so handy, since it is trimmed and pasted. I think it has the right name, as it brings such good news from the different churches. I can hardly wait till I get to the church news. In No. 8, Sarah M. Saunders' piece on intemperance, is worth what we pay for the paper. I wish you all a long life and many a happy day, and when your work is over here, that you may get to that home where all is peace and happiness.

NANNIE A. HARMAN.

A Correction.

THE obituary over my signature, in G. M. No. 15, should have been Thornburgh, instead of Thornbaugh.

J. D. HAUGHTELIN.

Panora, Ia.

IN time of temptation be not busy to dispute, but rely on the conclusion, and throw yourself upon God, and contend not with Him but in prayer.

Southern California Notes.

APRIL 3, our quarterly council came off at Covenia. There was a fair representation of the members out. Some are too much cumbered with worldly cares, to make it convenient to attend those important meetings. We sometimes wonder if it will be said to those who make church matters a *secondary* matter, "Come, ye blessed of my Father, and enter into the joys prepared for you from the foundation of the world". At the meeting everything passed off in love and harmony. A short letter was prepared to be sent to A. M. The propriety of forming another organization or two was spoken of. As a number of members are moving in at Ontario, about fourteen miles east of Covenia, it is quite probable there will be an organization there at no distant day. Eld. P. S. Myers lives at that point. There are now over fifty members living in this southern country, and more contemplate coming soon. At night, following our council, and the next day, Sunday, had pleasant meetings.

Owing to the "cut" in passenger rates from the East to this coast, crowds of visitors come pouring in. Some of our brethren availed themselves of this privilege and came to see us.

Crop prospects never were more promising here than now. During the winter had plenty of rain. In March, the weather was cooler than usual. Many fields of barley and wheat, at this date, April 6, are out in full head, and hay-making will soon commence. The earlier kinds of fruit are now coming into market rather plentifully.

J. S. FLORY.

Tuhunga, Cal.

From Lower Miami Valley, O.

A SERIES of meetings was held here by Bro. J. Stutzman, assisted by G. O. Garber, D. Garber, S. Hoover, Horning and others. It began Feb. 11. Notwithstanding the bad weather, the meetings were largely attended.

There seemed to be a good interest awakened. The meetings continued two weeks. There were five accessions, and while the waters were being troubled, those five stepped in, and, we trust, were made whole. Two of them were in the morning of life, one a school-mate of mine. I trust she may be a faithful worker in the vineyard of our Lord, that she may sow some seed which will bear fruit in eternity. The Word of God says we shall "cast our bread upon the water, and it shall return after many days." His promises are sure and steadfast; yea and amen to them that believe. His word also tells us, "Though we may sow in tears, we shall reap in joy." These promises inspire us to press onward, through every difficulty and obstacle which we may encounter on the journey of life, for at the end of the race we have the promise of the crown of life, if we are faithful unto death. I trust I may ever be useful, and be an instrument in the hands of the Lord in leading some soul to Christ. The harvest indeed is great, but the laborers are few. Hence it behooves every one who has

named the name of Jesus, to work while it is called to-day, for the night cometh when no man can work. Christians should be diligent, and enter every open door, where they may do something for the Master's cause, and the Lord will bless us all.

LAURA BILLMAN.

From North-Eastern Kansas.

THE D. M. of North-eastern Kansas came off April 6, in the Morrill church, Brown Co. Meeting was opened by devotional exercises at 9 A. M., after which the Meeting was organized by electing, by ballot, Eld. Jno. Fornay, Moderator; Eld. George Myers, Reading Clerk; and the writer Writing Clerk. The churches were all represented but two, and nearly all by delegates. Not very much business before the Meeting. One query goes to A. M. and one request. Considerable time was devoted to the missionary work. Our brethren on the mission made a favorable report. While they labored mostly where the doctrine was new, yet there were a goodly number brought into fellowship with the saints, with, we think, a fine prospect ahead for the present year. Two brethren were chosen to be in the field this year; also one alternate, to go when called on, to fill the place of one of the two in case they cannot go at all times. Our Meeting suggested that at least three months' solid work be done, and as much of it as possible before the bad weather of winter. Each church is to appoint a solicitor to gather up all donations for the work they can.

In connection with the above plan we have the following: We have two fields open, one at Harveyville, in Wakeeney Co., and one at St. Mary's Mission, in Pottawattamie Co., where they have called for regular meetings. At D. M. we obtained enough brethren as volunteers to go there once each month, and give them at least three meetings. A record of their names is kept, and the Clerk will notify each when his time is to go; said work to be done outside of the general mission. The time at St. Mary's is over every second Sunday, and at Harveyville over the third Sunday of each month. For this plan we can say, that we tried it last year, and filled all the times without a single failure. The success was grand. One man said, "That is the way to do a good work. So many different brethren come, and all preach the same thing." A request goes to A. M. to hold the A. M. for 1887 in Forest Park, at Ottawa, Franklin Co., and indeed the place has never been excelled.

We are glad to note that we were cheered by the presence of Eld. John Wise, at and after the D. M. We are also glad that such soldiers as J. S. Mohler and J. B. Lair have moved into our North-eastern District. Of all the D. M's. we ever attended, none have been more pleasant than the one just past. Not one unkind word was uttered, and we hope we can be able to say as much of the A. M., and if each one will cultivate a proper spirit, and speak only such words as are by grace seasoned with salt, we feel sure that

we can say the same. Our Meeting, closed at 6 P. M., to meet on the first Wednesday of April, 1887, in Sabetha, Nemaha Co. The annual meeting of the Brethren's Insurance Company of North-eastern Kansas meets the day before D. M., at the same place. Elder Wm. Davis, of the Morrill church, was chosen as member of the Standing Committee, George Myers, alternate. May we all so live that, by and by, we can be attendants at that meeting of the eternal reunion.

ISAAC CRIST, Clerk.

Olathe, Kan.

Another Old Soldier of the Cross Fallen.

JOHN F. MYERS was born July 23, 1798, and died April 1, 1886, aged eighty-seven years, eight months and eight days. He was born and raised in Franklin Co., Pa.; came to Illinois in 1865. He had been a consistent member of the Brethren's church for over thirty years. He raised a large family. The most of the children are members of the church of his choice. He died in Bushnell, McDonough Co., Ill. Funeral services conducted by the writer, in the Methodist church in Bushnell, from 2 Tim. 6: 7, 8, to a very large congregation. May we so live that when the time of our departure is at hand, we can truly say, I am now ready to be offered—have that glorious hope of meeting our father and mother, with all the heavenly host who have washed their robes and made them white in the blood of the Lamb.

JOHN L. MYERS.

MATRIMONIAL.

ROBESON—SHELLENBERGER.—At the residence of the bride's parents, Altoona, Blair Co., Pa., Feb. 24, by J. W. Wilt, Mr. Howard S. Robeson and sister Lizzie S. Shellenberger.

RANDLEMEN—BARKLOW.—At the residence of the bride's parents, near Norway, Coos Co., Ore., April 4, by S. S. Barklow, Jason L. Randlemen and sister Sarah E. Barklow.

ROOT—BARKLOW.—At the same place and time as above, by S. S. Barklow, Bro. John S. Root and sister Julia Ann Barklow. THOS. BARKLOW.

ANDERSON—WAGONER.—At the residence of the bride, near Myrtle Point, Coos Co., Ore., March 19, by Eld. David Barklow, Bro. Siegfried D. G. Anderson and sister Mary Wagoner.

BAKER—BERKEYBILE.—At the residence of the bride's parents, April 1, by David Berkeybile, Abner D. Baker and Ella Berkeybile, all of Lucas Co., Ohio.

RAIRIGH—FOX.—At the residence of the undersigned, and by him, April 8, John E. Rairigh and sister Mina Fox, both of Woodland, Barry Co., Mich.

CHAMBERS—RAIRIGH.—At the residence of the bride's parents, Bro. Isaac F. Rairigh, April 15, by the undersigned, Bro. Daniel E. Chambers, of Gratiot Co., Mich., and sister Lizzie Rairigh, of Ionia Co., Mich. S. M. SMITH.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

ZEIGLER.—March 29, Addie Zeigler, daughter of Bro. Joseph and sister Catharine Deck, aged 21 years, 8 months and 2 days. Services by Eld. McKinney, of Michigan, assisted by the writer. D. BERKEYBILE.

ZOOK—March 29, Joseph E. Zook, son of the late David Zook, aged 53 years, 7 months and 19 days. He leaves a wife and eight children to mourn their loss. Services by D. B. Gibson, from Ps. 90.

McMULLEN.—In the Richland church, Richland Co., Ohio, Feb. 13, sister Sarah McMullen, daughter of Eld. J. C. and A. B. McMullen, aged 23 years, 3 months and 13 days. Services by Eld. Wm. Murray, of Ashland, Ohio.
MARY FEIGHTNER.

BRANDT.—In the Back Creek church, Franklin Co., Pa., March 28, sister Elizabeth Brandt, aged 75 years, 9 months and 25 days. She was the wife of Eld. David Brandt, who preceded her to the grave almost sixteen years ago. Services by brethren Adam Pheil and George Hege, from Job 19: 25, 26.
MARY E. STORM.

HECKMAN.—In the Maple Grove church, Norton Co., Kan., April 7, Rosa, daughter of Bro. Keylon and sister Heckman, aged 5 years, 7 months and 14 days. Services by M. Lichty, of the Progressive church.
A. G. GARBER.

FRY.—In Reinbeck, Grundy Co., Iowa, April 1, of lung fever, Hattie Fry, aged 1 year and 22 days. It budded on earth to bloom in heaven. Services by the pastor of the M. E. church, and J. W. Butterbaugh, from Matt. 18: 3 and Mark 10: 14. (Polo papers please copy.)

FLETCHER.—In the Sugar Ridge church, Hancock Co., Ohio, Feb. 2, sister Catharine Fletcher, aged 58 years, 11 months and 20 days. She requested her funeral sermon to be preached by the writer, from John 14: 1.

BROAT.—In the same church, Feb. 13, sister Broat, aged 75 years and 2 months. Services by Bro. E. H. Rosenberger, from Amos 4: 12.

WALTERS.—In the same church, Henry Co., O., April 4, Polena, daughter of friend Nicholas Walters, aged 3 years, 8 months and 8 days. Services by the writer.

WILDERMOOD.—In the same church, Putnam Co., O., March 18, of old age, sister Lydia Wildermood, aged 74 years, 1 month and 16 days.

Her maiden name was Lydia Gilbert; she was born in Frederick Co., Md. She was united in marriage to John Wildermood in 1835. She was a member of the church for 59 years. She was the mother of eight children, seven of whom are living. She had 37 grandchildren and two great grandchildren. Services by Bro. J. B. Light and the writer, from Job 14: 14 and Matt. 24: 44.

SHIVELY.—In the same church, Henry Co., O., April 6, Delmer J., infant son of Bro. J. P. and sister Mary A. Shively, aged 11 months and 19 days. Services by the writer.
DAVID LYTLE.

FORNEY.—In the Abilene church, Kan., April 13, Michael Forney, son of John Forney, aged 42 years, 6 months and 19 days. Thus passed off another minister of the gospel. Services by elders John Humbarger and Samuel Haugh.
JOHN FORNEY.

BEANBLOSSOM.—At Davenport, Neb., March 22, Archie, son of friend David and sister Elizabeth Beanblossom, aged 9 months and 22 days. Services by the brethren.
DAVID H. FORNEY.

TURNER.—In Black Water church, Saline Co., Mo., March 23, of heart disease, Mary A. Turner, aged 52 years and 1 month. She leaves two daughters to mourn their loss, which, we hope, is her eternal gain. She was born in Highland Co., O. Services by Daniel Glick, from Rev. 14: 13.

SCHECHTER.—In Story Co., Iowa, April 9, Bro. Joshua Schechter, aged 83 years, 2 months and 19 days. Services at the Brethren church, at Indian Creek, from Isa. 43: 2.
GEO. W. THOMAS.

YATES.—In the Pine Creek church, Ogle Co., Ill., Mar. 15, sister Salome Yates, wife of Bro. John Yates, aged 59 years, 2 months and 17 days. Services by the brethren.
EDMUND FORNEY.

EASTEP.—At Mines, Blair Co., Pa., March 16, Charles Henry, son of Robert and Jennie Eastep, aged 5 months and 15 days. Services were held in the Lutheran church, by E. Dutt.
MARY S. DETWILER.

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ANNOUNCEMENTS.

Love-feasts.

- May 13 and 14, Falling Spring church, Pa., in the Hade meeting-house, at 1 P. M.
- May 15, at 4 P. M., Chapman Creek church, 11 miles north-east of Abilene, Dickinson Co., Kan.
- May 15, Warrior's Mark, Hunt., Co., Pa.
- May 15, at 4 P. M., Bethel church, Holt Co., Mo., 5 miles south-east of Mound City. Notify J. H. Miller, Mound City.
- May 15, at 3 P. M., Jacob's Creek church, Pa.
- May 15, at 5 P. M., Upper Dublin Church, Montgomery Co., Pa.
- May 15, at 4 P. M., Hudson, McLean Co., Ill.
- May 15, at 10 A. M., Salem Valley church, Kan., at Bro. James Bennet's, 8 miles south and 4 west of Minneapolis, Ottawa Co., Kansas.
- May 15, St. Vrain church, Colo., 5 miles north-east of Berthoud, at Bro. Thomas Smith's.
- May 15 and 18, at 1 P. M., Antietam church, Franklin Co., Pa., near Waynesboro.
- May 15 and 18, at 1 P. M., Waddams Grove, Stephenson Co., Ill.
- May 18, at 4 P. M., Yellow Creek church, Bedford Co., Pa.
- May 20 and 21, Welsh Run Church, Franklin Co., Pa.
- May 22, in the Mulberry Grove Church, Ill.
- May 25, at 5 P. M., Mound church, Bates Co., Mo.
- May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.
- May 29, Eden Valley church, Barton Co., Kan., 10 miles west of Great Bend, at house of Bro. Michael Keller. Those by rail, stop at Great Bend.
- May 29, at 2 P. M., Nevada church, Vernon Co., Mo., at Bro. S. Click's, 2 miles north-east of Nevada.
- May 29 and 30, at 3 P. M., Lanark, Carroll Co., Illinois.
- May 29, Weeping Water church, Cass Co., Neb.
- June 4, at 2 P. M., Newton church, Miami Co., Ohio.
- June 4, at 10 A. M., Mississinewa church, Delaware Co., Ind., at the Union Grove meeting-house. Those by rail, stop at Shideler.
- June 5, Belleville church, Kan., at home of Bro. Isaac Snyder, 10 miles south of Hubbell, Neb., on B. & M. R. R.
- June 5 and 8, at 10 A. M., Indian Creek church, 8½ miles south of Maxwell.
- June 5 and 8 at 4 P. M., Milledgeville church, Carroll Co., Ill.
- June 5 and 8, Dry Creek, Linn Co., Iowa.
- June 5, Vanclevessville, Va., Berkely meeting-house.
- June 5, at 5 o'clock, Ulery church, 3 miles north of South Bend, Ind.
- June 8, at 5 P. M., Bethel church, Kosciusko Co., Ind.
- June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
- June 8 and 9, at 1:50 P. M., Silver Creek church, Ogle Co., Ill.
- June 9, at 4 P. M., Pipe Creek church, Miami Co., Ind.
- June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
- June 9 and 10, at 1 P. M., Yellow Creek church Stephenson Co., Ill.
- June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on I. B. & W. R. R.
- June 10 at 2 P. M., Oakland Church, Darke Co., O.
- June 10 and 11, West Branch church, Ogle Co., Ill.
- June 10, at 4 P. M., Salomony church, Huntington Co., Ind. Those coming by rail should notify Samuel Murray, River, Ind., stating time of arrival.
- June 11, at 5 P. M., Solomon's Creek church, Kosciusko Co., Ind.
- June 12, Novelty church, Mo. Meeting to commence the day before, at the house of Bro. Chris. Lapp, 13 miles north of Clarence.
- June 12, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.
- June 12 and 13, Bethel church, Thayer Co., Neb.
- June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.
- June 13 and 14, Richland church, Richland Co., O., at Bro. John Kendall's, 7 miles north-west of Mansfield, where those by rail will be met by notifying M. Deshong.
- June 19 and 20, at 10 A. M., South Waterloo church, Blackhawk Co., Iowa, 5 miles south of Waterloo City.
- June 26 and 27, 1 P. M., Hickory Grove Ch'h, Carroll Co., Ill.
- Sept. 24, Rockton, Pa.

District Meetings.

- May 25 at 8 A. M., Southern Ohio, 1½ miles north of Bradford. Give notice to John Mohler or S. D. Royer, Bradford, O., if you wish to be met.

May 19, Middle District of Pa., in the Yellow Creek church. Delegates will either come to Curry Station, on the Morrison's Cove Branch R. R., or Hopewell, on Huntingdon & Broad Top R. R., both stations nine miles from place of meeting, but best for all to come to Curry, taking trains to arrive at Curry at 10 A. M., or Hopewell at 10 A. M., the 18th. Inform C. L. Buck, New Enterprise, Pa.

May 21, Northern District of Mo., in the Whitecloud church, Trego school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.

May 18 at 8 A. M., Northern District of Illinois, in the Naperville church, near Naperville, Ill.

May 27 and 28, Southern District of Mo., at Bro. Abraham Miller's, 9 miles east of Carthage, in the Spring River Congregation, Jasper Co., Mo. Those coming by rail will be met by conveyances at Carthage on the 26th.

May 27, Eastern Pennsylvania at Coopersburg, Lehigh Co. Delegates meet the 26th.—Those by way of Bethlehem arrive at Coopersburg at 12:50 P. M.; by way of Philadelphia at 10:21 A. M.

May 28, Middle District of Iowa, in the Coon River church, Guthrie Co., near Panora. Those coming via Des Moines, should take the Wabash R. R., Thursday, the 27th, at 3 P. M. Those coming on the Milwaukee & N. W. R. R., by taking early trains from the East, will arrive at the crossing, ½ mile east of meeting-house at 9:30 Friday morning, where they will be met off, and conveyed to the place of meeting.

May 31, Northern Iowa and Minnesota will be held at Grundy Center, Grundy Co., Iowa, at 9 A. M.

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Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., May 4, 1886.

No. 18.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. J. T. MYERS and family left this week for the West. They expect to stop a short time at Covington, Ohio, after which they will go to Illinois, the home of J. T.'s father. We wish them a pleasant visit.

A SISTER, in ordering the *Golden Dawn* for her sister, writes the following, which shows what those think of it who read it:

Dear Editor:—I have been a reader of the *Golden Dawn*, and think that it is the paper for young people. I wish my sister to have the paper, and so enclose one dollar for her. * * * * * Send all the numbers that have been published thus far in 1886. * * * * * Yours very respectfully,
LIZZIE H. DELP.

How many more such sisters have we? We ought to have a thousand or more.

BRO. EBY seems to be surprised that members of our church are found in alms-houses. We wish we were mistaken, but we are not, and if the whole truth was known, his surprise might be still greater. We are prepared to give some facts if they are needed. While some dread the thought of going to the poor-house more than they do death, others prefer to go there rather than to be placed in families where they must feel that their staying is a burden rather than a pleasure. It is a home with home-like feelings, that our aged homeless want.

BRO. D. H. BRUMBAUGH, of Loysburg, Pa., informs us that they have organized a Sunday-school at the Koontz meeting-house, in the Snake Spring Valley church. About eighty scholars were in attendance at the opening, and the prospects are favorable to a good school. We are always glad to hear of new schools opening, and hope the time will soon come when there will be a Sunday-school at every church-house in the Brotherhood. The *Young Disciple*, to distribute among the children each week, will add to the attendance as well as the interest of the school. It also contains the Lesson for each week, which is quite a help to the scholars, if carefully studied. Sample copies and terms sent free on application.

INTER-CHURCH CONVENTION.

A NUMBER of the churches opposed to secret societies are considering the propriety of calling a convention to deliberate on the best course to pursue against lodge worship, and to unify the labors of those who feel it their duty to oppose this growing evil. The United Brethren, the Wesleyan Methodists, United Presbyterians and Congregationalists have already identified themselves with the move, and their wish is, that all other churches holding the same views in regard to secret societies, would give an expression as to what they may think the best course to pursue. While we always held anti-secret society views, we are not sure that we have been letting our light shine as we should. If this phase of secretism is wrong, it is our duty to publicly remonstrate against it the same as any other evil, on the principle that it is easier to keep people away from sin than to get

them out of it when once in. It is the Christian's duty to teach men to avoid evil. There are hundreds of our children led into these societies without even knowing that the church believes it wrong for them to do so. Should we not let the world know that we think it wrong to be members of these societies, and give our reasons for it?

CONVERSION; WHAT IS IT?

As will be seen by referring to an article in this issue under the head, "Conversion and Baptism," our esteemed brother, J. H. Moore, feels it his duty to dissent from our views, as given on the above subject. While we accede to Bro. Moore, or anybody else, the entire right to "tackle" an editor, we are sorry that his logic has failed to convert us to his theory. But as baptism, in his estimation, is essential to conversion, we have no right to expect such result, no matter how logical his reasoning may be.

That conversion is not completed without baptism, we as boldly deny as he affirms, and if we can show by unmistakable Scriptural evidence that men may be converted without baptism, our position ought to be established. We first refer to Luke 22: 32, where Christ, in speaking to Peter, says: "And when thou art converted, strengthen thy brethren." Here Peter, through temptation, turned away from the truth, which he had only partly learned, and denied his Master. His mind had been changed from the truth to error. Christ saw that such darkness would happen to him, and therefore for him conversion would be necessary. Whether Peter was ever before a converted man, as some question, we shall not argue, but that he was converted after the denial named, there can be no question, and that baptism was not necessary to complete it, is quite as evident.

Again, we refer to James 5: 19, where we have the following: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins." We presume that both of these cases refer to persons who had received baptism, but whose minds had been turned away from the truth, and therefore needed conversion, or a change of mind, and we give them as the Scriptural definition of the word conversion.

Man is essentially a spiritual being—the mind, the soul is the man. The body may dissolve and pass away, but the mind continues to exist. The mind, through sin, has been turned away from God, and lives in open rebellion against Him, and to be in fellowship with Him again, there must be a change, a conversion. This conversion can be brought about only by a presentation of the truth to his understanding. As his eyes are opened to the terrible consequences of sin and the goodness of God, he is convinced that to serve God is the better way, his mind is changed—is converted from a state of rebellion, to that of obedience. Paul's conversion consisted in being convinced that Jesus was the Christ. To say that baptism had anything to do with his change of mind, would be folly.—The great question with him was, not "What must I do to be converted?" but "What must I do to be saved?" His conversion to the truth was complete, it was genuine, such a conversion as leads to obedience, and obedience leads to baptism as well as all other things that have been instituted as means of grace and salvation. We are not bap-

tized that our minds may be changed, but because they have been changed.

BRO. MOORE says: "A man does not ask for baptism because he is converted, but because he wants his conversion completed." Does he mean what he says? If he does, and his position be a correct one, then unconverted men and women are fit subjects for baptism, and all they have to do, when they want to be converted, is to call for baptism. If a man does not call for baptism because he is converted, if he calls at all, it must be because he is not converted. It seems to us that such is the inference that may be drawn from the position our brother takes. We re-affirm our former position, that we call for baptism because we are converted—because our minds have been changed, and because on account of this change we now desire to obey God in all his commandments.

We intended to say that baptism was only the outward and tangible sign (not seal) of that which is done within. So we still believe. "It is not the putting away of the filth of the flesh, but the answer of a good conscience towards God." While the outward washing is emblematical of an inward cleansing, it does not wash sins away, but is an answer from the subject, of a good conscience towards God. As circumcision was a seal of righteousness (Rom. 3: 11) to Israel of old, so baptism is a seal of righteousness to the child of God. A sign and a seal, if you please.

Our definition to conversion does not belong to repentance. While the definitions of the words are clearly allied one to the other, we recognize a shade of difference between them. Webster defines repent, to feel pain, sorrow or regret, which, according to his second definition, leads to a change of mind. The truth, as we have it in the gospel, to the sinner, brings pain, sorrow and regret.—These lead to a change of mind and purpose, or conversion. Conversion leads to obedience, and obedience brings in baptism and all of the other means given us for our salvation. The acceptance of these means comes in as a result of conversion, and not as part of it.

We have no objection to the quotation from Acts 3: 19, neither does it prove that baptism has any part in conversion, and because, baptism follows repentance, it does not follow that it is part of conversion.

We do not hold that conversion necessarily means salvation or the pardon of sins. The promise is only to such as comply with the terms upon which salvation is promised. While Webster would make repentance lead to a change of mind, or conversion, we would make conversion lead to repentance, and repentance to baptism, as repentance is an impossibility, on the part of the sinner, until the mind, to some extent, has been changed through the acceptance of the truth. Men act in harmony with the condition of the mind. As it is changed from one condition or state to another, so men act, and for a mind steeped in sin and unchanged, to repent is as unreasonable as to expect a sinner unborn to be a saint. Effect cannot go before causes, but must follow; hence the original of Acts 3: 19 is, "Repent and turn." A man may be converted to the truth, but not turn away from sin. Genuine repentance will cause a man not only to be sorry for sin, but turn away from it.

There is a conversion of mind and a conversion in action. We have special reference to the mind, while we are inclined to believe that Bro. Moore includes both, and this may be largely the cause of our different views on this subject.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

MAKING NESTS IN THE CEDARS.

BY M. M. E.

"The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness." Jer. 22: 22.

HE who strives to lead the flock without studying the Old Testament—without a knowledge of the crooked ways of Israel,—must often find himself in the quagmires of distress and perplexities. To know the cause of Israel's terrible overthrow, her dispersions, distresses, sufferings, and punishments, is to be fore-armed against the evils of the wicked one in this nineteenth century. This knowledge, coupled with the principles laid down in the New Testament, on Christian fellowship and divine communion, will enable the overseer to guide affairs with wisdom, discretion, and fidelity.

It is only when pastors make their nests among the cedars of worldliness, that the wind shall eat them up. And then comes to pass the saying of the prophet, "like people, like priest." All become corrupt when they follow corrupt preachers. The devil has introduced legions of methods to divert the human mind from the one true God, and the Lord Jesus Christ.

In 1859, the right to attend county fairs became a question in our general Brotherhood, and in 1871 it again came up for consideration, in connection with attending State fairs, celebrations, circus shows, mass meetings, political conventions, etc., and the judgment of the Church was, "Brethren should be admonished not to attend such places, and if they still persist in doing so, they should be dealt with according to Matthew eighteen."

I quote this simply to show how nests are made in cedars, even dry cedars planted among rocks and thorns. We are not ignorant of the devices of Satan. If he can induce some member,—and he prefers a preacher—to bend or break over this line of counsel and true brotherly love, he will have turned said member toward Lebanon among the cedars, to build his nest. When he gets a member on the line to trample it under foot, he must certainly think his victory nigh at hand, for the leaves and wood for the nest are thus being gathered. It is this trampling on and over the line, which brings on many troubles and perplexities. It is the root, so far as the human part is concerned, but the devil always tries to make saint and sinner believe that the cause of the trouble is in those who object to fellowshipping those he induced to step on and over the line. Now the devil never scares me in that way, nor by telling me to mind my own business, and that I am uncharitable and illiberal.

I know his tricks, and when he tries to put the blame on those who are firm in the defense of the gospel order and simplicity—who "war a good warfare," in defense of pow-

erful purity and non-conformity to the flesh, the world and himself, I repeat, when he blames the faithful as causing troubles over fairs, shows, etc., he needs be informed that the root of the difficulty is in the man whom he has led to break over the divine line, and not in those who are "fighting the good fight of faith" to keep the erring member from making his nest in the cedars, where the cold and rude world will freeze him to death.

The day that members and congregations ignore the bond of union and communion, tolerate license to go out among the crowds of worldly-inclined men and women to partake of their so-called harmless(?) amusements, they lay the ax to the root of their progress in simplicity and good government, divisions will follow, for the few faithful souls will not walk with those who build their nests in the snowy cedars to shiver and die.

Another species of nest-making is the assumption that a local congregation possesses superior wisdom over the united Brotherhood—that the child is larger than its parent, morally, judicially, spiritually. True, corruption may eat up the majority as it did nearly all of Israel; but when it does, the reformation will not come by greater looseness of government and Christian discipline. No man can show that he is not gathering material for a nest among the cedars, by condoning violations of gospel order and divine principles. The moment the preachers trample on the line laid down by the church, through the gospel, that moment they take up their journey for the cedars. And when members are excused for doing the same, and thus manifest a spirit of disobedience, the foundation is laid for disorder, confusion and perplexities; for just there the conflict between proper Christian discipline and fellowship of saints, and satanic tricks begins, and by virtue of orders from their supreme Commander, the right royal subject of heaven must make an effort to rescue the one who has undertaken to build his nest among the cedars. I repeat, the man who goes where he should not go, or does what he should not do, lays the foundation for trouble; and the charge of Satan that those who object to such vain ways are to blame, is sent back to him with usury; for he is the father of lies and deceptions. Sometimes he tries to bluff the children of God by calling them "fault-finders." Well, a man may grumble even in the wrong; but when a member goes wrong and another enters his protest to save and rescue the erring, he cannot be set down as a fault-finder, unless it be the fault-finding against the devil, which kind of opposing and fault-finding is always in order.

What will the end be of pastors who build nests outside the house of God? "The wind shall eat them up." Not that the church shall eat them, nor yet the Lord, but the wind—the power of God.

There are other ways by which men take their leave for nest-building in the cedars. Some start off with their pen; some with their tongues; some with their money; some with their education; some with love of power;

some with divers sorts of selfishness. All who get among the cedars shall be eaten up by the wind; and when they thus cause confusion, let them know that the root of contention and troubles is in *themselves*, and not in those who strive to live up to their covenants. I believe in getting down to the roots—even to the main root.

NOTES BY THE WAY.

BY A. HUTCHISON.

LEAVING Chicago, the next place of work was with the congregation near Naperville, Ill. At this place we had a pleasant waiting, and watching, and worshiping with the Lord's people. Our last meeting was in the Evangelical church in Naperville. At this appointment, after we had gone into the house, the hemorrhage (alluded to by Bro. D. L. Miller) occurred. The bleeding was profuse for a short time, and continued in the form of frequent spitting of blood for about two hours. But I was cared for as tenderly and kindly as anyone could be. I spent the night with Bro. J. W. Netzly and family.

Having to retire from the church at the time we did, the meeting was left in the hands of Bro. S. E. Yundt who filled the appointment. From this place we moved westward to Mt. Morris. The loss of blood had left its effect upon the system, as was not to be mistaken. There were but two evenings however, that we did not try to tell the story of the cross.

As to Mt. Morris, it is useless to speak about it as a place. But as a place of business,—and business too, that should interest us all, I have some things to say. It is generally known among our people, that here is where one of our schools is located. And I have now been permitted to visit three of the Brethren's schools. And they all know that I am happy when I am among school children.

The apostle says, "Add to your faith virtue, and to virtue knowledge."

In such schools is a splendid place for a man to learn just how little he knows. Well, I have been of the opinion for a long time that I did not know everything. If a man is in doubt on this point, one hour in any of the recitation rooms will fully convince him. And all I have to say about a young man or woman coming out of those schools with the big head, is simply this,—If they come out in this condition, it is an unmistakable evidence that they went in there the same way.

But one of the strange things in this connection with school work, is the idea that some have about it. Parents will raise up their children in the indulgence of their own ways, and then, when the children get so far ahead of them as to be entirely unmanageable at home, they send them off to one of the Brethren's schools, in the hope that the brethren who have charge of the school can in a few months, or a year at most, do for their children what they themselves have failed in a life-time to do. And because

their children do not come out of the school moulded and fashioned after their idea of school work, there is nothing left for them to do but pronounce the whole thing a failure.

Brethren, and sisters too, just think of it, the idea of sending your children to school looking more like a milliner's advertisement than a human being, and then expect them to come out in a few months humble followers of Jesus! O! inconsistency well may you blush! Look what an amount of money is lavished upon your children, only putting their feet in the road that leads away from God and heaven, and then expect a few brethren and sisters at school to arrest these dear ones as they are drifting down that fearful stream toward sure destruction. O! dear fathers and mothers, why pray God to save your children while you are helping them on to sure destruction? Do to-day, what you have been putting off for to-morrow. That is, begin to train your child when it is small, and then there will not be so much danger when it is larger. Go into one of those schools and you see a miniature world. Almost every type of intellect is to be found, and as many shades of disposition, all to be met, ministered to, governed and developed into something good. And if you think all this does not require work on the part of the faculty and teachers, I would say, Go and see! It means work, and work, too, of the hardest kind.

Now, one question to our brethren and sisters everywhere, and that is, Why is it that we have means enough to carry on every other enterprise better than school and mission work? The answer is given, "Because we want to see first, whether it is going to be a success." Next I ask what makes any enterprise a success? Money and careful men to handle it? I answer, we have the men. Again, fears are expressed that we cannot control these schools in harmony with the peculiarities of our Church. I again answer, Stand by those who have the matter at heart, and in hand, and let everyone be true to the principles of our church government and doctrine, and it must go. The brethren who have these schools in hand, need the sympathy and co-operation of the Brotherhood at large. Brethren, give them the help they need, and then you will do your duty toward your children in the home training, and the result will be favorable, both for you and for your children.

Parents, do not expect more of preachers and teachers in the management of your children, than you do yourselves, and the result will be more in harmony with that which is right. Why, brethren, these matters are such as we cannot afford to be indifferent about! We all want our children to be saved, and we want their faculties to be developed in the right direction. Therefore we all want to lend a helping hand; then these schools will be a home, a school and a church all combined. Brethren, in traveling from place to place, can help by stopping with, and preaching for them. They enjoy plain preaching.

THE SISTERS' MISSION.

BY B. C. MOOMAW.

ONE of the most interesting features of our last Annual Meeting was the development of the Sisters' Mission, and the large and enthusiastic meeting held under their auspices. Several hundred dollars were realized for our missionary work, and the cause was largely promoted and advanced by the interest manifested, and the influence exercised on the part of the sisters. We are yet doing comparatively little, very little in this great work of preaching the gospel to every creature, but of that little, a very large share is due to the zeal and self-denial of the sisters. The money which they raised and contributed has been expended, and eternity will alone reveal the good which has been accomplished. Souls have been saved through the instrumentality of our missionary workers, who are supported by our contributions, and certainly a good part of this glorious result must, under God, be placed to the credit of the sisters. Indeed I have good grounds for believing that much the larger share of all our missionary fund is collected and forwarded by their gentle and sympathetic hands. In all this they do but exhibit the spirit and follow the example of their predecessors of the apostolic church. There were those women who ministered of their substance to our Savior and his disciples. This noble little band of missionaries, with their divine leader, must be sustained, so that they could devote their whole time to the important ministry in which they were engaged. There was no time for them even to fish for a living. The fields were white to the harvest and the laborers were few. But God sustained them through the instrumentality of those consecrated women who "ministered to them of their substance." Luke 8: 2, 3. That is exactly what our sisters are doing now, in a very effective way, ministering to the necessities of our noble missionaries who give their time to the work of saving souls. There is the most abundant Scriptural warrant for this kind of service, and for one we are heartily glad, and do most devoutly thank God, that he has raised up such efficient helpers in the ministry.

Paul makes honorable mention of "Priscilla and Aquila, his helpers in Christ Jesus,"—naming the good sister in precedence of the brother, and publicly thanks them on his own behalf and for all the churches of the Gentiles. Among the sisters mentioned in the same chapter (Rom. 16), was "Mary who bestowed much labor on us," "Tryphena and Tryphosa, who labor in the Lord," and others whose private benefactions or public services had rendered them distinguished in the church.

We could multiply such testimonies to the usefulness of women in the church, both in a private and public capacity, and of the inspired apostle's recognition of this usefulness. The daughters of the evangelist Philip were prophetesses, which corresponds with the present ministerial office. Indeed the sisters of the early church were excluded

from no service or privilege, except in matters pertaining alone to church government, in which they were not "suffered to teach or usurp authority." This was the only restriction, and it does not include ministerial or missionary work.

So we see clearly that our helpers and co-workers of the Sisters' Mission have the most abundant Scriptural warrant for their labors, and they may be encouraged to go on, for, since God is on their side, no council or device shall prevail against them. Should they not also have stars in their crowns? If souls have been saved through their instrumentality, who will say aught against their work? Yet I understand that there are murmuring scribes, and I had also nearly said Pharisees, who propose to interrupt their work. I am amazed that any one should have the hardihood to thus fight against God. We have had enough of that kind of spirit, which never does anything but hinder the godly zeal and good works of others. Let them be ashamed of their unlovely and unscriptural attitude, and address their attention to the beam before trying to extract the mote.

WASHINGTON NOTES.

BY MARCUS.

SABBATH MUSINGS.

SEATED near by, during the morning services in one of the large churches in this city, were four Indians. They were dressed much as their neighbors; and were intelligent representatives of a race possessing peculiar claims upon our nation, and especially upon Christianity. It is a common occurrence to see these people upon our avenues, and even in our churches; for there are those who direct them toward Christianity and peaceful pursuits here, as well as upon the frontiers. Many of these Indians are sincerely and steadfastly endeavoring to elevate their various tribes, and offering effective and valuable assistance to the active Christians whom various denominations and the government have sent among them. To those who have carefully examined this missionary field, there are many gleams of hope. The true Indian is not a "savage;" and anthropological research reveals many surprising truths, and greatly raises this people in the estimation of all intelligent people. The horrifying acts of these tribes and individuals who have degenerated under contact with the lower grades of our race, are not fair criteria from which to judge their race.

Again and again have I asked myself, "What have we done, as a church, for the Indians?" Are we doing anything to christianize them?

In the evening, at another church, I listened to an address by a native Japanese minister. Twelve years since, in the early days of Christian endeavor in Japan, he gave himself to Christ. In broken and earnest words he traced the hand of God, as shown in the elevation of his country through the instrumentality of zealous missionaries. I wish space would permit a rehearsal of the won-

drous changes recently wrought, not only in the religious life of the empire, but also in its social and political life. We can but exclaim, "What hath God wrought!" and praise his holy name—but no, we should also *act*! The speaker enumerated the denominations now occupying the field for Christ, saying all are there actively at work—"all," no, *we* are not. We have contributed no active assistance in rescuing over 37,000,000 Japanese, followers of the three principal heathen religions. After years of patient toil and sacrifice, this great field has been opened, and yet we are there unrepresented. Should we not at once take necessary measures to join those noble pioneers, who have prepared the ground for an immense harvest of souls? Not only Japan, but the larger neighboring fields of China, India and Corea have opened their gates. Think of the immensity of the opportunity! O, God! awaken us to our duty, and to its prompt discharge!

□ A laborer in these fields requires great faith in God, and complete consecration to his service; a liberal education, and great perseverance in acquiring the language of the people. It is an exacting work, but great is the reward here and hereafter. The marked fact concerning Japanese converts is that they at once consecrate themselves entirely to reclaiming the Empire for Christ. They forsake all else, and in comparatively a few years will be sending native missionaries to China and Corea. Such zeal is a powerful illustration of what Americans should do in reclaiming our own and other lands. It teaches you and me how far short of our duty and privilege we act.

Are we influencing young men and young women, and praying God to lead them to devote their lives to his service; especially in the ministry, and in the Home and Foreign Missions? Do we, in public and private, devote sufficient attention to these vital matters? They demand our most prayerful consideration and action. In my own humble judgment, I believe our system of calling ministers, of locating them, and of their support in their subsequent labors, is in important particulars very imperfect. Should such be true, the sooner it is altered, the better. No lack of effective system or lack of zeal will free us from the condemnation of man and of God, if we fail to utilize all our resources in saving the souls of perishing millions at home and abroad.

April 5.

WHICH WILL YOU CHOOSE?

BY GERTRUDE A. FLORY.

"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"—Isa. 55:2.

THIS Sunday morning I sit down to write quite unwillingly. I would rather have gone to the place appointed to worship God, there to join in with his saints in praise and prayer. Since I cannot do what I would, I will make use of the next best means afforded me for doing good. At least, I hope you will find some thought in this article, that will

do you good, as this is my sole aim in writing.

Mary C. Miller's article, "To Mothers," has awakened a train of thought which I would like to impart to you, hoping, as I said before, that you may be made better by it. Those who know me best will tell you that I generally say just what I think. Now this may not be exactly true, nor always best, but I hate deceitfulness in all of its varied forms. So if I trample on your toes, please do not get offended, until you are sure that the Word of Truth will not bear me out in what I say.

Next to table "knickknacks," being evil, is the superfluities in apparel. I say next, because knickknacks not only cause an extra amount of labor and expense, but will sooner or later derange the physical system, and God does not intend that we should let this earthly tenement go to decay. He has given it to us to keep in repair, that we might be able to perform the labors he assigns to us. If this be true, is it not wrong to spend our strength, time, and labor for that which satisfieth only the carnal mind?

Or can you, with a pure conscience, devote your time,—time which should be so precious—to making fashionable garments? Sisters, I do not suppose you make such garments for yourselves, but do your children wear them? You think it is wrong for you to be fashionable, why not wrong to make your children fashionable? God has given them to you, and intrusted you with their soul-culture, now, who will be to blame, if, when they grow up to manhood or womanhood, they prefer the worldly fashions and amusements to the faith of God's people? We are to bring up our children in the nurture and admonition of the Lord. We get the definition of nurture as being, to feed, to educate. Now we have to feed and educate our children in the fear of the Lord. What a blessed thought to be thus fed and educated! Who can obtain anything better, or desire more than this? Mothers, fear and tremble, lest you educate them to the world, instead of the Lord.

Too much plain apparel is very nearly, if not quite, as bad as fashionable. You may wonder how this can be. Were I to interpret the Scriptural heading, as I understand it, I would say, Wherefore spend money for that which ye do not need? I have enough of clothing to keep myself neat and clean with a few extras, and this is sufficient for any one, however rich, for very often a part of your clothing is hung up in the wardrobe, and not even worn more than once or twice a year, or perhaps not that often. Could not the cost of such garments, have been used for a better purpose? How will you account for the expenditure made for those things, which you could have done very well without, and how will it balance with your account of missionary and charitable expenses? Are they even? And if they are, will that justify you? I fear not, yet many will, no doubt, say, "We are doing all we can," even when they are about to buy what they can do very well without. Please stop

a minute to think of the thousands and millions of souls that are perishing for the Bread of Life, and to whom you might help to send that Bread with the amount you are about to spend for self. Do not say, "They have Bibles, and need not perish." I always had a Bible and read it too, but there was a time when I did not know there was such a Church as the Brethren's, and lived more than half my life within eleven miles of them, neither did I know the right way. To-day our faith and practice is more generally known, but is it generally believed? No. Why? Because of wrong teaching. This I think will sum up the whole matter. There are many honest minds to-day who would embrace the truth willingly and gladly, if they were only taught truth. If a soul is of more value than this vast world of ours, how important, that we put forth every effort we are capable of, in this direction.

Dear reader, do not lay up treasures upon earth; they will perish and decay, but rather lay up treasures in heaven, that will not fade away, but will win a priceless crown for you. Put self to one side, and work only for Christ and the furtherance of his cause, then your joy will be full, and heaven sure.—No tongue can tell or pen describe its radiant glory.

Jewell, Ohio.

"HERE A LITTLE, AND THERE A LITTLE."

BY W. M. LYON.

—I AM of the opinion that Holmes was about right when he said, "Apology is only egotism wrong side out." Nine times out of ten the first thing a man's companions know of his short-comings is from his apology.

—We should always look well to our expressions, and, especially, in regard to our talking with God.

I have often heard those who are considered good speakers, able ministers of the Word pray like this, "Help me, O, Lord, the weakest of all the weak, the poorest of all the poor, the unworthiest of all the unworthy!" I have been made to fear that we might in this way tell God something that we did not really believe ourselves, notwithstanding every true minister of Jesus Christ will always feel his extreme weakness within himself and should petition God to strengthen him, but he should make use of no expressions to God, unless they are meant by the whole heart. This brings another thought to my mind. We may, possibly, through force of habit, perhaps, say something from the pulpit, that we do not really believe, neither others. Observation teaches us this. Perhaps we are at a meeting where there are three preachers behind the table. One of them takes a subject and leads in speaking. The congregation feels satisfied because he is considered decidedly the greatest speaker of the three, and probably, his own wisdom has taught him this. But before he concludes his remarks he may say something like this, "I now leave the matter

with you, and as I have brethren on either side who are much more able to address you than I am, I hope to hear from them."

Now, if this minister had really believed his own assertion, it would have been all right, but where this is not the case, it would not appear to be right.

—Many of our brethren are thinking that we have too little preaching done for the number of ministers in the field. Undoubtedly this is the case. Where, then, is the great responsibility resting? Paul would have us know that we must make "full proof" of our ministry. Can this be done by preaching, perhaps, once a month, and sometimes not that often? It always seems to me that every minister, called by God himself, has but very little time for other work. The Lord wants no idlers nor drones in his vineyard. His Jerusalem blade should not be allowed to rust for want of use. O, what are we doing for the rescue of perishing souls! How many of us really feel the burden of souls? "Ah," says one, "that rests with the minister." What a wonderful mistake! Is it scriptural for the Church to select the minister and then say, "Now we've done our part. We've called you to the ministry. Our skirts are now cleared. Go forth and preach the gospel"? No, it is emphatically the work of all—every one. It reaches the talent and purse of each member. Unless we willingly respond in this great work, what will be our condition in that great Day of Judgment?

—We hear so much said nowadays about faith, believing in God, and so on. If we really believe in the fullest scriptural sense, no doubt, it will be "all well" with us. But so much of the pretended belief at the present day, is like that of the man who came to the stream spanned by an unsound log. He said, "I believe the log is strong enough to hold me, but I'm afraid to trust it." Of course, the gospel bridge is strong enough to carry me safely over the stream of death from time to eternity, and I believe it, but "I'm afraid to try it." The profession of many speaks to us in just such a way as this. "I believe the whole gospel, but there is a part of it, I do not feel willing to accept." O, for more Abrahamic belief! Believe God, as did the father of the faithful, and it will be imputed unto us for righteousness.

—Some people seem to be opposed to a series of meetings, or what is known by the name of "protracted meeting."

The latter has received a bad name on account of the excitement and confusion not unfrequently connected with it by some denominations, but this is no reason why we should condemn these meetings. We can make harm out of anything by abusing it. Some claim this practice is not of apostolic origin. Let us see. Read Acts 19: 8, 9, 10. Paul disputed daily by the space of two years. Also, Acts 28: 30. Besides this, we have reason to infer from many passages of Scripture that it is perfectly right to protract meetings, so they are conducted according to the gospel rule.

—While we are talking about meetings,

we will give a few hints as to how we are to work in order to have a successful meeting. When a meeting is in contemplation, wait not till the time arrives before you commence to work and pray. Pray now, pray on; pray, then. Get the ground in good order before the meeting commences. This may be done by reminding the members of all their duties, toward their friends, their minister, and their God.

Forget not to drop words for Jesus all along the line. Try to get the people interested right in the beginning! Meet at least a half hour prior to preaching time and engage in singing and try to get all to sing! Do not praise the preacher for his good sermon to his face, but make him welcome by exercising sufficient Christian courtesy toward him! Do not trouble him by relating the faults and failures of Bro. A. and sister B., but you need not be afraid of revealing their good traits! Do not get discouraged, sowing is always before reaping! "In due season we shall reap if we faint not."

—Carlyle has said, "The eternal stars shine out as soon as it is dark enough." And just as soon as our feet are prepared to tread the wondrous way, God will bid us, "Come!" Then is the hour of that solemn change, the veil between earth and heaven will be lifted, and the celestial rays of heavenly light will shine upon us; then it is that we can say,—

"There is no death; what seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian
Whose portals we call death."

—Who would not be an angel of light?

PRAYER.

BY SUSIE HEARNE.

HAVING given some thought to the above subject, I feel it a duty to pen my thoughts and do so for the GOSPEL MESSENGER.

I will especially address young sisters who have lately covenanted with the Lord, and who desire to work for the Master. Let us ever remember that, "Prayer is the soul's sincere desire," and all things "whatsoever ye shall ask in prayer believing ye shall receive!"—Matt. 21: 22. What a grand idea to know we can commune with One so mighty! Some months ago I was called upon to lead in prayer at family worship, and deliberately asked to be excused. I did not realize at the time what a privilege I was refusing, nor did I, until my attention was called to it by Brother George W. Long, who happened to be one in our midst. He spoke to me in such a Christian tone and manner that I shall never forget it. I saw how pained he was at hearing me refuse to pray, and he begged of me never to do so again, no matter where I would be, which promise I made and will make good, God helping me.

A short time ago I was called to see a friend who was on the bed of affliction. She asked me if I would read a chapter or a psalm. Her choice was the twenty-third psalm, which I read and closed with a short

prayer. After worship I was asked why I did not help in family worship when called on several times before, and told if I had done so they would have continued family worship, so you can see that instead of being a light, I was a stumbling block.

Let us remember that there are many ways in which we can be hinderers instead of helpers. We who profess and have come out on the Lord's side, are generally looked to for an example, and if we are not helpers, we must be hinderers. I know, I, for one, have looked to older members for example. We must also remember there is a class of outsiders who are always watching the people of God to see where they can pick flaws and point the finger of scorn at our Christian profession. What a grievous thing it is to see those who make a great profession, when the time comes for worship, walk off to their beds sulky and sullen! On two occasions I have heard it remarked, "You folks do not practice or live up to what you profess." I have absented myself from worship on several occasions, and was spoken to by an outsider who seemed to be astonished. Another grand thought presents itself to me, that while man looks on outward show, God looks on the heart; so let us with that thought strive earnestly to be of a praying mind and do not forget the covering; it is wonderful what an effect that has on outsiders.

A COMMON ROBBER.

As it is in Des Moines so it is everywhere. The destruction of the rum traffic has built up and strengthened every other trade in that city. The shanties where whisky was sold have been torn down, and in their places have risen large and imposing structures. A shanty is good enough for whisky and beer, but it will not answer for dry goods and grocery stores which the destruction of whisky and beer makes possible.—The victim of the drink habit does not buy dry goods and groceries, he buys nothing but drink. It kills out everything that is good, useful and comfortable. It is to business an Upas tree, that blights everything that comes under its deadly influence. It robs every other employment. Such is the wretched and beastly drink habit, of which the grogshop is the prime incentive.—*Sel.*

THERE are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.

If there is a thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it, there's another way to it, and a better one and it is our own fault, and not God's, that we do not find it.

THE POWER AND INFLUENCE OF HABIT.

BY JOHN CALVIN BRIGHT.

HABIT is a fixed way we have of saying and doing things that we have become accustomed to. It becomes a second nature to us, and we cannot easily resist or overcome it. Hence we should cultivate and form good and commendable habits.

I would particularly call your attention to the use of words. Use kind words. Avoid by-words, swearing and lying. Such habits as these formed in childhood may cause you trouble and shame in after years. Let me illustrate this by a little incident in which I was an actor.

I am happy to say that my parents taught me to avoid the use of by-words, both by precept and example. However, my associates often used the words, "Cat for," and I was not slow in learning to use them too, whenever I thought them fitting, and whenever they would show my smartness. My parents chided me for it, and in time I broke myself of the habit, and I had forgotten it all. I grew to manhood, left the kind parental roof, and have a little home of my own. My oldest son, five years old, is quite a talkative fellow. I could not tell how many questions he asks every day, but they must run well up into the scores, if not hundreds. I try to answer his questions as best I can, but not long since I thought he asked one question too many. I was very busy with my books, and he was very busy with his questions, and in a moment of forgetfulness when he asked why I read my books so much, I said, "Cat for." His earnest and surprised look caused me to laugh, in which he heartily joined, as he went about his play saying, "Papa reads his book 'cat for.'" A day or two afterwards he did something that I did not wish him to, and I asked him what he did it for. He looked at me gravely and kindly, while he answered with dignity, "For cat."

I thought, what a powerful thing is habit! For at least a dozen years I had not thought of the words, yet in one rash moment I spoke them, and they had their influence on the inquiring mind of my little son. Be careful, young reader, of the habits you form. They will follow you to the grave.

New Lebanon, O.

WORK IN THE LORD'S HARVEST.

BY J. D. MEYERS.

"Lift up your eyes, and look on the fields; for they are white already to harvest."—John 4: 35.

NEARLY every number of the MESSENGER comes laden with calls for laborers to help gather the golden sheaves into the Lord's garner. How many of these calls are filled is determined by our zeal in the Master's work. The majority of these calls come from the West, from members of the body of Christ, who have moved away from the main body of the church, since their connection with the church. It might therefore be ar-

gued that, if they desire the company of the saints, and the worship of God with brethren and sisters of like precious faith, they might have remained with the body of some organized church, where their wants and desires could have been gratified.

Probably some of those who call loudly were induced to go where they are, by their bosom companions, who took no delight in God's service, and were, therefore, obliged to go whether they desired it or not. Others may have been obliged to go, to provide for their families. Some may have moved among members who afterward left, hence they call for help. Again, others may have gone, filled with the Holy Ghost, desiring to work for the Master, and not seeing their labors crowned with success, have concluded to call for others to come and help them drag the net, peradventure they might yet be able to "draw it full of fishes." And, still, some others may have been sent by God himself to "prepare the way of the Lord."

Now, these calls should certainly be filled; and while we should use prudence to fill them with brethren who are "sound in the faith," and with workmen who "study to show themselves approved, workmen that need not be ashamed, rightly dividing the word of truth," we should also act promptly, lest thousands and tens of thousands of precious souls go to ruin for a lack of faith, for "how shall they believe in him of whom they have not heard?" Rom. 10: 14.

It is true, we, who have churches on every side, and sanctuary privileges, probably more than we appreciate for want of zeal, cannot realize the full import of even the most earnest pleadings for the bread of life. Oh! for more godly zeal in the Lord's harvest field! for a deeper interest in each other's spiritual welfare! If we were more thoroughly grafted into the true vine, and would receive more nourishment from the vine, when one branch would suffer, then all the other branches would suffer with it.

But can we fill all these calls? Have we brethren enough who are willing to make the necessary sacrifices for the success of these missions? We can fill these calls by the help of God. God desires the perpetuation of his kingdom in this world until "he shall see of the travail of his soul, and shall be satisfied." Isa. 53: 11. And if God desires to accomplish anything, he will hear the petitions of his people to raise up laborers for his holy cause. That sacrifices must be made by these Christian workers, is very evident, and yet the past history of the church proves that we have plenty of brethren who are willing to make these sacrifices whenever the church is ready to send them. In our next article we propose to notice the church's duty in sending and supporting these workmen.

Sipesville, Pa.

THE blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them; and that good things are impossible, and if you believe these things, you will find some day, to your cost, that they are untrue.

WHEAT AND TARES.

BY C. H. BALSBAUGH.

"THE kingdom of God is likened." The first man was in that kingdom. The King made the subject, subjection implies authority, and authority is the *sine qua non* of a kingdom.

"Good seed." "The children of the kingdom." The germ of the seed is the Divine Life. Growing power in good is Divine power. "Because I live, ye shall live also." "To me to live is Christ." The same Being who hung on the cross created Adam, and "breathed into his nostrils the breath of life." He that creates re-creates.

"The field is the world." God selected a little patch in which to sow his first handful, but the ends of the earth were the purposed limits of the Paradisaic plant. "Teach all nations." "Go ye into all the world, and preach the Gospel to every creature." Till the entire field. Conquer every inch for Jesus. The church is slow about it. The dark ages show, and the present is dark enough, how the Bride of Christ has played the harlot, and committed whoredom with many lovers. This world is God's field in which to raise the wheat of holiness, and the church has no right to make it a hot-bed of tobacco, a Sodom of carnality. "So God created man in His own image." He walked after the Spirit, and not after the flesh. "Good seed" sown in a good field.

"While men slept." "Watch and pray, lest ye enter into temptation." The history of Adam and Eve is the history of all their posterity. The devil came and found them napping. "Yea, hath God said?" "Ye shall not surely die," "for God doth know, etc." This primitive witchery of temptation is as potent to-day as in Eden. Adam and his help-meet were not still-born. They had eyes to see, ears to hear, and hearts to understand, and had full instructions. They were without excuse. They were off their guard, —slept. So all of us.

"An enemy hath done this," and a subtle and mighty one. The devil delights in works of darkness. He is the antipodes of God. The children of the kingdom are the children of light and of the day. The devil's progeny "love darkness rather than light." "Their deeds are evil," and they hate the Sun of Righteousness, and "glory in their shame." This malicious, artful, cruel enemy has been busy sowing tares through all the ages, and he casts the seeds of sin and death and hell broadcast with both hands to-day. His sympathizers and coadjutors are legion. "Lord, Lord," with the lips, and sin, sin, with the life: this is the history of thousands "who name the Name of Christ." Paul declared with weeping that such "mind earthly things," "whose end is destruction," and that "they are the enemies of the cross of Christ." Philpp. 3: 18, 19. "The carnal mind is enmity against God:" it is devil characterized, sowed of the devil, and sowing devilism. "An enemy hath done this," seminating souls with seed from Beelzebub's garner.

"Among the wheat." Sin is contagious

"The woman whom Thou gavest to be with me, she gave me." "The serpent beguiled me." "Why hast Thou made me thus?" Rom. 9: 20. "Nay, but, O man, who art thou that repliest against God?" The Divine arrangements for holiness have become mighty instruments and mediums of sin. The helpmeet becomes a tempter and destroyer. The solidarity of the family and the community and the nation which were designed as efficient and beautiful means for the diffusion and progress of all God-like qualities and beatitudes, have become the devil's vast and powerful enginery for the establishment and propagation of his kingdom.

Sin is evolutive. First the blade, then the fruit in its matured hideousness. Listening to the tempter's voice, looking at the forbidden fruit, and looking and looking, until the heart burns with lust, then putting forth the hand and plucking, then eating and thrilling with momentary rapture, and the awful deed is done, the soul is poisoned and dead, God vacates the human shrine and Satan triumphantly vaults into the waiting throne. A look, a thought, a desire, and the initiative is taken that puts the soul into the fetters of hell, and makes it the slave of the devil for time and Eternity, unless reclaimed by Omnipotent Grace. O! the infernal sorcery of sin! "O! foolish Galatians, who has bewitched you?" "An enemy hath done this."

"Wilt thou that we go and gather them up?" "Nay: lest while ye gather up the tares, ye root up also the wheat with them." This is no interference with the requirements of Matt. 18: 15-18. The tare-gatherers are the angels. Their ministry authorizes them to execute terribly destructive edicts of Jehovah. One angel tore up in one night one hundred and eighty-five thousand tares in the camp of Assyria. Is. 37: 36. An ecumenical expurgation would depopulate the world. All the wheat of the church has been tares. Where is God to get his wheat from, if the tares are all uprooted? Saints are made out of sinners. "This is the Lord's doing, and it is marvelous in our eyes." Putting people out of the church for sin is only pitching them over the fence into the great tare-field. It is God's prerogative to root them up, not ours. Some church-overseers are so liberal that they fondly dream they are cultivating a precious field of wheat, while the enemy has filled his acre choked full of tares. Others are so narrow that they would root out the best wheat because the leaf and the chaff are not according to their prejudice. Thank God for 2 Tim. 2: 19. Not for trifles should members be excommunicated. Not for a wart or pimple do we amputate arm or leg. "Until the harvest." Mortification calls for the knife. There have been many harvests, and will be many more. "Let them grow together until." There is a harvest of expulsion from ecclesiastical fellowship, a harvest for the sickle of the last enemy, and a harvest for the reaping of the angels. What awful harvests some of us have reaped, fearful ripenings of sin and judgment, in which soul and body seemed writhing in the fires of perdition. Look at

the drunkard, the voluptuary, the glutton, the opium-eater, the tobacco-slave, the fashion-worshiper, the envious, the malicious, the proud—what harvests of unutterable woe these often reap in this world!

The final harvest is yet to come. Not far distant. The great field, the world, is getting white rapidly for the Divine sickle of the last day. Now goes forth the authoritative injunction, "Gather ye together first the tares, and bind them into bundles," and "cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Oh, what bundles, what groupings, what wailings and revulsions then! Who can abide the day of His coming? "The Lord Jesus shall be revealed from Heaven with His mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1: 7, 8, 9. Sin is infectious, and gathers its own bundles. There is a conjunction of tastes and habits and proclivities, which binds souls together into bundles of iniquity and judgment. The angels will separate tares from wheat according to the essential laws of sin and holiness and solidarity. There is "a law of sin and death," and a "law of the Spirit of Life in Christ Jesus," and these determine the Divine Judgment in this world and the next. Flee, O, sinner, flee from the wrath to come!

FOR THE HOMELESS.

Dear Children:—

It has been some time since you heard from me, and now I communicate to you in altogether a different way, but nevertheless I hope you will give me a hearty welcome, and promptly respond to the call I make.

I am now upon my bed of affliction, but still want to do good works for my Master, whom I love to serve.

The call I make is in behalf of the homeless children (or the family), of our dear Bro. Hope in Denmark. He is striving so hard to win many precious souls to Christ, while his invalid wife and poor children have to make great sacrifices (as well as himself), in this life that it is almost past endurance, and, I have no doubt, because of no home.

There has been a call made, in behalf of them, from the Brethren, and I am happy to say that the Lord has made many willing to give what they knew would be a blessing to them. I wonder how many of you will be willing to send me a few cents for them. As many as wish, can send stamps. If you will send them to me, I will try, by the help of the Lord, to see that they get the full amount sent me during the summer, or before cold weather, and their hearts would be so happy and thankful to you for your kindness. God will bless you in your giving and them in their home. Yes, all will be made happy in the good deed done, because it will be a treasure to them on earth and to you in heaven. I hope he will put it into your parents' hearts to aid and help you along in the work, and

many of you have brothers and sisters and children friends. If you will show this article to them, you will get some help from them. You might easily double your amount that way. I know all good parents and brothers and sisters are always ready to help their kindred to do good for the suffering. The Lord loves a cheerful giver, so you must do the work from a heart bounding with love. Now I earnestly hope and pray that I may happily be deceived in receiving from you, and you shall hear from me, if the Lord will, what I received. Address, Mary M. Gibson, Box 421, Virden, Macoupin Co., Ill.

PASSING AWAY.

BY A. C. NOFZIGER.

"Friend after friend departs,
Who has not lost a friend?
There is no union here of hearts,
That finds not here an end,
Were this frail world our only rest,
Living or dying, none were blest.
Passing away, how swiftly,
How surely, we're passing away."

DURING the last few weeks our mind has been deeply impressed with thoughts of the uncertainty of life, and the necessity of dedicating our lives to the service of God, and of living an earnest, active, Christian life, so that when the summons comes to call us from time to eternity, that we need not look back with regret upon our past lives, but that it may be said of us, as of one of old, "She hath done what she could." We could ask no higher commendation from our blessed Master.

A few Sundays ago, I witnessed the departure, the closing scenes of the life of one of our neighbors,—a mother. All the tender ties and kind care of husband and children, the sympathies of neighbors and friends, could not detain her; we could only

"Follow her down to death's river side,
And weep, while she watched for the coming tide,
And O! how we strove with loving hand
To keep her back from the unknown land,
But the summons came from the far-off shore,
And she went from our presence forevermore."

Last night the mail brought us the sad intelligence of the death of Cora Knupp, a dear young friend in Iowa, our former home. Last fall she came to Nebraska for her health, and while in this State, she visited us, and told us how she had contracted a bad cold by getting wet on her way to school, while engaged in teaching, from the effects of which she never recovered.

In the bloom of youth, with the prospect of a useful life before her, she was called away. Oh, how our hearts bled in sympathy for the bereaved ones!

Thus we see that death is in our land, and that he is no respecter of persons, but that he calls the young and middle-aged, as well as the old, and some day, friendly reader, he will call you and me. Some day he will enter our dwellings, and bear our loved ones hence. Are we ready to obey that call?—Have we made the necessary preparations in life, to entitle us to a home in the "many mansions" which our Savior has gone to prepare? "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

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Mt. Morris, Ill., - - - May 4, 1886.

\$1.00 Will pay for the MESSENGER from May 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRETHREN Amick and Newcomer paid a flying visit to Indiana last week.

BRO. Markey, of Centerview, Mo., visited us last week. He has a son attending school here.

BRO. S. S. Mohler will have a number of copies of Classified Minutes at their District Meeting. Brethren desiring a copy, can then be supplied by Bro. M.

THE Chicago & Iowa R. R., will place tickets on sale at Mt. Morris, from May 1st to Sept. 15, for the benefit of those wishing to visit Colorado. The fare will be \$47.70.

BRO. M. M. Eshelman goes to Colorado on a mission of love the 15th inst. Some years ago we visited Colorado in company with Bro. E. Wish we could be with him again. Just now we have too much work to enjoy a trip to the Rockies.

BRO. E. S. Young, who is teaching in the school at this place, demonstrates the fact that school-teachers are able to do farm work. He spent last Saturday in sowing spring wheat and fence building. His motto is, "Labor conquers all things."

WE publish this week, by special request, on the last page of the MESSENGER, a notice of the meeting of the stockholders of Ashland College. Some of our brethren hold stock in that institution, and this notice will apprise them of the fact that a meeting will be held and that if they desire to have the privilege of exercising their franchise, they can do so.

BRO. J. W. Ulery of Dexter, Dallas Co. Iowa, wants the address of some brethren living in Northern Neb., on the line of the Elkhorn Valley railroad. Please address him immediately as above.

Do not forget that in order to secure reduced rates to the District Meeting at Naperville, Ill., you must secure a return certificate at the office where you buy your ticket. Return certificates will be placed at Forreston, Mt. Morris and Rochelle.

BRO. Daniel Bock, of Erwin, Ind., expects to start out in the mission work in Southern Indiana, sometime this month. He will visit isolated members, hold meetings, and labor, by the help of God, to bring souls to Christ. May the Lord bless the good work.

Do not forget that the Naperville brethren make a special request that those who attend the District Meeting should come by R. R. to Naperville. The station on the other R. R. is seven miles from the place of meeting; hence, they want all to come direct to Naperville.

THE Sunday-school *Quarterly* is meeting with general favor and is being introduced into many Sunday-schools. Our brethren will find it an excellent help in the Sunday-school work. Sample copies free to those who wish to examine them with a view of introducing them into the Sunday-school.

ON Tuesday, May 11th, there will be an excursion from the Cumberland Valley, in Pa., to Kiowa, Southern Kansas. We publish this by special request, so that if any of our brethren wish to visit Kansas this spring they can avail themselves of the very low rates offered by the B. & O. R. R. Information may be had from the R. R. agents at Hagerstown, Md.; Chambersburg, Mechanicsburg, Harrisburg, and Somerset, Pa. Tickets will be good going by way of St. Louis or Chicago, the purchaser to choose his route.

JUST as we go to press, we received the following from Bro. R. K. Berkeybile, of St. Louis, Mo:

"I was permitted to baptize two precious souls after our forenoon meeting on the 25th of April, brethren Campbell and Webb. Both are literary men and editors of the *Daily Republican*, one of our leading daily papers. They will add much strength to the church here if they prove faithful. Next Sunday, May 2nd, Bro. Webb's mother, wife and daughter, a young lady, will be baptized. Others are almost ready to come at the same time. May God hasten the good work. Pray for us."

WE notice in the reports of a number of District Meetings, that they have no queries for A. M., and we are led to believe that if other districts that are yet to hold their meeting, are careful to do all the business they can at home, the A. M. will be less burdened than usual with business. We hope this will be so, and that ample time will be devoted to the work of spreading the gospel. We need some amendments to the plan already adopted to make it more effective, and time spent in such work will be well spent.

BRO J. C. Murray has been holding meetings at Walton, Indiana. When last heard from, the meetings were in progress, interest good and one applicant for baptism.

BRO. J. C. Lahman, of Franklin Grove, Ill., writes as follows in regard to the report of the Annual Meeting:

"I should much regret the discontinuance of the report of Annual Meeting, especially on account of our brethren who may not be able to attend. It is a source of much satisfaction to hear what is said upon matters before the Meeting; and especially as we need to be enlightened on missionary work, which is yet in its infancy. Better increase the price than discontinue."

A number of others have expressed themselves in the same way, and we trust that interest enough will be taken in the Report to justify us in publishing it. It is not encouraging, however, to publish a Report and then not be able to sell a sufficient quantity to meet the expense.

THE large edition, twenty-five thousand copies, of the little tract, "Come, Let Us Reason Together," has been exhausted. The demand still continues. Many more are wanted. After sending out this large number free of cost, it seems that the object for which it was written ought to have been reached, and yet, if the demand continues, we understand a new edition will be published, if donations to the Tract Fund will justify it. One order from Bridgewater, Va., and one from Pottstown, Pa., have not been filled, owing to the failure of those who sent the orders to sign their names to them. Send in your names and receive the Tract.

THE school at this place as well as that at Huntingdon, Pa., are having an unusually large number of students for the spring term. We have not heard from our Virginia brethren, but presume they are doing well. We are glad to note the success of our schools, and we trust that they may grow stronger and become a power for good in the church. The time has come when our children desire and will have a better education than our common schools afford; and it is a duty we owe to our young people to provide educational advantages for them under the fostering care of the church. Now that we have schools managed and controlled by the Brethren, we should patronize them. To send our sons and daughters to other schools is to have them practically lost to the church. We need carefully to consider this important question and see to it that we patronize our own schools by giving of our means to support them, and by sending our young people to them rather than to send them out from the influence of the church, and, as is often the case, out from religious influences.

THE CLASSIFIED MINUTES.

THE work of publishing the Classified Minutes has been completed, and all orders have been filled. If any one should not have received the book ordered, by the time they read this notice, they will please notify us at once. We believe the book will supply a want long felt by many of our brethren. It

contains ALL THE MINUTES passed by our General Conferences from 1778 to 1885, so arranged that at a glance you can find all there is on any given subject, the minutes being arranged and classified according to subjects. The minute, upon any question, has connected with it, the year in which it was passed, as well as the number of the article.

For instance, the first reference to the subject of anointing, is found under the head of "Anointing the sick," in a minute passed in 1797 in the following words: "From James 5: 14, etc., the Brethren testified unanimously that the sick who desire and call for it, should be anointed, according to the word of the holy Apostle, in the name of the Lord." This is followed by another article on the same subject in 1812; again in 1827-28, and then the matter rested quietly until 1850, when action was again had on this important subject. After this date frequent decisions are found on the subject.

In like manner every subject is treated, and we think it will be generally conceded that Bro. S. S. Mohler has done an excellent work for the Church in compiling and classifying the Minutes, and putting them in a shape so that they may be easily and readily consulted.

In addition to this, the book will have a peculiar interest to all who love the old Church as containing a complete history of her Annual Meetings. As far as it was possible to obtain them, the names of the brethren composing the Standing Committees have been given. The first committee given is that for 1785. It was composed of Jacob Saur, Valentine Pressel, Michael Bosserman, Martin Reinhart, David Studebaker, Peter Dierdorf, Martin Urner, Jacob Stoll, Christian Longacker, Henry Neff, Lorenzo Beckner, and Philip Lewig. Among these old fathers in Israel, who have long since gone to their reward, we recognize the names of many of their descendants who are to-day worthy representatives of their ancestry in the councils of the church.

Following the Standing Committees, are the General Committees sent out at different times by the Annual Meetings. Then follows, as far as obtainable, a list of the places where the A. M. was held. These matters give the book a historical value to all who are interested in our early church history. — Minutes that have become obsolete, are given as well as those that are still in force, and the book is what its title claims for it, "A History of the General Councils of the Church from 1778 to 1885," and is worthy a place in the library of every member of the church. It contains 400 pages, is printed on good, tinted paper, substantially bound in cloth and leather, and is sold at the following prices:

Cloth binding, per copy,	\$ 1.50
" " " dozen,	15.00
Leather binding, per copy,	2.00
" " " dozen,	20.00

QUERISTS' DEPARTMENT.

As I am a reader of your most valuable paper, I have taken the liberty to ask a question. I desire an explanation on the 38th verse of the 4th chapter of John, which reads as follows: "I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." Who had performed the labor that the Savior had reference to here, and what was the labor performed? And what is meant by the words, "I sent you to reap," as contained in the above verse?

Those to whom the Savior refers as having performed labor before his time, and the time of his disciples, were, probably, the teachers of the Old Testament, and John the Baptist. They were the pioneers in the great work of reformation or redemption. They had in some degree broken up the fallow ground, and sowed the seed. And the seed sown, or the labors put forth by those reformers were not without their effects. Hence there was an expectation of the promised Messiah, when Jesus was born. And such was the religious state of the world that he could with propriety say to his disciples, "Lift up your eyes, and look on the fields, for they are white already to harvest." The labor alluded to, was, no doubt, spiritual labor, put forth by the servants of God alluded to, for the instruction and spiritual improvement of the people. Now, as the introductory steps have been taken in the work of redemption, the Savior might say, "I sent you to reap that whereon ye bestowed no labor," meaning by this language that the preparatory work had already been done, and that the disciples were now to harvest the spiritual crop, the plowing and sowing having been done by the servants of God, that had preceded the disciples in the great reformatory work of God.

There are many laborers in the work of the Lord, in the different stages of that work, and in the different ages of the world. And although the harvesting and reaping make the most favorable show, yet the plowing and sowing were necessary. And though they that plow and sow, may not have, in the sight of men, as much honor as those who gather the sheaves, yet in the great rewarding day, the labors of all will be recognized by the heavenly Master, and all will be rewarded, "that both he that soweth, and he that reapeth, may rejoice together." There should be no envy or jealousy between the servants of God. The service of each is needed in the great work they are engaged in, and they should all look upon one another as fellow-laborers in the vineyard of the Lord.

Editors of Gospel Messenger:—

In Mark 3: 4, 5, we read: "And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other." Now, to whom does the evangelist refer when he uses the word anger in the above passage? To Jesus, or to the Pharisees and Herodians? If to the former, what was the nature of that anger? Was it a spiteful or revengeful passion, or was it grief at their state, that neither his

teaching nor the law of God, nor any means which could be used, was able to convince them of their wickedness? Please explain through our church paper.

DANIEL R. KLEIN.

There can be no doubt that, according to the reading of the passage referred to, it was our Lord that felt the emotion of anger awakened in his holy and compassionate heart, at the blindness, hardness and malice of the people with whom he was then brought in contact. It may seem strange, and, indeed impossible, to such as have not given the subject consideration, that our Lord, with all his tenderness and pity, should feel the emotion of anger. It will not seem so strange when we bear in mind that very frequently in the Scriptures, anger is applied to God, as in the following passages: "And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel." Num. 25: 3. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Ps. 103: 8. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded." 1 Kings 11: 9, 10. Such passages are numerous, and they show that anger is attributed to the Lord. And as anger is experienced by the Lord, it is not necessarily at all times an evil. It belongs to man as an element in his original nature, and not as a result of his fall.

Buck, in his *Theological Dictionary*, gives the following as a part of his definition of *anger*, "A violent passion of the mind, arising upon the receipt, or supposed receipt, of any injury, with a present purpose of revenge. All anger is by no means sinful; it was designed by the Author of our nature for self-defense; nor is it altogether a selfish passion, since it is excited by injuries offered to others as well as ourselves, and sometimes prompts us to reclaim offenders from sin and danger, Eph. 4: 26, but it becomes sinful when conceived upon trivial occasions or inadequate provocations; when it breaks forth into outrageous actions; vents itself in reviling language, or is concealed in our thoughts to the degree of hatred." Webster defines anger as follows: "*Anger* is a feeling of keen displeasure (usually with a desire to punish) for what we regard as wrong toward ourselves or others. It may be excessive or misplaced, but it is not necessarily criminal. *Indignation* is a generous outburst of anger in view of things which are *indign*, or unworthy to be done, involving mean, cruel, flagitious, etc., in character or conduct." That anger is not necessarily sinful, is plainly implied in the apostle's admonition, "Be ye angry, and sin not." Eph. 4: 26. One of our commentators, Dr. R. E. Pattison, in commenting upon this text in Ephesians, says, "Resentment, which is the meaning of *anger* in

the text, is that excitement of mind exercised in view of a real or supposed injury. This excitement is natural to us as men, and not merely as sinners. When thus awakened, it is *innocent*, provided we are candid in the examination of the character and circumstances of the supposed offense. If there appears to be wrong *intended* in the act, it is more than right, it is a duty, to properly appreciate the offense, the evil to ourselves especially; to disapprove of the moral character of the deed, and of the author of it. Not to feel that such a one deserves punishment, would indicate in ourselves an unnatural state, if not a wrong one. Such a feeling would only be a mere *sense of justice*, and is in its motive right. Resentment, in this sense, for injuries inflicted on ourselves, or indignation in view of their infliction on others, is obviously the meaning of the word *anger*."

If, then, anger is attributed to God, as we have seen it frequently is; and if it is among the passions belonging to man as man, and not as a sinner only; and if it is not necessarily sinful, but right and useful, if kept under proper control; then we may admit the anger of Jesus, in the text under consideration, and such an admission will be in perfect harmony with the holiness, the love, the pity, the forbearance, and the forgiveness that are so prominent in his heavenly character.

J. Q.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Sister Annie V. Corey, of Philadelphia, Pa., is afforded much pleasure in reading the MESSENGER and *Golden Dawn*. She thinks the "Querists' Department" is especially instructive. She says Bro. Myers preached for them recently; subject, "God's Goodness."

—Bro. S. Bowman, of Aboite, Ind., thinks that the method of raising money for the missionary work of the church ought to be amended. In his church they appointed a committee of two to receive money, and many did not know there was such a committee. He thinks they ought to solicit and ask the members to give. We need an effectual working system in every church.

—Bro. E. R. Wimer, of Long Creek, Ore., says: "The MESSENGER still comes in due time, with its cheering news. I don't see how I could do without it, as we do not have religious meetings here at all. I have not been to church since I came here, ten months ago. I do not know of any brethren living in this county. Oh! how I miss the church of my choice. Being isolated only makes me more determined to press forward in that good way in which I have started. The good news in the MESSENGER cheers me on my lonely way. Pray for me in my isolation, that I may ever be faithful to the cause of Christ, and never forget him whom we should love and obey."

—From Bro. Jos. W. Ritchie, of Weyer's Cave, Va., we learn that they organized their Sunday-school at the Pleasant Valley church four weeks ago, "with Bro. Samuel A. Driver, Supt.; Bro. B. F. Click, Sec.; with some of our gray-headed fathers and mothers for teachers. We have over one hundred scholars enrolled. We pray this school may be the means of turning some poor soul to Christ before it is forever too late."

—Bro. Moses Frame, of Goshen, Ind., has this to say about fault-finding: "As there is so much said about fault-finding, we ask the question, 'Can it be the brother or sister that says, Let us all walk by the same rule (see Phil. 3: 10), and plead for the body of Christ which is the church (see Eph. 1: 22, 23), and love the Brotherhood? 1 Pet. 2: 17.' The above is the faith once delivered to the saints. Dare we earnestly contend for the same? Yes, we will endeavor to do so in the spirit of meekness, as the fault-finder must be the one that objects to the above."

—Sister Mary Hyre, of New Waverly, Ind., sends us the following receipt for a remedy for lung troubles, and asks us to publish it for the benefit of those who are suffering from lung difficulties: "One-half pound finely cut beefsteak (fresh); one drachm pulverized charcoal, four ounces pulverized sugar, four ounces rye whisky, one pint boiling water. Mix all the ingredients, and let it stand in a cool place over night. Give from one to two teaspoonsful liquid and meat before each meal. The dose should be small at first, until the stomach becomes used to it, and then gradually increase."

—Sister E. J. Trimmer, of New Oxford, Pa., is deeply impressed with the thought that the brethren do not do their whole duty in spreading the gospel of Jesus. When she reads of the many good series of meetings held by the brethren, and then reflects how few meetings they have in their vicinity, her heart is grieved within her, to see such a lack of zeal for the cause of Christ. She calls to mind the zeal manifested by the Salvation Army, and contrasts that with the church, and then says, "What a work the brethren could do if they would obey the command, Go preach the gospel to all mankind."

—Sister Clara Flora, of Dallas Center, Ia., says: "We should never use the word trash in referring to any one, for Christ died for all. There are often valuable articles found among what the world calls trash. The law of God at one time was found hidden down deep in the trash. Oh! what rejoicing when they found it. My dear brethren and sisters, never get above looking and trying to find a soul that needs your love among the class of people that some professors call trash. Jesus went among the poor fishermen for followers, and not among the kings and priests. He went to those who were humble, and sought the needy to comfort them. Why not follow his example, though we go down into the ditch to raise them from the mire and clay? Go! God will bless you. God is no respecter of persons. One soul is worth more than this world. Let us not go through

the field and come home with empty hands. May every brother and sister try and bring one sheaf, although gathered in a very humble part of the field or from among the trash.

"We shall come rejoicing,
Bringing in the sheaves."

—Sister Wilhelmina M. Ulery, of South Bend, Ind., has this to say about "Europe and Bible Lands": "We have bought, read and re-read Bro. Miller's book. We cannot speak too highly in praise of this good book. No work have we ever read, outside of the Bible, with so much interest. Those who spend money for 'Europe and Bible Lands' put it to a good use."

—Bro. Martin Helsel, having read sister Saunders' article in No. 13, page 197, of the MESSENGER, offers these thoughts on the subject: "Paul, in giving instructions to Timothy, says he suffers not a woman to teach, and tells all about it. I am of the opinion that Paul's words should be obeyed. I believe in woman's rights, but think it best to leave them where Paul placed them. Adam was deceived by the woman and she by the serpent. Why should sisters speak in public when not ordained by the church; and where has the church the authority to elect a sister to the ministry?"

—Bro. Martin J. Miller, of the Juniata church, Neb., writes as follows: "We commenced a series of meetings April 13, and continued until the 25th. Meetings were conducted by our home ministry, brethren David Bechtelheimer and William J. Colebank, in a school-house near Bro. Lemon's. Bro. Lemon was sick, and not able to attend the meeting until the last evening. The word was preached with such power, that some were made to weep, yet there were no additions to the church. I believe that there were some convicted, and will come soon, by what I have heard them say."

—Bro. G. W. Fesler, of Longmont, Col., relates the following incident as a warning to Sabbath-breakers: "On Sunday, one of our business men (one who has painted windows and screen doors in his place of business), in company with a few others, with guns, went to a lake to look for a fishing place. The one of whom we speak took a small boat and gun and started out on the lake. The others sought other places for shooting.—When they returned, the one who had gone out in the boat was missing. Search was made. The boat was found, but no man, and it was at once concluded that he was drowned. A search was made for his body, but at this writing it has not been found. Such was the result of Sabbath-breaking. Had he been a Christian, he would not have been out sporting on the Sabbath day, and he would have been prepared to meet death, even if it had come unexpectedly. Let Sabbath-breakers take warning."

I NEVER was deeply interested in any object, I never prayed sincerely for anything, but it came. At some time, no matter at how distant a day, somehow in some shape—probably the last I should devise—it came.—*Dr. A. Judson.*

ESSAYS.

CONVERSION AND BAPTISM.

BY J. H. MOORE.

ON page 1, No. 14, I find the following editorial answer to a query:

It is to be presumed that a man is converted before baptism. If not, we do not hesitate in saying he is not a fit subject for the ordinance, as conversion is the prerequisite for baptism. Conversion, as we explained in No. 1, of the present volume, is a turning away from that which is evil to that which is good, and until a man does this, he will not ask for baptism. Water baptism has no part in conversion. It is only the outward and tangible seal of that which is done within.

I do not like to tackle an editor, but I do not wish to see the above pass unnoticed. To my mind it is absolutely wrong in nearly every particular.

Baptism is not conversion, but it is a part of conversion, just as much so as faith or repentance. Conversion is not completed without baptism. It commences in faith and ends in baptism.

Conversion is a term that embraces all that is required to change a man from a sinner to a Christian, and therefore includes faith, repentance and baptism. A truly converted man is one whose heart has been changed by faith, whose conduct has been changed by repentance, and whose relation has been changed by baptism. One of these changes is just as essential as the other.

A man does not ask for baptism because he is converted, but because he wants his conversion completed. Neither is baptism a seal, as our brother suggests. The sealing is not done in baptism, nor by baptism, but is done by the Holy Spirit at the close of baptism. Baptism is not a sign of what has been done by God *within*, it is an outward work. Faith and repentance are inward works, preparing the sinner for the outward act, which we call baptism, then God does the inward work by sealing the soul with the Holy Spirit. Eph. 4: 30.

The definition that our brother gives to conversion properly belongs to repentance. Repentance means a turning from evil to good, and is therefore simply a part of Bible conversion. In order to become converted, the sinner must undergo certain operations, and these operations do not cease till baptism is reached and completed. A sinner is not truly converted till he reaches that point when God is willing to cancel his sins. This point is at the completion of baptism. If a man is converted before baptism, then baptism cannot be for the remission of sins.

"Repent ye, therefore, and be converted," Acts 3: 19, is the way Peter puts it, showing that conversion is not completed till after repentance. As baptism is the next step after repentance, it follows that conversion is not completed short of baptism. Instead of telling the sinner that conversion is a prerequisite for baptism, I should tell him that baptism is a component part of conversion, and that no conversion is complete without baptism. I should tell him that baptism is just as much a part of genuine conversion as either faith or repentance.

Keuka, Fla.

IS IT GOSPEL?

BY S. S. MOHLER.

ON the first page of G. M., No. 14, the question is presented, whether a person is converted before baptism or in the act of baptism, and it is answered, "Before baptism." If that answer is correct, it is very difficult to define conversion,—to distinguish its elements from the elements of repentance and faith. Take the word reformation, and in its meaning are found the elements of repentance and conversion. But what are the elements of conversion?—will naturally rise as a question, according to the answer alluded to. Take Webster, who is in the main correct, but he even shades its specific gospel meaning and obscures the sense. I know that the answer given is the popular idea, according to which pardon of sin is to be had before obedience to the Word. But that is no evidence on the point before us. To make repentance and conversion amount to about the same thing, would, according to Acts 3: 19, present Peter as dealing in meaningless terms. I would like to have the writer select one clearly defined instance in the New Testament where a converted person is presented, being unbaptized.

The question as to when conversion is effected, is important. The answer in No. 14, I consider calculated to mislead, but not intentionally. Admit the position that conversion takes place previous to baptism, and it gives us a "turning to the Lord" without just knowing what it is, as the work of gospel repentance has all of that in it. Admit that it relates to the emotions, and it gives us the popular idea that it is something direct from God, under which the seal of pardon of sins is also given. The question of conversion gives us that, as it is means converted to God—to be a child of God, that if conversion precedes baptism, then sonship is obtained prior to obedience,—that the word itself is not a means to sonship. This view locates the great question, how to become a child of God, within the domain of emotionalism, and all, as popularly held, the work of the Holy Spirit without, by means of the word. This is the pivot on which keeping the word or not keeping it, turns, for if conversion to God is effected, or preceding obedience to the word, then, for the same reason, development and perfection of Christian character can also be effected without the word.

I am not now defining conversion, when it takes place, or how. The question before my mind, is the answer to that question in G. M. No. 14, and what it involves, and hope the writer will review his answer. It is a point that needs to be simplified, that needs to be studied in a Bible sense. That will give us its elements, that will locate its place. Will the writer of said answer undertake it?

It is an awful drawback to be the son of wicked parents. If the blood is not tainted, the spirit, nevertheless, gets its bent amid surroundings most unfavorable to virtue and piety.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

In Memoriam.

NEAR Sabbath Rest, on March 24, Mrs. Ann Williams, aged seventy years, ten months and twenty-four days. The funeral took place on Friday at 1 P. M. There were many relatives and friends present to pay their last tribute of respect, attend the sad rites, and take the last look at the dear old mother. She is not dead but sleepeth. Death to her had no terrors. She frequently expressed a desire to depart and be with the Savior, always saying, The Lord's will be done, to the family.

She made an especial request that she be laid to rest in a plain coffin, a plain shroud, and have a plain funeral.

She leaves a kind husband, one child, Mrs. Asbury Cox, and six grandchildren to mourn her loss.

At Mrs. Williams' request, the funeral sermon was preached by the writer, from Titus 4: 6-9. She was a consistent member of the Methodist church for forty years. She bore her lingering illness with the utmost patience, and peacefully closed her eyes, as if to say, "All is well."

As we looked upon her dear, aged face, so composed in death, we could but say with the poet, "Asleep in Jesus, blessed sleep."

S. M. COX.

From Gresham, Multnomah Co., Ore.

WE gladly welcome the G. M. every week, and read its pages with interest.

On Feb. 27, the members of Powell's Valley church met in quarterly council. Had a very pleasant meeting. We felt much built up in the good cause. We also had two excellent sermons preached by our much esteemed brother, Eld. David Brower. His last theme was, "Prepare to meet thy God." Directly after the sermon we witnessed a sad scene, a funeral. Some one's loved one had gone to a never-ending eternity. So we must all shortly go. To-day is ours, but we know not what to-morrow may bring forth. Dear friends, take heed, and prepare to meet your God.

Time and again have both saint and sinner been warned. But, oh, how many close the door of their hearts when the Savior is gently knocking, and will give over to the hardness of heart, and finally that Spirit will cease, for he says, "My Spirit will not always strive with man."

May the grace of the Lord Jesus Christ, and the love of God, be with us all, is my prayer. Brethren and sisters pray for us on the Pacific coast. MARGARET METZGER.

In Memory of Susannah Murray.

SISTER Susannah Murray, a very zealous and exemplary member of the Brethren's church, passed away quietly and peacefully, to the rest prepared for all God's people. She died at the residence of her oldest

daughter, sister Catharine Felgar, of Indian Creek church, Fayette Co., Pa., Feb. 3, 1886, at the advanced age of eighty-nine years and eleven months. Our most highly-esteemed mother and sister in Christ was born in Tyrone Township, Fayette Co., Pa., March 3, 1796, and was married to Jacob S. Murray in 1813. They moved to Salt Lick Township, Fayette Co., Pa., where they pleasantly and peacefully lived to enjoy each other's society, when in 1852, Bro. Murray passed to his heavenly home. Shortly after their marriage they united with the Brethren's church.

The members of the Indian Creek church, seeing the ability of Bro. Murray, elected him to the ministry, which position he filled with much credit, and became a minister of considerable note in his church.

There were born to them twelve children, six boys and six girls. All were members of the Brethren's church until the division in the church. Three sons were ministers and three deacons. All are living but one, Bro. John A. Murray, who was called to rest Feb. 15, 1884, to enjoy the home for which he so earnestly labored. Sister Murray has seventy-two grandchildren living and twenty-eight dead; one hundred and seventy-four great-grandchildren living, and thirty-eight dead; three great-great-grandchildren living, and three dead, making her total offspring, composed of children, grandchildren, great-grandchildren, and great-great-grandchildren, two hundred and sixty living, and seventy dead, the grand total of all being three hundred and thirty descendants.

She was buried in her home burying-ground. Funeral discourse was preached by Eld. D. D. Horner, from Rev. 13: 14, to a large and sorrowing congregation. She was constantly awaiting the Master's call for years, saying, "Come, welcome death, I will gladly go with thee." F. B. WEIMER.

From Barry, Ill.

In addition to Bro. Strickler's request, in G. M. No. 14, current volume, page 214, I will say that if a brother comes to the Mill Creek church, Adams Co., Ill., I would like very much to have him also take charge of this little church (Hadley church, Pike Co., Ill.), situated about fourteen miles from Liberty. I make this request because I am too feeble to attend to the ministry, and have been for fifteen months or more, and do not expect to ever recover. I would like very much to resign the oversight.

JOHN CLINGINGSMITH.

April 7, 1886.

That Particular Evil at Hortonville, Ind.

THE following is an extract from the *Holiness Conservator*, March, 1886, Vol. 3, No. 6, printed at Ada, Ohio. The article from which this extract is taken, was written by C. E. R., which I understand to mean C. E. Rowly. He refers to their work at H. which, he says, the devil is doing his utmost to hinder, by various subtle devices, to scatter all they have done.

"The particular evil affecting some of the

dear ones at this time, in the vicinity of H., was what we might call Judaism, that is, they got under the law and were bewitched. Sad condition, indeed, for God's children, especially holiness people. The special agency employed in their case, was a class of persons desiring to be teachers of the law, and these precious souls having forgotten that the end of the commandment is charity (love) out of a pure heart, and of a good conscience and of faith unfeigned, had become persuaded of the absolute necessity of triune baptism, feet-washing, and, on the part of females, wearing a white cap, without which they could not see the Lord."

The agency referred to by Mr. R. is the Brethren, which he would have you believe the devil is using to tear down his work.—The dear ones referred to were some of his members, who were not satisfied with the doctrine he preached to them, but made application to the Brethren, and were received into the church by triune baptism, after they had expressed themselves in the faith of the Brethren, which he calls Judaism and bewitched.

Now, I should think Mr. R. ought to know that all these accusations are untrue, and, as a minister of the gospel, ought to be ashamed of what he has said about the ordinances of the Lord of life and glory. When we look at the great commission (Matt. 28: 19, 20), where all these commands are embodied, we cannot see how any person, with his reasoning powers developed, could speak so disrespectful of the Lord's commands.

We will now notice the importance of the commands of the Lord. In Rev. 22: 14, he says, "Blessed are they that do his commands." Why so? "That they may have right to the tree of life, and may enter in through the gates into the city." Again, "If ye love me, keep my commandments." John 14: 15. Here we see, that to keep the commandments will secure an entrance into the holy city, and is a test of whether we love the Lord or not. Will Mr. R. take notice, and also read 1 John 2: 4?

Now a little about God's word. "He that is of God, heareth God's word." John 8: 47; 1 Tim. 6: 3. Here we see, that if we profess to be born of God, by keeping his word we show that profession to be genuine, and not otherwise. We will consent to the words of the Lord Jesus.

Hear a few Scriptures on obedience. "If we obey from the heart that form of doctrine which is delivered us, it will make us free from sin." Rom. 6: 17, 18; 1 Pet. 1: 2. Here we see we come in contact with the blood of our Lord, and nowhere in the Scriptures do we find that the blood of Jesus reaches us except in obedience.

Now a little about the truth. In John 17: 17, the Savior prays the Father to sanctify his disciples through the truth, and then says, "Thy word is truth," the very thing the apostle condemns the Galatians for not obeying; the very thing that would have kept them right, and that did secure them the Spirit, for the apostle says, "Faith comes by hearing, and hearing by the word of God."

Gal. 3: 2; Rom. 10: 17. Not only so, but he refers to baptism (Gal. 3: 27), one of the very things Mr. R. condemns; and the very ordinance that brought them formerly into Christ, and the very way the Pentecostians got rid of sin and received the Holy Spirit. Acts 2: 38. Paul got the idea, perhaps, to pray into Christ, but Ananias taught him better, and gave him to understand his sins were still over him, until he was baptized. Acts 22: 16. Yet Mr. R. condemns these dear ones for doing just what the Savior, the apostle and Ananias would direct them to do.

If Mr. R. had looked more particularly, he might have discovered that circumcision was the greatest trouble with the Galatians, and not any of the gospel ordinances. I would exhort Mr. R. to make a Scriptural examination of baptism, with the aid of history as well as John 13 and 1 Cor. 11, and all other commands, and then repent of sin and obey the gospel, and meet us in glory. The Brethren have always taught true faith, true repentance and faithful obedience, as the gospel path to the pardon of sin, the gift of the Holy Spirit and eternal salvation.

JASPER N. PERRY.

Hortonville, Ind., March 31.

Missionary Work.—A Plan.

WE very much liked Bro. J. H. Moore's remarks on "Ministerial Support," on page 196 of the MESSENGER. Especially were we pleased with the idea of keeping a number of able ministers constantly in the mission field, and it is with a view that so desired an object might be reached, that this article is written.

Our plan is, that the general missionary committee be vested with authority to appoint and sustain, if their means will allow, twenty ministers, to devote their entire time and talent to the spreading of the gospel.—None to be appointed who would preach opposition, either in public or in private, by precept or example, to the practices or customs of the Brethren. The field of labor of said number of brethren is to be divided so there would be five on the Pacific slope, five on the Atlantic slope, and ten for the Mississippi Valley and Gulf States. All such appointments are to be subject to the confirmation or rejection of the A. M. Without discussing the merits of this proposition, we will close. If any one desires further information, it will be freely given.

D. M. BROWER.

Macleay, Oregon.

From the Silver Creek Church, Williams County, Ohio.

WE had our council on March 13. A visit was paid to all the members, and love and good will was reported by the brethren. This always makes a very pleasant council. It happened, however, that there were hindrances to a large turn-out of members at the council, for the following reasons: The roads were not very good, and there were four funerals within eight miles of the place of council.

One of them was sister Daniel Wineland, of the Lick Creek church. Many of our members were closely related, hence duty took them to the funeral. Much business came before the meeting, but all passed off very pleasantly, and, I believe, to the satisfaction of all. We have appointed June 12 for our love-feast. A hearty invitation is extended to all God's children. Ministers, take this as a special invitation to you. We send E. M. Rittenhouse as delegate to D. M., and the writer to A. M. We had only one series of meetings this winter. At many of our preaching points school was in session, and when school closed, the roads were too bad. It has been stated that seven were added by baptism. At our council we lost six, four by letter. May God give us all grace to hold out faithful to the end. JACOB SHANEOUR.

A Home for Bro. Hope.

Bequest of sister Hildebrand, Cone- maugh, Pa.....	\$ 25 00
M. L. Wenger and wife, South Bend, Ind.....	15 00
J. P. Neff, Dayton, O.....	60
Sarah Tyson, Harleysville, Pa.....	1 00
Bethel church, Neb.....	13 05
Peter H. Watkins, Garnett, Kan....	1 00
Daniel Myers, Peru, Ind.....	2 35
C. R. Oellig, Oregon, Ill.....	1 00
M. Odell, Sparland, Ill.....	1 00
A sister, Plattsburg, Mo.....	5 00
Jane Arnold, Lanark, Ill.....	1 00
A. H. Baltimore, Albany, Ore.....	1 00
J. R. Stayer, Roaring Springs, Pa..	50
Mrs. John S. Rowland.....	2 00
Mrs. E. Newcomer.....	2 00
John Neher and wife Sarah, Virden, Ill.....	2 00
Mary Hyre, New Waverly, Ind.....	5 00
John Swartz, Elida, Winnebago Co., Ill.....	5 00
Annie E. Evans, Lancaster, Pa.....	5 00
J. R. Royer, Durlach, Pa.....	1 00
Martha Puterbaugh, Shannon, Ill...	1 00
Minnie Puterbaugh, Shannon, Ill...	50
Sadie Puterbaugh, Shannon, Ill....	75
Lick Creek church, O.....	12 50
Bethel church, Kosciusko Co., Ind..	4 45
N. C. Nielsen, Abilene, Kan.....	9 00
S. Spanogle, Lewistown, Pa.....	1 00
Maria Anderson, Reading, Pa.....	2 00
C. Cline, Dorrance, Kan.....	5 00
A sister, Lower Cumberland, Pa....	1 00
Wm. and Katy Brouse, Eaton, O....	2 00
F. C. and F. V. Myers, St. Louis, Mo.	2 00
Levy Kennedy, Eldora, Ia.....	5 00
Daniel Sheller, Eldora, Ia.....	5 00
H. S. Sheller, Eldora, Ia.....	3 00
G. A. Moore, Eldora, Ia.....	5 00
Salem church, Reno Co., Kan.....	19 25
Jacob and Wm. McMillen.....	1 00

Total amount received to April 27, \$788 70

From Dunkirk, Ohio.

Our recent quarterly meeting at Eagle Creek, passed off pleasantly, and among its pleasant features was the practical encouragement of missionary work and for the poor.

The Sisters' Missionary Society, as organized at last A. M., was discussed, and resolutions adopted to encourage and recognize said missionary work, and solicitors appointed for funds. Brethren Peter Freed and W. Bradford are delegates to D. M., and A. J. Baughman and S. T. Bosserman delegates to A. M. My health is moderately good.

S. T. BOSSERMAN.

Commendatory.

I WOULD call special attention to the article entitled, "Why is it?" by Bro. Moore, in G. M., No. 14, page 210. Read it again, and then read it again very carefully. Then read it again, and thoroughly solve the problem, that it may be indelibly stamped on the mind, that one and all may be convinced of the solemn fact. In order to be successful in preaching the gospel, and winning souls to Christ, the church must stand by and support the ministry. The command, "Go, ye, therefore, and teach all nations," is certainly not confined to a few men, which the church has set apart to go and preach the gospel.—Every member of the family of God is certainly required to take part in the great work of spreading the gospel. J. J. TROXEL.

Grangeville, Mo.

From Spring Run Church, Ill.

ON the evening of Dec. 10, a series of meetings was commenced at our meeting-house, and on the 12th, Bro. John Zuck, of Clarence, Iowa, came, and began to proclaim the word of the Lord with power, to those who came out to hear. Bro. John labored with us until the evening of the 20th, when his time came to go home. We regretted very much to see our meetings close, as the interest was good and the congregations were very large. Although there were none received into the church, we feel that it was a profitable meeting. We think the good seed sown by Bro. John will yet bring forth fruit to the salvation of souls. Bro. John has endeared himself to us all, both in and out of the church. I think he has diligently followed the instructions of Paul to Timothy (2 Tim. 2: 15), and I often think, if we, as ministers of Christ, were more diligent in our study of the Scriptures, there would be more accomplished in the cause.

On the evening of March 7, we commenced a series in the village of Ellisville, two miles east of our meeting-house. The meetings were held in the Methodist church. On the second evening, Eld. D. B. Gibson, of the Coal Creek church, came, and continued until the evening of the 19th. Bro. Daniel gave them the plain gospel facts, and although some could not endure sound doctrine, yet he gave them the plain truth, and did not shun to declare the whole counsel of God. The result of this meeting was two applicants for baptism. Had the largest congregations that had been in that village for several years, at any meetings held by any denominations. The roads were very bad, so that but few persons could get there

from the country. The congregations were mostly from the villages. There have been a good many persons in the village that very seldom, if ever, went to church, but they nearly all came out during the meeting. I will give you an incident of the meeting.—There was one man who said he had not been to church for twenty-two years. He started one evening, and got as far as the door, and then went home. Such power has the enemy over men. He will not let them hear the truth. Oh! that men would obey the Lord while life and the opportunity are theirs.

Brethren, remember us at a throne of grace. May we all so live that our light will shine, and reflect the beauty of the gospel of Christ.

JOHN ROOT.

Avon, Ill., March 20.

From Locke, Elkhart Co., Ind.

By request, I now attempt to give a short notice of our visit to Black River church, Van Buren Co., Mich., and a few historical notes of its origin and present condition. As has already been reported by Bro. Wallick, Bro. John Metzler (not Metzger, as he is often erroneously called), of Wakarusa, Ind., and myself went to them March 2, and remained with them until the 11th. During our stay with them, we had meeting every day and night; in the evening at two different school-houses, and during the day at the dwellings of the members. Formed many acquaintances and strong attachments. We had evidence that the Lord was with us, and moved upon the hearts of the people in such a manner that some were made willing to give their service to him.

Bro. F. P. Loehr, who was the founder of said church about twenty years ago, was very extensively known throughout the Brotherhood, and he labored very earnestly and zealously, but since he is gone, the church did not advance as rapidly as he no doubt desired and prayed for. At one time they numbered about seventy, now only about half that number. Some, like Bro. L. have died, and gone to the spirit world, and others have moved away, among whom are M. T. Baer, of Kansas, and, I believe, Bro. Baker, of Wisconsin, and still others have lost their first love, and are no more walking with them. If this falls under the notice of any such, I appeal to you, Give this matter a serious and prayerful consideration, before the night of death overtakes you.

To the dear brethren and sisters yet residing there, I will say, Oh! do not give up the battle. Read Deut. 31: 6, and take new courage. Labor manfully for the advancement of the good cause, and God, in his own appointed time, will again prosper you. The present ministry consists of brethren A. B. Wallick, D. C. Spillers and D. Thomas. Sister Loehr being too feeble to attend our meetings, I did not get to see her, for which I was sorry. Thanking you, dear members, for your love and kindness manifested toward us, we commend you to God and his protecting care, until we meet on the other shore.

J. R. MILLER.

From Pulaski Co., Ind.

HOME again, from a mission of love. By special arrangements, I went to Winamac, Pulaski Co., Ind., and commenced a series of meetings near that place. Preached in all nine sermons. Owing to the inclemency of the weather, the attendance was not as large as it otherwise would have been. Two dear ones, brothers in the flesh, united with the Church, making five in that family belonging to the same Church.

From there we went to another point, where the Brethren held their council meeting, previous to District Meeting. All the business was disposed of harmoniously, and one query was sent to the District Meeting.

As this church is somewhat isolated from other churches, and has formerly been partly under the care of the Mission Board, with several young ministers, and Bro. Daniel Freeman, their elder, well stricken in years, they greatly need the prayers and sympathies of all God's children.

May the good Lord bless the dear members of the Winamac congregation, and ever keep them in love and union.

S. W. ULERY.

Camden, Ind.

From Lebanon, Linn Co., Ore.

THE District Meeting of the Brethren for the State of Oregon, will be held on the 25th and 26th of June, 1886, with the Brethren of the Lebanon congregation, Linn Co., Oregon.

We also expect to begin a series of meetings on the 20th of June, and continue until after the District Meeting. We also expect to have a communion during those meetings. A cordial and hearty invitation is extended to the members, and especially to the ministers.

JOEL SHERBY.

April 9, 1886.

From Hortonville, Ind.

THERE will be a love-feast at the Horton church, Hortonville, Ind., on June 12, commencing at three o'clock. We have made this appointment so that brethren can stop with us on their way to the Annual Meeting.

Now, brethren, we very much desire that several of you make up your minds to start early and stop with us over Sunday. The train is due here at three o'clock. Come on Friday if you wish to preach for us.

We are on a branch of the L. N. A. and C. railroad.

Please do not depend on some one else.

JASPER N. PERRY.

April 19, 1886.

From Isabel, Lane Co., Ore.

WE receive the MESSENGER regularly, and are glad to say it is a welcome visitor to us in our new home. We would say to brethren desiring to change their location, that there is still some government and railroad

land, and also a few improved farms for sale in this section of country.

There are seven members residing here, and two of our number are ministers. We very much desire, and heartily invite faithful members to come and locate among us. Our country is healthy and climate mild.

We ask an interest in the prayers of our dear brethren and sisters, that our Heavenly Father will bless the few members that reside here, to prove faithful that others may be induced to unite with us to serve the Lord, that we may secure to ourselves not only a home financially, but retain a home in the Church. Without the latter I would not like to remain long in any country.

NANCY BAHR.

From Antietam Church, Pa.

THE Antietam church met in its second quarterly council to-day. Various matters were presented by the deacon brethren as found on the visit, which were deliberated upon and adjusted. Owing to circumstances it was deemed best to send only one delegate either to District Meeting or Annual Meeting, which resulted in the election of Bro. J. F. Oller to represent at both places.

The love-feast at this place is to be held, if the Lord's will, May 15 and 16, to which a cordial invitation is extended.

TOBIAS F. IMLER.

April 17, 1886.

Meetings In Livingston Co., Ill.

OUR meetings at Cornell, Livingston Co., Ill., were very pleasant ones, and continued ten days. Four were baptized, and many more said they would come soon, and we hope they will. We would have stayed longer, but the temperance question was exciting the minds of the people too much, and the very bad roads prevented very many of the country people from coming in. The church was much revived. It has been one of those churches that suffered much from bad men, and was almost gone, but the scales have turned, and we predict a bright future for them. They have a large and pleasant Sunday-school.

JESSE CALVERT.

Wayside Gleanings.

OUR Sunday-school is prospering, with Bro. J. Cornish as Superintendent, and Bro. W. P. Turner, Assistant, and Brethren and friends generally to aid in the good cause. May much good be done in the name of Jesus.

Angels have been rejoicing lately, nor should those glorified spirits alone be happy, when the ranks of Satan are broken, and some of his devotees are being born into the family of God.

March 13, Eld. Henry Lilligh went to the north-eastern part of Fayette Co., Ill., where he and I held some meetings last winter, and held three meetings, and baptized one precious soul.

On April 10, my wife and myself went to the same field of labor, and by the help of

the Lord I tried to preach to the people three times, and he blessed us with the happy privilege of leading four sin-burdened souls down into the liquid grave, to rise, we trust, to walk in newness of life. We also had two applicants for baptism, that are to be received at our next meeting, which will be, if the Lord's will, the first Sunday in May. Some promised to come some time, and others are almost persuaded. We have good reasons to believe that the Lord has a people in that vicinity, and that his Spirit is still striving with the children of men. May they yield to his wooings, and "receive with meekness, the ingrafted word, which is able to save their souls."

God bless us all, is my prayer!

GRANVILLE NEVINGER.

Mulberry Grove, Ill.

From the Elm Creek Church, Barber Co., Kan.

THINKING a few thoughts from these parts might be acceptable, I would say, the Brethren here met on the 19th of March, to organize our little band. Elder John Wise was called on to oversee the organization. Bro. Wise was also chosen as our Elder. A choice was also held for deacon, and the lot fell on Bro. Daniel Firestone.

Our church now numbers twenty-five, and we expect others soon. Bro. Silas Gilbert, of Ohio, has purchased land within our limits. Also Bro. Blickenstaff, of Indiana, has located here, and expects to come out West in the fall.

The Brethren here, are located in the northern part of Barber county, and the southern part of Pratt county. We desire Brethren going West, to stop off here and see our country. We have some very nice country, and the very best of soil, sub-soil, plenty of good water, and considerable timber.

The Brethren here seem to be in perfect love and union one with another, and we desire the prayers of the Brotherhood that we may so remain, and grow stronger in the Lord as we grow older in days and years, that when we meet on that great day, we may appear spotless and without blemish, even as our meek and lowly Jesus; then we will hear that welcome applaudit, "Come, ye blessed of my Father, enter thou into the joys of thy Lord."

EMANUEL SMITH.

Clerk.

Mingona, Kan.

A Visit to Virginia.

DURING the winter I visited the Brethren in part of Virginia. From Washington, D. C., I went to Manassas, via the Midland R. R. Here there are about twenty members. Bro. Conner is the minister, and Bro. J. T. Baker, deacon. On Sunday, went with Bro. Conner to Nokesville to meeting. Found several members and a young minister, Bro. Snell, from Midland. They all belong to the Midland church. They held their first love-feast last fall, and will try to build a meeting-house at Manassas in the near future.

Several persons from Pennsylvania have recently bought property near Manassas. They have not moved yet. Went from Manassas to Midland, and found quite a number of members, a nice, plain meeting-house, and a delightful country, with better improvements than at Manassas. Now, Brethren, you who want to get cheap homes, good land with good markets, take a look at Virginia. Last, but not least, go where you are needed, and help to spread the gospel and build up the churches. The Midland church is the only church of the Brethren east of the Blue Ridge. From Washington, D. C., to Richmond, there are at least fifty counties. What can the few members, who are there, do to get the pure gospel preached in so large a territory? The members that belong to the Midland church are scattered over three or four counties. Any persons wishing to see Virginia, go to Washington, then thirty-four miles to Manassas, on the Virginia Midland R. R. Inquire for Bro. J. T. Baker. Midland is fifty miles from Washington, on the same railroad. When you come, inquire for Jacob Hedrick or Joel Garber.

THOS. S. HOLSINGER.

Six Roads, Bedford Co., Pa.

In Memoriam.

WIFE and I left home on April 13, to attend the funeral of our esteemed sister Sarah, wife of our aged brother, Daniel Wine-land, of the Lick Creek church, Williams Co., Ohio. Sister Sarah was born in Berks Co., Pa., Nov. 19, 1829; died March 11, 1886.

She suffered nearly twelve years with consumption. No tongue can tell what she suffered, but she bore it with a Christian spirit. She was a member of the Brethren's church for upwards of thirty years, and sound in the faith, always ready to give a reason of the hope that was within her. Her conversation was mostly of heaven and divine things. She said to our aged brother, "Hold out faithfully a few more days, or years at least, and you will meet me on the evergreen shore." To her children who are in the church she said, "Press onward and upward for the prize of our Lord and Savior Jesus Christ, and you will meet your mother in heaven." To those out of Christ she said, "Forget not mother's admonition, and prepare to meet her in that world of bliss."

She leaves a husband and five children to mourn their loss, which, we believe, is her great gain. Funeral services by elders Jacob and John Brown, from 2 Tim. 4: 1-8, to a large concourse of friends and neighbors.

NOAH LONG.

Frontier, Mich., Mar. 15.

From Frederick, Md.

A REPORT of the progress of our Sunday-school and its workings last summer, may be encouraging to the pioneers, especially those who are laboring in cities. I shall not take up much space. We opened our school Apr. 26, and closed Sept. 27, because we had no house in which to continue any longer. We had a pretty regular attendance of forty

scholars. The whole number of scholars enrolled was fifty-nine, five teachers, Superintendent, Assistant, Secretary, Treasurer and Librarian.

We encouraged all to commit verses from the New Testament, and at the close we had the pleasure of reporting 4,453 verses. Two young ladies gave this some attention; one had 1050, and the other 1004. We feel this work of committing the Scriptures to memory should be strongly urged by Sunday-school advocates. There should be a Sunday-school paper published, the lessons confined entirely to the New Testament, to aid and encourage many more workers in bringing up the children who are now drifted into the fashionable faiths throughout our land. Many of our dear brethren are writing out plain gospel truths and spreading them as tracts. Who will arise and give us, in child-like simplicity, the teachings of our blessed Master, to walk after Jesus, the redeeming love of the world? By so doing they may awaken those who have their arms folded, and cannot explain the Scriptures, as they say.

I notice in our last GOSPEL MESSENGER, that missionary work, and, especially, city work is spoken of. Nineteen-twentieths of the Brotherhood look upon city people as always wanting something a little better than those living in the country, which is a great mistake. The more consistent you live, the heavier is the weight and the greater is the power upon the fashions of the world. Hundreds and thousands are worn out following the fashions, and would gladly exchange them for something better. My brethren, those who are laboring for city work, building churches, and advocating city mission, I beg you to keep in the low and common paths that our forefathers walked in, and the closer you keep to the pattern that Jesus Christ laid down, the more power you will have, the more sympathy your Brethren will extend, and the more aid you can expect from all who love the Cross to which Jesus was nailed. Remember, one step throws you above the level, and there all eyes are cast upon you, ready for judgment.

D. P. FAHRNEY.

From Grundy Center, Ia.

FOR the benefit of the many friends and acquaintances of our elder, H. P. Strickler, who lives ten miles west of this place, we give the following sad news:

On April 1, just as the family were ready to sit down to the table to eat their dinner, a volume of smoke was forced into the room from up stairs. Sister Strickler, two sons, and two young daughters all rushed out. A ladder was placed against the building, and all seized pails to try to extinguish the fire, but the son on reaching the top of the ladder, said, "We can never save the house," and they then tried to save what they could. They carried out the bureau, sewing machine, table, some bedding from one bed down stairs, and one of the boys ran upstairs after his Sunday suit, knowing just where it was, and saved, I believe, a suit of his own and his

brother's suit. It was all he could do to get down-stairs alive. The other boy also ventured upstairs and threw his trunk out of the window, and was compelled to jump out of an upstairs window to save his life.

Bro. Strickler was attending the meetings being conducted by Bro. Mohler, in this place, at the time.

The family Bible, and all his books, including Webster's Dictionary, were burned. Many keepsakes, presents, etc., went down into the ashes.

This is a heavy loss on our dear brother and sister, they having no insurance. The neighbors and friends are doing what they can to help them bear the burden. A granary is now being fitted up for them to live in.

Our brother and sister have not asked for anything to make good their great loss. I am told that the sister said some time after it occurred, if it were not for Jesus she would rather die. Our brother and sister and the family have done much for the brethren and sisters who so often found their house, their home. It now lies in ashes, with those downy pillows, upon which many of us have laid our heads.

Now, in conclusion, I desire to say that all who may feel like helping our brother to bear this loss, will please send it to me, and I will see that it is properly attended to.

Our brother is in limited circumstances.

April 10, 1886.

J. M. SNYDER.

MATRIMONIAL.

BARTLEY—McFARLIN.—At the residence of the bride's parents, No. 416, Altoona, Pa., April 14, 1886, Bro. Andrew C. Bartley and sister Mary McFarlin, both of Altoona. D. D. SELL.

KING—GILBERT.—At the residence of David Lu-
fevers, Hagerstown, Md., April 13, John R. King and Annie E. Gilbert, by Elder Nicholas Martin.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

TRIMMER.—In the Lower Coeswago Church, York Co., Pa., Bro. G. W. Trimmer, March 19, 1886, aged 36 years, 10 months and 4 days. Funeral services by Bro. P. B. Kauffman in the English, and Bro. Daniel Altland in the German, from St. John 11: 25, 26.

Bro. Trimmer contracted a severe cold last spring, from the effects of which he never fully recovered, but he was able to attend to his business until New Year's. A few weeks before he died he was anointed by his request. He leaves a wife, five children, and a brother and sister.

EBERSOLE.—In the Yellow Creek congregation, Bedford Co., Pa., Henry, son of friends Jonathan and—
Ebersole, Mar. 9, 1886, aged 2 years, 1 month, and 19 days.

SMOUSE.—In the same congregation as the above, March 31, 1886, Jesse Cleveland, infant son of friend George and sister Wannie Smouse, aged 9 months and 23 days. C. L. ECK.

HUTCHISON.—Sister Anna, daughter of Daniel and Eliza Shong, in the Maumee district, March 17, 1886. She leaves a kind husband and two little ones to mourn her departure. Seven years ago, she united with the Church, and bore her trials patiently. She was loth to leave her little children, but when assured that they would be cared for, departed in peace.

Funeral sermon by Brethren Jacob Brown and Hintner.

ANNOUNCEMENTS.

Love-feasts.

May 13 and 14, Falling Spring church, Pa., in the Hade meeting-house, at 1 P. M.

May 14, Lewiston, Pa., at 4 o'clock. Meetings to continue over Sunday. Brethren going to District Meeting, please stop off.

May 15, at 4 P. M., Chapman Creek church, 11 miles north-east of Abilene, Dickinson Co., Kan.

May 15, Warrior's Mark, Hunt., Co., Pa.

May 15, at 4 P. M., Bethel church, Holt Co., Mo., 5 miles south-east of Mound City. Notify J. H. Miller, Mound City.

May 15, at 3 P. M., Jacob's Creek church, Pa.

May 15 at 5 P. M., Upper Dublin Church, Montgomery Co., Pa.

May 15, at 4 P. M., Hudson, McLean Co., Ill.

May 15, at 10 A. M., Salem Valley church, Kan., at Bro. James Bennett's, 6 miles south and 4 west of Minneapolis, Ottawa Co., Kansas.

May 15, St. Vrain church, Colo., 5 miles north east of Berthoud, at Bro. Thomas Smith's.

May 15 and 16, at 1 P. M., Antietam church, Franklin Co., Pa., near Waynesboro.

May 15 and 16, at 1 P. M., Waddams Grove, Stephenson Co., Ill.

May 18, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

May 20 and 21, Welsh Run Church, Franklin Co., Pa.

May 21, at 4 o'clock, Spring Run, Mifflin Co., Pa. Meetings to continue over Sunday.

May 23, Ten Mile church, Washington Co., Pa.

May 22, in the Mulberry Grove Church, Ill.

May 22, Dorrance church, Kan., at 1 o'clock. Passengers coming over the Kansas Division of the U. P. R. R. will be met at Dorrance, by notifying J. Newcomer.

May 23 & 24, Beaver Creek church, Washington Co., Md., at 1 o'clock.

May 25, Log Creek church, Caldwell Co., Mo., at 2 o'clock.

May 25, at 5 P. M., Mound church, Bates Co., Mo.

May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.

May 29, Eden Valley church, Barton Co., Kan., 10 miles west of Great Bend, at house of Bro. Michael Keller. Those by rail, stop at Great Bend.

May 29, at 2 P. M., Nevada church, Vernon Co., Mo., at Bro. S. Click's, 2 miles north-east of Nevada.

May 29 and 30, at 3 P. M., Lanark, Carroll Co., Illinois.

May 29, Weeping Water church, Cass Co., Neb.

June 2, Rock Run church, Elkhart Co., Ind. 4 o'clock.

June 3 & 4, Pine Creek congregation, Ogle Co., Ill.

June 4, at 2 P. M., Newton church, Miami Co., Ohio.

June 4, at 10 A. M., Mississinewa church, Delaware Co., Ind., at the Union Grove meeting-house. Those by rail, stop at Shideler.

June 5, Belleville church, Kan., at home of Bro. Isaac Snyder, 10 miles south of Hubbell, Neb., on B. & M. R. R.

June 5 and 6, at 10 A. M., Indian Creek church, 3 1/2 miles south of Maxwell.

June 5 and 6 at 4 P. M., Milledgeville church, Carroll Co., Ill.

June 5 & 6, Rock River church, at 1 o'clock, at Franklin Grove, Ill., meeting-house.

June 5 and 6, Dry Creek, Linn Co., Iowa.

June 5, Vanclevessville, Va., Berkely meeting-house.

June 5 & 6, Harlan church, Shelby Co., Ia., 4 1/2 miles east of Harlan.

June 5, at 5 o'clock, Utery church, 3 miles north of South Bend, Ind.

June 8, at 5 P. M., Bethel church, Kosciusko Co., Ind.

June 8, Wolf Creek church, near Brookville, Montgomery Co., O.

June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.

June 9, at 4 P. M., Pipe Creek church, Miami Co., Ind.

June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.

June 9 and 10, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.

June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on I. B. & W. R. R.

June 10 at 2 P. M., Oakland Church, Darke Co., O.

June 10 and 11, West Branch church, Ogle Co., Ill.

June 10, at 4 P. M., Salomony church, Huntington Co., Ind. Those coming by rail should notify Samuel Murray, River, Ind., stating time of arrival.

June 11, at 5 P. M., Solomon's Creek church, Kosciusko Co., Ind.

June 12, Novelty church, Mo. Meeting to commence the day before, at the house of Bro. Chris. Lapp, 13 miles north of Clarence.

June 12, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.

June 12 and 13, Bethel church, Thayer Co., Neb.

June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.

June 13 and 14, Richland church, Richland Co., O., at Bro. John Kendall's, 7 miles north-west of Mansfield, where those by rail will be met by notifying M. Deshong.

June 19 and 20, at 10 A. M., South Waterloo church, Blackhawk Co., Iowa, 5 miles south of Waterloo City.

June 19 & 20, Rome congregation, Hancock Co., O., at 10 A. M., in Oak Grove meeting-house.

June 26 and 27, 1 P. M., Hickory Grove Ch'h., Carroll Co., Ill.

Sept. 11, Monroe Co. church, Ia., at 3 o'clock.

Sept. 24, Rockton, Pa.

District Meetings.

May 25 at 8 A. M., Southern Ohio, 1 1/2 miles north of Bradford. Give notice to John Mohler or S. D. Royer, Bradford, O., if you wish to be met.

May 19, Middle District of Pa., in the Yellow Creek church. Delegates will either come to Curry Station, on the Morrison's Cove Branch R. R. or Hopewell, on Huntingdon & Broad Top R. R., both stations nine miles from place of meeting, but best for all to come to Curry, taking trains to arrive at Curry at 10 A. M., or Hopewell at 10 A. M., the 18th. Inform C. L. Buck, New Enterprise, Pa.

May 21, Northern District of Mo., in the Whitecloud church, Trego school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.

May 18 at 8 A. M., Northern District of Illinois, in the Naperville church, near Naperville, Ill.

May 27 and 28, Southern District of Mo., at Bro. Abraham Miller's, 9 miles east of Carthage, in the Spring River Congregation, Jasper Co., Mo. Those coming by rail will be met by conveyances at Carthage on the 26th.

May 27, Eastern Pennsylvania at Coopersburg, Lehigh Co. Delegates meet the 26th.—Those by way of Bethlehem arrive at Coopersburg at 12:50 P. M.; by way of Philadelphia at 10:21 A. M.

May 28, Middle District of Iowa, in the Coon River church, Guthrie Co., near Panora. Those coming via Des Moines, should take the Wabash R. R., Thursday, the 27th, at 3 P. M. Those coming on the Milwaukee & N. W. R. R., by taking early trains from the East, will arrive at the crossing, 1/2 mile east of meeting-house at 9:30 Friday morning, where they will be let off, and conveyed to the place of meeting.

May 31, Northern Iowa and Minnesota will be held at Grundy Center, Grundy Co., Iowa, at 9 A. M.

June 2, North-Eastern Ohio, at 8 A. M., in the Springfield church, near Mogadore, Summit Co., O. Those coming on the N. Y. P. & O. R. R., will change at Kent on the Cleveland and Canton R. R. to Mogadore, and from the P. E. & C. R. R. at Canton. Come on the Cleveland and Canton R. R. to Mogadore on June 1. Address John B. Miesher.

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Indexed Map of Kansas, and copies of the "Southern Kansan," a 16-page illustrated paper, furnished free, upon application to either S. B. HYNES, General Passenger Agent, Lawrence, Kan., Or, to GEO. L. McDONOUGH, General Traveling Agent, 116 North Fourth Street, St. Louis, Mo.

ELECTION NOTICE.

Notice is hereby given that the Annual Meeting of the Trustees of Ashland College will be held at the College Hall, on Friday, May 21, at which time election of trustees will take place. Persons wishing information, or desiring to vote by proxy, can address the undersigned.

H. R. HOLINGER, V. Pres. Ashland, Ohio. April 30, 1886.

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THE GREAT SKIN CURE—Is an infallible Remedy for a permanent cure of Salt Rheum, Ring Worms, Tetter, Itch, Scurvy, Scrofulous Sores, Scald Head, Barber's Itch, Pimples, Scaly Eruptions and defects of the Skin, Irritations of the Scalp, Ulcers, Piles and all running Sores. For Burns, Scalds, Cuts, Wounds and Bruises it is an absolute cure, giving instant relief; also for chapped and sore Hands, chapped Lips and all kinds of Sores.

BROOKLYN, IOWA, Oct. 26, '85. S. E. DUBBEL:—I used your Carbolic Ointment on a severe scald from steam, being very much inflamed. I applied the ointment a few times, and in a few days it was entirely cured. I recommend it as a safe cure. ELD. J. S. SNYDER.

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THOSE WHO BELIEVE that Nature will work off a Cough or a Cold should understand that this MAY be done, but at the expense of the Constitution, and we all know that repeating this dangerous practice weakens the Lung Powers and terminates in a Consumptive's Grave. Don't take the chances; use DR. BIGELOW'S CURE, which is a safe, pleasant and speedy cure for all Throat and Lung Troubles. In 50 cent and dollar bottles.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., May 11, 1886.

No. 19.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

MOOMAW'S "Bible Lessons" for Sunday-schools, should be extensively used, especially for the younger scholars. Single copy, 10 cts., or 60 cts. per dozen.

A BROTHER writes us that their church singing has been greatly improved since they supplied their church with the Brethren's Hymnal. This is the case wherever they have been introduced and properly used. Their introduction not only improves the singing, but also the interest and attendance.

THE subject of Conversion is stirring up a considerable interest among our readers, and from the nature of the questions asked in regard to it, there seems to be a necessity for a more general knowledge of what it really is. We hope that the views already given will give such light on it as will enable the inquirers to come to a satisfactory conclusion.

AN esteemed brother writes us he would much rather have his paper come unpasted, and requests that if we can do so we shall so send it to him. As there have been other similar requests, we wish here to say that we would most gladly comply with them, could we do so. But under our mailing arrangements this cannot be done, and therefore hope that in this case, as well as all others, the minority will feel to submit to the majority—we mean in cases where there is no principle at stake.

It is thought by many that the Annual Meeting will not have much business before it this year outside of the missionary work and such other measures as will be necessary to promote the more extensive preaching of the gospel in new fields. We hope that such expectations will not be disappointed, as work in this direction is greatly needed. We are frequently asked, What has the Brethren's church done towards fulfilling the great commission, to have the gospel preached to all nations? All the answer we have to give is, that we have not done what we could. And the importance of the cause demands that we should do much more. Our responsibilities are great, and we must meet them or suffer the consequences.

At the late session of our court, the number of licensed hotels was cut down to two. As a result, there is considerable discussion in regard to the decision of the court, and comments are being made at almost every street corner. The Court in giving the decision, reminded those to whom license was granted that they were not to sell whiskey to drinking men. In coming up the street the other day, we overheard a man say: "If they are not to sell to drinking men, to whom will they sell?" We were somewhat impressed with the remark. The business of those men depends upon drinking men. Others do not want it, neither will they patronize places where those kinds of drinks are sold. The trade of the hotel or bar-keeper is to make drinkers, and why not sell to them? If it is good to make drunkards, why is it not good to continue them? It is astonishing to what crookedness men will resort in order to keep up and encourage this terrible body and soul destroying traffic.

THE *Golden Dawn* contains many useful hints and suggestions to Sunday-school workers. Every live teacher should read it. Only \$1.00 per year, or on trial six months for 50 cents.

CHURCHES should make it a point to represent at District Meeting, if possible, as nine-tenths of all the queries sent to A. M. could be attended to at these meetings, if full representations could be had, and they would exercise the privileges granted them.

It will be seen by notices given that there will be several communion meetings prior to our District Meeting, on the 19th. At Warrior's Mark on the 15th. Also at Altoona on the same evening. On Monday evening at Woodbury. On Tuesday evening at New Enterprise, the place of the District Meeting. Our ministering brethren are expected to attend those meetings.

THE *Young Disciple* list is going up quite rapidly, and the prospects are that it will be more extensively used in the Sunday-schools during the present year than ever before. Sample copies for examination and introduction always sent free on application. Many of our schools use from seventy-five to one hundred copies each week, and feel that they cannot keep up an interest without them.

THE RIGHT OF PRIVATE JUDGMENT.

(Continued from No. 16.)

THE question may arise, If it is not safe to depend on our own private judgment, to whom shall we go for safety? If we go the church, it will lead us to personality, as all of our denominations, as they now stand, had their origin on the judgment of a few minds only. Many of them are founded on some one of the Reformers, Luther, Zwingli, Calvin, Knox, etc. From these we come on down to Menno, Mack, Swedenborg, Campbell, Winebrenner, and many others, that we might name. All these founded their systems of church doctrines on the Scriptures, and are the outgrowth of personal judgment.

Supposing that all these men were equally honest and sincere, the question comes up, From whence came the differences of opinion in regard to the Scriptures? Why should not all these men see exactly alike, and arrive at the same judgment, and if one is safe, why not all? Or, suppose we put the question in another form. If all these men were prompted by the Holy Spirit—the same Spirit—why should not their conclusions in regard to the doctrines of Christ, be the same? In other words, will the Holy Spirit, as it operates in the hearts of different persons, produce exactly the same fruits? Men governed by the Holy Spirit are supposed to be born again—born of the Spirit and are new creatures in Christ Jesus. They are said to be grafted into the stock Christ Jesus, and contrary to nature, bear the fruit of the stock instead of the graft or scion. Accepting the figure in its fullest sense, but one result could follow, and that is, all fruit would be alike. The grand principle, as accepted by pomologists and given to us in practical results is, that in grafting, the stock loses its identity, and the graft determines the kind of fruit. While this is accepted as a general principle, it is not wholly true, as it seems to be a well-established fact, that the fruit of the graft is

somewhat affected by the character of the stock into which it is engrafted. On account of the almost endless shades of flavors in the different kinds of fruits, this change as a difference is not noticed. On the pear it is most noticeable, and yet very few, outside of expert pomologists, have even heard of such results, though proportionately they may be as great as the different fruits we see borne or produced by persons who have been engrafted into the stock Christ Jesus.

If grafting into different stocks modify or somewhat change the fruit of the grafts when the course of nature is followed, is it a strange thing that the same modifications should be manifested in regard to spiritual graftings, the fruits of which are expected to be contrary to nature?

Accepting this theory, a man, when engrafted into Christ, the true vine stock, does not, though a new creature, entirely lose his identity, and the fruit he bears is more or less affected by his bringing up, education and former surroundings. Hence we have shades of difference, even by those of the same church. But while this is so, we must not forget that there must be a general appearance in the fruit, and a common similarity in flavor or character. If these are wanting, we are forced to the conclusion that the necessary change has not taken place, or that the connection has been formed with another stock—that they are either bearing distinctively their own fruit or the fruit of a wild stock.

After thinking over the subject somewhat carefully, we have come to the conclusion that, as much as possible, we must throw away our own opinions, as formed from the rudiments of the world, and as little children desire the sincere milk of the Word—become ignorant that God may give us wisdom and make us wise unto salvation. The trouble often is that we do not become fully dismembered from the world and therefore not fully engrafted into Christ. Instead of taking God's word for our standard of right, we test it by our own standard, and bring it under our judgment and thus adapt it to our wants instead of allowing it to adapt us to its intention and design.

As God is most graciously the saving power, we are the subjects of that salvation, and therefore it becomes us to throw ourselves fully into the means He has given us. It is not for us to say how we will be saved, but to accept the provisions made and offered. To do this, we must throw away our own wisdom, because by it we cannot save ourselves, and accept the wisdom from above, which can save us, and that to the uttermost.

RULES FOR ALL AGES.

NEVER ridicule sacred things or what others may esteem as such, however absurd they may appear to you.

Never show levity when people are engaged in worship.

Never resent a supposed injury till you know the views and motives of the author of it.

Always take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never think worse of another on account of his differing from you in politics and religious subjects.

Not to dispute with a man who is more than seventy years of age, nor with a woman, nor with any sort of enthusiast.

To speak with calmness and deliberation on all occasions, especially of circumstances which tend to irritate.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

MY THOUGHTS.

BY J. H. MOORE.

THERE are several things in the GOSPEL MESSENGER, No. 15, that I like splendidly. After saying several amens to what Bro. Reese says concerning "Faith Cures," I settled down to a careful reading of S. S. Mohler on "Saving Souls." Near the close of his article, he asks the readers to notice the character of his thoughts while reading the article. I am free to tell Bro. Mohler what my thoughts were.

It occurred to me that if all of our elders and preachers would preach in their home meetings what Bro. Mohler has written, there would soon be plenty money at command for sending forth preachers to work up churches. God designed that every preacher should preach missionary sermons, and the preacher who does not do it, shuns to preach the whole gospel. We lament that our people do not give enough towards the missionary cause, when, in fact, the whole trouble is with us, as preachers, for not preaching more on the question of giving for the spread of the gospel. Let every preacher in our Brotherhood preach as pointedly on this subject as Paul wrote and we will soon have plenty of money. There is not a congregation in the Brotherhood, where the ministers preach missionary sermons, that does not do her part in the way of raising money for missionary work.

I could give many instances, but I will let this one suffice. Three years ago I was present in Mt. Morris, Ill., when the elder of that congregation preached a good sound sermon on the duty of members to give liberally for the spread of the gospel. At the close of the meeting the members put their hands into their pockets and contributed nearly fifty dollars. That is about the way it will go all over our Brotherhood if the elders and preachers will preach the gospel of giving.

We are not needing any more missionary plans. What we want is for each of our fifteen hundred preachers to preach good missionary sermons occasionally and favor the members with an opportunity of giving. There will always be some in every congregation who think more of the worldly dollar than their neighbor's soul. If they cannot be detected in their covetousness we must bear with them, and at the same time not fail to point out clearly what will be the destiny of that soul who has of this world's goods and yet will not help save sinners. We must teach our members the necessity of giving for the spread of the gospel. I am of the impression that here is where so many of our elders and ministers have not done their duty as the Lord intended they should. We want to find where the fault is and then seek the remedy. I have repeatedly said where I think the trouble is and have also

suggested the remedy. If this article is read by an elder whose congregation has given nothing for the missionary fund, let him ask himself whether he has urged his members to do so. If he has not, he certainly cannot be free from blame. If he has urged this duty upon the members and they refuse to act, he has done his duty and the Lord will reward him for it. But it does not seem to me that there is a congregation in the Brotherhood that would not give at least something if the matter were properly presented.

Keuka, Fla.

WORDS OF ENCOURAGEMENT.

BY CLARA PITTENGER.

THE MESSENGER is a welcome visitor; it is longed for, and read with pleasure; it brings with it words of cheer and comfort; it sends the glad news of many sinners leaving their sinful ways and coming home to Jesus.

While reading last week's paper, we were made to rejoice, to know of so many turning in with the people of God. Certainly a good work is being done. We feel that the missionary work of last Annual Meeting is being carried out, and that much good has been accomplished.

There are many ways in which good can be accomplished. I earnestly believe the MESSENGER is preaching its weekly sermons, telling what Jesus has done for us, and what we should do for him, bringing good news from the churches, and encouraging us to remain faithful. This is one of the ways in which great good is being accomplished. I remember while attending school, how I plead with some of my friends to be Christians. They would go to prayer-meeting, time after time, and still they did not heed the Master's calling. Two or three years after, the good news came in the MESSENGER, that those two sisters with whom we plead so earnestly, had become Christians. How we rejoiced! We prayed for them and others and our prayers were answered. Let us not be discouraged, God hears our earnest prayers, and, if not answered immediately, they will be in the future. A mother may pray for her dear son or daughter; she may not live to see them do good, but her prayers will often be answered.

While attending the Annual Meeting at Mexico, we were much encouraged to meet with so many kind-hearted brethren and sisters who were willing to work for the Master in the missionary work, and to hear so many good sermons from our dear brethren. We think a good step was taken by both brethren and sisters. Hope at our next Annual Meeting, the good work may continue. Let us all go prepared, not only to listen to our dear brethren preach, but let us go willing and ready to work for the Master! I was made to remark, when I saw how liberal some of our brethren and sisters were at Mexico, that certainly the spirit of the Lord was with his people, and saying to each, "Give, it is for a good cause!" No doubt

many would gladly have given more had they known there was to be a collection.

Brethren and sisters, let us have another collection and let us go prepared to give, and give liberally! Let us not only take our pocket-books, but take money in them.

When we read the blessed words of our Savior, "Go into all the world and preach the gospel to every creature," or "Teach all nations," we are convinced that we have a great work yet to do, when we see so great a work before us. Let us work earnestly for the spread of the gospel.

I heartily endorse Bro. J. Moore's article on "Ministerial support." Much good has been done by the church already. Missionaries are sent out, tracts are being distributed, and the good work is going on. We can see that the good work done at last Annual Meeting is resulting in much good; sinners are coming home to Jesus. Saints are encouraged to remain faithful and to do all the good they can.

While these are encouraging thoughts, let me say to the young, Remain faithful and you will be the cause of bringing many more into the fold of Christ. Let us use our talents, while we are young, in the right direction, always speak a word for Jesus, and encourage sinners to turn to the Lord while he so earnestly pleads for them! Let me say to all, Be encouraged, do right, and God will bless you!

Spencer, O.

LIFT UP THE FALLEN!

BY J. D. MEYERS.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."—Gal. 6:1.

PAUL saw that his beloved brethren at Galatia were not all of one mind, but that they differed in some of the principles of the doctrine of Christ. So, after admonishing them to return to the gospel as they had received it from him, he tells them that if any of their brethren in Christ are guilty of an unchristian act, they should exercise a spirit of meekness towards them. Probably some of those Galatian brethren rejoiced at the fall of their brethren, or exercised a spirit of haughtiness or contempt toward them, and would but labor to contemplate their spiritual destruction.

At least Paul knew the vanity of the human heart, and admonished his brethren to guard against this devouring spirit, and at the same time exhorted them to assist one another in their Christian pilgrimage.

But, dear brethren, what spirit do we manifest towards our weak and tempted brethren? Do we always attempt to restore them in the spirit of meekness?

When we see our brother do those things which we know are contrary to the letter or spirit of the gospel, we should always exercise a spirit of forbearance toward him, in the name and spirit of our Master, and plead with him to guard against such evil. Perhaps the very act that he has committed, is

as heinous in his sight as it is to us, but because of temptation and a lack of trust and reliance on Christ, he fell into the snare of wicked hands.

When we do remind our brother of his error, we should be very careful, lest we may be found fault with as much as he whom we attempt to restore. Yes, how natural it is for us to devour one another, to denounce each other as unchristian! But we should consider ourself, lest when we would fain reprove our unfortunate brother, we be tempted and fall into condemnation.

It is true, our brother may be in error, but any attempt to correct him that is not consistent with the spirit of our Master, will but push our brother deeper into the mire of sin.

Jesus says, "First cast out the beam out of thine own eye, then shalt thou see clearly to cast out the mote out of thy brother's eye."—Matt. 7: 5. While it is right to reprove and admonish our erring brethren, the Lord would have us see clearly, lest we do more injury than good. If our spiritual sense is dim, we should at once go to the great spiritual Oculist, and pray him to "anoint our eyes with eye salve," that we may be able to see "all things clearly;" then we are ready to go to our sin-blinded brother and restore him whole to the company of saints.

In all church work, we should ever remember that we are "about our Father's business," and then labor according to his directions, so that we may meet his approval.

Sipesville, Pa.

DOES GOD ANSWER PRAYER?

BY C. H. BALSBAUGH.

How many hearts among the readers of this paper can give a definite affirmative to this question? Tens of thousands who a decade ago approached the Throne of Grace with confidence now hesitate. Tyndall, Galton, Huxley, Clifford, Knight, Brooks and others, have so authoritatively challenged the Christian world on the efficacy of prayer, that thousands of professing Christians have yielded to the infidel notion that nature is the incumbrance and fetter of Jehovah instead of his facile instrument. Tyndall's "Prayer-gauge" has gagged the mouths of multitudes who daily pray, and yet have not the heart to take God at his word when a swaggering atheist offers a test for the demonstration of the veracity of Christ and the power of faith. Knight and Brooks are both learned and eloquent ministers of the gospel, and yet proclaim from pulpit and press in glowing rhetoric and startling audacity, that God has bound his own hands and feet by natural laws, and that it is folly and puerility to pray for anything that involves a change or recombination of the forces of nature other than what results from inherent capabilities. Other world-renowned ministers have left the pulpit, having lost all confidence in God as a Power above nature, and worship the creature instead of the Creator. Many of us are doing this very thing without sus-

pecting it. Herbert Spencer has a dim, cold, blind, ghastly, cruel, "Unknowable" for his God. He is the leader and high priest of millions. Men like Henry Ward Beecher are a disgrace to the Christian name. It is enough to turn one's stomach, and rip one's bile cyst, and break one's heart, to see the great theologian McCosh, and Rev. Dr. Calderwood, and others of distinction in the Church, yield themselves to a public symposium in behalf of the "damnable heresy" of Evolution. They give their sympathy and influence to the biggest and most ruinous sham that has ever cursed the credulity of mankind, and support the most subtle and bitter enemy of God and his Christ that the history of the world has ever known.—Where are the facts that afford solid footing for the claims of Evolution?

The three great gaps between the mineral and vegetable, the vegetable and animal, the animal and moral are as deep and wide and unbridged as ever. Not a single fragment of bone or stone or leaf can they produce to lay across the chasm. Not a shadow of a shade of evidence have they ever advanced to account for the origin of the Universe and of man, that throws the least doubt on the validity of the statement given in Genesis. They are compelled universally to confess their utter ignorance of the origin of being, and the order of its arrangement, and the degrees of its existence. And yet, with unblushing effrontery, they imperiously ask us to ignore unimpeachable history, and accept their idle, God-annihilating, man-degrading speculations! While they laugh at the Christian's faith, they are themselves the dupes of the blindest, wildest, crudest superstition that ever warped the mind of man and cheated him of his sublime destiny. Behold the "mudhole" gospel of Beecher, Haeckel, and Co.! And this is the doctrine which McCosh, Calderwood, Gray, Cook, and many others of theological fame, think it honorable and Christian to abet, and publish to the world and church the monkey-descent of Jesus Christ! Believing this, who has the heart or presumption to pray, save in bold mockery or stupid hypocrisy?

To pray as Jesus prayed, and as his elect are to pray, we must trample into utter nothing all this wretched palaver with which atheists have filled the world and the church. If Jesus Christ is an historical Personage, if the record of his life and teachings is as veracious as anything written by McCosh and Calderwood, then God is the direct Author of all matter, vegetable, and beast, and man, and prayer is reasonable, and its answer reliable, if its Divinely-infused conditions are observed. Nature is as limber to Infinite wisdom and omnipotent power, as this pen to my hand. Every movement along these lines overrides the mighty law of gravitation.—The fixedness of nature has a manifest and universal flexibility. Tyndall must not allow his skepticism and egotism to lead him to suppose that he can master natural elements and forces better under his scientific tests than can God in his All-wise Omnipotence.

The Atheist's crucible demonstrates Theism and the availability of prayer. Recombinations and readjustments for higher ends are as easy to God in answer to prayer, as to a scientist for personal gratification, or utilitarian purposes. That Christ stilled the tempest by His word, converted water into wine, raised the dead, and lifted Himself out of the embrace of the last enemy, are facts as incontestable as that Tyndall wrote a book on sound, and that A. Wilford Hall blasted Tyndall's wave-theory into shivers which all the astuteness of infidel science can never mend again. What about the stolen touch of the hem of Christ's garment by the wretched invalid who was for twelve years bleeding to death despite all the medical skill within her reach? A fable? Or, as the *Sunday School Times* has it, on a par with the polygamy and uncleanness of Mormonism? Then are the experiments of Tyndall's "Floating Matter in the Air" also fable. The relation of nature to God, and of prayer to both, are the same now as in the days of Christ.

Let us come nearer home to stop the mouths of gain-sayers. What about the undeniable facts in the histories of Falk, Wichern, Fliedner, Gossner, Harms, Spurgeon, Mueller, Bluinhardt, Dorothea Truedle, Chas. Cullis, Wm. E. Boardman, Anna J. Johnston, Carrie F. Judd, and scores of others, who, by the prayer of faith, have far easier command of nature in all her phases and moods than ever had Tyndall and all his compeers in science? What marvelous results in answer to prayer with no apparent power but the immediate intervention of God! What about the simple prayer of Dr. Read's little son, whose arm was broken, shingled, bandaged, and instantly healed? It was only after continued and piteous entreaty of the lad that the splints were removed to gratify him. The surgeon, a college professor, almost fainted when on examination he found the arm perfectly healed. And what will skeptics do with the cancer of Mrs. Rev. Dr. Asa Mahan, which had eaten away the breast and part of the lungs, and at nine o'clock in the evening, lying on the verge of death from hemorrhage, and next morning attended to her household duties? And Rebecca S. Flarel, with her broken bones and dislocated joints, healed in a few hours with no surgeon but Jesus, and no medicine but prayer, faith, and grace?

And how fresh in our memory is the indisputable, miraculous cure of Jennie Smith, on the night of April 23rd, 1878, in the city of Philadelphia! Wheeled about on a cot through the States of the Union as an Evangelist for sixteen helpless years, not walking a step in that time, racked with spasms that required four men to hold her, having her lower extremities strapped and buckled, and confined in a coffin-like box, and on top a block of marble of fifty pounds weight to overmatch the force of the spasms, incurable spinal disease, whole system harrowed with excruciating agony, and all hope gone of ordinary means, nothing left but Christ and faith. All over the country many souls were united to spend that night in prayer for her healing. Near midnight, while praying

sympathizers were surrounding her wheeled couch, the power of God darted into the spine and limb. She ordered the marble and other impediments to be removed, she rose from her cot, stood on her feet, for the first time in sixteen years, walked across the room, and has been well ever since. She is to-day a living witness to the efficacy of the prayer of faith. John Tyndall, and Thomas H. Huxley, and Earnest Hæckel, and the *Sunday-school Times*, and all others who cavil at the power of God in response to believing prayer, can neither laugh nor frown, nor whistle, nor argue down this fact into the limbo of fable, or superstition or ignorant credulity. Here it stands as irrefragable a verity as John Tyndall himself. Neither man nor angel, nor devil can manipulate it into the domain of purely natural causes, or turn it into an imaginary bubble. It slaps infidels in the face, in the church as well as out, and leaves an ugly scar of imbecility and shame. The life of God in the flesh is unchallenged history. He worked miracles, and is "that same Jesus" to-day, as willing and able to verify his promises and honor faith as when he said to the father of the poor lunatic, "all things are possible to him that believeth." Nature is still the pliable medium of the Divine power, wisdom, and love. Prayer is answered again and again in the face of the ordinary ongoings of nature, in behalf of hundreds and thousands who trust Jehovah without the shadow of misgiving. This requires more than the prevailing religion of the day. Faith touches the Divine always, and is more at home in, and expects more from, the supernatural than the natural. 2 Cor. 4: 18. With a real Christ-life, the supernatural is the natural; its element is its home, and its wonders its ordinary experience.

MINISTERIAL SUPPORT.

BY B. C. MOOMAW.

As a Church we profess to base our faith and practice upon the Scriptures, and to receive all the divine teaching upon every point of duty. We put great emphasis on a perfect obedience which does not exclude any of the divine commandments and ordinances. We hold each and all of them to be of equal authority, and maintain that they are equally binding upon the conscience.

We go still further and insist that a known disobedience of any command, or disregard of any ordinance is dangerous, if not fatal, to the soul's salvation. These are the standard teachings of the Church.

What we propose to say on the above subject shall be in strict accordance with these principles, and we hope to be able to speak the truth without fear or favor.

What we want to get at is no pet or private theory upon the subject of ministerial support, but simply the mind of the Lord as revealed in his holy Scriptures. We are to stand or fall not by anybody's opinion, but by the Word. That is to be the law of our judgment.

No small space in the Scriptures is given to the subject of ministerial support, hence we conclude that it is not an unimportant question. Nothing can be unimportant which receives so much attention from inspired writers. The Holy Spirit has a lesson for us on this subject, and we do well to receive it. It is no small, incidental part of the plan of salvation. It underlies the whole question of Church work, and is essential to its success.

The very first indication of the mind of the Lord on this subject was the transaction between Abraham and Melchisedek. The Old Testament Scriptures are either typical or prophetic of the New. Abraham represented the Church. He was the father of the faithful. Melchisedek represented God's ministry. The former paid tithes to the latter of all he possessed.

This was God's plan. He embodied it in the law, and made it an essential part of the Jewish theocracy.

The Levites and priests were ordered to give their whole time to the ministry. The rest of the tribes were ordered to contribute one-tenth of all the products of the land for their support. They,—the Levites and priests, were to have no temporal business. Their whole thought and time must be given to the Lord's service, and they, with their families, were to live upon the tithes, regularly furnished by the other tribes.

All this was typical of the ministerial system in the gospel dispensation. Paul so expressly teaches in 1 Cor. 9: 13, 14. Hear him! "Do ye not know that they which minister about holy things live (or feed) of the things of the temple, and they which wait at the altar are partakers with the altar?" *"Even so hath the Lord ordained that they which preach the gospel should live of the gospel."* Could anything be more explicit or emphatic! It is impossible to misunderstand it. What God has "ordained" must be a divine ordinance. Do we, as a Church, keep and practice this ordinance? Do our ministers give their whole time to the ministry, and "live of the gospel" or do they support themselves and their families? Are they not compelled to give a large share of their time to worldly business and so become entangled with the affairs of this life, contrary to the teachings of Paul in 2 Tim. 2: 4, 6?

Under our present ministerial system our ministers are compelled to carry the world on one shoulder, and the gospel on the other. The result is that a great many become too much absorbed in the fascinating pursuits of the world, and so the Church loses much of its best talent and energy. I know ministers who are crushed to the ground under this double burden of preaching the gospel and supporting their families. It does not hurt the wealthy much, but it is a grinding and insupportable burden to the conscientious poor preacher.

Now I have a word for those who question the motives of brethren who write as I do on this subject. Bro. Mohler mentions that class. He says, "They brush the whole thing

away, and say, 'Oh yes, he wants to be paid for preaching.'" I have a word for all such. You will find it in Matt. 7: 1-3. It reads thus: "Judge not that ye be not judged,"—and goes on to say something about a beam and a mote.

It is a plain lesson. What right have you to judge the motives of others? Why is it that you can find no other argument against their position? Paul had just such critics in his day, and to disarm them he says, "I have not written that it should be so done unto me." So I will say to my critics. I am blessed with a sufficiency of this world's goods, and expect to be among those that give instead of receiving. But I know brethren who are unjustly oppressed with the weight of their double responsibility. I know an able minister whose conscientious exertions to fully and faithfully discharge his duty to his family and to the Church brought him to an untimely grave. I know others who would be Davids and Sampsons to the Church, were they not compelled to serve tables. If the Church should pay its tithes into the Lord's house, and all our ministers were set apart for the work, it would not be long until the uttermost bounds of the earth should hear the gospel preached. The world has seen two great missionary societies. The one was the Apostolic Church, the other is the Moravians. Behind these two illustrations of great activity and success in this grand work, there is a little financial secret. The disciples sold all their possessions and laid them at the apostles' feet. The Moravians give one-tenth of their income to the Church, even as the Lord has ordained. The result is that for every member in their home churches there are five members in their missionary fields.

Our Savior wisely said that "the children of this world are wiser in their generation than the children of light."

We recognize and admit that to make a success of any worldly calling we must give it our whole time and attention. This is true of the farmer, doctor, lawyer, merchant and mechanic. Upon what principle then or for what reason do we make an exception of the most important calling of all, that of the ministry?

It is held that Paul's practice upon this point was different from his preaching, but it certainly was not. In the beginning of his missionary work among the Gentiles he supported himself because he was compelled to; but when churches were established, he expressly says that he took wages of them. See 2 Cor. 11: 8.

Everybody knows what wages means.—Now I suppose I have said enough upon this subject at present. We find our Fraternity in a peculiar situation, and the application of of this scriptural injunction in reference to ministerial support must be modified by circumstances. No sudden changes are possible. But let me say once for all that this question lies at the very bottom of all missionary success. We depreciate anything like a controversy, but if it comes we have a bomb-proof position behind 1 Cor. 9: 14,

"For God has ordained," etc. Behind this fortification is a heavy gun. You will find a description of it in Gal. 1: 8, 9. "Truth is mighty and will prevail."

THE SISTER'S MISSION.

BY MARY GIBSON.

AGAIN the time is approaching when the sisters may have the blessed privilege of taking a collection for the missionary cause.

We feel truly thankful that we have such an opportunity afforded us, and that the sisters as well as the brethren may give a certain amount for that purpose.

When we are engaged in such work as this it is more like they were in the apostolic times than many of our brethren and sisters seem to be aware of, judging by the disposition they manifest in holding back even the small sum that we are to give. It was decided that we should give only the small sum of one cent a week, and I am glad there are only a few who are unwilling to give more.

There are few who possess the spirit of our dear Redeemer that would fail in this amount for the sake of so many poor souls, starving for the Bread of Life, but if there be any that refuse, let them give for Jesus' sake and they will receive a blessing.

What did he give in behalf of us unworthy creatures? His life—all to redeem us from our sins, and not ours only, but for the sins of the whole world.

I think there could never have been a better time appointed for taking a collection than at our Annual Meeting, for there is the largest collection of sisters during the year. I have never been permitted to be there since the sisters have been engaged in the good work, but hope to be in the near future if the Lord will.

I would suggest our noon meal as a good time for the collection to be taken. A better opportunity could not be had, for none could claim they were slighted, neither could any have a chance to shun the collector.—I never was a good beggar, but I believe I could beg in behalf of my dear Redeemer who did more for us than man can or ever will do for us.

We can suffer no great pain, neither agony nor great drops of sweat as he did. He prayed to his Father always, "Not my will, but thine be done, oh, God!"

Whenever we possess his spirit, we will ever be ready and willing to do his will though the flesh be weak. If the flesh is weak we can make an effort in what is, or may be a great cross for us to bear, but God will help us bear our crosses if we will call on him for help, believing that we shall receive. If our belief is strong, we will take hold of the work that God has given us to do.

God does not want any drones nor stumbling blocks in his work, for we are commanded to do with our might whatever our hands find to do, and we must work with a will to do his will, so if we love him as he loved us, we will do more for the saving of souls than

we have in the past, since we, now, have such a good opportunity.

I truly hope the sister has started in the right path in working for the missionary cause. I have learned that many of our ablest and strongest brethren in the Lord have responded, "Amen," in behalf of the work, because the spirit of Christ is dwelling within their hearts.

Now I will close, hoping and praying the Lord will bless and sanctify the work. I ask the prayers of the faithful in my afflictions.

Virden, Ill.

"ETERNAL" AND "EVERLASTING."

BY JAS. M. NEFF.

THE word "eternal" occurs forty-two times in the authorized version of the New Testament, and "everlasting" twenty-six times. With reference to these words I have two questions to ask, viz:—

(1) Does "eternal" mean "everlasting," and may they be used interchangeably?

(2) Does each mean the same when referring to death or punishment as when referring to life or happiness?

Worcester gives the following definitions of the word "eternal":

- (1) Without beginning and without end.
- (2) Without beginning.
- (3) Without end; endless; immortal; undying; everlasting; interminable; unperishable.
- (4) Perpetual; ceaseless; unceasing.
- (5) Unchangeable; immutable.

Webster gives all these definitions except the second.

Speaking of the relative meanings of the words, "eternal," "everlasting," and "endless," Worcester says: "Eternal, everlasting, and endless all imply duration without end; and eternal is properly applied to that which has neither beginning nor end. Everlasting was formerly improperly used for eternal or eternity."

In reference to the words "eternal" and "everlasting" as synonyms, Webster says: "Eternal denotes that which has neither beginning nor end; everlasting is sometimes used in our version of the Scriptures in the sense of eternal, as 'Thou art from everlasting,' but in modern usage everlasting is confined to the future, and denotes that which is without end."

The reader will notice that the only distinction made between the meanings of these words by these, our two greatest lexicographers, is, that "everlasting" means without end, and "eternal," without beginning or end.

But are each of these terms applied to future punishment as well as to future happiness? Yes, certainly, they are. We find a number of such phrases as these in the New Testament: "eternal damnation" (Mark 3: 29), "eternal judgment" (Heb. 6: 2), and "eternal fire" (Jude 7) as well as "eternal glory" (2 Tim. 2: 10), and "eternal life" (Matt. 19: 16, and many other passages).

The same is true of the term "everlasting" as the following citations will show: "everlasting fire" (Matt. 18: 8; 25: 41), "everlasting punishment" (Matt. 25: 46), "everlasting destruction" (2 Thess. 1: 9) as well as "everlasting kingdom" (2 Peter 1: 11), "everlasting consolation" (2 Thess. 2: 16), and "everlasting life" (John 4: 14, and many other passages).

But do these words likewise appear in the Revised Version? Let us see. Of the sixty-eight passages in the Authorized Version of the New Testament forty-two of which contain the term "eternal" and twenty-six, "everlasting," only one passage in the Revised Version, (Jude 6) contains the latter term. Here for "everlasting chains" (Authorized Version) we have "everlasting bonds" in the Revised Version. The probable reason for this apparent exception to the general rule will receive notice further on.

In all the other passages where the term "everlasting" appears in the Authorized Version, whether applied to punishment or happiness, the Revised Version gives "eternal" instead.

For instance, in John 3: 16 for "everlasting life" (Authorized Version) we have "eternal life" (Revised Version); in Matt. 18: 8 for "everlasting fire" (Authorized Version) we have "eternal fire" (Revised Version), and in Luke 16: 9 for "everlasting habitations" (Authorized Version) we have "eternal tabernacles" (Revised Version).

But some one may urge that the original does not justify such a translation, that the Greek word applied to future happiness and translated "eternal" is never used in reference to future punishment.

Let us see. The word used in the Greek New Testament when reference is made to the duration of future happiness is *aionios*. This is translated either "eternal" or "everlasting" in the Authorized Version but in the Revised Version, it is always translated "eternal," thus preserving uniformity.

Is *aionios* ever used in the Greek text to give an idea of the duration of future punishment? Let me quote from Matt. 25: 47, Authorized Version:

"And these shall go away into everlasting (*aionion*) punishment; but the righteous into life eternal (*aionion*)."
Here we have precisely the same word applied to both punishment and reward, and that, too, repeated in the same verse. In fact every one of the sixty-eight passages above referred to has *aionion* in the original except the one in Jude (6th verse). This one has *aidios*, a word that is found nowhere else in the New Testament, and which is translated "everlasting" both in the Authorized Version, and in the Revised Version.

Thus if we accept the doctrine of eternal life we must also accept that of eternal punishment; we must believe that hell is as deep as heaven is high.

Mt. Morris, Ill.

It is easier to resist temptation than recover after the fall. But many refuse to believe this, and so fall and are crippled for life.

"THOU REPROACHEST US ALSO."—
Luke 11: 45.

BY M. M. E.

THIS was not the speech of a common man, and the language of an ordinary mortal, but the voice of a discerning lawyer, by birth a Jew. The Great Reformer, Jesus Christ, was delivering a catalogue of woes against the popular Pharisaical church, which woes were called out by the action of a leading Pharisee, who became astounded because Jesus had not washed his hands before he sat down to dinner, when this legal gentleman interposed his declaration, that in thus saying the Master also reproached the lawyers. The Savior did not cease his juridical effusions when this acute attorney interjected his negatory exclamation. A modern preacher, having his mouth plastered over with men-pleasing and ambitious proclivities, would have instantly swelled with profuse apologies to the legal luminary, but the fearless, indomitable Reformer and Introducer of "strange doctrine" went on emphasizing additional woes, not forgetting to leave a fine grist for burden-bestowing lawyers, maintaining that such selfish, unregenerate hearts gloried in the deeds of their fathers in the face of the fact that their fathers had killed the prophets.

The lesson evolved is the lesson of reproach. No sooner is a new principle flashed out from the scientific firmament, or emblazoned athwart the religious heavens, than the charge, "*Sir, in thus saying thou reproachest us!*" is heard in the camp of the so-called orthodox. No matter how erroneous the former order of things may appear, the lives, and fame, and reputation, and popular attitude of the chief men are so interwoven with the old that every attempt to bring up the new is met with an obstinacy bordering on superlativeness.

When our favorite theory is assailed, instead of carefully examining the ground of the assailants, we are up in arms on the supposition that, if our position be found erroneous, reproach will certainly envelop us.

Edison's telephonic and phonographic marvels astounded the scientific world. Had his discoveries of new applications of old principles, in any manner, cut across the popularly accepted theory of the nature of sound, he would have found a prodigious war on his hands, but as the principles involved only the transmission, and not the nature, of sound, his discoveries were received with general approbation by scientists.

On the other hand, when the fearless Wilford Hall blew his corpuscular bugle, announcing the discovery of a new order of things from a scientific standpoint—that sound, air, magnetism, gravity and electricity are entities, or things substantial—he aroused the combative elements of the advocates of the long-accepted theory of acoustical phenomena.

I call attention to this to illustrate the general tendency of even the learned to hold fast that which has long stood as the most plausible, and how keenly the double-edged

sword of reproach cuts into the one citadel to make us war in behalf of the aged, however monstrous it may be.

Religiously, the same element of fear operates under the lash of reproach. So secure and fixed do we become in the groove of self-complacency, that any attempt to turn us around to see other gems in the religious constellation, causes us to exclaim with the Jewish attorney, "Thus saying thou reproachest us also;" and impulsively we are ready to call down fire from heaven to consume the new thing and its discoverer.

No sooner does an intrepid preacher sound the hallowed strains of heavenly melody out from the gospel of Jesus, than the old ears, shapen in iniquitous creedism, are pricked up in hostile attitude, and their voices vociferating in unison,—"*Thus saying thou reproachest us also!*" Our fathers were good men, lived joyfully, died happily, and went to heaven, and we do as they did, therefore we shall likewise inherit the eternal inheritance." Such is the spirit of self-justification. Ears and hearts and eyes that have not yet been opened and circumcised with the knife of divine truth.

Though it be shown that the books of ecclesiastical decrees are faulty in maintaining ways and means not ordained and grounded in the infallible word, the cry of reproach is sounded as the voice of artillery in battle.—Instead of wrapping themselves in the spotless garments of truth, and becoming illuminated with the rays of the celestial Son of Righteousness, they persistently walk in their old, water-worn path of error and dogmatic security—all through fear of reproach.

No vagaries—no whims and freaks of fancy should move us to turn away from the well-beaten paths of known and demonstrated principles. That the principles of Christian immersion are unalterably fixed in the divine economy, is beyond question. That the Lord's Supper, significant of an event to occur at the end of this dispensation, is a thing unchangeable, is sufficiently clear to students of the Great Teacher. But *when* and *where* to eat it, are questions debatable, and within the scope of its participants. The *when* and the *where* are not unchangeable, though they be quantities in the institution. To maintain otherwise is to place ourselves on the sands of misapprehension. To *us*—to *each one*—are given duties and responsibilities to develop the substantial elements of the soul; and when we rest our minds upon others to the extent of dwarfing our God-given faculties, we fall beneath our capabilities. Therefore, let the saints—the elect and born of God—with one voice and one accord, "receive with meekness the engrafted word" to the enlarging of their souls in salvation's sphere—to the scrutinizing of the erroneous—to the glory and honor of Jesus who bore the reproaches of us all.

CONVERSION is no repairing of the old building; but it takes all down and erects a new structure. The sincere Christian is quite a new fabric, from the foundation to the top-stone all new.

TO THOSE WHO HAVE RECENTLY
ENLISTED UNDER KING
JESUS, AND TO ALL
OTHERS.

BY A. HUTCHISON.

Dear Brethren and Sisters:—

THE writer is now at the place we call our home, and the mind naturally reverts to the scenes of the past. As the mind travels over the range of our last six months' travels, oh, how varied the scenes, and how different the emotions awakened! At times, joy fills every fiber of our whole being; again, sorrow triumphs. As you may be desirous to know why the difference, I will tell you.

When we view the work of the Lord, when everything seems to contribute to the furtherance of said work, then it is pleasant.—But when we see that even the professed friends of Jesus will not only refuse to assist in the good work, but misrepresent those who are trying to work for the Lord, then it is not so pleasant. But when we learn that they hated our Master without a cause, we say, Let it fall upon us too, and so we are satisfied. But there is another thing that does concern your brother very much, and that is a point to which we now call the attention of all, both old and young, elders, ministers, deacons, brethren and sisters. It is the tendency to drift from the long-established peculiarities of our church as a body of believers, who are non-conformed to the world in their personal appearance. It is said we have no thus-saith-the-Lord for our style of dress. A question: Suppose our church would have dismissed the style of dress one hundred years ago, and allowed every one to as some desire to do now, that is, do as they please. I ask, Where would we look to-day for a church that practices foot-washing, the Lord's Supper, and salutation of the kiss? Echo asks, Where? Look around you and see the condition to-day of those churches which one hundred years ago observed those ordinances, together with a plain style of dress!

Now, dear young disciples, you have said by your actions that you were tired of sin and its galling yoke. You have deserted the ranks of the world and its services. Now, since you have forsaken the banner of the one in whose service you were before, and have come over for protection under the banner of King Jesus, why do you still desire to cling to the uniform of the banner which you have abandoned?

Again, we should remember that it has been our privilege to receive from the hands of our Father the blessed doctrine of our glorious Captain, and it comes to us in the hands of those who observed the peculiar style of dress adopted by our forefathers.—We have received it from them, and now will we hand it over to our successors in as good a condition as it came to us? I cannot conceive how any one, who takes one faithful view of Jesus in the garden or on the cross, can, for a moment, say, "I want the crown without any cross."

Dear fellow-soldiers, let us go forth without the camp bearing his reproach. Some

seem to think it all amounts to nothing, but remember that Jesus says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8: 34. We all claim to be the friends of Jesus,—then let us show our friendship by our faithful adherence to the principles of our beloved Zion. We cannot be neutral. Our influence goes out either in favor of the church or against it. We are often too much inclined to say there is no harm in this or that little thing. I ask, Why do you make that remark? It is unmistakable evidence that there is a doubt already in your mind as to the propriety of doing as the prompting may be. In such cases, do as the careful driver, "Keep as far from the dangerous or doubtful side as possible." Always act in harmony with that which is known to be safe. I suppose there are none who fear that they will be lost or condemned for faithfully adhering to the peculiarities of our church, not only in the style of dress, but go back to 1817 and 1827, and see what the mind and spirit of our church was on the use of tobacco. If that had been lived up to in good faith till now, what a church we would have had!—Another question, dear brother, Do you think it would be wrong for you to quit the use of it? I think you will say all the doubt is on the other side. Well, it is not dangerous to be safe, is it? Then let us all be safe. Who will say amen?

A REPLY TO J. J. WINGER.

BY SARAH M. SAUNDERS.

Dear Strange Friend:—

YOUR card of April 3, is at hand, and as it savors of a good and honest heart, I shall endeavor to answer your request, for a more definite explanation of my article referred to, under the head of "Women's Rights," where I said, "The Scriptures give explicit directions how women must be adorned and covered when they pray and prophesy." I shall endeavor to reply as well as I can, but whether it will prove satisfactory to you or not, I cannot say. I will only refer you to the Scriptures which bear directly on this question, and briefly give you my understanding of the same.

In 1 Cor. 2, we find a reproof given by the Apostle Paul to the people of God, in regard to some inconsistencies which he discovered among them. I understand the word head, as used in this chapter, to have two different meanings. The first, where he says, "The head of every man is Christ, and the head of the woman is the man, and the head of Christ is God," means head in the sense of authority or responsibility, the same as the man is the head of the family. In marriage, the woman takes the name of her husband, which is an acknowledgment of his authority over her. But where the apostle speaks of the woman praying or prophesying with her head covered or uncovered, and to take this as meaning her husband, would simply be nonsense. Therefore we conclude that it means her head, the uppermost part of her body. The apostle does not use the impera-

tive must in this verse. He only appeals to their understanding, or good common sense, when he says, "If the woman be not covered, let her also be shaven or shorn," and adds, "but if it be a shame for a woman to be shorn or shaven (which means to cut her hair all off), let her be covered."

In the 13th verse of this chapter, "Judge in yourselves; is it comely that a woman pray unto God uncovered?"—as the apostle does not say what material the covering shall be made of, or what shape or color, perhaps a veil would be a proper covering. I cannot say, but perhaps you are acquainted with the Brethren, and know what we, as a church, have adopted as a suitable covering.

Now I will give you some Scripture which speaks of the adorning. In the first epistle of Paul to Timothy, second chapter and ninth verse, he says: "In like manner also, that women adorn themselves in modest apparel, shamefacedness and sobriety; not with braided (or plaited) hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."—Here, as in the other Scripture to which I referred, I do not understand the apostle to mean any particular color, shape or material. He only appeals again to their sense of modesty and sobriety. Please read 1 Pet. 3: 3. He refers to the adorning of women, and says, "Whose adorning, let it not be that outward adorning of plaiting the hair and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."

Centerton, Ind., April 6.

"FOR GOD IS LOVE."—1 John 4: 8.

BY J. S. MOHLER.

IN the expression, "God is love," we cannot entertain the idea that God has no other attributes. The sense of the apostle evidently is, that the love of God permeates all his other attributes. All are ready to admit that God is all-powerful, all-wise, and omnipresent. But, grant all these, and other attributes to the divine being, in all their magnitude, yet, in the absence of love, God would be a tyrant. It is the benign influence of the love of God entering into and controlling all his other attributes, that endears God as a Father to us.

His love is seen in his power, by creating the heavens above us, and the earth beneath and all things therein, and in giving us a being. His love is seen in his wisdom, by creating all things to serve our highest and best purposes; the sun to give us light by day, and the moon by night; the seasons to come and go to suit our convenience and comfort; the fruit, such as we need for our life and health; the members of our bodies such and so, located as to minister to the wants and happiness of the body.

Not only is the love of God manifest through his wisdom in providing for the

wants of the body, but equally so in providing for the present wants, and future happiness of the soul. This is seen in the gift of his Son as a lamb slain from the foundation of the world; also in giving us his blessed word, and the Holy Spirit, and the promise of a home beyond the skies.

The love of God is no less strong in the afflictions of his children than when all goes well. Indeed, it is one of the sure evidences that God loves us. The afflictions we meet here are given in mercy, to draw us away from the world, that we may give our hearts more fully to God. Hence we should endeavor to bear them patiently. The Lord is pitiful and of tender compassion to us all. God loved Daniel as well in the lions' den as when he stood in the courts of the king of Babylon. So of the Hebrew children in the fiery furnace, Paul and Silas in the Philippian jail, and Peter in prison. All things work together for good to them that love God.

We read a great deal in the Bible of the wrath of God. The wrath of God, however, is not exercised until all other reformatory means have failed. The wrath of God is not a fixed principle or attribute of the divine being, but is only exercised in extreme cases, and for the time being. But love is as abiding and constant as God himself. Every morning we have fresh evidences of his love. If every person did right in all the world, we believe the love of God would flow in a constant stream to every one in all lands and for all time, in its most pleasant phase. But on account of sin, the sterner phase of his love is manifested for our correction.

SOWING AND REAPING.

BY ALLIE STUTZMAN.

WE are all sowing on this broad field of life, and we will reap what we sow. Our seeds should be of kindness, love, patience and goodness, and we should sow them with a generous hand. Though we grow weary with the heat of the summer, and often feel fatigued, we should never pause for toil or pain, for, if we work patiently and diligently, when reaping time comes we will be blessed with an abundant harvest of golden grain.

We should scatter the seed far and wide, in every nook and corner, for the hungry must be fed, the sick visited, and the poor and care-worn need kind words to cheer them. However little we may do, if we work, we have the assurance of rest after while. Think what a kind word or action, a smile, or even a tear may do for some erring soul. Who knows, but a tear shed for some wanderer may lift him out of the dark pit into which he has fallen, awaken in him new hope, and start him on the bright road to happiness, and in after years he will exclaim, "God bless those tears." The hours stay for no man, but pass quickly away. Then improve them; scatter seed to-day. If we should pass away before the harvest is ripe, and other hands reap the fields in which we labor, let us keep on sowing, and looking upward to that beautiful beyond, where we shall reap in joy what we have sown in tears.

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Mt. Morris, Ill., - - - May 11, 1886.

THE two dollars credited to Bro. E. J. Zern, in Bro. Hope's Home Fund, should have been credited to the Beaver Creek church, Neb.

LAST Sunday, the 2nd inst., the Sunday-school at Silver Creek, five miles north-west of this place was re-organized. Bro. E. S. Young is Supt., to be assisted by Bro. F. Bakener. Nettie Stine is Sec., whilst Bro. W. Felker, as Treasurer, will look after the finances. We hope the school will succeed and do much good in teaching the Word. A pleasing feature about the organization was that it took place immediately after the regular morning services and was participated in by a large number of members. No dissenting voice was heard, for all recognized the importance of teaching the word of truth to young and old alike.

IF we ever become strong men and women in Christ, it will be by exercising in Christian work. The fruits of the spirit are not found in the life of the idle Christian. Work must be the watchword of the child of God. We may feel weak and unable to do the duty that comes to us, but the only way for us is to go to work and do it, and in doing it we gain strength and learn how better to perform the same duty again. As some one has said, "The one way to learn to do anything is to do it." "The way to do a thing is to do it," was one of Greely's axioms, and this applies to Christian work. Would you bear the fruit of benevolence, give to the needy? Would you have peace and joy in your heart, do what Jesus tells you to do? Simply do it! Would you have a lovely character, cultivate your affections? "Be kindly affectionate one to another." Do these things seem hard, you will only find one way to accomplish them, and that is to go to work and do them. Do not wait, hoping that God will give a lovely disposition, a benevolent purpose, or a life of usefulness! If you would attain to these you must do the work. You for yourself and not another for you.

BRO. THOS. S. HOLSINGER changes his address from Six Roads, Bedford Co., Pa., to Manassas, Va.

TWO were added to the church by baptism, in the Woodland church, Fulton Co., Ill., recently.

BRO. John Early, of Aurelia, Iowa, says, "I am well pleased with the Classified Minutes, and think a copy of the book ought to be in the hands of every one of our ministers."

FROM Bro. Jacob Fisher, of Mexico, Ind., we learn that on the last Sunday in April, seven were added to the Mexico church; five by baptism and two by letter. May the Lord bless the good work!

A LADY, writing from Harrisonville, Cass Co., Mo., encloses 50 cents as a mite for the missionary work of the church, and says, "I hope some of the brethren will soon come to this county to preach. I am not a member of the church, but am only waiting for an opportunity to join in with the people of God. I have written to some of the brethren in Virginia, where I know there are sometimes five and six ministers behind one table, but, I suppose, they think they are needed at home. I have only heard one sermon by the brethren in eight years, and I went twenty miles to hear that one." Here is a Macedonian call for help. Shall this go unheeded, as so many others do? Shall this soul, thirsting for the Water of Life, be denied the refreshing draught? Will not our Missouri missionary workers look after this call? Write to this office for name and full particulars. The letter is a private one, or the name would be given here.

"HARDLY any man is so utterly without character and influence as not to be looked up to, and even to be taken as a pattern by some one in his sphere of daily living. Even the faults and follies of a man are likely to impress themselves on some of his observers as things to be imitated because they are his. This it is which makes a man's very swagger of manner, his coarseness of speech, or his use of tobacco a habit to be copied by his own boy, or by other boys. His own actual attainment is the highest ideal of some who look up to him. There is a lesson in this for those who wish well to others, however little they care for themselves. Their duty of well-doing obtains added force through the certainty of their example being surely followed by others. What they do for the hour, will help to settle the question of what others are to do for all their lives. Apart from the importance, therefore, of our proving a high ideal, there is the importance of our proving a fair pattern to those to whom we are, for the time being, an ideal."

MISTAKES OF LIFE.

SOMEBODY has tried to condense the mistakes of life, and sets them down at thirteen. Most of us, doubtless, feel that our mistakes are almost innumerable, and are like the grains of sand on the sea shore. But the fol-

lowing catalogue contains some of the mistakes that it is very easy to fall into, and we give it to our readers:

1. "It is a great mistake to set up our standard of right and wrong, and judge people accordingly.
2. "To measure the enjoyment of others by our own.
3. "To expect uniformity of opinion in this world.
4. "To look for judgment and experience in youth.
5. "To endeavor to mould all dispositions alike.
6. "To yield to immaterial trifles.
7. "To look for perfection in our own actions.
8. "To worry ourselves and others with what cannot be remedied.
9. "Not to alleviate all that needs alleviation as far as lies in our power.
10. "Not to make allowances for the infirmities of others.
11. "To consider everything impossible that we cannot perform.
12. "To believe only what our finite minds can grasp.
13. "To expect to be able to understand everything."

EVIL SURMISING.

ONE of the most fruitful sources of trouble in this world is that of evil surmising. Paul classes it where it properly belongs, with strife, railings, and "perverse disputings of men of corrupt minds, and destitute of the truth." It is directly opposite to that sweet spirit of Christian charity, which "thinketh no evil," and "rejoiceth not in iniquity."

Evil surmising is fraught with the most dire results, destroying the peace of the family, the neighborhood and, alas! too often the peace of the church. The mind that is possessed with this demon of discord, bids farewell to peace and is a social pest to any community. To impugn the motives of others, to be constantly suspicious that they mean to do evil, to put the worst construction on their words and actions, is the work of the evil-surmising spirit, the origin of which may be traced directly to Satan himself.

The man and woman possessed with this spirit always looks down, and never up; they seek for the lowest and basest motives, in placing an estimate on human actions, and are constantly constructing mountains of evil out of the most insignificant mole hills of impropriety; they would have you understand that as for them they are not in the habit of speaking evil about their neighbors or their brethren and sisters, *but* they must tell you *confidentially*, of course, that Bro. A. is not to be trusted; and then follows a long list of the supposed short-comings of the brother, most of which have had their origin in the evil-surmising mind of the gossip. Then

comes the injunction of secrecy; you are not to tell any one, you are to violate God's plain command for settling such matters, and the peace destroyer goes on his way, sowing the seeds of evil and discord.

This spirit sees an evil design in almost every action, be it ever so innocent. Mistrust and dark suspicion lurks in such a mind, and is ever on the alert to bring to the diseased imagination a distorted and evil view of thoughtless, but harmless, words, uttered, as such words often are, without thought of evil, and of the little impropriety in action, innocently fallen into without intention of harm.

People possessing this evil spirit will be constant and ever ready fault-finders. The warm, constant ties of Christian love and sacred friendship, are all unknown to them. These higher joys of our Christian and social life go down to irretrievable ruin amid their evil surmising. In fact, it is impossible for such people to enjoy the sweet communion and joy that true Christian friendship brings to the human heart. Their mental constitution is incapable of the self-sacrificing spirit which we must have if we are to enjoy to the full the pleasure of true friendship.

How they are to be pitied! How unhappy and wholly miserable they must be, with the mind constantly perturbed with suspicion, jealousy, and evil surmising! Few of us who have reached middle age have escaped the miserable feelings resulting from some serious misunderstanding coming between us and a loved friend, and how anxious we have been to have the cause of the trouble removed. And how often have our hearts been made to suffer and bleed when some one whom we trusted has proved unworthy the confidence placed in them.

It may be possible that suspicion and evil surmising has entirely destroyed these finer and better feelings in the heart of those who harbor this twin spirit of jealousy; otherwise such would be their misery that life itself would be unbearable.

Is there any of this spirit in the church? We will not attempt to answer. God knows, and may he help us to rid ourselves of the last vestige of sin! This we do know, sin and wickedness are in the world, and evil gets into the church. Men are tempted, and, because of a lack of faith in God, fall. It so happens that we sometimes trust those who are unworthy, and when we know that we have been deceived, our faith in humanity often receives a severe shock. But we should think of the many who have been true to their professions, true to their vows, and true to God. To lose faith in humanity is to lose faith in God; for his word has been entrusted to the keeping of earthen vessels. A thousand times better trust your fellow-men, even if at times your confidence is misplaced, than to be consumed by the spirit of evil surmising and groundless suspicion.

QUERISTS' DEPARTMENT.

Bro. Quinter:—

Will you please explain through the columns of the MESSENGER, the following passage of Scripture? "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Has the pronoun *thee* reference to the church, or to the individual offended?

H. D. MACONAUHREY.

IN regard to the direct point made in the question, we would say that it is probable the pronoun *thee* referred to, has reference to the brother offended. But while this is the case, we must, if we would avoid very inconsistent and absurd conclusions, admit that the offender is to be regarded by the church if he does not hear the church, in the same light as he is regarded by the offended brother, that is, "as a heathen man and a publican."

We should keep in mind the fact, that our Lord was speaking, when the language under consideration occurred, to his disciples. And not only so, but that he was showing that each disciple was precious to him. In the eighth verse of the chapter he says, "Whoso shall offend *one* of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And in the tenth verse we have the following language: "Take heed that ye despise not *one* of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Then if one brother should trespass against another, the brother against whom the trespass was committed, was to use his utmost endeavors to save the brother that had committed the trespass, for by his trespassing against his brother he was lost. And as our Lord was speaking to an individual disciple, it was very natural for him to say that in case the brother who had trespassed would not hear the church, "let him be unto *thee* as an heathen man and a publican." For, as we remarked above, he was speaking to an individual disciple, or what he said was designed to apply to an individual disciple.

But that the brother who had trespassed should be held as an heathen man and a publican by the brother against whom he had trespassed, and as a disciple or saint by the church, is a position involving the church in great inconsistency. Whatever the trespass that the trespassing brother committed, it was sufficient to cause his ruin. This is implied in the fact that efforts were to be made to "gain" him, or save him. If, then, his trespass against his brother was such as would destroy him if he would not repent, how much greater would his guilt be when his wrong in refusing to hear the church was added to the trespass against his brother! And for the church to hold him as a member under such circumstances, while the brother against whom he trespassed, would

hold him as an heathen man and a publican, would be most unreasonable and inconsistent.

Again: When the brother will not hear the church under the circumstances supposed, he evidently trespasses against the church. A trespass is defined by Webster to be "any violation of a known rule of duty." It is only when the church has decided that the brother who has trespassed has done wrong, and when he will not then acknowledge his wrong, that he is to be held by the brother against whom he has trespassed, as an heathen and a publican. This shows that it is to be understood that the decision of the church was right. If he then refused to hear the church, he as plainly trespassed against the church as he did against his brother. And if he was to be held as "an heathen man and a publican" by the brother against whom he trespassed, so he evidently would be held by the church in the same way if the church would act consistently with its own decision.

Then, as we have seen, the Savior was speaking to his disciples individually, and, consequently, he would naturally, and properly say, "Let him be unto *thee* as an heathen man and a publican." He would not say, speaking as he was, "let him be unto the church as an heathen man and a publican." But as a matter of course, the church would hold him as the brother against whom he trespassed would hold him, "as an heathen man and a publican," as he trespassed against the church as well as against the individual member of the church.

The position that some take that the offender is not to be expelled from the church, involves a great absurdity. It would require the brother that had been offended to live in the church with a person whom he justly regards according to the judgment of the church, as an heathen man and a publican; and it would require the church to hold in her fellowship a person that is justly regarded as an heathen man and a publican. This the church could not consistently do.

Bro. J. Quinter:—

I will take the liberty to address or question or two to you. First, I was asked by a friend of mine why Easter is changed every year, and still it is to commemorate the same event. I do not know why it is changed. Second: In Rom. 3: 31, we read, "Do we then make void the law through faith? God forbid; yea we establish the law." This is a text that the Sabbatarians lay a good deal of stress upon. You will oblige me very much by giving me an answer to the above. C. J. MILLER.

What we call Easter has, from a very early age of the church, been observed as the anniversary of the resurrection of Christ. In the Greek and Latin churches it is called *Pascha*, the name given to the great feast of the Passover among the Jews, which occurred at the time our Lord was crucified. The word Easter occurs but once in our common version of the New Testament. It occurs in Acts 12: 4. But it is not thought to be a good rendering. And our modern versions have the word Passover instead of Easter.

There are two theories in regard to the etymology of the word Easter. Some derive it from the Anglo-Saxon *yst*, a storm, because we are likely to have stormy or tempestuous weather about Easter. It is more commonly understood to be derived from a goddess called *Eastie*, to whom the people used to celebrate festivals at the season at which Easter occurs.

We remarked above that Easter was observed as the anniversary of the resurrection of Christ at a very early age of the church. But in the second century, a controversy took place in regard to the time of keeping Easter. The Eastern and Western churches did not observe the same day. At the Council of Nice, in A. D. 325, a day was fixed upon which it was to be observed by all the churches. At that Council it was decided that Easter should be held on the Sunday which comes next after the first full moon following the vernal equinox, on the 21st of March. And such being the rule for the fixing of the time of Easter, and the time of the full moon varying considerably, the time of Easter will also vary, and hence it comes on a different day in the month.

There is a law that faith does not make void, and there is a law that faith, or the gospel dispensation, does make void, or which it supersedes. The law comprised in the two great commandments upon which all the law and the prophets were declared to hang by Christ, the first requiring us to love God with all the heart, and with all the soul, and with all the mind, and the second requiring us to love our neighbor as ourself, Matt. 22: 37-40, is not made void, but established by the faith of the gospel. But the law that the seventh day Sabbath was a part of, or the law of Moses, is done away by the faith of the gospel. The Apostle Paul, in contrasting the law and the gospel, says, "For if that which was done away was glorious, much more that which remaineth is glorious." 2 Cor. 3: 11. Here it is declared that the law was done away. It is sometimes said that the law of the Sabbath was contained in the ten commandments, and they were not done away. It may be replied to this that the ten commandments given at Sinai, were a part of the Mosaic law. Moses said to the Jews in one of his addresses to them, in speaking of the Lord, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 14.

A careful and candid reading of the Old Testament Scriptures will plainly show that the ten commandments were embodied in the Jewish laws, and constituted a part of their government.

And when the Jewish system "was done away," the ten commandments as a body of laws were also done away. This is evident from Paul's second letter to the Corinthians, from which we have already quoted. For

when he speaks of what "was done away," he evidently had reference to the ten commandments as a body of laws as well as to other laws in the Jewish system. His language is this: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?" 2 Cor. 3: 7, 8. It is plain that the apostle's language in this connection, shows that the commandments written in stones, and these were the ten commandments, were to be done away as a body of laws, as well as other laws. It is true, much of the spirit, and practical meaning of those laws continued under the gospel dispensation. But they were modified and re-enacted by the authority of Christ to suit the Christian dispensation.

But the seventh day Sabbath was not re-enacted by Christ as it would have been, had he designed it to be observed. We thus reason from premises contained in the following consideration: It is argued by those who advocate the keeping of the seventh day Sabbath, that it was kept from the creation of the world. Whether this view is correct or not, it is evident that it was considered necessary to give the law concerning the keeping of the seventh day Sabbath, repeatedly, and with all possible clearness, to the Jews. But there is no re-enactment of it in the New Testament Scriptures. Hence we cannot believe that it was a law, or part of a law that was established by faith, or by the gospel. If it was originally given to Adam, and re-enacted under the Jewish dispensation, we might, with reason and propriety, expect it to be re-enacted under the gospel dispensation, had it been the design of the Christian law-giver, to make it a law in his kingdom. And especially might we expect this, since the dispensation in which the seventh day Sabbath was a law, was done away by the introduction of the gospel dispensation. The other commandments of the decalogue are re-enacted and some of them under greatly modified forms. But there is no re-enactment of the seventh day Sabbath. We have the Lord's day, and "we will rejoice and be glad in it." J. Q.

FALSE PHILANTHROPY.

WE recently spent a very pleasant evening reading "Fern Leaves," by Fanny Fern. Her style is pert and somewhat comical, but she says some excellent things. Under the head of "Mistaken Philanthropy," we have the following paragraph, which, although it contains a vein of sarcasm, embodies an excellent lesson:

"Should you at any time be seized with an unexpected spasm of generosity, and make up your mind to bestow some worn-out old garment that will hardly hold together till the recipient gets home, you've bought him;

body and soul; of course you are entitled to the gratitude of a life-time! If he ever presumes to think differently from you after that, he's an 'ungrateful wretch,' and 'ought to suffer.' As to the 'golden rule' that was in old times; everything is changed now; 'taint suited to our meridian."

How true! When we are asked to give to the poor, our first thoughts are, What have we that we do not really need? Have we anything that we do not care about? A poor woman rings the door-bell. The servant girl hastens to answer. She returns to the mistress with the message, "O, it's only a poor woman begging for clothing. She is very poorly clad. Do you have any for her?" The mistress hesitates. Finally she remembers that away up on the garret she has stowed away an old worn-out shawl. The servant girl is sent forthwith for the old shawl and presents it to the poor woman. Then this very charitable mistress sits down and ponders over how she has clothed the naked! Mr. B. has a very poor neighbor. He is out of flour and don't have a cent to purchase any. What is to be done? Presently Mr. B. thinks of some flour in a barrel out in the feed room that proved just a little too musty to make bread for his table. "I'll give that to my poor neighbor." Then he sits down and thinks of how he has fed the hungry! But these private meditations are not sufficient. "Here are neighbors A. and C. They don't know what a charitable act I have done. The next time I see them I will tell them about the poor neighbor and how they ought to imitate my noble example. And there is our good minister; he don't know what I am doing for the poor. I'll manage some way to let him know of my generosity." These cases, though suppositional, in spirit are real and represent three-fourths of the charity of the present day.—J. B. Brumbaugh, in *Dawn for May*.

AM I MY BROTHER'S KEEPER?

"Multitudes, multitudes in the valley of decision." Joel 3: 14. "When he saw the multitudes he was moved with compassion."—Matt. 9: 36.

IN the Chinese Empire there are four hundred millions of inhabitants, or one-third of the world's population. Every third child born looks into the face of a Chinese mother. Every third marriage, every third death, is also in China. If arranged consecutively, every other human being will stand at the judgment side by side with a Chinese. In addition to these, think of the two hundred millions in India and the two hundred millions in Africa. How few of all these have heard the gospel, and what a mere handful have believed. Over 1800 years ago the Lord Jesus commanded his disciples to preach the gospel unto "ALL NATIONS." Matt. 28: 19.

None of these heathen can enter into the kingdom of God except they be born again. John 3: 5. There is no salvation except in the name of Jesus. Acts 4: 12.

None can be members of the body or bride of Christ except they be regenerated by the Holy Ghost and cleansed by the washing of the water of the Word. Gal. 6: 15; Eph. 5: 25-30; Tit. 3: 5, etc.

Do you have hope of their salvation by the law of conscience in the heart, referred to in Rom. 2: 14, 15? Notice carefully the word "when" in verse 14, and ask of any missionary if he knows a single heathen who *does* "by nature the things contained in the law." It is utterly impossible, for the same Scripture says that by the deeds of the law shall no flesh be justified (Rom. 3: 20); also the necessity of preaching unto them the gospel is carefully stated in Rom. 10: 12-15, *in order* that they may call upon the name of the Lord and be saved.

Whatever may be the condition of the heathen in Sheol (or Hades), it is certain they can never enter into the kingdom of God without a knowledge of Jesus Christ and faith in his name. Matt 18: 3, 4; Mark 10: 14. Reader! the heathen are your brothers. They will confront you in the day of resurrection and judgment. See Ezek. 16: 53-55; John 5: 28; Matt. 10: 14, 15; 11: 22-24. What can you say, *then*, if you refuse to obey the Lord's command to send them the gospel *now*? Will the blood of their souls be upon your hands? Ezek. 3: 18-21.

Reader! these are solemn questions; but they are Scriptural, and they are important. For thy soul's sake, for the sake of those dying millions, arouse thee unto faithful and earnest effort to speed the news of salvation unto the ends of the earth. BE THOU THY BROTHER'S KEEPER!—*Selected.*

A REQUEST.

It is likely that in many congregations in the Brotherhood, the sisters have commenced work in the missionary field. Wherever there are organizations formed, will you please instruct your Secretary to inform sister Snively of your organization? This may be done by postal card, naming the congregation, post-office, county and State in which you live, and address Mrs. M. E. Snively, Urbana, Ohio. We have no idea of the number at work, and in this way we can learn something of the interest awakened. Please do not neglect this, but attend to it at once.

ELLA J. BRUMBAUGH.

Huntingdon, Pa.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

That Discussion.

"The following, from the Wooster *Jacksonian*, concerning Rev. R. C. Zartman, will be of interest to our readers:

"The discussion of the mode of baptism at Glenford, Perry Co., between Rev. R. C. Zartman and Rev. Hoover, of the German Baptist church, continued four days. Immense crowds of anxious hearers attended the debate from beginning to end. Rev. Zartman was pronounced more and more victorious as the debate continued. His arguments to sustain sprinkling as a valid mode of baptism produced numerous conversions. Three men, well advanced in life, and all immersionists, were converted, and confessed

their faith in sprinkling as a valid baptism; one of them, a Campbellite and college graduate. A Miss Hoover, whose parents are Baptists, was also converted, and on profession of faith was received into the Reformed Church by Rev. Zartman, at the close of the debate. At the same time, four others were baptized by him."

The above we copy from the *Heidelberg Journal*, and, as we were present on the occasion alluded to, we think it not out of place to offer a little friendly criticism.

In reference to Rev. Zartman being "pronounced more and more victorious as the discussion continued," is an unqualified and presumptuous statement, and no unprejudiced Christian will be guilty of such a falsehood. "His arguments to sustain sprinkling as a valid mode of baptism produced numerous conversions. Three men, well advanced in life, and all immersionists, were converted, and confessed their faith in sprinkling as a valid mode of baptism." This, we claim, is an unwarranted interpolation, and demands the proof, as the Campbellite referred to knows nothing of the conversion or the confession referred to.

"A Miss Hoover, whose parents are Baptists, was also converted, and on confession of faith was received into the Reformed Church by Rev. Zartman at the close of the debate." Ah! indeed, but how about Miss Hoover's baptism? Possibly she was baptized in her infancy. Who carried her to the altar to have a few drops of water sprinkled on her head from the silver bowl? Was it her Baptist parents, or is it possible that her parents are not Baptists? The writer has lived for more than a quarter of a century in the immediate vicinity where this Miss Hoover's mother was born and raised, and now resides, and can certify that she is a Lutheran by profession, and not a Baptist.

If this testimony is not sufficient, I call upon the witness stand Mr. Isaac Zartman, Esq., of Hopewell Township, and Rebecca, his wife (parents of Rev. R. C. Zartman, of Wooster), whose evidence the reverend will not impeach, and prove to a demonstration. As regards Miss Hoover's father, he does not belong to the Brethren's church.

The instigator of the above article would have you believe that this, with the baptism of four others, all happened immediately at the close of the debate. Now you will excuse me if I tell you the whole truth. The fact is, it was not at the place of discussion, and not until some time after. It was not at the Brethren's church, but at the Reformed, some miles distant, where those "numerous," yea, let me add miraculous, "conversions took place, for it so happened that they were unconscious, innocent, little babes.

As there has been a notice of the discussion given through the MESSENGER, we will not enter upon any lengthy details. Let it suffice to say, that the Brethren have been built up during the discussion, and stand more firmly in their belief than ever before. The adversary of immersion signally failed to produce a single case where any inspired man of God sprinkled the common element

of water on any man, woman or child, by any divine warrant or formula, under any dispensation of religion, Patriarchal, Jewish or Christian. Why, then, should we sanction an unwarrantable dogma? The discussion has wrought much good for those who desired to be benefitted by it.

Since the discussion, Bro. Hoover baptized five in the same district where the discussion was held, one, a highly esteemed lady, and four, heads of families, two of whom changed their church relation. Consistency forbids that we should say to what denomination they formerly belonged, lest it might be thought that we were triumphing over the silent working, of prevailing truth. May the Father of light and mercies overrule all things to his great name's honor and glory.

BENJAMIN LECKRONE.

Field Notes.

ON April 1, I boarded the train to attend council-meeting in the Peabody church, on the 2nd, and in Newton, on the 3rd. At Newton I called at the pleasant home of Bro. Levi Andes. Here I found Bro. John Wales, Bro. Riggle and Bro. Morgan in a carriage, *en route* for D. Shomber's school-house, for an evening meeting. There being a vacant seat, I joined the company, and we reached Bro. Jacob Miller's in good time for supper. After refreshing ourselves, we went to the school-house, and had a good meeting. We lodged with Bro. Daniel Shomber, and next morning Bro. Daniel conveyed us to the Peabody meeting-house for council. There was a fair attendance of members. Business passed off to the satisfaction of the majority of the members.

Met again in the evening at the school-house for preaching. On the morning of the 3rd, met in council with the Newton church. Had a pleasant meeting, in the main. On account of the snow-storm, the members from a distance could not attend.

Sunday morning attended preaching in the Peabody meeting-house, at 11 o'clock, and in the Baptist church at 4 P. M. Had good attendance. On the 5th, passed on to the District Meeting of North-eastern Kansas. Had a pleasant meeting.

Here I met a number of old acquaintances, among whom was my esteemed brother, Martin Myers, formerly of Somerset Co., Pa. Bro. Myers is nearly blind, but is still able to be around. May God bless him in his affliction.

The North-eastern District decided to invite A. M. to hold its next session, in 1887, at Ottawa, Kan. One query was sent to A. M. Bro. William Davis was chosen as delegate to the Standing Committee, and Bro. George Myers alternate.

I arrived at home on the 8th, and on the morning of the 10th boarded the train for New Murdock, Kingman Co., Kan. Had meeting Saturday evening, Sunday, at 11 A. M., and Sunday evening. Had good attention and attendance.

Here I met our esteemed brother, Dr. S. Sprogle, late of Shannon, Ill. He likes the country very much. I think there is a favor-

able opportunity to build up a congregation of Brethren here, if the proper effort is put forth. I am now on my way home, in the busy city of Wichita, the emporium of the South-west, at the home of W. F. and sister Gaskin, where I am writing while awaiting the train.

JOHN WISE.

Notice.

FOR the purpose of saving misunderstanding on the part of Brethren intending to come to our District Meeting, the notice of the meeting should read as follows;

May 28th, Middle District of Iowa, in the Coon River Church, Guthrie Co., near Pano-ra. Those coming *via* Des Moines should take Wabash R. R. at Des Moines, Thursday the 27th at 3 P. M. Those coming *via* N. W. R. R. will change cars at Jefferson and take Wabash R. R. at 8:35 A. M. Those coming *via* Milwaukee R. R., change at Hernden and take Wabash R. R. at 9:13 A. M. Train will arrive at Wagon Road Crossing one-half mile east of meeting-house at 9:30 Friday morning, where they will be let off, and conveyed to the place of meeting.

D. W. DIEHL.

City Work.

I THINK that the Sunday-school for boys, of Bro. James T. Quinlan, of Baltimore, Md., is a good work. Oh, how many children are being raised up under the influence of sin and evil, with no one to plant the good seed in their minds, or mold their young hearts in the way of righteousness! I hope the brethren and sisters who have good, Christian homes, and Christian influences for their children, will think of those who have none, and help the brother with means that he may be enabled to buy clothing for those who cannot attend the school and meeting on that account. How much work there is to do! All can help in some way, let it be ever so little, it shall not go unrewarded, for the Word says, that if only a cup of cold water be given to one of the Master's little ones, it shall have its reward. There is a great work to be done in our cities, and much good might be accomplished if only the laborers could be found and the means furnished.—Why should not our Brethren have established and well-regulated churches in our cities as well as in the country? Are there not many precious souls there also, that should be saved? MRS. ALICE HOLLER.

From South Poplar Ridge Church,
Defiance, Ohio.

LAST winter, Bro. Daniel Wysong, of Elkhart, Ind., through the request of one of our greatly beloved sisters of that place, came here and commenced holding a series of meetings, warning the people almost day and night. After a few days' labor, he was suddenly called home to the sick bed of one of his children. Remaining home a few days, his child becoming better, we again enjoyed his presence. One promised to turn from sin, but, before going home, Bro. Daniel was

more greatly rewarded, as there were twelve willing to forsake sin and come on the Lord's side, the writer among the number. Bro. Daniel returned home rejoicing, and with the prayers and best wishes of many friends. We were again gladdened by his being with us April 17, remaining until the 19th. He held three meetings, and, as a reward, three more precious souls were made willing to name the name of Jesus, and walk in a new light. Bro. Daniel also lent us a helping hand in organizing a Sunday-school at this place. He was a great help to us, as he is an old hand at the business. He left this place with many friends, both in and out of the church. May God grant him health and strength to go on in the good work in which he is now engaged. We have seen quite an ingathering of souls at this place, but there are some yet that are almost persuaded. We thank God, and rejoice in seeing the light that is now shining in this church.

JOHN A. DAVIS.

Notes and Jottings.

ON Tuesday, March 23, we journeyed from Hagerstown to North Manchester, Indiana. Found an interesting congregation at their house west of town. Met Bro. Landon West, who had preceded us, administering to the saints at their house in town.

Their council preparatory to their District Meeting, came off April 1. The business of the meeting passed off pleasantly. Bro. West took his leave of the congregation in the evening. We continued the meetings, closing at their house in town on the evening of the 6th. In view of the interest, we were warmly solicited to remain, and we felt anxious to do so, but our promise near Hartford City, Ind., seemed to necessitate our leave; but we returned on the 15th, the day of their quarterly council. Were pleased to meet our veteran brother, Eld. John Metzger, of Illinois. His labor and sacrifice for the cause have certainly been great. There being considerable business before the meeting, and Bro. Robert Miller, their elder, being detained at Dayton, Ohio, the meeting adjourned until Mar. 19. At this meeting the Sabbath-school question proved an anxious one. At their house in town there was a school, until about two years ago, some unsatisfactory measure resulted in the school being voted down.—Repeated efforts have been made to restore the school. At the above meeting, over two-thirds vote, with the official body, gave their voice for the school. But the opposition was felt to be too great, to safely grant the school, according to the Minutes. To build up the cause in towns and cities, Sabbath-schools seem to be a necessity as a nursery for the young.

The church at Manchester is a very large and flourishing one. The elements of division have each an organization among them, yet the church is prospering. There were twenty-six additions to the church during the meetings.

We returned to Hartford City on the 20th; continued our labor among them, occupying

a school-house at night, and a log cabin room in the afternoon.

The Brethren's doctrine was entirely unknown in this locality, until within the last year. Brethren Samuel Younce and G. L. Studebaker have been visiting them, it being a part of their (the Massissinewa) congregation. By their labors considerable interest was awakened, and a number received. It was interesting to see how clearly they became impressed with our plain principles.

We closed the meetings on the evening of the 25th, having received seventeen by baptism. Arrived home April 26, well, but worn and tired, from the long and anxious season of labor for our Master's cause. Blessed be his name for his ever-watchful care over us.

I. J. ROSENBERGER.

From Woodland Church, Ill.

WE had our council-meeting this week; will have our love-feast June 5th and 6th. We have worked up a plan for "gathering the milk of the flock," and the amount for every quarter, subscribed on the annual visit, is as follows:

Money for General Mission.....	\$ 6 87
Southern Illinois.....	4 25
Home expenses.....	25 60
To each meeting-house in Southern Ill.	5 32
Tracts.....	1 71

As all new plans have to be fully understood before they work without grinding, yet we think this is good for a start, and by God's aid we will try to do better next time. There was also \$5.85 subscribed for a meeting-house, which is to be built. Amount necessary for building is \$800. Here we have to make another effort. Solicitors are to report by June 1. Also have calls for more meetings.

Bro. J. H. Baker, of Fayette Co., moved in with us, and, from what we have seen of his labors in the Astoria church, and also in our own, he will be a great help to us here.—Hope the Lord may bless him and all of us to be true in our different callings. We agree with Bro. Moore in gathering milk of the flock and fruit of the vineyard. But suppose the one that was to milk spoiled the flock, and let it run dry; and everything the flock eats is turned to fat; the vineyard not pruned, the branches unfruitful, had no need of the fruit,—what now? "Better untaught than ill taught."

CYRUS BUCHER.

Astoria, Ill.

From Hickory Co., Mo.

ON a mission, lately, to said county, in company with a wagon load of brethren and sisters, from St. Clair Co., Mo., four were baptized, the first ever baptized by Brethren in the county. The attendance was large, the interest good, with good prospects of others coming to the faith of the gospel. The Brethren previously had several meetings there, and thus the good seed sown by them is coming to life. Seemingly, there is a very good class of people living there, but some distance from an organized church. The prospect of building up a church is good, and

the work should be followed up, but more laborers in the Lord's vineyard are needed. In the meantime, we urge the churches of Southern Missouri to contribute liberally towards the cause, so that the Missionary Committee of the District will be in condition to foster the work, by sending brethren into this large and promising mission field.

Here are chances to get cheap homes, and an interesting field for a minister to locate. The country is as mountainous countries generally are. Some of it is quite rough, but there is some very good valley land, and considerable upland of fair quality, with plenty of timber, and excellent water. There is still some government land to be had, but such is mostly rough, stony land, although seemingly well adapted to sheep. The climate is desirable. If this hasty sketch of the country will enable any members, and especially ministers faithful to the church, to locate there, to build up the cause, and to better their worldly circumstances, then its object is secured.

S. S. MOHLER.

Memoriams.

"THERE is none end to their corpses," says the prophet Nahum. Likewise there is none end of our memoriams. I am in favor of the editors settling this question by any judicious rule they may adopt. They are in position to know what is wholesome for the mind, and what should go into a religious journal. While they do not know all things, and are not wisdom itself, still, all things considered, we should abide their decision on "Memoriams." I shall cheerfully adapt myself to any rules that they may lay down on this question. Will all do so?

M. M. ESHELMAN.

Annual Meeting for 1887.

FORASMUCH as the Southern District of Kansas has decided to co-operate with the North-eastern District, in inviting the A. M. to hold its next session in Forest Park, at Ottawa, Franklin Co., Kan., I think a brief pen picture of the Park may not be amiss, to give the Brethren a faint idea of the place. Ottawa is situated on the S. K. R. R., fifty-eight miles south-west of Kansas City. Forest Park is just one block from the elegant new depot, and only about five minutes' walk from the city, thus doing away with hack fare and bridge toll, which have been an objectionable item of expense heretofore. The Park contains about forty acres, all surrounded with a good fence. It is pleasantly shaded with large, natural forest trees. A beautiful river skirts the southern border. The slope, or second bank of the river is beautifully adapted for the seating of the Tabernacle. The seats are arranged as an amphitheater, and can all be approached from the natural slope of the ground. The seating capacity of the Tabernacle will accommodate between 5000 and 6000 people. There will be 500 wall tents for sleeping apartments, beautifully arranged in rows, with straight, nice avenues, which gives the place a beautiful and inviting appearance. Other sleeping

apartments are also on the ground, sufficient to accommodate over 5000 persons. They also offer to erect all necessary buildings, such as Dining-Hall, Restaurant, Baggage Room, and also to light up the Park at night, so as to make it as pleasant as day. All of the above accommodations are offered free for the use of the Brethren to hold their A. M. in 1887.

JOHN WISE.

Conway Springs, Kan.

A Home for Bro. Hope.

A brother and sister, Dawson, O.....	\$ 1 00
Maple Grove church, Ashland, O....	6 22
D. M. Mullendore, Claygetts, Md....	2 00
Geo. W. Keetzel, Claygetts, Md.....	1 00
E. C. Mullendore, Claygetts, Md.....	1 00
J. W. Ullery, Dexter, Ia.....	1 00
David Ausherman, Middleton, Md...	1 00
Eagle Creek church, Hancock Co., O.	11 70
From Astoria, Ill.....	3 00
Elizabeth High, Vincent, Pa.....	4 00
Ellen McQuoid, Millport, Mo.....	75
A sister, Mexico church, Ind.....	1 00
Rebecca Deardorff, Dayton, O.....	1 00
John W. Denlinger, Dayton, O.....	1 00
Wm. Klepinger, Dayton, O.....	1 00
S. Bock, Dayton, O.....	1 00
Catharine Bock, Dayton, O.....	50
J. Olive Bock, Dayton, O.....	25
Alva A. Bock, Dayton, O.....	25
Moses Miller, Dayton, O.....	1 00
John Smith, Trotwood, O.....	1 00
Philip Cart, Trotwood, O.....	1 00
A. Sanger, Trotwood, O.....	25
Noah Kinsey, Dayton, O.....	25
A. Thomas, Mt. Etna, Ia.....	1 00
G. B. Royer, Mt. Morris, Ill.....	20 00
A. W. Price, Oregon, Ill.....	1 00
Lewistown, Minn., Union church....	10 00
Sadie J. Paterbaugh, Shannon, Ill...	25
Jos. John and wife, Roann, Ind.....	1 00
S. T. Long, South English, Ia.....	1 00
Anna Hildebrand, Polo, Ill.....	1 00
N. S. Click, Fort Collin, Col.....	5 00
Keziah Tyson, Vincent, Pa.....	2 00
Emanuel Leckrone, Silver Lake, Ind.	1 00
C. S. and R. B. Zimmerman, New Brunswick, Ind.....	50
Rue Smith, Hamlin, Kan.....	5 00
John Reither, St. Charles, Ia.....	25
C. Vorlees, Dowagiac, Mich.....	50
A. H. Cassel, Harleysville, Pa.....	1 00
Elizabeth Cassel, Harleysville, Pa...	50
A sister, Harleysville, Pa.....	1 00

Total am't. received to May 5, '86, \$882 87

From the Monticello Church, Ind.

We held our quarterly church-meeting on May 1. Quite a number of the members were present, and they manifested an interest in the Lord's work. It is a work that we think all the members should be interested in. All business that came before the meeting was disposed of in the fear of the Lord. Love, peace and harmony seemed to prevail through the entire business. Bro. Frank Gisher was elected delegate to A. M. At the close of our meeting, an aged sister, Grandma Hogland, as we call her, was received in-

to the church by the holy ordinance of baptism. We have also agreed to hold our communion-meeting June 12, commencing at 4 P. M. These are seasons when, we think, all our brethren and sisters should try and have themselves in the proper condition to attend, as they are a means by which we can have our sins pardoned, and fitted better for God's glorious kingdom, and for our Christian duties while journeying along in this world of trials and troubles. We had the pleasure of examining Bro. Quinter's book on "Trine Immersion." It is an able work on that subject, and one that we think every brother and sister ought to give a careful reading. I would also suggest that Bro. Quinter, or some other able brother, prepare a commentary on the Bible, as the commentaries of the present day do not explain the doctrines of the Bible as fully as they ought to be.

J. A. WEAVER.

From Dry Creek Church, Linn Co., Ia.

ON Sunday, April 25, we had a grand and glorious meeting. Eld. Strickler, of Grundy Center, was with us, and preached three sermons. After meeting, two deacons were elected, the choice falling on C. Martin and J. B. Miller. This church is moving along as well as could be expected, under the circumstances. We met on the 18th, and organized our Sunday-school. Bro. J. B. Miller was elected Superintendent, and our prospects are good for a good school. We hope the good work will go on, and love and union prevail.

JOSEPH VOWLEY.

From Virden, Ill.

By request, I will give an account of the organization of the Brethren's Church Erection and Missionary Committee of the Southern District of Illinois. The following are the names and their term of office: David Vaniman, Foreman, three years; John Neher, Treasurer, three years; A. D. Stutsman, Assistant Foreman, two years; H. H. Harnley, two years; James Wirt, Secretary, one year. This dates from the last District Meeting, Oct. 20, 1885, hence will not give a statement of its work for next A. M.

JAMES WIRT.

From Pigeon Creek, Ill.

A GOODLY number of brethren and sisters were present at our quarterly council, April 17. Considerable business was transacted, a part of which was the forwarding of Bro. Samuel Henry to the second degree of the ministry, and the selecting of two delegates to District Meeting, also one to Annual Meeting. Appointed the time for holding our love-feast for June 5, commencing at 4 P. M., at our meeting-house, six miles south-east of Lacon.

HARRIET BUCK.

I believe that a family lives but a half-life until it has sent its forerunners into the heavenly world, until those who linger here in thought can cross the river, and fold transfigured a glorious form in the embrace of their human love.

From Rock River Church, Ill.

I WISH to say to the Brotherhood that we held our council and business meeting. After hearing of the visit to the members, some matters were adjusted and all was done in love. We appointed a solicitor for the tract fund; also discussed the question of a more successful plan of raising funds for general missionary work in the Brotherhood. A query was framed which will be presented to the District Meeting for consideration. We trust it will aid in spreading the gospel.

J. C. LAHMAN.

Franklin Grove, Ill.

In Memoriam.

A GLOOM was thrown over our entire neighborhood on the eve of Good Friday, by the sad news that Herbie A. Pollock, son of Bro. Samuel and sister Tillie Pollock, was instantly killed by lightning. He was driving home from the field, standing in a wagon drawn by two horses, followed by his father on horseback, when a charge of electricity from a cloud struck and instantly killed him. Bro. C. S. Holsinger was telegraphed for, who responded to the call, and attended to the funeral obsequies on Easter Sunday, to a very large congregation of sympathizing friends. Text, John 14: 1.

Herbie was a model youth, beloved by all who knew him. He was a constant attendant of church and Sunday-school, and, above all, manifested a becoming reverence to his parents. He left us at the tender age of fourteen years, six months and twenty-five days.

Such providences to us may indeed seem mysterious, but they are always right. Our great Father is too good to err, while we humbly acquiesce in all his providences.

T. D. LYON.

Hudson, Ill.

Annual Meeting Notice.

As inquiry has been made as to the exact location of the coming Annual Meeting, we will endeavor to give the necessary information through the MESSENGER.

The grounds are situated in Darke Co., Ohio, on the line of the I. B. & W. R. R., about eighty-seven miles east of Indianapolis, about ninety-six miles west of Columbus, and four miles east of Arcanum, where the D. & U. R. R. (Bee Line) crosses I. B. & W., sixteen miles west of Troy, crossing of D. & M. R. R.; nine miles west of Ludlow Falls, crossing of St. L., Cin. & Toledo R. R. (narrow gauge.)

The I. B. & W. Co., is now constructing a platform twelve feet wide and six hundred feet long, at the meeting-ground for the accommodation of the people during the meeting.

Arrangements will be made for lodging several thousand people in houses and barns, free of charge, within the radius of a few miles.

Brethren should bring blankets with them. Any person preferring to have a regular lodg-

ing place and pay for bed, can have such accommodations at Arcanum and other points. Special trains will run East and West during the meeting; West to Arcanum, and perhaps, as far as to Pan Handle Crossing, eleven miles West; and East to Laura, Ludlow, Troy, Carlisle, and perhaps as far as Springfield.

Any other information wanted will be promptly given when called for.

JESSE STUTSMAN, Sec.

Donations for Conway Springs Church.

THE following was collected and forwarded to me by Bro. G. W. Eavey:

G. W. Eavey.....	\$ 10
Michael Forney.....	10
Emma J. Eavey.....	10
J. M. Forney.....	10
F. Glathart.....	05
Tena Glathart.....	05

Total..... 50

Many thanks dear brethren and sisters. The Lord loves a cheerful giver. Hope his love will rest upon you all.

We are in receipt of more funds, but have not been asked to report them through the MESSENGER.

JOHN WISE.

Conway Springs, Kan.

Treasurer's Report of the Southern District of Kansas.

OWING to the fact that I was unable to reach our District Meeting, I will make a report of the mission work through the MESSENGER. We started for the place of meeting in a spring wagon, but owing to heavy rains, the streams were swollen so much that we could not cross, and so had to return home. The following amounts have been received for the mission:

Cedar Creek church.....	\$ 2 50
Osage church.....	5 72
Neosha church.....	9 50
Grenola church.....	2 40
Cherokee church.....	6 45
Newton church.....	2 45

Total.....\$29 02

Paid out.....\$ 6 60

Balance on hand.....\$22 42

We had but one call for preaching, and this was filled by Bro. Campbell, who held one week's meeting among the isolated members of Labette county.

S. E. CORNELIUS, Treas.

From Sand Creek Church, Kan.

WE have an organized church here, with a small membership, two deacons and one minister in the first degree. We have a beautiful site for a church-house, and shall, if the Lord will, endeavor to build a house of worship this coming summer. We stand very much in need of ministerial aid, and would like to have some good, orderly and zealous minister to locate among us. In fact, any of the brethren would be gladly welcomed, and

given all possible assistance in securing suitable locations. We have a good country, and one, too, that is adapted either to stock raising or agriculture. Have a healthy climate, a good society, a prospect to build up a large church; and plenty of land, improved and unimproved, for very reasonable prices, in close proximity to the church. We would like to have brethren, who think of moving west, call and see us, and examine the country for themselves. We will be found a few miles north of our post-office. Those desiring to correspond with us, will address us at Nicodemus, Graham Co., Kan. Hope that, at least, a few of the brethren will decide to cast their lot among us.

April 10.

G. W. BUCKMASTER.

From Monroe Co, Iowa.

MET in council yesterday preparatory to our coming D. M. We send one delegate, but no query. How pleasant it is when we can all be in harmony! The members are at peace, and the labors of delegates at D. M. are much lessened. At the close of the council, one who had been going his own way returned to the fold. May all we do be in honor to God and the salvation of souls. Today we completed the organization of a Sunday-school. This is the first attempt at a Brethren's Sunday-school in this arm of the church. May the Lord give grace to all who may attend, and then we may expect some good results. We wonder at the luke-warm condition of many in the church to-day.

ISAAC H. MILLER.

Frederic, Iowa, April 25.

From Upper Cumberland Church, Pa.

THIS church met on April 17, in general council. Business passed off as well as could be expected. The church will send two delegates to D. M., but none to A. M. We agreed to hold our love-feast on Thursday and Friday, May 13th and 14th. Hope our ministering brethren will make a note of this.

JACOB HOLLINGER.

April 21.

MATRIMONIAL.

HEYSEY-WARLINE.—In Campbell, Mich., March 22, by the undersigned, Mr. Wm. Heysey and Miss Silby Warline, all of Ionia Co., Mich.

J. G. WINEY.

TAYLOR-EIKENBERRY.—At the residence of the bride's parents, April 15, by the undersigned, Cyrus C. Taylor and Jemima Eikenberry. N. TRAPP.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

EDWARDS.—In the Coquille River church, Coos Co., Oregon, Bro. John S. Edwards, aged 28 years, 11 months and 26 days. He suffered much and long, being sick about a year and a half, yet he bore his affliction patiently. Funeral discourse by S. C. Bashor, assisted by the brethren.

PRAY.—In Myrtle Point, Coos Co., Oregon, Mr. O. H. Pray, aged about 47 years. Funeral sermon by Rev. Nosler. THOMAS BARKLOW.

MIKESELL.—Jan. 29, Bro. Philip Mikesell, aged 69 years, 3 months and 6 days. He was born in Montgomery Co., Ohio, Oct. 23, 1816. He leaves a companion and nine children to mourn their loss. He and his wife united with the church in 1871, since which time he has been a faithful member. Funeral sermon from Rev. 22: 14, by A. Swihart.

SUMMERS.—Near North Georgetown, Columbiana Co., Ohio, Effa Summers, aged 16 years, 7 months and 2 days. Funeral services by S. B. Stuckey and the writer, from Ps. 50: 3-6. **ELI STROUP.**

COVERSTON.—In the Labette church, Kan., Jan. 11, sister Elizabeth Coverston, aged 70 years and 19 days.

COVERSTON.—In the same place, Feb. 16, Bro. Henry Coverston, aged 69 years, 8 months and 13 days.

DETRICK.—In the same place, March 6, Sarah Francis Detrick, daughter of the above, aged 35 years, 3 months and 18 days.

OVERMAN.—In the Parsons church, Neosho Co., Kan., April 21, Theodore Arl, son of friend John Overman, aged 1 year, 4 months and 20 days. **SIMON LONG.**

WARNER.—April 22, Reuben A. Warner, son of John M. and sister Sarah A. Warner, aged 5 months and 17 days. Funeral discourse by J. S. Snyder, in the Brooklyn church, Poweshiek Co., Iowa.

SWIGART.—In the Spring Run congregation, Mifflin Co., Pa., April 3, of consumption, sister Rebecca, wife of Bro. Levi Swigart, aged 53 years, 10 months and 10 days. She suffered a long time, but bore it with patience. Funeral services by brethren Abram and R. T. Myers, to a large congregation. **J. C. SWIGART.**

MILLER.—Near Deep River, Poweshiek Co., Ia., April 24, Elizabeth, wife of Samuel Miller, and daughter of James and Mahala Mathews, aged 44 years, 3 months and 24 days. Her death was very sudden. Disease, cramp colic. She leaves a husband, four sons and one daughter; also many friends and neighbors to mourn their death. Funeral services by the writer. **H. R. TAYLOR.**

PLATT.—At Marshalltown, Iowa, March 21, Charles A. Platt, aged 35 years, 6 months and 23 days.

Four days previous to his death, while performing his duties as hostler at Lyle, Minn., on the Central Iowa railroad, he received injuries by the explosion of a case of benzine. He suffered the most acute pain until death at last released him of all his sufferings. He leaves a sorrowing wife and five children to mourn his untimely end. May God's blessings rest upon the bereft family. Funeral services by Rev. H. B. Foskett, of the Baptist church. **DELIA BASHOR.**

ZUG.—In Mastersonville, Lancaster Co., Pa., March 15, Bro. Benjamin Zug, aged 83 years, 8 months and 4 days.

He leaves an aged wife, five sons and two daughters, as well as a number of grandchildren and great grandchildren to mourn his departure. He was a deacon in the Brethren's church for a number of years. Funeral services by J. H. Longenecker, Jacob Eshelman and others. The deceased was the father of Rev. Samuel R. Zug, of the above-named place, and was a grandson of the writer's great-grandfather, Johannes Zug, who was confirmed to the office of overseer on the 16th of August, 1780, almost 103 years ago, in the White Oak church, Lancaster Co., Pa., under the supervision of Martin Urner and Christopher Saur, who was so favorably known in the early history of the Brethren, and have long since gone to their reward. **MICHAEL ZUG.**

YODER.—At the Union church, Ind., March 21, sister Mary Yoder, aged 45 years, 7 months and 12 days.

She bore her sickness with Christian fortitude. She leaves a kind husband (a deacon), and three children to mourn the loss of a very kind wife and mother. She was anointed some time before she died. On the 20th, wife and I went to visit her. She was very glad to see us. She wished us to sing and read and pray; so we did. Then she wanted us to continue reading. She was rational till she died. She was a very good and kind sister, loved by all, both in and out of the church. This we could see by the large number who attended her funeral, which was preached by the writer and Bro. Jacob Shively. **JOHN KNISELY.**

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ANNOUNCEMENTS.

Love-feasts.

May 13 and 14, Falling Spring church, Pa., in the Hade meeting-house, at 1 P. M.

May 14, Lewiston, Pa., at 4 o'clock. Meetings to continue over Sunday. Brethren going to District Meeting, please stop off.

May 15, Altoona church, Pa.

May 15, at 4 P. M., Chapman Creek church, 11 miles north-east of Abilene, Dickinson Co., Kan.

May 15, Warrior's Mark, Hunt., Co., Pa.

May 15, at 4 P. M., Bethel church, Holt Co., Mo., 5 miles south-east of Mound City. Notify J. H. Miller Mound City.

May 15, at 3 P. M., Jacob's Creek church, Pa.

May 15 at 5 P. M., Upper Dublin Church, Montgomery Co., Pa.

May 15, at 4 P. M., Hudson, McLean Co., Ill.

May 15, at 10 A. M., Salem Valley church, Kan., at Bro. James Bennet's, 8 miles south and 4 west of Minneapolis, Ottawa Co., Kansas.

May 15, St. Vrain church, Colo., 5 miles north east of Berthoud, at Bro. Thomas Smith's.

May 15 and 16, at 1 P. M., Antietam church, Franklin Co., Pa., near Waynesboro.

May 15 and 16, at 1 P. M., Waddams Grove, Stephenson Co., Ill.

May 16, at 1 P. M., Woodbury church, Bedford Co., Pa. Stop off at Curry Station, on Hollidaysburg Branch and inform John B. Replogle or Simon Snider.

May 18, at 4 P. M., Yellow Creek church, Bedford Co., Pa.

May 20 and 21, Welsh Run Church, Franklin Co., Pa.

May 21, at 4 o'clock, Spring Run, Mifflin Co., Pa. Meetings to continue over Sunday.

May 22, Ten Mile church, Washington Co., Pa.

May 22, in the Mulberry Grove Church, Ill.

May 22, Dorrance church, Kan., at 1 o'clock. Passengers coming over the Kansas Division of the U. P. R. R. will be met at Dorrance, by notifying J. Newcomer.

May 22 & 23, Beaver Creek church, Washington Co., Md., at 1 o'clock.

May 25, Log Creek church, Caldwell Co., Mo., at 2 o'clock.

May 25, at 5 P. M., Mound church, Bates Co., Mo.

May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.

May 29, Eden Valley church, Barton Co., Kan., 10 miles west of Great Bend, at house of Bro. Michael Keller. Those by rail, stop at Great Bend.

May 29, at 2 P. M., Nevada church, Vernon Co., Mo., at Bro. S. Click's, 2 miles north-east of Nevada.

May 29 and 30, at 3 P. M., Lanark, Carroll Co., Illinois.

May 29, at 6 P. M., Panther Creek, Woodford Co., Ill.

May 29, Weeping Water church, Cass Co., Neb.

June 2, Rock Run church, Elkhart Co., Ind. 4 o'clock.

June 3 & 4, Pine Creek congregation, Ogle Co., Ill.

June 4, at 2 P. M., Newton church, Miami Co., Ohio.

June 11, at 10 A. M., Mississinewa church, Delaware Co., Ind., at the Union Grove meeting-house. Those by rail, stop at Shideler.

June 5 and 6, Woodland church, near Astoria, Ill.

June 5, Belleville church, Kan., at home of Bro. Isaac Snyder, 10 miles south of Hubbell, Neb., on B. & M. R. R.

June 5 and 6, at 10 A. M., Indian Creek church, 8 1/2 miles south of Maxwell.

June 5 and 6 at 4 P. M., Milledgeville church, Carroll Co., Ill.

June 5 & 6, Rock River church, at 1 o'clock, at Franklin Grove, Ill., meeting-house.

June 5 and 6, Dry Creek, Linn Co., Iowa.

June 5, Vanclevessville, Va., Berkely meeting-house.

June 5 & 6, Harlan church, Shelby Co., Ia., 4 1/2 miles east of Harlan.

June 5, at 5 o'clock, Utery church, 3 miles north of South Bend, Ind.

June 6, Smith Fork church, Plattsburg, Mo.

June 8, at 5 P. M., Bethel church, Kosciusko Co., Ind.

June 8, Wolf Creek church, near Brookville, Montgomery Co., O.

June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.

June 9, at 4 P. M., Pipe Creek church, Miami Co., Ind.

June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.

June 9 and 10, at 1 P. M., Yellow Creek church Stephenson Co., Ill.

June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on I. B. & W. R. R.

June 10 at 2 P. M., Oakland Church, Darke Co., O.

June 10 and 11, West Branch church, Ogle Co., Ill.

June 10, at 4 P. M., Salomony church, Huntington Co., Ind. Those coming by rail should notify Samuel Murray, River, Ind., stating time of arrival.

June 11, at 5 P. M., Solomon's Creek church, Kosciusko Co., Ind.

June 12, Novelty church, Mo. Meeting to commence the day before, at the house of Bro. Chris. Lapp, 13 miles north of Clarence.

June 12, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.

June 12 and 13, Bethel church, Thayer Co., Neb.

June 12, at 4 P. M., English Prairie Church, 6 miles east of Lima, Lagrange Co., Ind. — Those by rail should stop at Lima, previously notifying G. W. Price at Brighton.

June 12, at 4 P. M., Monticello church, Ind.

June 12 and 13 at 10 A. M., Pike Creek church, Livingston Co., Ill., 4 1/2 miles north-west from Chenoa, at the house of Frederick Krauts.

June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.

June 13 and 14, Richland church, Richland Co., O., at Bro. John Kendall's, 7 miles north-west of Mansfield, where those by rail will be met by notifying M. Deshong.

June 19 at 4 P. M., Duncansville church, Blair Co., Pa.

June 19 and 20, at 10 A. M., South Waterloo church, Blackhawk Co., Iowa, 5 miles south of Waterloo City.

June 19 & 20, Rome congregation, Hancock Co., O., at 10 A. M., in Oak Grove meeting-house.

June 26 and 27, 1 P. M., Hickory Grove Ch'h, Carroll Co., Ill.

Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.

Sept. 11, Monroe Co. church, Ia., at 3 o'clock.

Sept. 24, Rockton, Pa.

District Meetings.

May 25 at 8 A. M., Southern Ohio, 1 1/2 miles north of Bradford. Give notice to John Mohler or S. D. Royer, Bradford, O., if you wish to be met.

May 19, Middle District of Pa., in the Yellow Creek church. Delegates will either come to Curry Station, on the Morrison's Cove Branch R. R. or Hopewell, on Huntingdon & Broad Top R. R., both stations nine miles from place of meeting, but best for all to come to Curry, taking trains to arrive at Curry at 10 A. M., or Hopewell at 10 A. M., the 18th. Inform C. L. Buck, New Enterprise, Pa.

May 21, Northern District of Mo., in the Whitecloud church, Trego school-house, seven miles north-west of Barnard and six east of Graham, Nodaway Co., Mo. Those from the East & South will be met at Barnard, Nodaway Co., by Sam. A. Honberger. Those from the West will be met at Maitland, by notifying C. C. Mowry, Graham, Nodaway Co., Mo.

May 18 at 8 A. M., Northern District of Illinois, in the Naperville church, near Naperville, Ill.

May 27 and 28, Southern District of Mo., at Bro. Abraham Miller's, 9 miles east of Carthage, in the Spring River Congregation, Jasper Co., Mo. Those coming by rail will be met by conveyances at Carthage on the 26th.

May 27, Eastern Pennsylvania at Coopersburg, Lehigh Co. Delegates meet the 26th. — Those by way of Bethlehem arrive at Coopersburg at 12:50 P. M.; by way of Philadelphia at 10:21 A. M.

May 28, Middle District of Iowa, in the Coon River church, Guthrie Co., near Panora. Those coming via Des Moines, should take the Wabash R. R. at Des Moines Thursday, the 27th, at 8 P. M. Those coming via N. W. R. R. will change cars at Jefferson and take Wabash R. R. at 8:55 A. M.; and those coming via Milwaukee R. R., change at Herndon and take Wabash R. R., at 9:13 A. M. Train will arrive at Wagon Road Crossing, one-half mile east of meeting-house, at 9:30 Friday morning, whence all will be conveyed to place of meeting.

May 31, Northern Iowa and Minnesota will be held at Grundy Center, Grundy Co., Iowa, at 9 A. M.

June 1 at 10 A. M., Western District of Pennsylvania, at the Walnut Grove meeting-house, one mile east of Johnstown Pa., on the Bedford Pike. All delegates coming Penn. R. R. and B. & O., will stop off at Johnstown.

June 2, North-Eastern Ohio, at 8 A. M., in the Springfield church, near Mogadore, Summit Co., O. Those coming on the N. Y. P. and O. R. R., will change at Kent on the Cleveland and Canton R. R. to Mogadore, and from the P. F. and C. R. R. at Canton. Come on the Cleveland and Canton R. R. to Mogadore on June 1. Address John B. Miehler.

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ELECTION NOTICE.

Notice is hereby given that the Annual Meeting of the Trustees of Ashland College will be held at the College Hall, on Friday, May 21, at which time election of trustees will take place. Persons wishing information, or desiring to vote by proxy, can address the undersigned.

H. R. HOLSINGER, V. Pres.
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No. 20.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ELD. D. R. Saylor is appointed delegate from Eastern Maryland District, to Annual Meeting.

THE Middle District of Pennsylvania needs some kind of a plan to do missionary work within her own borders, and we hope that something in this direction will be done at our coming meeting.—There are a number of reasons why a movement of this kind should be inaugurated.

ORDERS are coming in for the *Young Disciple* at the rate of two and three hundred per day. These are largely for Sunday-school purposes, and we are glad to note that quite a number of new schools are represented on the list. This is right, as their use adds greatly to the interest of the Sunday-schools.

BRO. S. O., son of Eld. Geo. Brumbaugh, of Grafton, Pa., gave us a call on his return from Philadelphia. He carries with him a medical diploma from the University of that city. The medical profession is a responsible one, where true men have afforded them ample opportunities of doing good, both to body and soul, and we hope that our young brother will adorn the calling he has chosen.

BRO. C. H. Balsbaugh says: "I know not who the author is of 'Faith Cure,' on front page, last column, No. 17 of G. M., but it is a gem. It is not absolutely consistent, but it hits the point with the nicest precision in the lady's blunt infidelity, '*Just as I expected.*' That is the secret of failure in soul and body healing. That is only another version of the declaration of Christ, 'According to your faith be it unto you.' Gold is gold wherever found, and so truth is truth, no matter who gives it. Our receiving is measured only by our believing. Though few possess it in its fulness, yet nevertheless shall faith always be found on the earth."

To our correspondents we continue to say, Be sure that you do not misrepresent. The truth, and the truth only, will stand the test. No matter how great the provocation may be, there is only one way to meet it, and that is by telling the truth. Misrepresentations are often made by accepting flying reports. This should be avoided. A man's character is too precious a thing to be soiled by neighborhood gossip. Anything that you are not sure that it is founded on the truth, keep to yourself. And much that is true keeps better by sealing it up. The world and the church are bad enough without our trying to make them worse.

We spent last Sunday with the James Creek Brethren, and attended two services with them. By moving away and death, this congregation has been somewhat weakened in number, but they still have a fair membership when all together. They have three church-houses, where regular services are held every three weeks. In addition to these regular services, they have preaching in the James Creek church every Sunday evening, and also in the Lutheran church, at Grafton, on Sunday evenings. While there, we stopped with our father, who, though in his seventy-seventh year, is quite well, and walks five and six miles with as much ease as many who are much younger in years.

ON May 7, T. J. Kolb, D. P. Saylor, S. Weybright, in company with some sisters, of Double Pipe Creek, went to the Eastern shore of Maryland to do some missionary work.

THOSE who are making inquiries about railroad fares, etc., to A. M., will find all necessary information in the MESSENGER as soon as the rates are made known to us. The meeting will be held near Arcanum, Ohio, on the I. B. & W. road.

EARLY RECOLLECTIONS.

OUR recollections of the past are as varied as our experiences of the present. Some are painful, others are pleasing, and still others are extremely interesting. We suppose this is more or less the experience of all, and a general rehearsal of them would be neither interesting nor profitable. It is not our intention to tell about all of our early recollections, but only those which were in connection with our religious experiences.

At what age we become religiously concerned, cannot well be determined, as much depends on our early surroundings and teachings. Development precedes impressions, and therefore, the earlier the mind is developed, the earlier we have our religious impressions. If our home education is well seasoned with religious teaching and practice, the home will be the place around which our early religious recollections will cluster.

Our mind goes back to the ever dear old place called home. Though that place now exists, in what it once was in memory, yet there are times that we are there amidst its scenes almost as real as if we were living them over again. And none of those scenes are more vividly impressed than those connected with the family devotions. In those days, and they were not so very long ago either, our Brethren, with many other religious people, did not have churches in which to worship, and in many places even the country school-house had no existence. Under such circumstances, the meetings were held in the largest room of the dwelling house, and these were often not remarkable for size. Our old home house was built of stone. At what date we are not informed, as the builder neglected to put the date of erection on the corner-stone, as was the custom in later years, but father told us that when he bought the farm, that the inside walls of the building were as the mason left them, unplastered, dark and dingy. The first story was partly under ground, the front being used for kitchen, parlor and bedroom, while the second story was used for a threshing floor, chicken roost, and the pigs also had access to it during the winter season.

After father moved in, he had the walls plastered and whitewashed. He also had new partitions put up, beaded at the connections and painted blue. Whether the apartments were changed, we know not now, but at our earliest recollection, we had a kitchen, sitting-room, in the corner of which was a bed, where our parents slept, and back of this was a small bedroom, containing two beds, where the boys slept—the older ones, we mean, as two of the younger ones slept in a little bed on wheels, which was rolled under the large one in the sitting-room during the day-time. There are a hundred and one things more crowding in upon us about our sleeping experiences, and some of them are connected with our earliest religious recollections, too,—but we must go on.

The cellar was directly back of the kitchen, almost wholly under ground, with only one small window, giving just enough light to show that it was a dungeon dark enough to be inhabited by any beast dangerous to bad boys. In this place dwelt the *bad man*, that was sometimes threatened us when unduly mischievous, and to be good or go into this cellar was sometimes given as a matter of choice. We always decided in favor of the former, as we had no liking to make the acquaintance of the bad man in so dark a place.

The walls of the second story were also plastered and whitewashed, and, notwithstanding the crude condition in which the walls were found, the ceiling above was well finished for the times. The floor was planed on the under side, and the joists, with the large girder, were planed and beaded at the corners. In order that they might have a place for holding meetings, this story was not partitioned, but left all in one room. In the corners were placed beds for the accommodation of the extra help needed, and strangers. The balance of the room was left in a condition to be conveniently seated on meeting occasions, which happened every eight weeks. The seats were portable, so that they could be removed after services were over, and were made of slabs, with two round legs in each end and one in the middle. On these there were neither backs nor corners, and yet a two and a half hours' service was no uncommon thing—and was enjoyed instead of endured.

Our earliest recollections of preaching and preachers are connected with Eld. Peter Long, who is still living, and Eld. Geo. Brumbaugh, our grandfather. In those days evening meetings were not held, at least we do not remember of ever having an evening meeting for public preaching at our house. Though the preacher came, on horseback, fifteen and twenty miles, there was only one preaching service. This order, however, was soon changed, and evening services were held. Though there was no preaching in the evening, we always had religious services, and these are among our most early and pleasant recollections. First, because we greatly enjoyed visits from these brethren on account of their friendly spirit and the interest they manifested in us boys. They always talked so kindly to us, that we fell in love with them, and thought them to be the best people in the world. And then, the evening worship, how we enjoyed the season! In those days, the preachers always came on Saturday afternoon, and also a number of others, so that sometimes we would have quite a houseful.

In the evening, after supper was over and the work of the day completed, all would gather in the sitting-room, and, after a social conversation, the evening worship would be introduced. This was done by singing a German hymn—and O, how sweet to my soul was that singing! By the way, grandmother Brumbaugh was one of the sweet singers of Israel. Her voice was as clear and mellow as that of a flute, and when they came to a high point in the tune, her voice would soar above the others as the lark soars, with its melodies, up into the heavens, and the effects upon us were enjoyable beyond description. There was a peculiar sweetness about their German singing that did not seem to be in the English. Whether their singing was in exact harmony with system, we know not, but the rolls and swells were peculiarly pleasant to the ear.

(To be Continued.)

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

JOTTINGS.

BY WEALTHY A. BURKHOLDER.

THE MESSENGER has been coming to us during the winter laden with good tidings. The meetings throughout the Brotherhood have been very interesting and the results satisfactory. It shows what might be accomplished were still greater efforts made. There is yet much left undone for want of men and means.

There are many places where good could be done, and where calls are unheeded—souls are starving for the Bread of Life, and who is to blame? "How shall they hear without a preacher? And how shall they preach except they be sent?"

There is much "Home Mission" work to be done. The many who have lately been gathered into the fold, will, if faithful to their high calling, prove to be of great service to the Church and world.

—Since our communion last September, the brethren of Back Creek have visited and preached for us three times. They have some twenty miles to drive, but are faithful to appointment.

We have (I mean the few members here) made a number of efforts to get help to hold continued meetings, but failed in every instance. We conscientiously feel that we have done what we could to build up the Church at this place, and we are glad to know that our weak efforts have not been altogether in vain.

Sometimes we feel like the Apostle Paul when he beheld the idolatry of Athens, our hearts are stirred within us when we see and hear of people imbibing doctrines which are so contrary to the Bible, and yet in a measure, we must bear it silently. I say in a measure, for quite frequently we come in contact with our religious friends in regard to the doctrine of the Brethren. They think it strange that we do not commune with them, as they think it is unliberal and bigoted.

Some people are hard to convince, and some when they are made to see better are not humble enough to make the acknowledgment. Since Bro. Mohler has been here, more or less controversy arose about doctrinal points, especially baptism and the supper. Immersion was new in this locality. We have also been distributing tracts or pamphlets on doctrinal points, the MESSENGER, etc., and are trying to keep the good work before the minds of the people. The meeting in September was a success, but as usual, when the interest was at its height, and the people anxious to learn more, Bro. Mohler was called to another field.

The work here is much more difficult than in many places. Early education must be unlearned, and erroneous teaching abandoned. Surely some people will have to give an account for wrong teaching in the great day;

at least, it does not accord with the Word, which we are taught is to judge us.

—In conversation with one of the leading ministers of Path Valley, recently in regard to what we believe and practice, he said we, the Brethren, observe points which are non-essential. I asked him if he considered the Brethren Church evangelical. He said he did, and would receive us into his church on our baptism as it was legal. I, then, asked him why he did not, if he believed immersion was valid, preach and teach that mode publicly and baptize occasionally that way? His reply was, while he admitted immersion was baptism, he claimed their mode was more valid, and he would not under any circumstances, go into the water, that those who must be immersed might go to churches where that mode was practiced. I asked him what he thought of the passage where it tells us Jesus went into the river Jordan, about Philip and the Eunuch, how they both went into the water and came up out of the water. He said *into* in the Greek does not always mean *into*. Sometimes it means *near by*. I then said to him he should cease preaching, for we could never get into heaven. He claims only two church ordinances, baptism (sprinkling) and the Lord's Supper (bread and wine at noon). All the rest of the Bible teachings are non-essential. It does seem strange that people are so blind, and allow themselves to be led by the blind.

—Under such circumstances we could not consistently put our certificates into other churches even for a season, much less abandon the Church of our choice for the sake of avoiding being called narrow and uncharitable. If only people can sail to heaven easily—without any crosses or self-denial, the work is much lightened. No matter if we are called "contracted" and "uncharitable." We are as liberal as the Bible, and that is sufficient. We would here say to that isolated brother to whom Bro. Quinter's "Response" was addressed, Stand firm in the doctrine of Christ, and do not identify yourself with any other persuasion, as you certainly could not endorse what they practice! There may be a work for you to do, then, and you should aim to have the brethren visit you and preach, and, perhaps, you may thus accomplish a great work.

It is not pleasant to be deprived of Church fellowship, but God is everywhere, and with the aid of the Bible, our Church literature, and the means of grace which every Christian family should have, we ought not to be discouraged nor faint by the way.

—We, husband and self, are making special efforts to prepare ourselves to defend the doctrine of the Church, and we find it very interesting indeed. This is something everyone should do, and not leave all the work for our ministers. Especially is this important in isolated places where the brethren are not organized.

—We have Bro. Quinter's late excellent book which should be in every home in the Brotherhood. We also have the "Path of Life," "Trine Immersion traced to the

Apostles," and various others, all of which we read and loan to our neighbors who care to look up these points. From these we can accumulate knowledge which will help us when assailed and interrogated. I have been astonished at the very little Bible knowledge some people have. They seem to depend entirely on the preacher and do not search for themselves. They know all about the gossip of the neighborhood, the contents of the daily paper or the Fashion Magazine, but the Bible seems to be a sealed book to many who profess to be the children of God.

—I was pained to learn of the death of Bro. Rufus Zuck of the James Creek church. Having been associated with him at Huntingdon in the MESSENGER office, I had an opportunity of learning much of his everyday life, and I can truthfully say he was devoted to the Church and its interests. We often talked on the subject, and his highest ambition and longing desire seemed to be for the purity and prosperity of the good cause. He was of a mild temperament, and often spoke of the inconsistency of Christian men and women becoming irritated and speaking unguardedly under small provocations. One of his Bourbon, Ind., school-mates, Dr. E. J. Zuck, of this place, once a brother, when hearing of his death, spoke of his Christian example, and correct life at school, and remarked, if there was a Christian man on earth Rufus was one.—What a record to leave behind! His loss will be deeply felt, but how sad to die and not be missed! We extend to sister Katie our heart-felt sympathy in this her sad bereavement.

Fannettsburg, Pa.

ON THE INSPIRATION OF THE BIBLE.

BY NOAH LONGANECKER.

By the inspiration of the Bible we mean, that the different writers were under the influence of the divine Spirit, and had communicated to their minds what they wrote and spoke by his supernatural influence and power. God did the thinking and infused into the minds of the sacred writers his thoughts. Hence the Bible contains the thoughts or words of God. There was only one being who did the thinking. That the Bible is a book of divine inspiration will appear from the following:

First, From the wonderful harmony of the Bible.

Second, From the remarkable preservation of the Bible.

Third, From the wonderful knowledge the Bible conveys on all grand subjects.

Fourth, From the fulfillment of the many prophecies the Bible contains.

Fifth, From the wonderful miracles recorded in the Bible.

Sixth, From the moral influence of the Bible on men and nations.

Seventh, From the infinity of the Bible. We shall notice the above in the order

we have presented them. First, From the wonderful harmony of the Bible. If two men of equal talents, born of the same parents, reared in the same family, educated in the same college by the same teacher, were to write on a grand subject, we would find that their thoughts would not harmonize. We would at once discover that there was more than one mind employed in thinking. "Many men of many minds" crops out from comparing the writings of men uninspired. Such is not the case in the writings or scriptures found in the Bible.

Although the writers of the Bible lived in different ages of the world; were brought up under different influences; some educated and others illiterate; yet it is remarkably wonderful how their writings harmonize. It cannot be otherwise than that the one, true God did the thinking, and communicated to the minds of the writers of the Bible what they recorded.

It is true the enemies of the Bible have labored hard to make it appear that the writings of the Bible do not harmonize, but their labor has been, and ever will be, in vain. Paine discovered wonderful contradictions in the Bible. Let us give but one. Matthew says, Joseph was the son of Jacob, while Luke says, Joseph was the son Heli. Paine searched the Bible to find contradictions. Had he searched it to find the truth, he would have discovered that Matthew gives the genealogy of Joseph, while Luke gives that of Mary. How interesting it is to trace up the genealogy of both! It is of great interest to a lover of the Bible to read works on the harmony of the Bible. If properly understood, there is a wonderful harmony in the Bible.

Second, From the remarkable preservation of the Bible. That the Bible has had more and stronger opposition, both in ancient and modern times, than any other writings, is a known fact. But in the midst of all this, the good Book is read more extensively than any other writings,—a known fact. Age, human intellect and reason, worldly wisdom, the power of kings, sword, and fire, and in short all the combined powers that Satan, its adversary, could bring against it, had nothing in them to efface the sacred volume. Time and again, the enemies of the Bible have made predictions of the future of the Bible, but they have always come to naught. In Europe, some years since, one had the audacity to say that within one hundred years the Bible would be one of the things of the past. But on the very spot where the prediction was made, there stands an institution that sends out a Bible or Testament, if not at every tick of clock, at least at every minute of the hour of working time. Although one of the oldest of books, it is as new and precious as ever. If it were of men, it would have come to naught long ere this. That in the face of such opposing powers it has been preserved, is a demonstration that it is of God.

The Bible contains the word of God, and, judging the future by the past, we need not

fear of its passing away. Says the Lord God, "My words shall not pass away."

Third, From the wonderful knowledge the Bible conveys on all grand subjects. Truly, "the Bible is a book of knowledge." In all ages it may be truly said, would any one learn of the past, present, or future? The Bible is the Book of knowledge. Would we learn of the nature, being, essence, and attributes of God? Then to the Bible! Would we learn of the origin of man, his being, his present and future welfare, his future destiny? Then to the Bible! Would we learn of the origin of all things, their use, etc.? Then to the Bible? But the grand subject in which all men are concerned, is their salvation, for all are convinced that they are sinners, whether convinced by their conscience, "the vicegerent of God," or by the Bible. No writings of the past or present can answer the question, What must I do to be saved? The Bible alone can answer the question. No mere man could ever have devised the means, nor found out the way. All the Grecian and Roman philosophers, the priests and learned of all heathen nations, could neither tell where they were going, nor what the hereafter would be. All was dark and mysterious to them. None but he who knows all things could tell. On these, and on all other grand subjects, the Bible speaks as never man spake. Therefore the writings of the Bible must be divinely inspired.

Fourth, From the fulfillment of the many prophecies the Bible contains. God alone can foretell what will be on the morrow, or in ages to come. And inasmuch as the Bible abounds in many such prophecies, and their final fulfillment, we consider the fulfillment of prophecy a strong argument in favor of the writings of the Bible being divinely inspired. They are none other than the words of God.

Let us notice a few of those prophecies that have been so remarkably fulfilled. "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come."—Gen. 49: 10. This received its fulfillment about sixteen hundred and eighty-nine years after the prophecy was given.

"I will raise them up a prophet from among their brethren, like unto thee," etc.—Deut. 18: 18. This was fulfilled about fourteen hundred and fifty-one years after it was given. How could any mere man foretell nearly one thousand years before the birth of Christ, that he should be of the seed of David, of the tribe of Judah, and that he should be born of a virgin in Bethlehem of Judea? And that these, and scores of others, have been fulfilled is proved by profane as well as sacred history. The sacred penmen must have been divinely inspired when they gave their remarkable prophecies.

"How shall we know the word which the Lord hath not spoken, if the thing follow not, nor come to pass?"—Deut. 18: 21, 22. Truly the Lord must have inspired the sacred historians. God hath spoken by the

prophets, his Son, and the apostles, as recorded in the Bible.

Fifth, From the wonderful miracles recorded in the Bible. This is acknowledged to be one of the strongest evidences of divine revelation, by both the friends and enemies of the Bible, hence the strong opposition that the subject of miracles has met with from the enemies of the Bible.

The children of Israel and Pharoah would not believe that Moses had a mission from God until he performed his miracles. Read Exodus 4: 1—5, and 7: 9. Christ and his disciples had to perform miracles before the people would believe that God sent them with a mission. That the miracles recorded in the Bible have actually been performed cannot be disproved. When we call up witnesses to prove or disprove anything, we call up eye or ear witnesses, those who were present and saw and heard for themselves. Hume, Thomas Paine, Bob Ingersoll, etc., were not present when those miracles were performed, and all that the friends and enemies of the Bible,—those who were present to see or hear,—have written on the subject, confirms the subject of miracles having been performed as recorded.

The subject of miracles is an invulnerable proof that the Bible is a book of divine inspiration. "No man can do these miracles that thou doest, except God be with him."

Sixth, From the moral influence of the Bible on men and nations.

When we compare the civilization, morals, sciences, improvements, general state of heathen lands, with those of Bible lands, we must conclude that the Scriptures possess a power that is more than human. They must be of divine origin.

We do not know the full worth of a blessing until we once enjoy it and then lose it. To know the power for good the Bible has on individual men and nations, let anyone consider the state of such as once had the Bible, but are now without it, and contrast that state with their present one. And, again, compare the state of such as once were without the Bible, but now have it, and what a remarkable contrast! With the Bible come and go schools, sciences, improvements, civilization, and all that is physically, intellectually, and morally good and ennobling. How can we account for all this, but by concluding that the Bible must be a book of divine inspiration? It is the power of God to the salvation of men and nations. That such is true is proved by both profane and sacred history. The Bible regards the physical, intellectual, and moral natures of men. No children will be sacrificed in fire unto Moloch where the Bible is.

Seventh, From the infinity of the Bible.

When a boy I committed some passages of Scripture. I thought I knew all they contained, but when talking with others on these passages, I was astonished how little I knew about the depths of truth contained therein that I had not yet discovered.—When I afterwards made them a special study in my ministry, I was astonished how many new beauties would present them-

selves. Other ministers would come along and discourse on those passages, bringing forth still new treasures or beauties. I finally concluded that the Word of God was infinite. This is the reason it never becomes stale to the Bible student. It is not like other books. The more we read it, the more we want to read it. It is infinite, and if so, it must be the Word of God, it must be of divine authenticity, for God is infinite in all his being, nature, essence, and attributes.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

So may it be said of the Word of God. Not only will new beauties continually present themselves to the Bible student here in time, but it will be an infinity of treasures throughout the ceaseless ages of eternity.

The mind of man is of infinite progression in knowledge, and nothing short of that which contains an infinite store of knowledge and wisdom can be adapted to the wants of such a mind. Such an infinity of knowledge and wisdom is the Word of God.

As the mind of man expands, whether in time or eternity, it will grasp new beauties that lie in the rich treasury of God's Word. What an encouragement to all to "search the Scriptures!" To "study the Word of God!" Such a treasury the Bible could not be, did it not contain the words of divine inspiration. That it contains such a store of divine wisdom and knowledge is proof that it is not the work of finite man. It is the work of the Infinite.

MIRACLES.

BY J. H. MOORE.

I WISH to offer a few remarks concerning the age of miracles, for it seems to me that the question is very much misunderstood.

It is very common, in this age, to select certain remarkable circumstances and call them miracles. This is often done for the purpose of proving that the age of miracles is not yet past, and then one is sometimes classed with infidels for not believing that such things are miracles. In this article I shall endeavor to point out some of the errors of those who hold that miracles may yet be performed.

First, They hold that miracles may yet be performed, while at the same time neither they nor anybody else that they can name ever performs a miracle. You never hear of them raising the dead, making the blind to see, opening the ears of the deaf, curing the leprosy or the palsied, or healing all manner of sickness. They never do anything that the Bible calls a miracle. It seems to me that this alone ought to settle the whole question.

Second, It is further claimed by some, that the absence of genuine faith is the cause of Christians not being able to perform miracles. Do not those who believe that the age of miracles is not yet past, have what they consider to be genuine faith? If they

do, what hinders them from performing wonders and displaying miraculous power? If they have not, are they better off than those whom they censure for not having that faith?

Third, Another party claim that the Church has lost her power to perform miracles. I do not think that the Church of Jesus Christ ever had that power. To some members was given the power to perform miracles, but that power was not given to the Church as a body. All along through Bible history we read of special ones who were delegated with divine power so as to be able to demonstrate their mission. Whenever God sends men on a special mission, he gives them this power, but he did not give it to the Church as a body.

The great commission delegates to the Church all the power she needs to preach the word and save herself and the people. The Bible contains all the miracles she needs to prove that the Christian religion is true. Men who will not believe these would not believe others. Whenever God wants more miracles performed, he will send a prophet to perform them.

As there are no miracles performed now, I take it for granted that God does not think them necessary, for he alone gives that power to divinely appointed men. It is the duty of the Church to continue in every good work and not lament because there are no modern miracles.

Fourth, Mark 16: 17, 18 is very much misapplied. It reads thus: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover."

Whatever may be the meaning of this Scripture, it is evident that it does not apply to the Church in this age, for no man can now speak with new tongues without first learning them in the ordinary way. The most devout will suffer by drinking deadly poison. It applies to a past age, and that is the only way it can be literally interpreted so as to come within the limits of facts.

Fifth, Another class tries to prove the perpetuity of miracles by referring to what has happened to them during various portions of their lives. Such persons fail to make the proper distinction between miracles and special providence.

I think that much of special providence can be traced to the work of angels, and was never designed to be classed with miracles. God has a special love for his children, and through his angels aids them in various ways, not with a view of demonstrating his power by performing a wonder, but for the purpose of helping them along in life.—These incidents are constantly occurring to those who confide in God, and tend to strengthen the Christian's attachment for his heavenly Father. Thus the Christian realizes the truthfulness of the last words of Christ:—"And, lo, I am with you always, even to the end of the world." Let those

who enjoy these special blessings and privileges call them by the right name, and not class them with miracles.

Sixth, Miracles are usually performed by some divinely appointed person, who is delegated to call upon God to perform a certain wonder, and it is done. This special power generally serves to demonstrate his mission. If he calls upon the name of the Lord to raise the dead, cure the blind, or restore hearing to the deaf, it is done. He does not refer to a few minor incidents, that may be accounted for on other grounds, and then call them miracles.

These modern workers of miracles never perform anything that the Bible calls a miracle. They select an entirely different class of incidents, and I am not prepared to regard them as miracles. Let them perform some of such wonders as were performed by the ancient prophets or apostles and I am ready to give them credit.

I again repeat what I said formerly, that miracles are not necessary in any age or land where the Bible has free course. The Bible is God's standing miracle to all generations and ages, having been demonstrated by signs and wonders before it was committed to writing. This is the only miracle, or power needed by any preacher, church, or individual.

In my preaching and writing I never point to any so-called modern miracle in demonstration of either the Bible or the Christian religion. I tell the people plainly that God is the author of the Bible and the Christian religion, and that any man who will not believe them, as God has already confirmed them, would not believe them though one would rise from the dead.

If the Bible should be destroyed in its use, so obstructed as to render it impossible to circulate it, there would doubtless arise divinely commissioned men to perform miracles. Under such circumstances, miracles would again become necessary. But as it is, they are not.

Keuka, Fla.

QUALIFICATION, A NECESSITY.

BY J. B. LAIR.

I NEED not produce evidence to prove the truth of this caption, because it is a fact too well known.

When the merchant employs a clerk, he certainly knows that he is qualified to do the work he wishes him to do, otherwise he would not employ him. The farmer and mechanic ditto.

When the surgeon is called in to treat the broken limb, it is understood that he possesses the necessary qualifications to treat the case. The doctor ditto.

In all these things we are very particular, and it is right, for if we are not, we suffer loss, disappointment and damage.

When the school-teacher is employed it must be known that he possesses the qualifications to teach and govern the school.—When machinery is bought, there must be

an assurance that it will do the work it is intended to do.

People generally act wisely in all these things, but there is a thought before me to charge a lack of wisdom in one matter at least. I have reference now to the qualification of an office in the Church. If we employ a hand that is unqualified to do our work, or if we hire a teacher that is not qualified to teach, or buy a machine that cannot do the work for which it is intended, we have trouble, and I give it as my deliberate opinion that more than half of all the Church troubles arise from men who are not in possession of the gospel qualification for office.

While I do not think that our plan for making officers is altogether perfect, yet I have nothing to offer against it just now, but the way it is conducted—I mean the way the elections are sometimes conducted,—are calculated to produce bad results.

I have been present where elections were held in about this way. The officials counseled and probably agreed. Then the members were notified that there would be an election held, and when they came to vote they were told what officer was wanted, and they were expected to vote for some one. This often confuses the mind and they are not ready to vote, and simply “guess” that Bro. So and So would fill the office all right. The most awkward part of all the proceedings is that after the choice is made and the election over, the Scripture treating on the officer's qualifications is read. I fail to see what good the reading is then.

The above plan certainly is faulty, but I shall not now point out all the faults, but I will proceed to give a plan by which I think our plan of making officers might be used in a way that all could participate intelligently and the proper ends be reached.

It may be that the plan that I shall suggest is used in the Brotherhood, but it is sadly wanting in some parts of the West.

This is my plan: When the officials have concluded that an election should be held, let them ask the church if it wants, or is willing, to have an election for such officers as are desired. If there is a satisfactory majority in favor, then read the Scripture usually read, and let the Church be instructed to “look out from among them such men” as Paul would have to be capable of filling the office, advising the members to be very careful about the gospel qualifications, and add enough to call their particular attention to the use of tobacco.

When sufficient time is taken to well consider the matter, then the election may be held. I am not certain but I would have the Scriptures read again, and the tobacco mentioned again, and then proceed. I feel sure that the results would be better,—much better than the way in which they are often held.

I have not offered the above as something new, for I doubt not that the plan is used in places, but I do it to call attention to it, and to show the wrong practices that are acquired, and especially that of reading the Script-

ure after the choice is made, as is frequently done in the West.

Olathe, Kansas.

EVERY ONE OUGHT TO TEMPER HIMSELF.

BY WM. BEERY.

THE language heading this article is sometimes used as an argument against organized efforts to put down the liquor traffic.

The words express a beautiful truth, but of all who use them in the way referred to, one of two things must be true; either they are in sympathy with the evil or they do not fully understand what they are talking about. Who has not yet learned that men, generally, will not do all that they ought to do? O, what a heaven upon earth this world would be if men would do everything that they ought to do, and leave undone that which they ought not to do!—But we know that such is not the case. Has not the sad experience of thousands of ruined souls proved to us that so long as the temptation is not removed, men will be led to destruction?

How can we, especially, if we are professing Christians, be so indifferent in regard to this matter?

Parents, can you feel at ease when you know that your sons (and perchance your daughters) are subjected to the temptations of the grog-shop? Can you let them go, without restraint, and conscientiously say, “They ought to temper themselves?”

Some one is ready to say, “I can temper myself and others ought to do the same.” A father says, “I have taught my boys not to drink too much, and they temper themselves.” And a wife may say, “My husband does not get drunk; why cannot others refrain?”

This man may be keeping himself within the bounds of temperance under existing circumstances; the father may be safe in trusting his boys while he has them under his own care; the wife may have no reason to be alarmed about her husband as they are now situated, but even these who, under present circumstances, and with present surroundings, see no need of work against the accursed traffic, may see the time when they will think different.

Besides, these same parties cannot help knowing that thousands of poor, deluded human beings are not tempering themselves, and that some cannot do so as long as the temptation remains. Many there are who, knowing that they are being ruined, soul and body, would quit if they could, but so long as liquor is within their reach they cannot resist the temptation. Where is our sympathy for our fellow-beings? Are we not our brother's keeper? It is the duty of every individual to do all in his power to eradicate evil and promote good. If, through our indifference or negligence, men, who will not or cannot temper themselves, go to ruin, will not their blood be required at our hands?

This is a weighty matter and we cannot afford to treat it lightly.

It is sometimes argued that all the organized efforts to quell the evil have, thus far, been fruitless, and it might as well be left alone. Who knows that there has been no good done in this way? It is true that the desired ends have not yet been accomplished, but can we imagine what would be the state of affairs if nothing had been done in this direction? And again, if we see that one thing will not bring the desired result, let us try something else! If the devil suggests other plans to his servants by which they may carry out their worse than murderous work, let us follow up and overthrow them if possible. We must work, and that with our might.

BEAR YOUR OWN MISTAKES!

IF you do wrong, do not strive, Adam-like, to lay the blame of your misdeeds upon another. Ever since the world began, men have tried to shift the moral responsibility of their actions on to other shoulders not their own. There is scarcely a criminal who makes his confession who does not put his his scape-goat in front, behind which he shelters himself.

And what is true of the convicted criminal, as an extreme example, is true of all of us in our own degree. When we are dissatisfied with our life, we do not blame our own want of courage to bear cheerfully what is unpleasant, to do heartily what we do not like to do; but we fall foul of circumstances as the cause of all.

Under happier conditions we could be happier, is our opinion. We will not admit that the fault lies with ourselves. It is the discontented spirit we carry with us that robs our days of their glory, our nights of their peace; that makes the green wood stifling, and the brown moor barren, and the cornfields monotonous, and the ocean wearisome in its incessant change. Once convinced of that, we will no longer load our scape-goat with the sin of our melancholy moods and peevish discontent.

THE Savior represents the Father as being more anxious to give the Holy Spirit to those who ask him than are earthly parents to give good gifts to their children. He who supplies the universe with light and life is ready to fill the heart of every true believer with himself. He has never exhausted his resources either in nature or in grace; and he will have the most of God, who keeps self most nearly at the point of zero, and whose obedience and faith know no faltering.

THE soul knows what justice is; and in those who approve, and in those who resist, truth creates conscience. Those who resist, are irritated; those who obey, grow strong within themselves.

THERE are many degrees of depravity, but in every heart there is the germ from which all sin may develop.

"LET ME BE WEIGHED IN AN EVEN BALANCE."

BY M. M. E.

JOB did not simply desire to be weighed, but he affected to "be weighed in an *even balance*,"—in an equable, uniform poise, that God might know his integrity. The Omniscient Being *could* know, in a certain sense, Job's piety and uprightness without trying him, but in another sense he could not. Job's personal piety and faithfulness must go out to God, tried, tested and weighed in the scales of Jehovah's judgment.

So must every Christian's.

And he does not object to being weighed. Moreover, he delights in being weighed in an even balance.

As elders, do we cheerfully step upon the divine balances and accept the weighing?—Sometimes we do not weigh—do not tip the scales as high as we should, and then our want of charity would make us believe that the balances were not properly adjusted, or that the weigh-master mistook the figures.

If a member under my charge should go to a fair, circus show or a celebration, and for the good of said member I should ask him to make amends according to Art. 24, of A. M. 1870, and he would cheerfully do so, and as the next business before the church, the recommendation of A. M. of 1884, to collect money for mission work, should be presented, and I, as an elder, would ignore it, oppose it, how much would I weigh? Or, if the District Meeting had a board of missions, and when the church in my care desired to contribute money to spread the gospel, and I would oppose the work of the District, how much would I weigh? If I were to oppose the District Meeting work, or the general church's plan of extending her work, how could I expect the members to observe any of the decisions of Annual or District Meetings? Would I "be in an even balance" if I accepted *some* of the work of District or Annual Meeting and rejected others? How much would I weigh in God's balances if I were to act thus?

"Let me be weighed in an even balance."

Elders need be cautious how they set examples of rebellion. If an elder dare speak reproachfully of the work of District and Annual Meetings, then other members will soon dare do likewise, and it will not be long until the entire congregation will scarcely weigh sixteen ounces.

How much should a minister weigh? Well, if he is meek, knows his place, the meets and bounds of his authority, lives right, preaches Jesus, is contented, and seeks not to lord it over the bishop and the church, he will weigh a great deal in the divine balances. But if he is unruly, tonguey, puffed up, self-conceited and inflated with the gas of selfishness, he will likely consider himself larger than, the balances. He would not weigh much then.

Let him be weighed, however, in an even balance.

And should deacons be weighed? With-

out doubt. It is not probable that if all were weighed at this moment, that each would be found "full weight." In addition to the Scriptural duties placed upon them, they are to attend the yearly visit, investigate difficulties when requested, to visit the sick, look after the needs of the poor, assist ministers at meeting, read the Scriptures in public, pray, bear testimony, serve at tables, prepare for feasts, and, in general, aid the elder and ministers to keep all things in gospel order.

Let the deacons also be weighed in an even balance.

Every member should be weighed.

Every member will be weighed.

And, noble thought, the *last* weighing will be by the Lord from heaven. At that weighing, no amount of deceit will change the balances. Every man will receive according as his works—not according as his thoughts—not according to his feelings, but according to the *deeds*. There it is, DEEDS. These, when good, weigh well.

"For blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds."

No use to try to break the balances. Neither can you make yourself heavy by putting on greed, love of filthy lucre, praise of men, anger, wrath, sedition or any work of the flesh. The more of these about you, the lighter you are. Keep thyself pure, then be weighed in an even balance. *Dieu vous garde*.

AN IMPORTANT STRIKE.

BY J. S. MOHLER.

JUST now, *strikes* seem to be the order of the day. A strike implies two parties—employer and employee. It also implies dissatisfaction on the part of the employee with his present wages; hence the strike for higher pay. A strike also implies cessation from labor, and general interference with the employer's property, to force compliance with the object of the strike. Sometimes the striker wins, sometimes he loses; generally, he loses oftener than he wins. Strikes occur in nearly all departments of labor, and imply an improper financial equilibrium between capital and labor; and it is doubtful whether this vexed question will *ever* be satisfactorily settled. Strikes, no doubt, will continue to occur while the world stands.—We notice, then, that the object of the striker is to obtain higher wages.

From this may learn some lessons of usefulness in Christian life. The desire for pay, or wages, is as common to us as it is to breathe. The farmer, mechanic, merchant, editor, physician,—all engage in their various callings for equitable compensation; without which the whole business machinery of the world must stop. But, while the laborer is worthy of his hire, there are so many risks run, so much effort put forth, so much exposure to heat and cold, day and night, for mere earthly gain, which, at most, we can only retain for a few short years, and then leave all to try the unseen realities of another world. In view of this, the thought has occurred to our mind, that it would be a

good thing if we could induce every church in Christendom to make a

GRAND STRIKE FOR HEAVEN.

What a discomfiture to the devil, to learn that the churches had all *struck*, and were inducing many outsiders to join the knights of immortal glory. The devil would soon be taken, and in captive chains be cast into the bottomless pit, and the kingdoms of this world become the kingdoms of our Lord, and his Christ.

In striking for heaven, the striker is sure to win, if he strikes according to directions. Christians have every inducement offered them, to strike for higher wages. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7: 7. "And him that cometh to me I will in no wise cast out." John 6: 37. "Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 21. These, and many other precious promises, are held out to us as inducements to *strike higher*. In fact, the great Employer will not only accede to our request, "but will give us more abundantly above that we are able to ask." Eph. 3: 20. The trouble with too many of us is, that we *strike down*, instead of striking up. We strike worldward—hellward, instead of heavenward. The devil struck very low when he interfered with God's arrangement in Eden. "Thou art cursed above all cattle, and above every beast of the field, upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Gen. 3: 14. Every one that strikes with the devil receives less wages instead of more. Every oath, every falsehood, every act of dishonesty, every sin is a stroke downward, with less pay each time, till the striker in the service of the wicked one is perfectly bankrupt, given over to hardness of heart and reprobacy of mind.

The *striker* for heaven increases his pay at every *strike*. Christ struck very high, when "he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, . . . and became obedient unto death, even the death of the cross." Philpp. 2: 7, 8. For this *noble strike*, the Father rewarded him as follows: "Wherefore God also hath highly exalted him, and given him a name which is above every name." Philpp. 2: 9.

To strike for heaven is attended with some pain to our carnal nature, but the additional pay is so great that our few moments of suffering are as nothing compared with it.

It was rather a painful strike for the prophet Daniel to face the savage lions in their den; but he struck all the same, and the wages were correspondingly increased, both in heaven and on earth.

It looked pretty risky, too, with the three Hebrew children, when they refused to bow to the image their king had set up, and were threatened with a terrible death, that is, to be cast into the fiery furnace, but they *struck* out boldly for heaven, and their wages came quickly. The paymaster was with them.—Deliverance and great promotion were immediately granted.

Paul made a *grand strike* for heaven when he declared that "he counted all things but loss for the excellency of the knowledge of Jesus Christ his Lord." Philpp. 3: 8. After Paul had *struck* for heaven, all other things had to bend in that direction, and become of a secondary consideration, or, of no consideration at all. He not only endured cheerfully the loss of all things, but he also *suffered* for Christ—was imprisoned, beaten, stoned, shipwrecked, in danger on sea and land, in city and country, endured hunger and cold, and at last was cast into a Roman prison; but his time was nearly up, and he says, "A crown of righteousness will be given to me." 2 Tim. 4: 8. The pay for having struck and suffered for heaven was just within his grasp. So of all the apostles, martyrs and disciples of Jesus, in every age and every clime. They *struck out* boldly for heaven, through fire and sword, and fierce persecutions, that they might be accounted worthy a place at God's right hand, and become partakers of the heavenly inheritance.

But one will say, We *struck* for heaven when we united with the church, what more is there to do, but to continue on in the even tenor of our way? We answer in the language of Paul, "Press toward the mark for the prize of the high calling of God in Christ Jesus." Philpp. 3: 14. Peter also says, "Give diligence to make your calling and election sure." 2 Pet. 1: 10. Strike for more grace, more charity, more patience, more humility, more devotion, more temperance, more honesty, more truthfulness,—tell your Heavenly Father that you are hungering and thirsting after righteousness, and God's word for it, you shall be filled, you need not strike in vain.

Especially ask God to help you to make a *powerful strike* for the missionary cause—the conversion of the unregenerate. *Strike hard* for the *pocket-book*, that its locks and clasps may open, and that the Lord's tenth may go forth on errands of mercy and salvation, and your reward will be sure. A dollar may be the means of saving a soul. How sweet the thought, that in the heavenly world some precious soul will be pointed out to us that was saved through our means, bestowed for the spread of the gospel! The prophet Daniel says, "They that turn many to righteousness, shine as the stars forever and ever." Dan. 12: 3.

MERCY.

BY LIZZIE H. DELP.

"Blessed are the merciful, for they shall obtain mercy."—Matt. 5: 7.

BETHESDA, house of mercy, a name which signified that blessed deeds were wrought there. Strangers pass through the place with pitying glances at the diseased sufferers lying there, waiting for the angel wing that will trouble the waters, and then there may be health for the diseased bodies that throng the colonnades. Jesus passed by one day, and it became a house of mercy in truth to the poor, decrepit one, who desired to be

made whole. He was the most wretched one in that whole company. He was shunned by his fellow-sufferers, because it was known that his disease was the result of his own sin. He was almost regarded by them as accursed of God. Justice said he has sinned, and so must suffer. For thirty-eight years he had been a cripple, and the dreadful penalty had crushed his spirit, and he lay there hopeless and in despair. The years of mercy had left him almost exhausted; he lay there desponding, despairing, yearning for health and strength, when Jesus, the Merciful, bids him to arise and walk, and he springs to his feet and walks with a firm, elastic step. Mercy has restored him. Mercy has brought the message of hope that flashes like a new heaven across his broken heart. In this world, the words of Jesus make a house of mercy to all who hear and obey them.

We can only wonder and praise the Lord for his eternal mercies. From Genesis to Revelation is a history of his tender mercy. The culminating point is at the cross. Justice was appeased by such love and suffering, that it is beyond human power to realize.—The mysterious and infinite passion in Gethsemane, the last bitter cry upon Calvary, the awful torture was endured for you, for me. For centuries the great hallelujah song of Israel, as it was borne to heaven, echoed and re-echoed the words,—“Praise the Lord, all ye nations, praise him all ye people, for his merciful kindness is great towards us, his mercy endureth forever.”

We must “show merciful kindness to one another.” The law of justice would have it an eye for an eye, a tooth for a tooth. The doctrine of mercy pleads with us to do only good to those who treat us ill, to love our enemies. The heart that is full of mercy will prompt to merciful words and deeds.—We may perhaps see great faults in our friends. Justice would urge you to a sweeping condemnation, but think whether you be without sin, and then, as you would be dealt by, deal with the sinner. Be compassionate as the “Lord is very pitiful.” Be merciful as the Savior you are trying to serve. Mercy brings the message of hope to the despairing. God loves his suffering ones, and they will come forth as pure gold from the fires of affliction. They are precious jewels in his sight. If the law of justice untempered with mercy, were enforced, it would make of this world a prison house for the guilty. We may boast of our just dealings with our fellow-men, but if we never heed the still small voice that bids us be merciful as well as just, and God deals with us as we deal with them, then life would be a burden too heavy to be borne, and death an entrance to endless despair.

Mercy removes the sting of death, it brightens the vision that is dimmed by the shadow of death, to behold the glories of heaven.

“There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.
There is welcome for the sinner,
And more graces for the good;
There is mercy with the Savior;
There is healing in his blood.”

Mainland, Pa.

MARRIAGE.

BY SARAH M. SAUNDERS.

MOST persons, in speaking on this subject, treat it so lightly that one would suppose it was not a very serious business, and young people generally rush wildly, recklessly into this most serious and solemn of our earthly engagements. The great mass of people regard marriage as merely a business transaction, without taking into proper consideration that it is a matter for time and eternity, not that we will be married or given in marriage after this life, but I mean the fruits of it will last throughout all eternity, whether good or evil. I believe that parents ought to thoroughly instruct their children, after they become old enough to contemplate marriage, on the great responsibility resting on the married relation. Young ladies too often get the impression, and that from their mothers, that to get married is the climax of all their earthly aspirations, and they will marry to escape the stigma of being called an “old maid,” when, if they were properly instructed in this matter, and taught the solemn obligations of marriage, and that it were far better to die old maids, than to die of grief or a broken heart, by marrying a drunken husband, or what is worse, having their gray hairs brought down to the grave in sorrow over a prodigal son or a thoughtless daughter. “Marriage is honorable,” says the Scriptures, but it is too often dishonored by thoughtlessness and ignorance. Modesty forbids that I should enter into a minute detail of the evil results of ignorance in young married people, but many are the mental deformities as the fruit of it.

Centerton, Ind.

DON'T BE DISCOURAGED.

LIGHT is always swifter than sound. We see the distant woodman's axe fall long before we hear the blow. We watch the flash of the far-off cannon before we hear it roar. We are blinded by the lightning before we are deafened by the thunder. Sometimes, indeed, the distant artillery of the lightning flares and flashes along the horizon, and we hear no reports at all. So it is in higher realms. When a brave blow is struck for right in the world, the sound of it often seems long in getting out.

Sometimes, only after a man is dead, do the reports of what he has been doing raise the echoes. Sometimes his good deeds are not heard of on earth at all. Happily for us, God sees the blow struck. Happily for us, He waits for no resultant earthly echoes. Happily for us, he could as instantly detect the right deed, and commend the right motive, were report and result delayed as many ages as there are sands on all the shores of all the seas.

THERE is no sweetness like the sweetness of Christ's love. There is no peace like the peace of God. There is no presence so precious to a believer as the presence of Christ. To live with him is life indeed; to be bereft of him is death.

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Mt. Morris, Ill., - - - May 18, 1886.

BRO. J. G. ROYER, of this place, paid a flying visit, last week, to his old home in Indiana.

BRO. DANIEL HAYS, of Moore's Store, Va., has been in the mission field in W. Va., recently.

BRO. SAMUEL SPRANKEL, of the Nimishillen church, Ohio, was recently ordained to the office of elder.

WE are receiving a number of Minutes of District Meetings and are thankful to the brethren who have sent them. We shall be glad to receive a copy of the Minutes of each District in the Brotherhood.

THE Missionary Committee of Southern Illinois have charge of, and are supporting, the St. Louis mission. The work there is in a prosperous condition, and is under the immediate care of Bro. R. K. Berkeybile, who is to remain with the church in St. Louis.

BRO. WM. LEONARD, of Aurelia, Iowa, expresses himself as highly pleased with the MESSENGER, especially does the pasting and trimming arrangement please him. This seems to be almost the universal verdict of our readers, and we are glad that the improvement gives such general satisfaction.

WE still have a supply of Sunday-school *Quarterlies* on hand, having printed a large edition for the second quarter. Let an effort be made to introduce them into every school in the Brotherhood. Sample copies for examination, with a view of introducing them into the school, sent free on application.

IN the Flat Rock church, Va., two were lately added to the church. Bro. John Flory had been with them, and at their church-meeting two brethren were installed in the ministry; Bro. D. P. Wine, Moore's Store, and Bro. Frank Garber, of Timberville. Brethren Neff and Driver will represent the church at the D. M., and brethren Daniel Hays and S. H. Myers are delegates to A. M.

BRO. JOHN SNOWBERGER and Andrew C. Snowberger have changed their address from Utica, Neb., to Denver Junction, Weld Co., Col.

THE *Golden Dawn* for May is on our table, and is brimful of good reading matter. The price of this magazine, when its size, and its literary character are taken into consideration, is so low that every family in the Brotherhood ought to have a copy of it. Supply the young people with good, healthy reading matter, and they will not acquire a taste for the trashy stuff in the shape of dime novels that are so injurious to the young. If you have not already subscribed for the *Dawn*, send \$1 00 and get it for one year. Sample copies sent free.

THE Book of Classified Minutes is giving excellent satisfaction. We are in receipt of a number of letters from brethren who express themselves as highly pleased with the work. The publication of the Minutes was undertaken by special request and by the authority of Annual Meeting, and we are pleased to know that the work has been well done and is giving such general satisfaction. The demand for the Book has been very good, and if it continues, we shall be able to realize the cost of publication, and Bro. S. S. Mohler, who put so much time and labor on the work, may receive something in the way of compensation. If you have not done so already, order a copy at once. Cloth, \$1.50, Leather, \$2.00.

ON Wednesday afternoon, the 12th inst., our town and surrounding country was visited by a very severe and destructive hail-storm. Much damage was done in the way of broken window glass, early garden vegetables beaten down, and the fruit trees broken and deprived of part of their foliage and young fruit. On the south side of our office, fifty-eight window lights were broken. The College windows were riddled by the hail, some hundreds of glass being broken. In many places window blinds were badly shattered, and indentations were made in the hard wooden siding of the houses. Birds were struck by the large pieces of ice and killed outright, and near the town sheep were killed by the force of the descending hail. The hail stones were the largest we have ever seen. Bro. Sharp measured some that were two and three-eighths inches in diameter and over six inches in circumference. Others report some of the largest at seven inches in circumference. From this it will be seen that the hail stones were larger than hens' eggs. In falling to the ground they resembled great white eggs, and came down with tremendous force. The beating storm of wind, rain and hail, the shivering glass, and rapid and vivid lightning, followed by heavy thunder, made up a scene not soon to be forgotten. While looking at the warring elements, we thought, how powerless is man, and how mighty is the Being who holds the storm in his hand! Surely, we are but as the grass that springeth up in the morning, and in the evening withereth away.

By mistake we put the name of John Root to a communication from Spring Run church, Ill., instead of John Pool. Bro. Pool will pardon the error.

IN No. 18, in the article, "Which will you Choose," instead of, "I have enough of clothing to keep myself clean and decent," read "I think enough of clothing to keep one's self clean and decent," etc.

WE are sorry to learn that our brother, Eld. H. W. Strickler, of Loraine, Ill., met with a serious accident on the 3rd instant.—In mounting a horse he was injured by a sudden lunge of the animal, in such a way that he was partially paralyzed; and being unable to manage the horse, was then thrown to the ground. In the fall, his back was severely injured. He was found lying on the ground in a helpless condition and taken to his home by a neighbor. The physician pronounced him dangerously hurt. At last accounts he was resting quietly and was somewhat better. May the Lord restore him to health and prolong his usefulness in the church.

A CARD from Bro. A. W. Vaniman, under date of the 6th inst., reports that he has just visited Parker Co., Texas, and held meetings with the brethren there. One was added to the church by baptism. He is well pleased with Texas. Wheat was coming out in heads, corn knee high, and the country looked beautiful. We believe there is a goodly land in Texas, and also, that the Lord is opening up a work there for the church. The field is now only partially occupied, and brethren, seeking a change of locality, to escape the cold winds of our northern winters, should look in the direction of the "Lone Star State." There they may find a milder climate, and at the same time enter a field of labor that is already white for the harvest. Thus, while bettering their temporal condition, they may do a grand work for the church and for the salvation of souls. May we not pray that the Lord will send laborers into these waiting fields?

WE give this week considerable space to an interesting letter written by one of our old brethren, reference to which was made in these columns several weeks ago. It is somewhat lengthy, but it gives a graphic description of what a sea voyage was one hundred fifty years ago. Bro. Plate has made the translation as literal as possible, using as nearly as might be, such words as would best set the meaning of the writer before our readers, without so much regard to the smoothness of the language, or the rounded sentences. Bro. Abram. H. Cassel, of Harleysville, Pa., has the old letter in manuscript, and it was through him that Dr. Seidensticker, of Philadelphia, had it published in the "*Deutsche Pionier*," from which our translation was made. Bro. Cassel still has a number of valuable documents pertaining to the early history of the church, and we are glad to note that they are to be collected and put into shape for a history of our people. This work will be undertaken during the present year.

BRO. J. T. Meyers, of Oaks, Pa., paid us short, but pleasant visit last week. He is on his way to Kansas, and expects to return in time to be with us at the closing exercises of the school.

THE Chicago Mission is under the control of, and is supported by, the Missionary Committee of Northern Illinois. The work in Chicago has been moderately successful, and it is to be hoped that the work already done there, may be as seed sown in good ground. It requires time and much labor to plant the truth in large cities, and when it is planted it must be carefully tended. By injudicious treatment, the planting of a year may be destroyed in a day. May the Lord bless the good work.

It is wonderful how many excuses men can find for wrong doing. The man who sells liquid poison in the rum-shop, which results in the destruction of both soul and body, will argue that people will drink anyway, and he, therefore, has a right to sell the vile stuff. The man who takes advantage of his neighbor, will be sure to excuse himself on the same false ground, and when we come to the little faults, which, like the little foxes, destroy the tender vines of spiritual life, the excuses are legion. One of the most common excuses heard in the church, is that some brother and sister does these things and it is no worse for me to these things than it is for them. This reasoning would be valid, if the object were to see how far we could get away from right doing, but it is fallacious and dangerous when the object is to attain to a high degree of spiritual excellence. Justifying and excusing our own faults, because other people commit errors, will never help us upward in spiritual life.—It can only lower and degrade us. He who attempts to hide his own sins behind the weakness of another, is, after all, as foolish as the ostrich, which, with its head hid under the sand, believes itself secure from the hunter.

ANNUAL MEETING.

AN elder in North-eastern Ohio, in a private letter, asks, "Why is it that we do not hear from the Committee of Arrangements for holding our Annual Meeting? What is wrong that they do not keep the Brotherhood posted on what they are doing?" Heretofore the brethren have generally given full particulars about the arrangements for the meeting through the MESSENGER; and the absence of such information this year calls forth a number of inquiries. So far we have given, promptly, all information sent us by the Committee, which, up to this time, consists of two short notices from Bro. Stutzman, clerk of the Committee. We have asked for information, and hope in good time to receive all that is necessary on the subject. But, as there will be but three more numbers of the MESSENGER printed before the Meeting, it is important that any announcements that the Committee of Arrangements may wish to make, may be made at once. Brethren, let us hear from you. We make this statement in answer to a number of inquiries.

QUERISTS' DEPARTMENT.

Dear Brother:—

I have been reading your book, "Trine Immersion," and wish to thank you for the clear explanation of the subject. And while it brings comfort in many respects, in one it brings anxiety. If a person is baptized without understanding the import of the rite, and I presume the number that is thus baptized is large, can they receive the blessing, or are they really baptized into the "Father," "Son," and "Holy Spirit," without understanding that to be the design? If agreeable to you, please answer through the GOSPEL MESSENGER, and oblige many.

C. W. P.

AMONG the many encouraging and comforting features of the gospel, we have this one, namely, the blessing conditioned upon baptism or upon any other commandment, is not made to depend upon a perfect understanding of the commandment. A person that is sincere in his purposes, and having penitency and faith, and being baptized, is put into whatever relation to the Father, and Son, and Holy Spirit that baptism was designed to put him into those divine persons, and will receive a blessing, though he may not at the time of his baptism fully understand the design of that ordinance. It is very probable that but very few persons who are baptized, fully understand at the time of their baptism the relation the ordinance brings them into to the Father, Son and Holy Spirit, whether that relation is a relation of subjection to each of the divine persons in the God-head, as the reading in our common version would imply, or whether it is the relation indicated by being baptized into each of the three, that the more correct rendering of the baptismal formula as we have it in the Revised Version, reading, baptizing them into the name of the Father, etc., would imply.

When the three divine persons in the God-head, bearing the simple, suggestive, and endearing names, Father Son and Holy Spirit that they do, are taught or preached, the docile, humble and teachable soul will understand enough of them to know the need of the help of each one in the office he fills, in performing the work of redemption. And knowing and feeling this need, and learning also that baptism will bring him into the proper relation to each, to give him the benefit of that relation, he will readily submit to, and gladly receive baptism. And, according to his knowledge and faith, will the blessing he receives, be. And that knowledge and faith being limited, the blessing also will be likely to be somewhat limited, though to the new-born soul in its first love, it may be great.

Then, if the believer, in his infancy of his Christian life, is fed upon the sincere milk of the word, he will grow in knowledge as he grows in grace, and he will thus realize more fully his relation to the three great divine persons into whom he has been baptized, and in realizing that relation more fully, he will more fully experience the glory, the blessedness and safety of that relation.

While the Christian teacher should use his utmost endeavors, and spare no pains to

simplify the truth of the gospel that it may be understood by the people, and while all who desire to be disciples in the school of Christ, should use their best efforts, to obtain a proper knowledge of the first principles of Christianity in entering upon a holy life, the development of the Christian character, the increase of holiness, and the high enjoyment of Christian experience, will depend very materially upon the course pursued by the Christian after his initiation into the church. And though his knowledge and experience have been very imperfect, if the after-culture is what it should be, the Christian character will come out in its beauty, symmetry, excellency and power. We have a very apt illustration to illustrate the point we are endeavoring to explain, and the point presented for explanation by our brother in his inquiry, in the case of the apostles. How very imperfect were their general views of true principles of the gospel of Christ when they embraced that gospel, and commenced to follow Christ! And they were slow in learning its true principles. In proof of the very imperfect conceptions that the apostles had of the true character and design of the gospel, the question they put to the Savior just before his ascension, may be offered:—

"When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1: 6. And as an evidence of the wrong view that they had in regard to the true spirit, or nature of Christianity, we may notice their question to our Lord on another occasion. That question was this: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Luke 9: 54.

Should believers of our day feel that their knowledge of divine things is very imperfect, and their faith very weak, they need not be discouraged. Such was the case of the first believers who had the personal presence, and personal teaching of the divine Master. And though the apostles had very imperfect views of the doctrines and character of the kingdom of God as introduced and established by Christ, when they became followers of him, that did not destroy the efficacy of their first belief and first experience, however imperfect these were. They had not to go back and to begin anew because they had not clearer views at first. As new light came, they gladly received it, and corrected whatever errors they had fallen into, and completed their Christian characters where these were defective, and thus, from a very small and imperfect beginning, they attained to great distinction in holiness, usefulness and happiness. And with Paul, let each one of us say, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before; I press toward the mark, for the prize of the high calling of God in Christ Jesus." Philpp. 3: 13, 14.

J. Q.

AN ANCIENT DOCUMENT.

Notes of Travel by Johannes Naas, of
Crefeld, Germany, from Rotterdam
to Germantown, Pa.

GERMANTOWN, PA., Oct. 17, 1733.

JACOB WILHELM NAAS,

Dearly Beloved Son:—

GREETINGS to you and your dear wife Margaretha, and the beloved children; also to brethren Gramo, Jacob Smitz, Lieben, Laubach, Stetius, Mueller, Hub, Rohr, Linggen, Zwingenberg, Clemens, and Mrs. Bender and Maria Mumertin. We greet you all in heart-felt love and friendship, together with all such as might enquire after our welfare. The eternal and all-powerful Father give to you all much grace, light and faith, that you may not only choose the better part in a time of grace, but preserve the same by a true and active life, in true holiness and child-like obedience to Jesus Christ. May God Almighty grant this through his Son, in us and all those who love his appearing. Amen.

As I was requested by some, to give a description of our voyage, I could not altogether refuse, and will, therefore, briefly communicate as far as deemed necessary. I had already sent a letter from Plymouth, England, giving a few details of our voyage to that place, and as you, no doubt, are well acquainted with the contents of that letter, I will now only make special mention of the trip from Plymouth to Germantown. My letter, written Sept. 15, sent from Germantown, you have doubtless received ere this, and from that you have learned of our safe arrival here, and the glad meeting with the loved ones, known and unknown brethren and friends. Here, therefore, is a description of our voyage to this place:

June 24 we left Rotterdam and proceeded until near Dort, where we had to lay by, the wind being contrary. July 3 we took another start; the ship still being in the river Maas, and no wind favoring, several men were set to pulling the ship along. This was done until we got near to Helvoetsluys.—There we had good wind, so that we could go to sea by July 5. Seasickness made its appearance among the passengers, producing a great deal of nausea, but many, after the first attack, rapidly recovered, and regained their appetite.

July 13, we arrived in the harbor at Plymouth, at an early hour of the morning. We anchored in the stone-walled harbor, until the ship was inspected by revenue officials and supplied with the necessary provisions for the voyage. July 21, we again went to sea, and lost sight of land first to the left, France and Spain; the 24th the coast of England disappeared on our right.

The 25th, an infant died, which was sick when we started. Next day, at 8 o'clock, it was buried in the sea. Here I saw, to my astonishment, that, as the corpse dropped from the plank into the water, many fish suddenly appeared, hastening away quickly some distance in advance of the ship, as though they were fleeing from the presence of the dead.

For ten days we had favorable wind, and we could proceed rapidly. July 28th, at about 2 o'clock, we met a French man-of-war, by the name of "Elizabeth." The captain of that vessel made some inquiries in French, which, being satisfactory, each one proceeded on his course. After that day the weather was very changeable, so that in three weeks we scarcely made 180 miles, which, under favorable circumstances, might have been accomplished in about a day.

Aug. 3, I arose about an hour before daylight, in order to see how matters stood, as I had resolved to give special attention during the whole voyage to the compass and changes of the course. As I ascended the ladder, leading to the deck, all passengers were yet sleeping. One bedstead was placed right below the ladder, and when those in the bed made a slight move, they displaced the ladder, which, being slippery by the rain of the night previous, caused me to fall when just at the top of it. I fell on my side, and for a long while was unconscious of all around me. For about fourteen days I was confined to my couch, before I could attempt to walk. I was once afraid of becoming crippled, but the great God be blessed, that he permitted my recovery without any medical aid, so that no evil effects are now to be noticed.

Aug. 4, the sailors speared a large fish of about man's length; its head resembled that of a pig. Aug. 7, another infant passed away, and during the same night, there occurred the birth of a babe—a boy. The dead child referred to, was buried at sea on the 8th.

Aug. 11 and 12 we had a storm; though not severe, it continued for forty-eight hours, so that all sails had to be reefed, the helm secured, and the windows fortified by boards. Thus we sat in the dark, while the mighty waves dashed through any opening they could find, deluging beds, etc. The strong wind brought also another attack of seasickness.

Aug. 13, another little boy came among us. The 17th, we had a storm again, in the onset, for about six or eight hours, even stronger than the first. The sea was in great commotion, and for about two days and nights the tempest raged without intermission. All had to be hastily secured, and by great care we withstood the storm safely. After that there was a great calm, so that for several days we did not make much headway. The ship having ceased pitching to and fro, everybody felt happy again, and seasickness was forgotten. A favorable wind also sprang up, and we progressed rapidly. Aug. 23, we lost another child, which was committed to its resting-place in the sea the same evening.

Aug. 26, about 5 P. M., we passed a stranded vessel, of which nothing but the upper part of the mast protruded from the water. To our great relief, we narrowly escaped running against the wreck, which might have happened, since we did not see the dangerous obstacle until right upon it.

Aug. 30, another child died, belonging to the family last mentioned; it was buried the same evening. Here we saw, for the first

time, small flying fish, shooting through the air the distance of several rods before alighting again on the water.

Sept. 6, the first mate speared a dolphin, which differs in its natural appearance somewhat from what I had been used to seeing represented in pictures in Germany. This day the heat was very oppressive and but little wind.

Sept. 7, a great fish was caught by the sailors which, upon examination, we found to be a shark. The sailors took a hook, large and strong, attaching to it about a pound and a half of bacon as a bait. When they saw the shark close to the ship, they threw out the hook, which was at once devoured, and as the fish was very thick and about five feet long, possessing great power, out of water as well as in it, the sailors cleared the deck of all spectators before pulling in the shark, so that, in his struggles, no one might be hurt. But when the ship's carpenter, with his ax, had put an end to the fish, we could then freely examine it. Its mouth was large enough to swallow a two-year old child at one gulp. The meat was divided by the captain among the passengers to their great joy.

Sept. 11, again, a little child died, which was not discovered by its parents until it was quite cold; it was confided to a watery grave the 12th.

Sept. 13, a married woman, who had been sickly for some time before, departed this life. Two of her children had died previously, while on board, and her new-born babe followed soon after. All were buried next day, and now the unhappy man has neither wife nor children.

Sept. 16, a woman, fifty years of age, passed away. She had been in ill health ever since coming on board, which was probably aggravated by her useless lamenting over the step she had taken in leaving home and friends. She was buried the same day. To many passengers the voyage is getting monotonous. Most of them have consumed whatever provisions they took along, having made calculations on a trip of six weeks from land to land. So they ate and drank to their heart's content from morning till evening.—Then it fell hard to depend on the fare the ship afforded. Many lost all courage, thinking they would never see land again.

Sept. 17, a small land bird came to us, resembling the wag-tail of Germany. It rested a few times on the ship, so that the people could take a good look at it; it made great joy among all, that they clapped their hands.

Sept. 18, a ship from Rhode Island passed us, which had a cargo of sheep and other things, to go to the West Indies. Our captain addressed them through his speaking trumpet. Upon agreement they dropped sails on both ships, as there was but little breeze at any rate. Our captain dropped a boat into the water and went with four sailors to their ship. Having drank to their happy meeting, he returned, bringing with him half a sack of apples, a goose, a duck and two chickens, dividing the nice apples immediately among the people. That was a

joy, to get such splendid American fruit on the sea, and so excellent, too. What was left, he threw among the crowd; they tumbled over each other to get the nice fruit.

Sept. 19, a very singular fish came to the vessel. He was shaped like a large, round table, and had a mouth like two small, flat baskets. The same evening a great number of large fish came from the south towards the ship. When they came up to the ship, they would dive down in front and behind and below the ship, into the deep, so that on the other side they were seen no more.

Sept. 20, a young woman died, and was buried the same evening in the sea. The same evening an innumerable number of large fish came from a southerly direction to the ship, which did just like those afore mentioned, and you could see nothing of them on the other side. After that we had a very heavy rain, so that some of the people caught as much as a half-barrel of water of what collected on the sail-cloths and on top of the captain's cabin. Then we had a terrible "storm-wind" from the North-west, that the sea went very high. In looking upon the sea, it seemed as though you were going into the high mountains, where all the peaks are white with snow. And as such a mountainous wave would approach the ship, it would dash over it, so that the captain, first mate and cook were struck by a wave and completely drenched. The water made such rapid headway into the ship, that many, whose bedsteads were close to the hatchways, had them completely submerged. All openings were now hastily secured, the helm lashed, and the ship supplied with a stud-sail, so it would not roll too much; and set against the wind. The storm continued with great violence during the night, and the most fearless could see that the strength of the ship alone could have never withstood such powerful shocks, but that the Almighty Hand of the Lord preserved it to make known his power unto men. To him be the honor for all this; Amen. No one could remain on deck; a sailor had to be lashed to the helm; the others, captain, mate and sailors crept into their beds with their wet clothes on them.

The ship now was thrown sideways by the wind, always to the one side, scooping up a good deal of water, yet so that it ran off again. About midnight the waves beat so violently against the windows in the back part of the ship, that two window boards were forced off. The people were partly asleep, and the water dashing through the window as large as it was and at once into the beds, produced great consternation among those near the window. The water again took away a board with the rope attached to it. We jumped up, for the friend at the window had not tied the board tight enough, and the calamity might have become great. We took a wool-sack that was right there and wedged it into one opening, and closed the other opening by the board yet on hand, so that all was secure. The ship's carpenter made an additional fastening for the window next morning. The storm grad-

ually decreased, and the anxiety of the people lessened correspondingly. By 2 o'clock P. M., the sky had cleared off, the wind ceased, and the hatch-ways could again be opened. The weather was now pleasant and still, and the captain ordered that some rice be cooked forthwith, so that the people might get some warm food that day yet.

During the night following and until noon of Sept. 22, the ship seemed immovable, like a house. The passengers busied themselves in drying their effects. By noon we had good wind, which continued over night, quite strong and yet so steady, that on the ship you could not tell that it made any headway, though it did go two and one-half miles per hour. By midnight the first sounding was done, but no ground struck at a depth of 150 fathoms.

The 23rd, about 9 o'clock, we sounded again, and found ground at a depth of 55 fathoms; at 11 o'clock, 35 fathoms. Shortly after that 20 fathoms, but saw no land as yet, though we approached the mouth of the [Delaware] river. All the people were glad because of the favorable wind, and that ground had been struck. The captain did not think to be able to reach the stream by day, since no land was yet visible. Notwithstanding the good wind, he dropped all sails at 4 o'clock, fastening the helm, because there are many sand-banks at the mouth of, and in, the river.

Early in the morning, all sails were set again and we sailed for the river, though the wind was not so favorable, and a dense fog prevailed. The next sounding showed fifteen fathoms, and an hour afterwards seven fathoms. At 12 o'clock we saw land to our great joy. Towards 4 o'clock we were very close to the river; when you see that, you are about eighteen miles from the shore yet.—Just then the captain and I saw three small boats approaching. The captain judged them to be occupied by pilots, though we could scarcely see them for the waves. He had all sails set and was glad to see the pilots come nearer. The first one he did not accept, but the second one he knew, and took on board immediately. We contemplated sailing into the river that night yet, but when we, having land on either side, were ready to enter at 8 P. M., a storm approached from the south-west, such as we had not experienced before. All had to assist in reefing sails, and, for the first time since starting, we dropped anchor. Then we rested securely, and the water had not so much power, being only seven fathoms deep. We thus remained all night, and the storm soon ceased.

Sept. 25, early in the morning, we raised the anchor, spread the sails, and proceeded up the river. We now saw on both sides (with much joy, as may be imagined), beautiful trees close to the water's edge, as though planted there.

The 26th, the new-born child, previously mentioned, died, and was buried in the river. During the night of the same day we sailed into the narrower part of the river, which truly is quite picturesque, as wide as the

Rhine where it is the widest. On both sides are the most pleasant forests or groves.—Here and there are houses, and you can see seines spread out at the shore.

The 27th, we passed New Castle, little wind prevailing, and the fog quite dense.—This place is about forty miles from Philadelphia. Having so little wind now, we had to depend mostly on the current of the tide. We were under way the 28th, and arrived safe and sound at Philadelphia, Sept. 29, in the afternoon.

Here brethren and sisters met us in small boats, with nice bread, apples, peaches and other refreshments for the body. For all this we gave thanks and praises to the Almighty, singing with sounding joy, amid many tears. He has preserved us with fatherly care, carried us, as it were, on eagle's wings, so that we could meet in love on this side of eternity. This, dear children, brethren and friends, is a brief account of our voyage over the great sea.

As I was to state how matters stood on the ship in regard to the conduct of the people, much might be said, and my heart feels sad, when I remember how often I had to tell some of them that I believed even the unclean spirits in hell could not be worse than they, in swearing, blackguarding and fighting, rioting and quarreling by day and night, even during the worst storms. The captain often said, he had brought many people to America, but none like that part of the passengers. He thought they must surely be possessed of unclean spirits, so he tried to be a personification of the evil one in dealing with them. However to all of us [the Brethren] he was very friendly and accommodating, showing much respect. Those persons, however (mentioned before as being so wicked), he threatened to have tied to the mast and whipped, but they remained the same, nevertheless.

Now I will yet note a few facts of the great danger and hardship of the voyage to Pennsylvania.

The dangers of the voyage are various. Of course, if God would be against us, and visit vengeance upon us on the sea, none could escape, no more than on land. Again, it would be dangerous, to go in an old, shaky vessel, or with a captain who is tyrannical, or unskilled in navigation. But if the Lord be not against us, which I presuppose, and we have a good ship and a good crew, the danger is not half so great as imagined by some. The Lord cares for the earth and the sea, and all in and upon them, also for the ships, and those thereon. The eternal Jehovah has saved them; if they come to him, they shall live to the honor of the Lord, who does great wonders among the children of men.

The hardships of the voyage, however, consist in many things, though I had but few inconveniences to complain of, as regards myself, but heard of such from others. These difficulties seem very much aggravated,

First,—when people commence such a long voyage without having any need or reason whatever for doing so.

Second,—when people start out without due and thorough reflection, and only on account of carnal intentions.

Third,—when people depart on the voyage, and especially married persons, without having fully agreed with each other to undertake such a great trip.

These three things are at the bottom of all other difficulties, and I can truthfully say that I heard of few people among the passengers of six or seven vessels, who were not sorry for having undertaken the voyage, though most of them, according to their own testimony, were driven to it by want. Of course, there were some, who had considerable means, but they had to go on account of the persecutions by the authorities, fearing that all should be taken from them. The poor went, because they could not avoid begging and running in debt. Nevertheless, they were sorry for having undertaken what they did, so much so that some even got sick, and for meanness often did not know what to do. Neighbors accused each other; husband, wife and children quarreled together. Instead of helping each other, they left each one to carry his burden of care, often even adding thereto. Take such a crowd of people, confined from thirteen to fifteen weeks, and you may know the result, where such persons cannot do just as they please.

Again, there are some who consume their provisions, which they took along, while the ship's fare is yet good, and throw their allowance overboard. If, afterwards, the ship's provisions have been in brine for so long a time, and the drinking water has become somewhat foul, and rice, hulled barley and peas cannot be cooked very well, these people have devoured (I may well say) everything, and must, of necessity, be satisfied with what they can get. For such people it seemed very hard, and, among so great a crowd, stealing was resorted to by many, to supply themselves with what they wanted. The vermin also gave a good deal of trouble, and many could do nothing for a whole day at a time, but try to exterminate them.—Those who would not do that, well deserved to suffer the consequences. The vermin was a great inconvenience to all, also to myself. But now, having arrived safely and being so well received, all else is forgotten in the joy we had with each other. Our troubles lasted about nineteen weeks, when all was over. To God be the glory! Amen and Amen!

We are not sorry that we are here, and would like if you were with us, with your children. But it is not so, and I would not like to urge, since the voyage is wearisome for those who are not patiently resigned to everything, but have fretful moods, even under the most favorable circumstances. However, if the Lord will, I could undertake the voyage again for your sakes, dear children—not because you would here earn your bread without work;—no, this land requires diligent workers; whatever trade they may have, they can by industry earn a livelihood. Of course, many have a hard time of getting along, and it seems that some folks would fail to succeed, even in Paradise. Some are cer-

tainly at fault. When they arrive here, and see the spacious plantations, the many nice cattle, and abundance in everything, though they have just come, they want everything that way too. They take no advice, but buy large farms, thereby contracting indebtedness, get the loan of some cattle and so on, and make themselves much trouble unnecessarily. But this, I will say, is the way of this world, that some succeed better than others, and whoever is satisfied to labor honestly, for food and raiment, can, under God's blessing, obtain the same richly. Our people are all in good circumstances, some have more, some less, yet no one suffers need.—Concerning those who emigrate to this country without being able to pay the passage-money, I was astonished how soon they found employment to pay for their passage. Where old people have grown-up children, able to do farm-work, the child works out his father's or mother's passage besides his own. In such a case the servitude lasts for four years, and during that time the child receives clothing and board, and, on leaving, a good, full suit, also a horse, or a cow and calf.—Small children work out a passage and a half, by staying until twenty-one years of age. Their employers have them instructed in reading and writing, and, upon completing their servitude, supply them with good clothing, a horse or cow.

There are but few homes in either town or country, where the people are at all able to do so, that do not contain one or two such children. The conditions of such contracts are recorded in the clerk's office with great care. Under such circumstances, parents and children are frequently separated from thirty to sixty miles. Quite often it is best for the young people, if they are not able to pay for their passage when starting, for they will find employment much sooner than those who paid, and, in binding themselves to pay their indebtedness, they have a home, and can learn the ways of the land.

I will now close in regard to this, asking the kind indulgence of those who read this. God be with you all. Amen.

JOHANNES NAAS.

P. S.—Dear children, what more should I write? Perhaps you might come here, then it would not be necessary to write. But if you should not come, I shall, if living, know more whereof to write at a future time.—Therefore I will close for this time, and recommend you and your dear children to the infinite love of God. May he guide and direct you, that you walk not in the way of the sinner, nor sit in the seat of the scornful; for that would not be profitable.

The acquaintances of Bro. Tettler, are in eternity, with the exception of Gundrich, who is yet in a time of grace. I wrote to him in love. (Hope he will let you read it.) Greetings to all from brethren Becker, Gantz, Gimrey, Ritter, Paul (Sen.), Mack, the older and the younger Ziegeler, and many other brethren and sisters whom you know not, but who desire to greet all those who fear God, at Orefeld.

Mother and Elizabeth send greetings; will

also personally write you. Do not forget to give our love to all who may inquire after our welfare, though their names are not mentioned.

Your Father in the Bonds of Love,
JOHANNES NAAS.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Cerro Gordo, Ill.

ON May 2, after our regular meeting in Cerro Gordo, at 10 A. M., I took the train at 3 P. M. for St. Louis, expecting to reach the city for evening meeting. But the train being behind time, I missed the meeting, it having just closed as I came to the meeting-house. I found the members in good spirits, as four lately came out on the Lord's side, and were baptized. The prospects are good for more. Monday, the 3rd, I went to see the officers of the Wabash, St. Louis and Pacific Railroad Company, to make some arrangements for our people to go to Annual Meeting on reduced rates. They will grant us good favors, which I will publish hereafter.

JOHN METZGER.

From Silver Creek Church, Ogle Co., Ill.

WE held our quarterly council at the Silver Creek meeting-house, four and one-half miles north-east of Mt. Morris, on the 8th inst. This council, following the spring visit, made a little more business for the meeting than is customary for this church to have at council. It is our object to be more united in church work and labor for a greater degree of holiness. To do so, it becomes necessary that we should all be united and go forward as one strong army. The work done was of such a character that I believe all felt better after the council than they did before. It is true, that all cannot have their own way, and we should be charitable and give others a right to their opinion, and not quit work because our views are not always carried into effect. Eld. D. E. Price was elected delegate to A. M., and brethren D. L. Miller and Daniel Zellers were sent as delegates to District Meeting. The church at present has a membership of about two hundred. Over one hundred of these live in the town of Mt. Morris. We have eight ministers, four of whom are elders; but they all find plenty of work to do by going out to neighboring churches to preach the Word.

The solicitor for the missionary work made his annual report, showing the amount received for the Church Erection and Missionary work of general Brotherhood to be \$305.67. Of this amount, the Sisters' Mission Band, of Mt. Morris, contributed \$47.88; the Mt. Morris Sunday-school, \$33.63. The balance was made up by subscription. The Brethren in our church pay all the way from one dollar up to fifty dollars for mission work. While we have done something in aiding this important work, we have nothing to boast about. There is room for improvement here in our church. I hope all those

who see the importance of this work, will make greater efforts in the future to forward the mission work.

The church also answered to the call for money from the Tract Society. Amount sent, \$35.50. We have at present two Sunday-schools, one here in Mt. Morris, and the other at the Silver Creek meeting-house.—There is a call for another school about two and a half miles east of Mt. Morris, which will be organized soon. This will make three Sunday-schools for our church each Sunday.

E. S. YOUNG.

Notes from Palestine Church, O.

ANOTHER old veteran of the cross passed over the river to the other shore. Bro. Geo. Brumbaugh departed this life April 17, aged seventy years, three months and five days. He was the oldest deacon of this church, and while he is dead, yet he speaketh.

We are at present enjoying a pleasant singing-school, conducted by Bro. J. Henry Showalter, of Dayton, Va. He is an able teacher, and qualified to teach all kinds of music. We have a large class, nearly seventy scholars. The singing is held in our West Branch church, and the interest is good.

We have appointed a love-feast to be held at our large house at Palestine, three miles from Clark's Station, on the I. B. & W. railroad, June 9, at 10 A. M. A cordial invitation is extended to all brethren and sisters who are true representatives of the church. Those coming on the I. B. & W. R. R., stop at Clark's Station or Tecumseh, and will be met by giving me due notice. Those coming on the Pan Handle, can stop at Weaver's Station, and I will meet them. If coming in on the night train, they must go to Greenville, and should notify Bro. George Baker, of Baker, Darke Co., O.; and if any come on the Bee Line, please do the same,—stop at Greenville.

DAVID HOLLINGER.

Weaver's Station, O.

To the Elders and Churches of Southern Ohio.*

THE District Meeting will be held in the Harris Creek church, one and a half miles north of Bradford Junction, Miami Co., O., on Tuesday, May 25th, beginning at 8 A. M.

The paper, asking for a Home for the poor members and orphans of the district, coming up as deferred matter from the meeting of last year, it has, upon consultation with a number of Brethren been thought best to ask all the churches of the District to report by delegate or by letter, at the coming meeting, answers to the following:

1. How many members have you who are wholly dependent upon the care of the church?
2. What was the cost to the church of their support, for the year ending April 30th, 1886?
3. How many members have you who are but partially dependent upon the Church?
4. What was the cost of their support for the year ending April 30th.

5. How many orphan children in each church district which have, within the last year, received care and support from the church?

6. What was the cost to the church of said care or support?

And it is requested that the above receive attention at once so as to aid in obtaining a full report at District Meeting, and so that this may be discussed properly and disposed of with satisfaction to all.

LONDON WEST,

West Alexandria, O.

Sec. of S. O.

*Bro. West had sent this notice earlier but it must have been lost in the mail, as it did not reach us.

A Home for Bro. Hope.

Nannie A. Harman, Hylton, Va.,.....	\$ 20
Sister Oller, Waynesboro, Pa.,.....	2 00
Black River church, O.,.....	8 00
Sister Geo. Shaffer, Elderton, Pa.,.....	5 00
Tobias Kimmel, " ".....	2 00
A Brother, Unionville, Md.,.....	2 00
Hetty Engel, Union Bridge, Md.,.....	5 00
Sarah Six, " ".....	1 00
Andrew Hess, Sangerville, Va.,.....	95
Lizzie Culp, " ".....	50
Annie R. Miller, " ".....	45
Sarah Cool, " ".....	30
Mary Daggy, " ".....	10
M. G. Sanger, " ".....	25
L.C. & C. D. Sanger, " ".....	10
D. I. Sanger, " ".....	50
A Friend, " ".....	50
Mollie E. Hanny, " ".....	05
Martin Garber, " ".....	1 00
Sallie Sanger & mother, Sangerville, Va.,.....	1 00
Jos. Replogle, Hagerstown, Ind.,.....	5 00
Wm. Clemmer, Lanark, Ill.,.....	1 00
Peter Long, New Germantown, Pa.,... 5 00	
Sue Trostle, " ".....	1 00
South Waterloo church, Iowa,.....	2 50
Levi & Hannah Good, Belsano, Pa.,... 1 00	
Anna Bucher,.....	50
Sarah Bowman,.....	1 00
D. G. Hendricks, Chester, Pa.,.....	3 00
Daniel Holsinger,.....	1 50
John Brumbaugh, Grafton, Pa.,.....	1 00
Hatfield Pa., Poor Fund,.....	2 00
Hannah Beam,.....	5 00
E. Konigmacher, Ephrata, Pa.,.....	5 00
Andrew Kreps, McVeytown, Pa.,.....	1 00
James Kable and wife, Virden, Ill.... 5 00	

Amt. received to date, May 13, '86, \$954 27

From Massillon, Ohio.

I BELIEVE that a report of our trip to our mission field of North-eastern Ohio will not be out of place, as I think I can give some encouragement to those who help to support the work of the Master. April 30th, Elder D. N. Workman and the writer started North to hold the council-meetings in the churches under the Home Mission Board. We arrived at Bristolville, Trumbull Co., O., and had meeting there April 30th in the evening. May 1st, at 9 A. M., we had council with the members. Bro. Henry Strome is deacon at this place. He handed in his report of the

visit. I will say, for the credit of the little church that it is still moving along, not without trials, but exercising great wisdom in all its ways that speaks well for it. On same day at 12 o'clock we started North to Ashtabula Co., O. Met in council with the members of Lake Shore church at 3 P. M., same day. Bro. Jacob Kittinger is the deacon at this place. After commencing the meeting as the order of the Brethren is on such occasions, we heard the report as handed in. No difficulties to adjust; only work of a general character, to more fully equip the church, to move along with her work in the general order of the Brotherhood. This church is situated in the center of a great many differently thinking people, and for success must stand on the sure Foundation Stone. Above all we are happy to say that two came out on the Lord's side at the meeting on Saturday evening, and were received on the Sabbath, after meeting closed. Baptism was administered in the presence of a large congregation, and the applicants were well instructed by Eld. Workman. This church will represent in D. M. of North-eastern Ohio. We feel thankful to our heavenly Father that our labor has not been in vain. By request of the Home Mission Board, the writer of this article spent much time in this field of labor, traveling in very cold weather and heavy snow-storms, hunting up scattered members who have moved into said counties from different churches of North-eastern Ohio. We preached for them at different places, as you have seen in the report of said Board's work of last fall. Now the work is only begun. How many thousand people in those northern counties, never heard the gospel preached, as the Brethren understand it! Now I have that confidence in my brethren of North-eastern Ohio, with all their wealth and force of ministry that they will not leave the work go down.

Now, brethren, no jealousy, for there is plenty room for all who wish to take part in the work.

SAMUEL SPRANKEL.

From York Springs, Adams Co., Pa.

DURING my affliction of six weeks, of inflammatory rheumatism, I read in the G. M., of the large number of love-feasts published. My thoughts were, there will be large crowds at many of these places, but how many will pass the one who fell among the thieves, was stripped, wounded and half dead? Perhaps, if you would ask all that come to these meetings, they would say, I have passed no one in that condition. Perhaps, if we look around us before we go to meeting, we might think of some poor brother or sister who is, spiritually, half dead. If we would deny ourselves of some of the comforts, as the good Samaritan did, we might bring them in and take care of them. Let us consider what Christ did for us, suffered for us, that we may live and be happy forever.

ABRAM. BURKHOLDER.

NOBODY so wise but has a little folly to spare.

From Utica, Neb.

I WRITE to say that we are now about to take our departure from the Beaver Creek church, York Co., Neb., for our new home in Weld Co., Col. While living in the above-named church, we have had many pleasant meetings together, and now, as we part from it, we pray God's choicest blessing to rest upon it.

A. C. SNOWBERGER.

From Manatee, Florida.

WE had hoped, by this time, to have renewed our subscription, but have not the money yet. Please do not stop our paper, as it is our only chance of hearing the gospel preached. We hoped that some Brethren would settle among us, so that we might have the privilege of meeting with the people of our choice. We have had numerous correspondents, some of whom we expected to come and look at the country at least. Perhaps we do not give glowing descriptions enough to suit them. Our faith in Florida is very great, yet we are no enthusiasts. It will take time and patience here, as elsewhere, to bring Florida up to its capabilities. Some come here and are all enthusiasm, never thinking of the long period in which bread and butter must be made, before the golden fruit can be gathered. Others are perfectly disgusted, looking only at the present. We have a splendid climate, without any doubt. Come and see for yourselves. You will not find it as nice as some represent it, nor so bad as others would have it. As a rule, you had better keep clear of these large land enterprises. Get a little back from the coast, as beech sand and salt spray are not good for oranges. We wish success to the G. M. Let us have the marriage and death notices, if for no other reason than to please some of the Brethren. We have not heard a sermon from the Brethren, and seen but one brother since in Florida. Pray for our welfare, both spiritual and temporal; we need them both.

W. B. AND EFFIE C. WOODARD.

Money Received for the Rockton Church, Clearfield Co., Pa.

Woodbury church, Pa.....	\$10 00
Summit Mills, Somerset Co., Pa.....	11 00
Meyersdale, Somerset Co., Pa.....	16 55
D. L. Miller,.....	1 00
Jas. A. Sell, Pa.,.....	1 00
Jacob Fyock, Indiana Co., Pa.,.....	1 00
Louisa Heath,.....	1 00
Shade church, Somerset Co., Pa.,.....	10 00
Philip Shoemaker, Pa.,.....	5 00
Manor church, Indiana Co., Pa.,.....	10 00
Plum Creek ch'h, Armstrong Co., Pa.	10 00
Elk Lick church, Somerset Co., Pa.,..	10 00
John D. Bear,.....	1 00
W. G. Schrock, Pa.,.....	10 00
James Keenan, Pa.,.....	50

Total,.....\$98 05

We thank God for your liberality, brethren, and hope the Lord will reward you richly for the the same.

PETER BEER.

From Maple Grove Church, Kan.

WE met on Saturday, May 1, in quarterly council. The meeting would have been held earlier, but bad weather and a poor house to meet in, prevented us. The labors of the day passed off pleasantly. We organized a Sunday-school in perfect unity of sentiment. Our love-feast was appointed for June 11 and 12, to continue over the Lord's Day. A hearty invitation is extended to all who can be with us. We live out on the frontier, and need ministerial help. Brethren living east of us are expected to send us help, especially from Jewell and Republic counties. We need not only your prayers, but we want your presence and help. We need a new meeting-house very much indeed. Our old sod-house is much dilapidated, and we must have a new one, or else do without a place in which to worship. We are not able to build among ourselves. Hope the mission committee will remember us.

K. HECKMAN.

Annual Meeting Notice.

No trafficking, excepting such as A. M. has granted, will be allowed within the limits prescribed by law; and no advertising nor smoking on the A. M. grounds. By order of the Committee of Arrangements.

J. STUTSMAN, Sec.

Notice.

TIME table on the Cleveland and Canton R. R., for the accommodation of Brethren attending the D. M. of North-eastern Ohio: Leave Kent, 8: 29 A. M.; 9: 48 A. M.; 4: 39 P. M.

Arrive at Mogadore, 8: 49 A. M.; 10: 45 A. M.; 5 P. M.

Leave Canton, 7: 25 A. M.; 11: 35 A. M.; 4: 13 P. M.

Arrive at Mogadore, 8: 09 A. M.; 1: 40 P. M.; 5 P. M.

The afternoon trains on our railroad will bring us there in time.

W. SADLER.

District Meeting of Middle Indiana.

THE District Meeting of the Middle District of Indiana occurred April 7, 1886. As it was the day following the severe snow storm, Brethren came from a distance in sleds. Although the ground was covered with snow, the day was bright and the meeting passed off pleasantly and with a general good feeling. The organization was the first work to be done, which resulted in choosing for Moderator, R. H. Miller; Reading Clerk, Jacob Snell; Writing Clerk, J. H. Wright. Sixteen queries and requests came before the meeting. Four queries were sent to Annual Meeting, and a request for Annual Meeting of 1887 to be held in the Middle District of Indiana. Bro. David Neff was chosen as a member of the Standing Committee. By request it was decided to hold our next District Meeting in the Eel River Church, six miles north-west of North Manchester.

J. H. WRIGHT.

From Bro. J. T. Quinlan's Boys' School, at Baltimore, Md.

THE Boys' Meetings continue to be a success. The Friends, or Quakers, closed their school the first Sunday in April, until October. I have not been able to get a hall, and now think I will use my own house till fall, as that will accommodate the boys during the summer months. The Sunday-schools here offer inducements to the children during the summer, by taking them out of the city on excursions.

I promised to take two or three to love-feast at Pipe Creek meeting-house, Carroll Co., Md., forty-three and one-half miles west of Baltimore City, on May 15th and 16th. I told the boys about two weeks ago that I could take six or eight, but I learn to day, at council-meeting, at Woodbury, near Baltimore City, that the railroad refuses to give half-fare tickets, which would be \$1.35. The Company claims they are selling tickets at reduced rates, about \$2 15 for the round trip. I think if the boys are permitted to attend the love-feast, some of them will unite with the church. I will pay all the fares I can, and hope some more of the Brethren will be interested in getting the boys to the feast. I now have twenty-five regular attendants at the meeting, with a number of transients. I have received the following sums of money:

Elizabeth Roop.....\$5 00

Annie Roop.....1 00

Upton Roop.....1 00

Wm. Rogers.....1 00

A. R. Cassel.....1 00

Ida Creager.....1 00

Total.....\$10 00

Expenses are as follows:

21 Bibles.....\$5 50

2 blank books.....50

1 "Europe and Bible Lands".....1 00

40 Quarterlies.....2 00

Total.....\$ 9 00

Balance on hand.....\$ 1 00

I have also received a copy of Bro. Miller's book free, from the author, and now have two copies, and the boys are delighted with them. We need one dozen Hymn Books.

JAMES T. QUINLAN.

From Alpena, Dak. Ty.

I WOULD be glad to see the G. M. in every family in the land. May the Lord bless you in your good work. To day was our regular appointment for services. Our dear brother, B. F. Miller, delivered a very able discourse, as he usually does, to a good congregation. Will not some dear, good ministering brother locate among us, and assist Bro. Miller in the Master's cause? There is entirely too much labor here for him to perform alone. We should have at least two appointments each Sunday. We expect quite a number of brethren and sisters to locate around us in the near future. There are still chances for cheap farms, though land is advancing rapidly. Have had fine rains, thoroughly soaking the ground. Seeding is mostly done.—There will be a great deal of wheat, oats, bar-

ley, flax and corn put in here this spring. The prospects are for good crops. Spring comes from two to four weeks earlier than in Illinois and Iowa. We can generally work in the ground from two to four weeks later in the fall. Besides that, we do not have the mud to pull through; at least so much in our favor.

G. J. ROYER.

MATRIMONIAL.

EBIE—WERTENBERGER.—At the residence of the undersigned, May 2nd, 1886, Mr. Henry Ebie, of Middle Branch, Ohio, and Miss Elizabeth Wertenberger, of Barryville, Ohio.

J. J. HOOVER.

LARREW—WELLER.—At the residence of the undersigned, Jas. F. Larrew and Mary E. Weller, both of Wabash Co., Ind.

DAVID SWIHART.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

GIPPLE.—In the Lower Cumberland church, Pa., Apr. 13, sister Nancy Gipple, aged 70 years, 2 months and 13 days. Funeral services conducted by the home brethren.

YOTHERS.—In the Pigeon River church, Ind., April 20, Bro. Daniel Yothers, aged 77 years, 11 months and 7 days.

He was born in York Co., Pa., in the year 1808, and came to Ohio in 1829. In 1845 he went to Indiana. He was a member of the M. E. Church the most of his life; but wanted to be sure that he was right, so he and companion came to the Brethren. He lived a devoted life.—Funeral discourse by brother M. C. Shotts from 2 Tim. 4: 6, 7.

I. N. SNOWBERGER.

McMULLEN.—In the Richland church, Ohio, May 1st, infant son of Mr. and Mrs. John McMullen, grandson of Eld. Jas. McMullen, aged 8 months and 11 days. Funeral services by Brn. Helfer and Whisler, from the following words, "Suffer little children to come unto me."

MARY HELFER.

GATTION.—In the Macoupin Creek church, Ill., Mar. 4, of heart disease, sister Elizabeth Gattion, wife of Bro. Lewis O. Gattion, aged 43 years, 4 months and 17 days.

After enjoying the pleasure of recently seeing one of her children put on Christ in baptism, she expressed a strong desire to see others of her children (of whom there are eight), follow his example before her departure. It is hoped that several of them will soon heed her good and safe advice. Funeral discourse by the writer from Rev. 14: 13.

DANIEL VANIMAN.

McMAINES.—In the Vermillion church, Kan., April 9, Mary McMaines, aged 74 years, 8 months and 27 days. Funeral services by Eld. B. F. Flory, of Pawnee City, Neb., and the writer, from 2 Cor. 5: 1-10, to a large and sympathizing audience.

L. H. EBY.

KNUPP.—In Washington Co., Iowa, April 7, Cora, aged about 20 years; and April 30, Esta, aged 17 years, daughters of friend John and sister Susan Knupp. They were followed to the Washington Cemetery by a very large concourse of sympathizing friends. Funeral services by the writer.

JOHN THOMAS.

WATGE.—April 25th, Johnnie Owen, son of our friends Henry and Susan Watge, from effects of teething, aged 1 year, 6 months and 4 days.

This little one was a grandson of Eld. Henry Bare, who died in Aug., '85. Death again enters this circle and with a heavy hand. The occasion was improved by Bro. John Bowman and the writer, from Matt. 19: 14.

LONDON WEST.

BAKER.—In Quinter, Gove Co., Kan., May 1st, of measles, Lizzie, infant daughter of Bro. J. H., and sister Anna B. Baker, aged 2 years, 6 months and 25 days. Funeral discourse by Bro. Eph. Cober, from 1 Peter 1: 2. Had not Jesus said, Suffer the little ones to come unto me, it would be sad indeed, to consign such loveliness to the dust.

J. W. MILLER.

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THE GOSPEL MESSENGER.

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No. 21.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. Quinter is attending several love-feasts in Cumberland and Adams counties; will be back in time to attend our District Meeting.

BRO. D. Emmert, manager of the Orphans' Home, was in town part of last week, seeing to the interests of the Home. Quite a number of improvements have been made, in way of adding to the appearance of the grounds and general surroundings. The Home is in good condition, and the little inmates getting along nicely.

WE have decided to give a Report of Annual Meeting proceedings as before. A competent reporter will be secured, and a good report given. This seems to be the request of the many that cannot afford to go to the Meeting. It is not good economy to pay ten to thirty or fifty dollars for that which can be had for twenty-five or thirty cents.

THE labor troubles are growing in seriousness and are resulting greatly to the detriment of the business interests and prosperity of our country. They are having an equally bad effect upon the morals of the people. What was at first intended for the good of the laboring men, is now turning to their disadvantage, and, in the end, will be to their loss. Two wrongs can never make a right. If capitalists have done wrong, that wrong cannot be remedied by the laboring man turning around and doing the same thing. There is a great deal of bad foreign blood in our country, and these strikes afforded them opportunities for exercising it. Rebelling against law, mob ruling, coercion and bloodshed destroy the safety of any people, and those who give cause for it will be held responsible. Law and custom have affixed certain wages as equivalents for labor, and with these our divine Master says, "Be content." These are the men who always fare best in the end.

SUPERNATURAL HEALING.

THIS work, by B. C. Moomaw, is now ready for distribution, and all orders for the book will be filled at the following rates: Single copy, post-paid, \$1.00; per dozen, \$9.00. It is a neatly-bound book of 154 pages, and, if generally read, will do more towards establishing the church in the divine principles of faith than any work ever presented to the Brotherhood. It will prove a panacea of inestimable worth to the thousands that are suffering and wavering, fearing to take hold of even the hem of the garment of the Great Healer. The following contents will give some idea of the character of the work and subjects treated:

CHAPTER I.—*Theory of Sickness, Product of Sin, A Chastening, Satan's Instrumentality.*

CHAPTER II.—*Supernatural Healing Under the Old Testament Dispensation, God's Benevolence and Love, Physical Healing Foreshadowed in Levitical Law, Testimony of the Book of Job, God's Prerogative Power and Willingness to Heal, Old Testament Promises, Cases of Supernatural Healing in the Old Testament.*

CHAPTER III.—*Office of the Old Testament Dispen-*

sation, Typical of the Plan of Salvation, A Schoolmaster, Atonement for Sickness, Christ Made a Curse for Us, Faith for Healing Foreshadowed.

CHAPTER IV.—*Supernatural Healing in the New Testament Dispensation, Glorious Fulfillment of Prophecy in Christ, Nature and Object of His Miracles, Bearing our Sicknesses, His Benevolence and Love, His Unchangeable Office, Transfer of Healing Power to the Church, Historical Testimony, Testimony of the Primitive Fathers, Testimony of the Waldenses, Testimony of Luther, Testimony of Richard Baxter, Testimony of the Moravians, Testimony of Scotch Covenanters, Testimony of Early Friends and Others, Testimony of Brethren.*

CHAPTER V.—*Objections Considered, Immutability of God's Word, All Bible Doctrines Assailed with Objections, What Failures Prove, Want of Faith, Necessity for Chastening, Limit of Life.*

CHAPTER VI.—*Use of Natural Remedies, Statement of the Question, Moral and Physiological Law, Instantaneous and Gradual Healing, Inspired Use of Visible Means, Medicines and Physicians, Counterfeit Miracles, Right Living, God's Laboratory.*

CHAPTER VII.—*Conclusion, Prayer and Natural Law, Importance of the Body, The Acceptable Sacrifice, The Way of Divine Healing, Unbelief and Faith, Abraham's Faith, The Promises and Their Conditions, "Thy Will be Done," Final Resort to God, Wait on the Lord, Abraham's Trial of Faith, Consecration, Final Triumph of a Life of Faith.*

EARLY RECOLLECTIONS.

(Continued)

As there were generally present those who did not understand the German, an English hymn was also sung, after which followed an earnest exhortation in which a number took part, the sisters included, if they felt so to do. Then followed prayer by several, generally one in each language, and closed by the repeating of the Lord's prayer. After this, another hymn was sung, and the worship was closed for the evening. Then followed a general social talk on religious subjects, which, to us boys, were interesting, and left impressions that time will never obliterate.

On Sunday morning the congregation would commence assembling, some walking and some on horseback. How vividly this coming comes up before us, as these were no every day occasions.—Grandfather had two brothers living within the congregation, David and Daniel, large, strong and active. One lived some eight miles away, while the other lived some farther—ten miles. We can yet almost see them coming down the lane, walking with staff in hand, while by their side rode the wife. They always walked, not through necessity, but from choice. A walk of eight to ten miles, in those days, to attend church, was considered no sacrifice, but done willingly and to the glory of God. Perhaps this accounts for their sitting so contentedly on backless seats for hours, without even intimating that the services were too long.

At the appointed time, the house, or room, was always well-filled, and the services were opened by singing two hymns, one German and one English. This was followed by a lengthy exhortation to prayer. The prayer was generally conducted by three persons, one in the English, the other in the German, and the third closing with the Lord's prayer.

In those days there were no choirs, and the

preacher that gave out the hymn generally led in singing, reading two lines at a time, and then singing them. What we said about the worship singing applies equally well to the public or church singing.

(To be concluded.)

THE PASSING TIME.

As years pass over us and we look back over a long way traveled, we begin to see how useless have been our borrowings of trouble, how we have wasted our energies in providing against the evil that never came, when we should have devoted them to doing the work in hand, and then we can point out to others the right way of living, in which, alas! we have not walked. If the young could only learn the lesson of living each day rightly as it comes, leaving all the past and all the future in the hands of God, what might we not hope for the world!

BRING THEM OUT NOW.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their hearts can be thrilled and made happier by them: the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they mean to break over my dead body, I would rather they bring them out in my weary and troubled hours and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without flowers, a funeral without a eulogy, than life without the sweetness of love and tenderness and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Horace Mann.*

A TRUE CHRISTIAN HOME.

WHAT scene of family dignity is more to be admired? The highest splendors of wealth and show have but a feeble glow-worm look in comparison—a pale, faint glimmer of light, a phosphorescent halo, enveloping what is only a word. Even the poor laboring man, thanking God at his table for the food he earned—the toil of yesterday; singing still each morning in his family hymn of the glorious rest at hand; moving on thitherward with his children by single day's journeys of prayer and praise; teaching them, even as the eagles do their young, to spread their wings with him and rise—this man is the prince of God in his house, and the poor garb in which he kneels outshines the robes of palaces. Religion leads in the day as the dawn leads in the morning. It blends a heavenly gratitude with the joys of the table; it breathes a cheerful sense of God into all the works and tempers of the house; it softens the pillow for rest when the day's work is done. Home and religion are sacred words—names both of love and reverence; home, because it is the seat of religion; religion, because it is the sacred element of home.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

AT THE GREEN GRAVE.

BY B. C. MOOMAW.

One Sabbath morn when spring was sweetly blooming,
And birds poured forth their joyous strains of song,
And summer zephyrs from the southland floating,
Revived the fields, and waked the flowery throng:

I turned my lingering steps where oft I wandered
Beyond the shrubbery where the garden smiled,
And bowed my head, where long my heart was buried,
Upon the green grave of my darling child.

Sweet was that vision of celestial beauty,
Which once our raptured hearts rejoiced and filled,
She lightened all the burdens of our duty
With the dear love her presence e'er distilled.

But now her grave is all our weeping vision
Can see to tell us of the precious dead,
Her spirit wanders in the fields elysian,
Forever and forever she is fled.

The words re-echo in the barren chambers.
The heart's bleak chambers, where measuring grief,
Broods o'er the ashes of its dying ember,
And finds in life no solace or relief.

Forever!—Oh how many, crushed and broken,
How many spirits have, despairing, heard
That sound which oft is grief's eternal token,
The dreadful knelling of that awful word.

How many since the world's remote foundation
Have learned this bitterness of grief to know,
How many plunge from rapture's high elation,
Into the depths of earthly woe!

From Eden's fall, and down the rolling ages
The wail of the bereaved in every clime
Resounds, for blooming youth and hoary sages
Have vanished from the narrow realms of time.

How well the tempter, in his dreadful malice,
Diffused the fatal poison of his breath;
And pressed to every human lip the chalice
Filled with the drugs and bitterness of death.

Come, ye fair creatures of celestial regions,
Who ne'er a pang nor crushing sorrow knew,
Bring all the terrors of your countless legions,
And smite the cruel authors of our woe.

There is a balm for wounded hearts and weary:
There is a solace for the spirits fair.
There is a lamp to light the darkness dreary:
There is an end to death's relentless reign.

For the destroyer Time, is growing hoary,
And soon will end his sanguinary strife.
We almost see the vision of the glory
Of Christ, "the resurrection and the life."

His coming banishes the reign of sorrow:
His presence turns the darkness into light;
And soon the joy of the eternal morrow
Shall end the weeping of this present night.

JOTTINGS.

BY WEALTHY A. BURKHOLDER.

—LAST fall we organized a Sunday-evening prayer-meeting, and have found it good to meet together. In this way we can become better acquainted, and the fraternal love is strengthened rather than diminished. Every congregation should have such meetings and good results would follow. Our great need here is a minister to locate among us, and preach regularly. We had thought of asking Bro. Wilt, as a man of his craft is greatly needed here, but we notice he has located at Roaring Springs.

—If the South Penn. R. R. is completed, Fannettsburg may become a place of considerable importance, as it is located in one of the richest valleys in the State.

—We are too far from any organized church to have services often, and too far to attend elsewhere regularly, hence should have a minister among us. People say to us, "If you only had preaching every Sunday, you would build up the Church." The large school hall is offered free, with a seating capacity of four hundred, and what is still better we have good prospects for the enlargement of our little band of eight members.

—Added to our literature, we gladly welcome the *Golden Dawn*, and can safely recommend it to every household. We ought to have the Church paper, but I think where economy is practiced, we can have all the papers.

Parents should supply plenty of good reading, for children will read. I cannot understand how some people can do without the MESSENGER. It surely does not harm any one. Sometimes brethren find fault because there are things published that do not suit them,—too much tobacco, school, temperance. Well now, we ought all to use our influence against tobacco and strong drink, for they are evils that should not be tolerated by any Christian, and if we are not positively against them, we are strongly in their favor.

—As for the schools, we ought to be thankful that we have Church schools, and instead of using our influence against them, aid them in every possible way. Looking back over the history of our schools and seeing the good results,—the many who have been brought into the Church under their influence and have gone out into the world with higher ideas of truth and right, laboring for the good of humanity, we should thank God and take courage. Our children want an education, and it is right, and instead of sending them off to some other sectarian institution, we should patronize the Brethren's schools, where religion and education go together.

In a private letter from Huntingdon, lately, a sister told us of the good meeting they had, and of six of the students uniting with the Church, and said a deep religious feeling pervaded the school, the students laying aside their studies and holding prayer-meetings in their rooms. I know such to be the case, and surely such a school will prosper. From personal experience I can say of the Huntingdon school, it is a home, church and school, and I believe the same can be said of all the schools in the Brotherhood. The mind is the immortal part, and it should be developed, therefore the importance of placing our youth in such places, where they will be surrounded by Christian influences.

I never hear of a student of our schools coming to the Church, that my mind does not revert to a little prayer-meeting held in the Pilgrim Chapel on a beautiful October evening of the Centennial year. Bro. Zuck led the meeting and used for the lesson the

following words: "Almost thou persuadest me to be a Christian." It was an interesting hour, and at the close, as the hymn, "Almost persuaded," was sung in a subdued tone, two of the students in the bloom of youth, made the good resolve, and on the following day, near the James Creek church, were baptized. These Bro. Zuck called the "first fruits," and the next week an article appeared in the Church paper, giving vent to his feelings on the subject, from which I quote the following extract:

"And now let me address a few words to the young brother and sister who are, as it were, the first fruits of what we may expect to be a glorious harvest, if the Lord will continue to smile upon our work, and put it into the hearts of brethren and sisters everywhere to pray for us and to lend a helping hand in the promotion of a cause which we deem worthy of more consideration than has yet been shown to it by the Brethren. You, my scholars, have chosen that good part which cannot be taken from you without your consent. What makes your choice all the more praiseworthy is the fact that you are in the vigor and bloom of young manhood and womanhood.

"Some one has said that the angels gaze upon no nobler scene than a young man in the flush of youth, and the enjoyment of health, consecrating himself unreservedly to the Lord and I do not see why the same may not be said of the young woman.

"When men and women allow themselves to grow old in sin, we can expect them to do but little for their fellow-men even though they should offer themselves to the Lord, but we expect something sacredly grand when we see those in their teens come out on the Lord's side. I beg of you, do not disappoint our hopes, but as Paul said to the youthful Timothy, be an example to believers in word, in conversation, in charity, in spirit, in faith, in purity.

"It seems almost like profaning a sacred thing, to tell you in public print how deeply and strangely my own feelings were stirred when I learned of your good resolves, and so let that be a sealed chapter until the secrets of all hearts be revealed."

Such were the sentiments expressed by our devoted founder when the "first fruits" were manifested. Before he was called home he had the pleasure of seeing a number of others unite with the Church, and since quite a harvest has been reaped. Surely the work that was born and matured amid tears and prayers will not die.

—In my note on the papers I said some of our members find fault with the contents of our Church paper. There are such East and West, and all over our Brotherhood, but how is it about our secular papers? Do we not find in them something that we cannot endorse? Do we not find quack advertisements, circus shows, skating-rinks, etc.? Yet we do not refuse to read them and often pay more for them than we do for the MESSENGER. Perhaps some one will say that by taking the county paper we get the markets. Just so, and by taking the Church paper we

learn of something better than the price of wheat, butter and eggs. We hear of souls being gathered into the fold, and many good things, and such news should interest us more than the secular news of the day.

Again, some may say the price is too high. I sometimes read the leading paper of one of the strongest churches, numerically, and and financially, in the country. Part of the paper contains a children's department, the greater part is filled with advertisements, and the remainder is devoted to a little church news and a few articles written by some Doctor of Divinity, and yet the price is considerable higher than the MESSENGER. Others object to the Church paper because they have not time to read anything but the Bible, and that they do not care about having their children reading anything else. Now, as a rule, such people read the Bible as little if not less, than those who read the Church paper.

Some years ago a good sister, when solicited to take the Church paper for her children said she used her influence to get them to read the Bible and that was better. If those children ever opened the Bible they very seldom obeyed its teachings. They had not sufficient respect for the Church to behave themselves properly during preaching service, and I very much doubted the good training they received.

If we want our children in the Church, we must try and influence them in that direction and provide all the means possible.

There are very few children now, who are so religiously inclined that they will read the Bible to the exclusion of everything else, and parents who think so had better examine carefully as they might have some yellow-backed literature concealed some place.

The money we spend for the education and and religious reading of our children is much better spent than so much for fine clothes, and various amusements.

Secular papers are useful. We all have them, but the thought is, we should not prefer them above religious reading. I was once visiting in a good ministering brother's home. I asked for the MESSENGER, but he said there had been articles in it which he did not like, and he got tired and wanted it stopped. On the center table I found an expensive Fashion Magazine. This was taken for his daughter who was arrayed in the latest style, even her hair banged on her forehead. Is it any wonder that such a lady is is not interested in the Church? I could not help but feel that the result of such work keeps many young men and women, who are needed, and who would be shining lights in the Church, in the ranks of the world, and thus we help the kingdom of darkness. Do we, brethren and sisters, consider the influence the world is exerting over the minds of the young? It is a serious matter and one which should concern us all.

—At this late date, April 6th, the ground is covered with three inches of snow, and we are having quite a blizzard.

—I have often wondered why it is that some oppose having the marriage notices

published. They do not take up much space and we should feel interested in the welfare of our young members and friends. Marriage is a divine institution and our ministers perform the solemn ceremony, and surely such notices, as well as deaths, should be recorded. They are all somebody's friends, hence somebody is always interested, and plenty of room left for sufficient good reading to digest in one week.

Fannettsburg, Pa.

BELIEVEST THOU THIS?

BY C. H. BALSBAUGH.

I AM amazed that your little council regards my silent ministry of sufficient significance to contribute to its support. I write much for the press, but my special calling is private correspondence. I delight to have others lay open to me their hearts, and unburden their wants and sorrows, so that I may fill and comfort and strengthen them with such treasures of grace as God designs to give me.

I pray that all who contributed to the donation of your thirty-seven stamps may realize the blessing that returns in a cup of cold water given to Jesus in the person of one of the least of his saints.

Love and sacrifice are synonyms. The heart-breaking complaint of Emmanuel against his bride is that she has "left her first love." If the wave of early Christian devotion would return, and deluge the Church with the very spirit of Jesus, what a pleading with Heaven for souls and an outreaching of sympathy and effort there would be by all who name the Name of Christ! But now such consecration to the cross is the exception. One of the certain evidences that our life is hid with Christ in God, is yearning, burning pitying, praying, weeping, self-forgetting love and endeavor for perishing souls.

The spirit of Cain is woefully prevalent in in this nineteenth century—"Am I my brother's keeper?"—This is not only the index to evil *done*, but points to *worse*. Suicide, Fratricide, Deicide:—this has been the devil's work all through the ages. "He was a murderer from the beginning."

Soul-saving is the supreme aim and work of Father, Son, and Holy Ghost; and it is sympathy and co-operation with him in this stupendous and solemn undertaking that marks our divine relation and character and mission. Indifference to the eternal weal of our fellow-beings is a sure indication of spiritual deadness.

Liberal education, sound orthodoxy, fine rhetoric and captivating oratory are with many the *sine qua non* of a successful ministry. They are not to be despised. But all history shows that these are not the agents God employs to do his best and most abiding work. There are many motives that take preachers into the pulpit, but only one that is acceptable to God, namely, love supreme of heart, soul, mind, and strength to God, and to our fellow as ourself.

Any person who is actuated by any other

motive has no business in the Christian ministry. The man who enters on the solemn work of evangelism, as Jesus took up the work of redemption, will have souls for his hire. "Have faith in God" is the sum of the Bible, and of life, and this is neither more nor less than God manifest in the flesh.

There is just now an emphatic, unseemly, and strangely ignorant and inconsistent outcry on faith-healing, based on the plea that the age of miracles is past, while our Christian life is essentially grounded in the miraculous, and moves wholly in its sphere. The Christian cannot touch anything as does the sinner. He cannot close a button or tie his shoe, or use knife and fork, save with the life imparted by the Holy Spirit. "Present your bodies" in all their parts and activities "a living sacrifice, HOLY, ACCEPTABLE TO GOD, which is your reasonable service."—Rom. 12: 1. To base an argument against current miracles on the fact of their cessation, is like telling a man who has lost his feet that walking is not *intended* for him, silently ignoring the *cause* of his deprivation. It is clearly no argument at all. Miracles are past because our hold of the Divine life in relation to the physical has slipped. I am not at all afraid to challenge the whole of Christendom to give any other reason that finds countenance in the life and teachings of Jesus and His amanuensis. All through the Christian centuries, wherever a company of saints credited the Divine promise in relation to the removal of disease, there miracles were wrought. And during the last decade wonders of Divine power have been displayed in this country and Europe and heathen lands, in grace, in providence and physical healing, that demonstrate the perpetuity of miracles as conclusively as the Bible proves that they *ever* had a place in the Divine economy. Those who so sternly protest the miraculous in the realm of matter, have little idea of the fatal lack of *spiritual* power without which Christianity is a name and a fable. That Christ is the grand miracle of the Universe, no sane person will gainsay who accepts the Bible as the revelation of God. And if *Christ* is our *life*, as scripture abundantly testifies, then our *life* is a miracle in the same sense and for the same end as that of the Godman. "The *life* which I *now* live in the *flesh*, I live by the *faith* of the *Son of God*." This puts the totality of our being into the supernatural element, where it *must* be if the Incarnation is to be supreme. We are a "*peculiar* people," and our peculiarity lies not where so many fondly imagine, but in the indwelling of God, and the manifestation of the beauty and power of the Divine Life.

Paul said to the Corinthians "shall I praise you in this? I praise you not." There is in your letter one remark that merits reproof, and shows that the miracle-working life of Emmanuel has not yet full mastery. You refer to your infirmity of using "unkind words in the family under temptation." This ought not to be, and need not. If the power of one sin can be broken up, why not of all? No excuse for sin in any form if we have the Holy Ghost. "My grace is sufficient for

thee." "Believest thou this?" Ponder well the thrilling words "how much more" in Matt. 7: 11. It should make us all ashamed to hear such language fall from the lips of the Son of God, and then complain we have no power to withstand our sinful inclinations and overcome our sinful habits! We claim Christ as our life and yet go cringing and crouching in wretched vassalage to the flesh! Make it your one wish, prayer, and effort to know *nothing*, NOTHING, NOTHING but *Jesus Christ*, and Him CRUCIFIED. Do not think of living a moment, or thinking a thought, or cherishing a desire, or uttering a word or giving a look of which He is not the Alpha and Omega. "Without me ye can do nothing." To live from and unto self is the essence and end of sin. God is our life and strength and peace and joy. Had there not been one such Man on earth, we would have no Redeemer. "If any man have not the Spirit of Christ, he is none of His." If we live in this element *conscious* that we are the *embodiment* of Jehovah, we glide as naturally into faith-healing for the body, as into the conviction that sin may not express itself through our bodies in any other form. The atonement was not only in the body but for the body; from the effects of sin here, and from the primary and radical cause of decay in the resurrection. This is the provision, the possibility. "According to your faith be it unto you." If by faith you appropriate this provision in its fullness, you will speak no unkind words in your family, and nowhere else, and you will be able to "bear all things, believe all things, hope all things, endure all things." By faith the tobacco-lust, and money-lust, and honor-lust, and all other lusts are eradicated, just as sin in its more spiritual forms is vanquished and ejected. The great mother-sin of humanity has ever been *unbelief*, and it is this that has fettered the hands and feet of the church to-day. Thousands on thousands of professing Christians have a gnawing, paralyzing horror lest somebody may repose too much confidence in the promises of God; and instead of praying, "Increase our faith," or fill us with the Holy Ghost, they think it consonant with the high prerogatives of the Divine Incarnation, to pray, "From such company, Good Lord, deliver us."

AN APPEAL TO ALL SISTERS WHO ARE FOR OR AGAINST MISSIONARY WORK.

BY M. E. SNAVELY.

ONE year ago, with anxious solicitude, the envelope, or letter, system was prayerfully submitted to the readers of the GOSPEL MESSENGER. The response at A. M., at Mexico, Pa., was noble, far surpassing our most sanguine expectations. Our prayers were answered many fold, and we humbly bow in grateful acknowledgment to the All-Wise for the blessed result.

And now, towards the close of the year, watching the work in its developments and results, looking through the light of our church's great need, is it not meet that we

pray the great Master that there be a largely increased giving this year through the same channel? Is it too much to hope and *expect*, dear sisters, that the receipts from our efforts at A. M. last year will be, at least, *doubled* this year?

If "Bro. Hope's little children are willing to do without sugar in their tea so that the money thus saved may be used to carry the gospel to the Swedes," what sacrifice ought we, out of our abundance, be willing to make? A very little self-denial on our part, compared with the denial of those noble children, will easily double our contributions of last year.

From every part of the mission field comes the sad cry, "Send more laborers," "Give us a minister to preach the word," etc. Our noble mission workers report every-where fields white for the harvest, and our hearts sicken with pain, as these faithful, devoted brethren tell us that the work must stop for lack of funds. Can we see it stop and hold our peace, when there is wealth at home, enough and to spare?

Who can read Bro. J. H. Moore's stirring articles in Nos. 13 and 14 of GOSPEL MESSENGER, or Bro. S. S. Mohler's touching appeal in No. 15, and not feel kindled within him a yearning desire to do *something*—to do more than ever before to unlock the chariot wheels and let it go forward to the accomplishment of the Lord's work. These brethren have asked with intense earnestness, Whose fault is it that the church rests upon its present plane? Whose is the responsibility for this spiritual stagnation? While *elders* and *ministers* are to blame, no doubt, yet, if we will each, with deliberate, heart-searching earnestness, ask ourselves, Lord, what wilt thou have me to do in relation to this work? there will be, in the conscience of each, an answer. I can answer for myself alone; and I must confess to duty neglected. I feel that the king has commanded me a business, and the king's business requires haste. Oh, sisters in Christ, are we *for* or *against* mission work? Let us pause and think. Do we realize the extreme urgency of the king's business, and our personal relation to its accomplishment? Do we feel that, as individual Christians, the success or failure of the church's work depends upon ourselves? If each will do his or her part, the whole will be easily done. We are not mere ciphers, dear sisters, in the church of Christ. We are individual Christians. We have individual souls to save. We have personal responsibilities to meet which we cannot shirk, nor transmit to another. I have heard very good, well-meaning sisters say, "Oh, my husband gives to the general missionary fund, and that is enough for both," or, "My father or brother sees to that, I never think about it at all."

Can father, or brother or husband do this in our stead? Will they reap the reward also? Individual giving strengthens the spiritual life, and deepens the interest in the Lord's work, and we can no more transmit this duty to another and go on in spiritual development, than we can delegate to another

the power of breathing for us. Let us face this matter squarely. We are not saved by *proxy*. According as your works, so shall be your reward. The duty of spreading the gospel is no more imperative to the ministry than to us. What can we sisters render unto the Lord this year that these faithful brethren may go on telling the sweet, old story of the cross to sinners?

Bro. D. L. Miller says, only one-fifth of the apportioned fund from the various churches has reached the general treasury. The Board hopes to reach the other four-fifths through the sisters' efforts. Will we fall below this expectation, or will we successfully perform this service and enable our Board to push out the King's messengers into the fields, now rapidly whitening for the harvest?

Do not neglect this matter, for the king's business requireth haste. The night cometh wherein no man can work. Do not say, I have so little talent, or so small a sum to send, or, if I were in better circumstances, I would do so and so. God does not require us to do what we cannot. He never asks for the impossible. We are only held responsible for what we can do with the amount we have in our present circumstances. So let us send promptly *what we have*, enriching the offering with a prayer of consecration.—Remember, among the many munificent givers, the *widow's mite* was most applauded.—Remember, too, that he who had the *least* talent, and who felt the least responsibility in its use, was the one who was cast into outer darkness.

Our brother minister who has been called to preach the gospel, feels, "Woe is me if I preach not the gospel of Christ," yet how can he preach unless he is sent?

The same God who endowed him with his many talents, gave us, in like manner, our talents, though few, and made us priests unto himself, when we entered his kingdom. Our talents are different, but our responsibility for their use is the same. There is no more obligation upon Bro. Hope in his far-away mission field to devote his time and talents to the work of saving souls, than there is upon each of us in our pleasant homes and quieter sphere. Woe will be upon him if he preach not the gospel. Woe will be on us, in like manner, if our *talents* and *money* are not, with equal liberality and Christ-like consecration, devoted to the same end. A realization of this truth should help us to overcome the inertia of the past, and to break the crust of selfish indifference with which we have encased ourselves, that we may feel the currents of divine love in our hearts. We have among us some warm-hearted, liberal givers. Thank God for them! Verily, they shall have their reward. But oh, the *unused* wealth that lies corroding in the coffers of many brethren! Oh, the *mis-used* wealth that is pouring into the hands of Christian men and women! Our church possesses more solid wealth, perhaps, than any other one church on the globe, yet, what are we doing in comparison with those churches towards the evangelization of the world?

What can we sisters do to turn this tide of wealth into the Lord's treasury? Sister, if there is a spark of enthusiasm in your heart, speak it out, and let it enkindle another. Let us pray that these coffers be opened, and the gold turned into the Bread of Life for the starving millions—that the mighty streams of income may, in their *outgo*, be streams of living water for the thirsting nations.

From a far-away western home, a dear sister, whose heart is imbued with the spirit of the Savior, writes, "*Will you ask the sisters to unite with me, one hour a week, say between EIGHT and NINE O'CLOCK SATURDAY EVENING, in fervent prayer for a greater outpouring of the Holy Spirit upon our church?*" I present her request with a hearty Amen. Oh, that all would respond to this request! What a mighty volume of supplication would go up to the throne of the Father!

There is but one month yet till our A. M. Let us thus unite our hearts and voices at the stated hour, each week that yet remains—asking that God's spirit may so move upon the hearts of our people that the brethren and sisters going up to the A. M. may burn with enthusiasm and zeal for the Master's cause—that, as a deliberating body, *wisdom*, and *discretion*, and *unswerving loyalty* to *right* may mark every word and action, and that our great Elder Brother himself may preside, as Master of assemblies, over the council chambers of our beloved church, crowning all with his benediction of love.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE."

BY GERTRUDE A. FLORY.

THERE is but one word that sounds more harshly to me than the word death, and that is sin. If there was no sin, there would be no death, or fear of death. But as long as sin remains in this mortal body, we can hardly face death, without some apprehension. Yet, by making use of the means provided for our redemption from sin, death will become only "a sleep in Jesus," and those who sleep thus, will awaken to glad hallelujahs; while, on the other hand, the waking will be weeping and lasting woe. We cannot comprehend how any one could prefer the latter; but if we should judge from the actions of some people, we would have to think that they were courting such a death; for this alone is death, that which drags the soul into this region of woe.

As I am writing, a funeral train is passing by, bearing all that is left to earth,—one of my neighbor women, who had lain at death's door for weeks with consumption. Kind friends knew that she was passing into eternity in an unsaved condition, and tried to point her to Jesus, but she would not hear. When asked, "if she had made any preparations for eternity," she said, "I never gave it a thought." There were those who wished to read to her from God's word, and pray with, and for her, but she refused to listen, and died in this condition. At least, she made no sign that she had changed her mind. The tenement of clay is hid from the world

by a few shovels full of earth; but O, what an influence is living still! What, if it should be the cause of dragging some poor soul into perdition? A little mound of earth will hide you from the eyes of men, my friend, but it cannot hide you from God. You cannot make the mound so thick but what his eyes can penetrate and find you out, and bring you to judgment. In my estimation, this is the worst theft,—stealing a soul from heaven's courts. You belong to God; he bought you with a precious price, the blood of his only Son; however, he will not compel you to serve him, but wants your own free will in this matter. He said you should, "cease to do evil, and learn to do well," then leaves you to decide which you will do.

He has told you also, that the consequence of disobedience to his word, is everlasting punishment, and the consequence of obedience is, life everlasting. His word has gone forth to the children of men and will stand when heaven and earth have passed away. — Would it not be wisdom, then, for you to take off that mantle of sin, and put on Christ instead? See Gal. 3: 27. The spirit is knocking at your heart, pleading for admittance, has knocked for many days. Why do you refuse so divine a guest a place? What if the Lord should require your soul to-day,—that sin-laden soul, and you would still be wearing that Christless shroud! Would you not have to sleep a Christless sleep?

O, Christless sleep, how sad!

What waking shalt thou know?

For thee no star, nor dawning glad,

Only the lasting woe.

Because this sleep is sad, the awakening is sadder still, I plead with you to turn to the Lord and seek salvation while it is yet day. You may find pleasure in sin for a season, but the time will surely come when you will lament for every moment wasted in sinful pleasure, when you must say, "The harvest is past, and the summer is ended, and I am not saved." O pitiful wail! Tears come unbidden at the very thought of it; and how can you, poor sinner, live on in sin, knowing that end is death? And why do you? God demands no hard, and gives you no heavier burdens, than you are able to bear; and if the narrow way is steep, and strewn here and there with thorns, there are flowers also, that bloom all along the way and spread their fragrance around you, making you so happy that you scarcely feel the prick of the thorns; and just before you is a beacon light, which, if you will ever keep in view, will guide you safely into the celestial city. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Come, then and receive a portion of the good things; there is enough and to spare, for God's goodness is unlimited, and he loves your soul extremely; but does not, nor cannot love your unrighteousness. "Know ye not that the unrighteous shall not inherit the kingdom of God?" Then, "Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he

will abundantly pardon." Return to-day, to-morrow may never dawn for you, besides, God has not promised us to-morrow. He said, "To-day is the day of salvation." The present is ours, the future is the Lord's. — May God help you "to flee the wrath to come!"

KINDNESS.

BY S. T. CARPENTER.

ACCORDING to Webster, kindness is sympathy, benevolence, goodness. Alas, how many suffering, toiling, care-worn, heart-stricken, specimens of humanity are dragging out a miserable existence in this sin-cursed world of ours, all for the want of that kindness, sympathy, benevolence and goodness so essential to human happiness. Volumes might be written on the value of kindness, and yet its worth and power would not be fully shown. Who can tell the power of kindness? It has subdued the most ferocious animals, and made the lion as docile as the lamb. Who can know the power of kind words? They have won and charmed the wayward from the practice of vice to the path of virtue. They have reproofed the erring, rebuked the wicked, encouraged the faltering, strengthened the weak, revived the fainting, comforted the sorrowing, raised the fallen, and dried the tears of those who wept. And yet they are cheap, very cheap; and we may send them out on errands of love to all the suffering, the weak, and the needy in the circle of our acquaintance.

The kind word, the pleasant smile, the helping hand, and the cheerful voice, are all gentle, yet powerful agencies in blessing and benefiting our fellow-beings.

Kindness is an emanation from the great ocean of love, that falls on the heart of suffering humanity as the gentle dews of heaven upon thirsty and famishing vegetation. In the home, that heaven-born institution in which center all the tender words and endearing relations of human existence on earth, such as father, mother, brother, sister, son, daughter, husband and wife. Kindness makes these words, these ties and associations what they are, just as infinite love makes the great antitype of home all that it is,—all that *Heaven* means.

Let us, then, ever cultivate a spirit of kindness and benevolence, and on all occasions manifest it in our treatment of our fellow-creatures; and also in our treatment of the lower animals. Thus we will ever be happy and cheerful, being conscious that we are doing right, and we will always have plenty of true and ardent friends among the best people in the society in which we move.

Virgil City, Mo.

If a thing is right and ought to be done, then let it be done because it is right, whether one has made a vow or not. If it is right, as it certainly is, to abstain from intoxicating drinks, then let it be done. If a pledge will help one, as it undoubtedly will, then let the pledge be taken. But a pledge to do what is wrong is never wise.

BOYS, STICK TO THE FARM!

BY A. W. REESE.

THE present age has become "cranky" on the subject of popular education. Influences emanating from the multitudes of schools, colleges, academies and seminaries of learning, both of high and low degree, that dot our land, "thick as autumnal leaves in Valambrosia's shades," lead our youths to abandon the work-shop and the farm, and to seek some smoother and easier road "to fortune and to fame." This influence is an evil one, because it tends to degrade labor in the estimation of the public mind. The sentiment alluded to is re-echoed by the press until it has become exceedingly unpopular to offer any opposition, even to its manifest abuse.

The result of this morbid state of public sentiment is to fill the youthful mind with a restless ambition, that depopulates the farm, and fills the country with genteel idlers, who scorn the idea of work, and who are destined, necessarily, to precarious methods of obtaining a decent and honest livelihood.

The whole country swarms with impecunious and briefless lawyers, seedy doctors, destitute of patients and pocketless of fees; with poverty-stricken preachers, vainly striving to keep "the wolf from the door," and finally, with untold legions of school-teachers, clerks, counter-hoppers, book agents and other needy adventurers, without permanent employment or visible means of support.

It is not possible that all this vast herd of non-producers—not one of whom adds a single iota to the material wealth of the country—can make an honest and decent living. There is no fact more susceptible of proof than this, that the majority of *professional* men are, and of necessity must be, *poor*. The supply is greater than the demand; hence the few succeed, while the many fail. There is, unquestionably, an exaggerated estimate put upon popular education. Many a quiet farm house, under this impulse, has been robbed of a boy, who would have been a help to his parents, and a success at home. Many a good, honest, country lad, who would have culminated in a quiet, steady, respectable, well-to-do, if not wealthy, farmer, has been taken from the scene of his humble, but useful, labors, and transformed into a half-starved, "Jack-leg" lawyer, a very common sort of doctor, or an exceedingly dry and tiresome preacher, floating about from one congregation to another, and living on "half rations," or "from hand to mouth," all the time. Let the lad on the farm ponder well these considerations before leaving his sphere of usefulness, and an adequate income, the sure result of honest toil.

Who are the "solid men" in any community of this land? Whose names will "pass muster" on notes, bankable or otherwise, when "gilt-edged" security is demanded? I answer, unhesitatingly and emphatically, the owners of the real estate—the farmers—in that community.

A lawyer may have the elquence of Demosthenes, or Patrick Henry; a doctor the

skill of Sydenham; a preacher the melting pathos of George Whitefield, the quaint magnetism of Sam Jones, or the incisive and original genius of T. DeWitt Talmage, and yet his name in bank not be worth the paper upon which it is written,

What a struggle it is, with most professional men, to live in any decent, comfortable style! What sacrifice of self-respect, what constant dread of mind, to dodge the butcher, the grocer, the store-keeper, the shoemaker, with their hands full of over-due bills—the I-O U's that are so hard to meet! A man to be either comfortable or respectable must have the means to live on. Men may have flattering titles—whole strings of letters before or after their names, but if the gaunt, grim face of poverty is hidden behind the screen, there is no solace in these hollow appendages of human pride. Misery is there.

There is no name that commands such omnipotent and universal respect as that spelled by the four magical letters, CASH! The man that secures public confidence and esteem, must be able to meet his contracts; he must pay his debts, and he must clothe and feed his family; and, to do this, he must have money or property, or both. There is no substitute. Learning, skill, titles are of no avail to meet the wrath of the unsatisfied creditor.

An industrious, economical and prudent farmer, or a sober, skillful mechanic, can always command the means to meet the demands made upon him. The young farmer may not always look as slick or "tony" as the merchant's clerk—a slave hired to a master, and liable to lose his situation at any moment—but he has the elements of a sturdy manhood that always command public esteem.

Let not the honest country lad, with hands brown from honest toil, be made restless or dissatisfied by the glare and glitter, the show and tinsel of the crowded sidewalk. Let him not envy the spruce and dapper clerk, with his "side-board" collar, his shiney, "tooth-pick" shoes, with his gold log chain attached to a three dollar *silver* watch, or, perhaps, one made out of "I O" block tin. These oft proclaim "the dude," and not the man.

My young friend, you only see the outside of "the cup and the platter." You do not get at the "true inwardness" of things.

This "heavy swell" that cuts such a figure in your eye, as he moves, with such a haughty air, on the streets, is often the veriest slave ever driven under the lash of a task-master pitiless as the grave. He is, perhaps, after all, only "an underground clerk," who has to run into the cellar to draw molasses, coal oil and tar for the patrons of the store.

The chances of success are infinitely greater in the country than they are in town. Every occupation of life, in the latter, is full to overflowing. If this is doubted, let an advertisement appear in the column of "Wants," in any city paper, and then witness the number of applicants, for the situation named, within the first twenty-four hours. Swarms of men, out of any sort of employment, are constantly found in all the large cities of our

land. Most of these would gladly work for their board and lodging, to say nothing of clothes.

Idleness invariably leads to *vice*, and when starvation stares a man in the face, he is ready to *steal*, and the sombre jaws of the State prison stand open to receive him.

In a *moral* point of view, the city is a bad place for youth. Amid the evil influences and multiplied temptations surrounding him, the inexperienced lad from the country is exposed to a thousand perils unknown to the quiet and peaceful life of the farm.

Fast young men—men young in years, but old in iniquity—hoary-headed villains, corrupters of unsuspecting, ingenuous youth—living idle and dissolute lives, surround him on all sides.

The cunning spiders of the devil lie in wait on every corner to lure him into their vile and polluted dens, and to lead his feet from virtue's path. "Great beasts of humanity," ever ready to entice the unwary youth into the gilded saloons, where

"Men with no seeming of manhood,
With countenances flaming and fell,
Drink deep of the fiery fountains
That spring from the rivers of hell."

Then how easy the step from these slums of Satan to the gambling "hell" and the house of the "strange woman!" And once his feet enter there, "Lost! lost! may be inscribed upon the door posts" of that youth's dwelling!

This is a dark, sad picture, but the road to ruin is whitened by the bleaching bones of multiplied thousands of such victims.

Another, and final point: *Good health* is an essential factor in the problem of success, anywhere. Without good health, which is the reward of correct habits, no man can succeed in life. Contrast the chances of good health in the city with those of the country!

The city, with its foul air, its crowded streets, its "compound of villainous smells," its impure water, its "second hand" food, of unknown and suspicious quality, certainly is less favorable to health than the country.

Besides these ever-present, predisposing causes of disease, crowded cities are the points upon which great and malignant epidemics burst, with all their frightful fury, sweeping into the grave thousands almost every year. From this terrible scourge, and its frightful mortality, the country is happily exempt.

True, death is every-where, but the chances of long life are greatest in the country.—Amid its pure air and healthful employments, its peaceful surroundings, and its tranquil scenes, man may reach the utmost allotted period of human life. I firmly believe he can also lead a better life, and be a better man on the farm than he can anywhere else.

Let our country boys, then, seriously ponder these things. Let them pause, before surrendering a life of sturdy independence and invigorating labors, for the precarious existence and moral perils that must be their lot in the great city.

Warrensburg, Mo.

CONVERSION AND BAPTISM.

BY J. H. MOORE.

AFTER reading Bro. H. B. Brumbaugh's reply to my article in No. 18, I feel to make a few remarks.

To my mind, this is an important question. If Bro. B. is right in saying that "*water baptism has no part in conversion*," then I confess that I do not understand the doctrine of the Brethren. I know the Baptists and the Methodists hold that view, but certainly the Brethren do not. If "*water baptism has no part in conversion*," then a man may become a Christian without baptism. That would place the remission of sins before baptism, for surely no one can be converted and yet be in his sins. A converted man is one who has been changed from a sinner to a saint. If this change is not completed, he is not converted, and it is not completed till he becomes a saint. The term *conversion* carries with it the idea of *beginning* and *completion*.

If I say water is converted into ice, I refer to the entire process, the end as well as the beginning. Just so with conversion, when applied to religion; it embraces all that is required to complete the change the sinner must undergo to become a Christian.

I will ask Bro. B. to refer to a single instance in the New Testament where mention is made of a man being converted and yet not a Christian. Every converted man is a Christian, and if baptism has no part in conversion, then a man secures pardon before baptism. I see no way for our brother to extricate himself from this difficulty, and yet hold to the doctrine that he has published.

Now for a reply to some of his remarks. He quotes the following to prove that men may be converted without baptism: "When thou art converted, strengthen thy brethren." This Scripture has no reference to the conversion he was talking about when he said: "It is to be presumed that a man is converted before baptism." It refers to the completion of Christian confidence long after baptism, and is therefore not applicable to the question under consideration. We are considering the conversion that commences *before* baptism, and not the one that may sometimes be necessary afterwards. The same answer may apply to the quotation from James 5: 19, where mention is made of converting the sinner from the error of his way. This Scripture refers to the restoration of erring saints who were previously baptized.

Bro. B. then asks whether unconverted men and women are fit subjects for baptism. They are the very ones that need baptism, provided they have genuine faith and repentance. That is the very class the Apostle Peter told to "repent and be baptized for the remission of sins." Their faith alone did not convert them, nor did faith and repentance consummate the conversion; it required the addition of baptism to reach that point where they should receive the pardon of sins. Conversion is not completed until the sinner reaches that point where God has promised to pardon his sins, and as this point is at the

close of baptism, it follows that water baptism does have a part in conversion. Remember, that the *mind* has been changed by faith, the *actions*, or conduct, by repentance, and the *relation* by baptism. All these changes together constitute what the New Testament calls conversion, and no man is truly converted from a sinner to a saint till he has undergone these changes.

According to our brother's reasoning, a man becomes a saint before baptism, for every converted man is a saint, and therefore pardoned. That makes the remission of sins before instead of after baptism.

At the close of his article, Bro. B. says, that in his former article he had reference to the conversion of the mind, while he thinks I refer to both the mind and action. I add that I also included the relation with the mind and action. Now, I cannot see how a man can be converted by simply having his mind changed. If he can, then he can be converted by faith alone, for the change of the mind is faith. That places conversion before repentance, while Peter, in Acts 3: 19, places it after.

I would like for our brother to either recall his statement concerning water baptism having no part in conversion, or else have our Brotherhood define her position on the conditions of pardon, for I have always understood that, as a people, we hold to faith, repentance and baptism as conditions of pardon. If they are conditions of pardon, they all sustain their proper relation to conversion. It seems to me, that our brother is affirming the very doctrine that we, as a people, have been preaching and writing against for years. It may be that he can define himself more clearly, so as to endorse our doctrine of baptism for the remission of sins, but, candidly, I hardly see how he can, and yet hold that water baptism has no part in conversion, and that a man is converted before baptism.

Keuka, Fla.

RANDOM READINGS.

BY W. H. ROOSE.

—A GENEROUS heart should scorn a pleasure that gives others pain.—*Tomson*.

—No action will be considered as blameless unless the will was so, for by the will the act was dictated.—*Seneca*.

—"The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger."

—The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus, out of love, in the wear and tear of common unpoetic life.—*Frederick W. Faber*.

—"Many things may be learned by definition. Books can teach us many. But all life's best and sweetest things, all in which we rest most securely, all which are most vital to our peace, are learned by experience."

—"How anxious many people are to spread bad news! It matters not what kind of a misfortune or calamity befalls any one, the first impulse is to tell it, and repeat it, and spread it far and wide. Why is this? Does it arise from a feeling of sincere commiseration, or is there some secret, unsuspected feeling of satisfaction at the misfortune of a fellow-being?"

—Faith does not ask whether good works are to be done, but before the question is put it has done them already, and is always engaged in doing them. You may as well separate burning and shining from fire as works from faith.—*Luther*.

—It is difficult to maintain falsehood.—Where the materials of a building are solid blocks of stone, very rude architecture will suffice; but a structure of rotten materials needs the most careful adjustment in order to make it stand.—*Archbishop Whately*.

—"A pebble thrown into the lake makes but little noise, but the quiet water is broken, and in ever-widening circles the disturbance reaches even to the shore. So one hasty, unkind word, or act, may be felt and grieved over long after it is spoken."

—How many souls can recall moments that were the starting-points for wounds that were left bleeding for many long years? The word that was spoken may have seemed of small import to the one who said it, yet it had sufficient force in it to inflict a wound in a humble heart to which death could only give solace. How much misery we make our fellow-men! How much anxiety we often produce in the heart of a well-meaning friend or in those whom we may suspicion as enemies! A great many sighs are heard to give relief to a burdened grief which might have been a pleasant smile. Those Satanic arrows! How many of them are sent on their mission to quicken sorrow, by those who are only supposed to wield the "sword of peace!" Let us be careful what we use as weapons of warfare. We should give outward expression to the divine injunction, "Be wise as serpents, but as harmless as doves."

Carson City, Mich.

THE ROOT OF VICE.

BAD thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundation of character. They are like rot in timber; like rust in iron.

They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins. Ships go out to sea, all bright with fresh paint, their sails all spread and streamers all flying, and never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay. Just so bad thoughts, vile, impure thoughts and imaginations, rot the manly oak of character, slacken all the stays of virtue, and leave the man or the woman to the violence of temptation, with no interior of reserve power to withstand the shock. Bad thoughts, fed and fattened, are the bottom vice of society.

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85 cts. Will pay for the MESSENGER from June 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. Geo. Hanawalt, of Johnstown, Pa., has changed his address to Ligonier, Pa.

BRO. Isaac Thomas, of Ames, Iowa, would like to know if there are any members living in Holt Co., Neb., as he thinks of going there soon.

THE members of the Standing Committee will meet at the place of Annual Meeting on Friday, June 11. We publish this notice by special request.

BRO. Samuel Click, of Nevada, Mo., asks that all the churches of the District of Southern Missouri report to him before or at District Meeting the amounts contributed for missionary work.

BRO. J. W. Hawn has changed his address from Unionville, Iowa, to Quinter, Gove Co., Kan. He reports fifty members in the new colony. They have meeting every two weeks in a hotel, and will soon organize a church.

BRETHREN David Puterbaugh, Daniel Kingery, and Collin Rowland, of Lanark, and T. T. Myers, of Milledgeville, made us a pleasant visit last week. They had been to D. M., and stopped with us on their return.

IN our reference to the Chicago Mission last week, we said it was under the care, and supported by the Northern District of Illinois. Of course, we referred to the Brethren's Mission work there, and had no intention of reflecting upon the liberality of those kind friends in Chicago, who, although not members of our church, have heartily supported the cause and given of their means to forward the work. May the Lord bless them, and we believe he will, for "He that giveth a cup of cold water to a disciple in the name of a disciple, shall in no wise lose his reward."

THE Women's Christian Temperance Union propose to set apart a day to be devoted to prayer, for the abolition of the liquor traffic. Surely, every Christian can pray earnestly to God to bring about the much desired result.

THE Brethren of Pawnee City, Neb., have organized a Sunday-school at Prairie Star, with Bro. G. Westrich, Supt., and Bro. A. W. Miller, Asst. Supt., with a full corps of efficient officers. We hope to hear of the success of the school.

BRO. A. W. Miller, of Pawnee City, Neb., desires information of the following persons: Sarah Stuver, widow of John Stuver; Wm. H. and George A. Stuver, sons of the above. Sister Stuver was a daughter of Bro. George and Nancy Snyder. When last heard from, they were at Marion Junction, Dakota Territory. Any one knowing of the above-named persons, will please write to him as above.

WE expect to visit Pittsburgh, Ohio, in a few days, and in the next issue of the MESSENGER we will give something relative to the place where the Annual Meeting will be held. We will also publish, next week, full railroad arrangements, so that all who wish to attend the Meeting can have a full knowledge of the roads leading to Pittsburgh. It will be well to preserve the next issue, as it will contain about all that will be given on railroad arrangements.

BRO. S. T. Bosserman, of Dunkirk, Ohio, writes as follows: "On the night of the 14th inst., a terrible cyclone passed through our State, and came within two and a half miles of our town. Everything in its course is a mass of ruins. Many of our neighbors suffered severely,—two killed and many wounded. It is the greatest destruction of property we ever witnessed,—large houses and barns, churches, forest and orchard trees twisted in a mass of ruins. In some instances stock was killed, and sheep carried into the air."

WE are in receipt of a copy of the Minutes of the North-western District of Ohio. Only one query was presented, and that one referred back to the church from whence it came. The time of the meeting was largely occupied with arranging for an Orphanage and Old People's Home, and the missionary work of the church. A church erection and missionary committee was appointed in accordance with the plan adopted by A. M. The Sisters' Mission was heartily commended, and, by resolution, the meeting recognized and encouraged the sisters in their good work.

BRO. M. S. Newcomer, of Mt. Morris, in company with Bro. Geo. Studebaker, of Yellow Creek, Ill., are making an extended trip in Kansas. They will spend some weeks visiting among the churches. They expected to reach Reno Co., Kan., in time for their feast, which took place on the 22nd inst. We hope our brethren will have a pleasant and profitable visit.

BRO. D. E. Price will represent the Northern District of Illinois on the Standing Committee this year.

IN order to give us an opportunity to attend our Annual Meeting, we will not issue a paper during that week. Our readers will, however, receive the full fifty numbers, and will lose nothing by our passing over one week without issuing the MESSENGER.

BRO. Michael J. Good, of Mt. Jackson, Va., says: "I wish our members could see the importance of doing away with the things that belong to the world, such as extravagant living, both in diet and dress, instrumental music included, as well as the use of that obnoxious weed, tobacco. All these, when summed up, would be sufficient to send the GOSPEL MESSENGER to all our poor members, and have enough left to send many MESSENGERS to foreign missions. We need to educate more in self-denial. We have been drifting worldward too much. I suggest the idea that we all take it home to ourselves, and see how much good we can accomplish by becoming lively stones for the Master's use."

DISTRICT MEETING NOTES.

THE District Meeting of Northern Illinois was held on the 18th inst., in the Naperville church, 29 miles west of Chicago.

The Brethren at Naperville had appointed their feast on the 17th, and we had the pleasure of enjoying, for the first time, a communion with this arm of the Church. The meeting was not as large as some that we have attended, but it was one among the best that we have ever attended. The best of order was maintained by the spectators. A deep solemnity prevailed, as is fitting when we partake of the emblems of the broken body and shed blood of our blessed Redeemer.

The District Meeting commenced at 8 A. M. on the 18th. The delegates from the different churches responded, and it was found that nearly all the congregations in the District were represented. The following officers were elected to take charge of the Meeting: D. E. Price, Moderator; Joseph Amick, Reading Clerk; J. G. Royer and D. L. Miller, Writing Clerks.

The first business to come before the Meeting was the Missionary Work of the District. Owing to its importance, the Missionary Work is given precedence over all other business, and the interest taken in the work is shown by the fact that nearly all the forenoon session was spent on the subject. The Mission Board made a report, showing that they have been actively carrying forward the work of spreading the gospel. A number have been received into the Church by baptism. The Chicago Mission has been well supported, and whilst the work there requires much labor, yet there are hopeful signs, and the Mission will be sustained. The report shows that the Committee expended \$438.74 during the year. The report was accepted,

and an appropriation of \$500.00 was made for the coming year.

The money is raised by an apportionment made by the Missionary Committee, and each congregation reports by sending its share to the District Treasurer.

Eleven queries came before the conference, all of which were acted upon in a kindly spirit. Not a harsh word was uttered, and the Meeting will be remembered by this pleasant and commendable feature.

Query No. 1, asking Annual Meeting to reconsider Art. 15 of 1872, was returned to the church from whence it came.

No. 2, in regard to the publication of articles in the MESSENGER in favor of supporting our ministry, was ruled out.

No. 3, a query asking that a plan be adopted to have the adjoining elders do their duty in looking after churches that are out of order, was sent to Annual Meeting.

No. 4 asks whether it is right for members to attend World's and State expositions. *Ans.*—No, and referred to former decision.

No. 5 sets forth that the use of tobacco is harmful and injurious, and therefore our brethren should not engage in the sale of that which is decidedly hurtful. Annual Meeting is asked to advise all the brethren to abstain from the sale of tobacco. Sent to Annual Meeting.

No. 6. This query prays Annual Meeting to advise the churches that where a majority of a church votes to hold a Sunday-school, they be not deprived of that privilege. — Sent to Annual Meeting.

No. 7 asks that a uniformity be established in issuing church letters, or certificates of membership.

No. 8 commends the efforts of the sisters in the work of the Church, in the following language:

"WHEREAS, the sisters in many parts of the Brotherhood have formed themselves into mission bands for the purpose of assisting in, and forwarding the work of, spreading the gospel, *Resolved*, That we do most heartily commend the efforts of our sisters, and bid them a hearty GOD SPEED in their good work in the cause of the Master."

Sent to Annual Meeting.

No. 9, which was also sent to Annual Meeting, is a request to grant all churches desiring it, the privilege of electing church officers by a majority instead of a plurality vote.

No. 10 proposes a change in the general missionary plan, and asks that a general treasurer be appointed in each District to look after the work in his territory. Sent to Annual Meeting.

The question of organizing a church in Chicago, was placed in the hands of the District Committee.

The District Meeting for 1887 will be held with the Brethren at Cherry Grove, Carroll Co., Ill. The elders are to confer with their churches during the year, and ascertain if they would favor a change of time for holding District Meeting.

So closed one of the most pleasant District Meetings we have ever attended. We believe the Spirit of the Lord ruled the deliberations of the conference. Our Brethren manifested a commendable zeal in the great work of spreading the gospel, and many warm missionary speeches were made. We are glad to note that in Northern Illinois the work of spreading the gospel suffers no abatement, but there appears to be a healthy growth and increase in the zeal and desire to forward the great work of saving souls.

QUERISTS' DEPARTMENT.

Dear Brethren:—

Please answer the following question: "Have elders any right to ordain a brother to the eldership unless a majority of the members vote for him?" E. F.

THE principle of caution that the brethren have exercised, or urged to be exercised in the ordination of elders, as well as the letter of the Minutes of Annual Council, are both against ordaining an elder while the majority of the church is against him. The following is a part of Art. 6, of the Minutes of 1851: "There should be a full union of the church, and the elders present, on the subject; and where there is any serious objection, according to the Word of God (See 1 Tim. 3: 1-7; Titus 1: 7), the elders and the church should be cautious to proceed, if the objection could not be removed."

Dear Brethren:—

Will you please answer through the GOSPEL MESSENGER, the following question: "Are official councils according to, or contrary to the gospel? And is it right for the elder to announce it at the close of public preaching, that the official members will withdraw for council? And also before church-meetings when the appointed time for meeting is at hand?"

It has been the practice of our brethren in many churches to hold official councils, though the practice is not universal. Brethren seem to have been doing in regard to this matter as they have thought would be most conducive to their success in regulating the affairs of the church. And as there is no positive gospel testimony either for or against an official council, discretion should be used by the officers of the church in appointing such councils. It does not seem to be necessary that there should always be a council of the official members of the church before a church council-meeting is held, but at times it may be very desirable and proper that the officers of the church meet together for consultation before the general council of the church takes place. And where this is the case, an official council may, with propriety, be held. There is some prejudice against official councils in some places, and where this is the case, great discretion should be used in appointing such councils. The official members of the church should endeavor to have the confidence of the church, and to work in harmony with the church. And where the official members might think it advisable to have a consultation with one another, the members should not look upon such a consul-

tation with jealousy or suspicion. But an official council should by no means delay the proceedings of the church council. It is unpleasant for the members of the church to assemble in council, and then be compelled to wait some time after the appointed hour on account of the official council. "Let all things be done decently and in order." — 1 Cor. 14: 40.

Brethren:—

Please answer through the GOSPEL MESSENGER the following query: "What day of the week was Christ crucified on, and on what day of the week did he rise from the dead? And how can we reconcile the length of time he was in the grave with his words, 'As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.'"—Matt. 12: 40.

Jesus was crucified on Friday, and late on the same day he was buried. And he arose on Sunday morning. He was, then, in the grave during a part of Friday, including Friday night, all of Saturday and Saturday night, and a part of Sunday. And according to our reckoning of time he was not three days and three nights in the grave, but two nights and a part of three days. The time he was in the grave is expressed in different language. In Matt. 16: 21, it is said he was to "be raised again the third day." And in Mark 8: 31, it is said he was to rise "after three days." And in the text under consideration, it is said "he would be in the heart of the earth *three days and three nights*."

The Jews, according to Bible history, used the phrases *after three days* and *on the third day*, as expressing the same length of time. We have several examples of these phrases being so used in the Old Testament, and we have also the following example in the New Testament: The Pharisees requested Pilate for a guard, and in that request they said, "We remember that that deceiver said, while he was yet alive, after three days I will rise again. Command, therefore, that the sepulchre be made sure *until the third day*."—Matt. 27: 63, 64.

As the Jews had no word to signify a natural day of twenty-four hours, they used night and day, or day and night for it; so that to say a thing happened *after three days and three nights*, was the same as to say that it happened after three days, or on the third day. Then, as the Savior was in the grave the whole of Saturday, and a part of Friday, and a part of Sunday, and as we have seen according to the Jewish mode of reckoning time, a part of a day was put for the whole, he was then in the grave three days and three nights according to Eastern reckoning of time. Again; we have a figure of rhetoric called, *synecdoche*, according to which the whole of a thing is put for a part, and a part for the whole. According, then, to this figure, a part of a day being put for a whole day, the apparent discrepancy between the two passages of Scripture named in the query, may be explained. J. Q.

Dear Editors:—

Will some one, through the MESSENGER, please answer the following questions: 1, What was the doctrine of the Nicolaitans, Rev. 2: 15. 2, What is to be understood by I John 5: 6-8? 3, What are the seven spirits of God sent forth in all the earth? Rev. 5: 6.

WM. LONG.

1. THE Nicolaitans were a sect of early heretics, the founder of whom is generally believed by the ancients to have been Nicholas, one of the seven deacons chosen in the Apostolic church. Acts, 6th chapter. As remarked above, this heretical sect is generally supposed to have been founded by Nicholas of Antioch, one of the first deacons.—Three of the early Christian writers, namely, Irenaeus, Tertullian and Hypolitus, who lived in the second century, all make Nicholas, the deacon, the founder of this sect. And as they lived so near to the apostolic age, it is to be presumed that they knew whereof they affirmed. But while it is generally believed that Nicholas was the founder of this sect of heretics, some consider him the cause of it rather than the direct founder. In regard to the origin of the sect, different opinions seem to have prevailed even among the ancients. Robinson, in his edition of *Calmet's Dictionary of the Bible*, has the following note at the close of his article on the Nicolaitans: "In regard to the Nicolaitans, a more probable supposition is, that the appellation is not here derived from a proper name, but is symbolical; and that it refers to the same persons who are said, in Rev. 2: 14, to hold the doctrine of Balaam; since the Greek name *Nicolas* corresponds to the Hebrew *Balaam*, and signifies to overcome, seduce a people. The allusion, then, would be to false and seducing teachers like Balaam; and refers more particularly, perhaps, to those who opposed the decree of the apostles in Acts 15: 29.—(Compare the use of *Jezebel* in Rev. 2: 20.)"

The doctrines held by the Nicolaitans seem to have been very erroneous and wicked, from the allusions made to these errorists in the two passages in Revelation, that refer to them. And their doctrine is said by all who have written upon them to have been very corrupt. It is said they had their women in common, and accounted adultery and the eating of meats offered to idols indifferent things; that they imputed their wickedness to God as the cause; and received a multitude of fables concerning the creation of angels, and the creation of the world. Irenaeus says of them, "They led lives of unrestrained indulgence."

2. The passage of Scripture referred to in I John 5: 6-8, reads as follows: "This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one."

We give the text as we have it in the

the Revised Version of the New Testament. The seventh verse in our common version is considered of doubtful authority, and is not contained in the Revised Version.

The apostle, when he introduces the words of the passage we are considering, was speaking of faith. The chapter opens thus: "Who-soever believeth that Jesus is the Christ, is born of God," and then in the verse preceding the passage in the query, he says, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—Then he proceeds to show that there was ample testimony to furnish the belief in the Son of God, that those possessed that were born of God, and overcame the world.

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness because the Spirit is truth." By water we understand the baptism of Christ is meant; by blood, his death, and by the Spirit, the Holy Spirit. And these three, the Spirit, the baptism, and the death of Christ, agree in bearing witness that the Son of God has come, and that Jesus Christ is the Son of God. The Law requires two witnesses to prove a point, but here we have three. And if we receive as truth that to which two men testify, the witness of God given by three such witnesses to bear witness of his Son, by declaring at his baptism, "This is my beloved Son," by sending the Holy Spirit upon him in the form of a dove at the same time, and by raising him from the dead, is surely sufficient to produce strong faith in all who receive the testimony. The above seems to be the most natural meaning of the apostle's language, when viewed in the light of the general teaching of the gospel. We have touched upon but a few points bearing upon the subject. A more full discussion of it would render it plainer.

3. The third passage referred to, reads thus: "And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

The seven Spirits in this passage represent the third person in the Godhead. As a confirmation of this view, we have the seven spirits presented to us in another passage in a way, or in such a connection, that it seems very clear that they represent the Holy Spirit. In Rev. 1: 4, 5, we have the common Apostolic benediction of grace and peace, in the following form: "Grace be unto you, and peace, from him which is, and which was, and which is to come: and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth." Here we have the Apostolic benediction, but we have it in a different form to that in which

we have it in 2 Cor. 13: 14. Here we have it in the following form: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." In the benediction of John in Rev. 1: 4, 5, we have instead of God, "Him which is," etc. For the Son, we have the common name given to him, "Jesus Christ." And instead of "from the Holy Ghost," we have "from the seven Spirits which are before his throne. Now as no other divine persons but those in the Godhead would be likely to be presented as the source of Christian grace and peace, we conclude that the seven Spirits, one of the authors of grace and peace, in the benediction as used by John, represent the same divine person that Holy Spirit represents in the apostolic benediction in 2 Cor. 13: 14, and in the formula for administering baptism, in Matt. 28: 19.

Then as the number seven is one of the sacred numbers of the Scriptures, and expresses perfection or completeness, the Holy Spirit is put in a seven-fold manner, or as seven Spirits, to indicate the various spiritual gifts bestowed upon the people of the Lord by his Spirit. There is a fullness and completeness in the Holy Spirit, which abundantly supply those who possess it with every needed help and comfort that are necessary to enable Christians to "live soberly, righteously and godly in this present world."

J. Q.

THE OBJECT OF THE MOUNT MORRIS SCHOOL.

By special request, we give the following notice of the object the Trustees of Mt. Morris College had in view when the Company was organized:

1. To establish a school in the interest of the Church of the Brethren, fully in accord with the accepted faith and practice of the Brotherhood.

2. We hold that to best advance the object had in view, the principles of plainness in dress, in manner, and in living must be enforced. The world has a sufficient number of schools where the rich and fashionable find congenial homes. Our school is to provide a practical education for those who are not wealthy enough to keep up with the fashions of the day; a school where our plain, unassuming brethren and sisters may feel at home, and where the poor and rich may find an equal welcome.

3. The principal and teachers should be in full sympathy with the object set forth, and labor in harmony with it. As far as possible they should be members of our own church, and in full sympathy with her faith and practice.

EXTRACTS FROM BY-LAWS.

16. In no case shall the Directors of this Company contract debts for the payment of which they do not have funds; and in case such debts are contracted by the directors, the stockholders may hold the directors responsible who vote for such debt.

17. So soon as the Northern District of Illinois shall appoint Trustees, to take charge of donations and bequests for special purposes, in favor of Mount Morris College, the Board of Directors of said College Company shall transfer all such funds into the hands of the above-named Trustees.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Bro. J. B. Early reports the organization of a Sunday-school in the Sugar Creek church, Ohio, April 25, with 140 present. On May 2, the attendance was 210. They use the *Young Disciple*, and we are glad to know that the school is succeeding so well.

—Bro. S. Kuhn, of Naperville, Ill., suggests the following plan for raising money for missionary work: "Let all the able-bodied brethren who are on the retired poll tax list send direct to Bro. D. L. Miller the amount of said tax annually for missionary purposes. I enclose \$2.00 to start the plan."

—Sister Susan Strobe, of Oreana, Ill., writes that a sermon preached at that place by Bro. Troxel, of Cerro Gordo, Ill., awakened some inquiry for the truth. In order to help the growth of the good seed sown, she distributed a number of copies of the MESSENGER and "The House We Live In."

—Bro. John S. Snowberger, as has been already noticed, has made his home in Colorado. He says: "A little body of members are gathering here. We expect to organize a church this summer. Any of the Brethren east, wishing to emigrate west, cannot do better than to come here for good, cheap land, good soil, good climate, and a very large body of the same quality of land; also considerable government land is to be had. A new railroad is soon to be built through the section where the Brethren are locating. We say to the Brethren, Come and see. Any desiring to correspond with us, can do so. Information promptly given to those who enclose a stamp."

—Bro. Thos. D. Lyon, of Hudson, Ill., has something to say about memoriams. We can only say that it is impossible for us to find room to publish all that come to this office. We MUST cut them down. "Friends of deceased often request us to perform this office for them, and when abridged, give offense to the relatives, etc. One case I know where a good minister was blamed by those who had requested him to write out an obituary notice, which was so much abridged that he had great trouble to convince them that he had sent a fair, well-written notice, but it had been cut down to only a few words. Dear editors, I know you have your trials with us chronic grumblers, and I often wonder how you can keep your balance as well as you do. Now those memoriams and obituaries are precious documents to the relatives, who clip them and put them in their scrap books, and would not take the subscription price of the paper for the relic. Please give them in full as they are sent, and let the grumblers exercise in their element."

—Bro. David Root, of Osage county, Kan., says there is a little band of eight members at his place, six of whom came into the fold by baptism during the winter and spring.—The last one baptized is a promising young man who, we think, will become very useful to the church. They have organized a Sunday-school, with Bro. David Perry as Superintendent, and desire to make it a success in teaching the word of God. They have meeting every fourth Sunday in each month, the brethren having arranged to preach for them at least that often.

—Bro. Esrom Slifer, having emigrated to Bird City, Kan., writes that he, and about sixty others, have taken up homesteads. His family still remains in Marshall county, Kan. He proposes to remain at Bird City for a time, and, if the country proves good, will move his family in the near future. They have had an abundance of rain this spring. The land is good, with a rich, deep soil. Expect a railroad before a great while. There are some members at Bird City. If there are others in Cheyenne county, they should write to Bro. Slifer. They desire to have meeting, and to organize a church. Information in regard to land may be had by writing to Bro. J. H. Cakerice, Bird City, Kan.

—Bro. Keylon Heckman wishes to correct an impression that has gone out in regard to the position he holds towards the church. In a funeral notice of his little daughter, published in No. 17, G. M., it was said that M. Lichty, of the Progressive Church, improved the occasion, and several have inferred from this that Bro. H. had separated from the church. He had asked our Brethren to preach, and also invited M. Lichty. He closes his explanation as follows: "Now, dear Brethren, the object of this notice is, that you should not be in doubt as to where we stand, or our position among the Brethren's church, as we stand just where we did when we left Illinois for the West, and see no cause for leaving the old ship Zion."

—Sister Clara Flora, of Dallas Center, Ia., sends us a short essay on "How Shall Men Know That We Are the Disciples of Jesus?" in which she shows that, by keeping all the commandments, and having the heart filled with love for one another, is the true test of discipleship. She closes by saying: "Dear reader, when you go to some quiet resort to pray, have you not enjoyed the influence of God's Holy Spirit? We leave the sorrows of life at the foot of the mount, find the narrow path that Jesus walked with weary feet, and aching heart, let us go up to the mount of prayer, and get our hearts filled with that love, that all may know we are his disciples."

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Live Oak Church, Texas.

I TAKE pleasure in stating that Bro. A. W. Vaniman has been with us and preached five good sermons, baptizing one, we trust, to walk in newness of life. She is the companion of the writer. We think there are oth-

ers who are almost persuaded to forsake this world and unite with a Church that obeys the commandments and follows Christ's examples. All that we could say when he left us was, "Come back, Brother Vaniman, and stay longer with us." He expects to come back again in August, if God is willing.

We ask the prayers of our brethren and sisters that we may hold out faithful to the end and be built up both in strength and in numbers.

J. A. SNIDER.

From Rodney, Mich.

THERE will be a love-feast at the Chippewa Creek church, Rodney, Mich., June 19 and 20. Any Brethren wishing to come, will please write us as soon as convenient. We kindly invite some of our Brethren ministers to come and assist us in building up the cause of the Master, as the laborers are few and an abundant harvest. May God enable us to prove faithful to the last. Bro. Bosserman, of Gratiot county, held a series of meetings here, and had good attendance and order. Brethren, pray for us, that we may always be found working for the Master.

JAMES KENNEDY.

Notice to Sisters.

INASMUCH as the envelope system introduced last year at A. M. has proved to be a valuable auxiliary to the General Missionary cause, it has been decided to continue its use. All sisters, who will, are therefore invited to send to A. M. through this medium such offering as each may desire. Wherever there is an organized band, it is requested that their contributions be sent in *one* letter, through their Secretary, with a brief statement of the work done by the Band. Please name date of organization, number of members, number of meetings held, and total amount collected. Append to this statement the names of the officers of the Band, name of congregation or local church, and name of county and State. All letters should be addressed to the Treasurer of Sisters' Mission.

MRS. FANNIE QUINTER.

Pittsburg, Darke Co., O.

From Shideler, Ind.

ACCORDING to previous arrangements, wife and I went to the Prairie Creek church, Wells Co., Ind., March 24, to conduct a series of meetings. This church is under the care of Eld. Geo. W. Sala, and has a membership of about eighty, scattered over considerable territory. Met quite an attentive little congregation on the evening of the 24th. As the meetings continued, the congregations grew larger, notwithstanding the inclemency of the weather. The house was filled to its utmost, nearly all the time, with eager listeners. Remained with the Brethren a little over two weeks, and are glad to note that the ranks of Satan were broken, and seven souls were born again of water and of the Spirit. Several are almost ready, and some said, like

Adam of old, "If the woman thou gavest me would come, I would." Women said, "If my husband would come, I would." Will those excuses do in the great day?

"Take your companion by the hand,
And all your children in a band,
And give them up at Jesus' call,
To pardon, bless and save them all."

Had the pleasure of attending the District Meeting of the Middle District of Indiana, which was held in this church. Had a pleasant Meeting. A few queries were sent to A. M. Returned home April 8. We thank the Brethren for their kindness shown to us during our stay with them. May God bless!

On April 10, we went to Killbuck church, to hold a few meetings. This church is under the care of Eld. Hiram Branson, and has a membership of about sixty, considerably scattered. The Brethren have two meetings every Sunday. Had preaching on the evening of the 10th. Preached in all eleven sermons, and had the pleasure of leading two souls down into the liquid stream, and burying them in baptism. May the Lord enable them to ever prove faithful, and at last gain a home in heaven. Others said they expected to come before long. May the Lord spare them a little longer, until they may make the necessary preparation.

In going out in the field and working for the Lord, we are made to realize the text, "The harvest is great but the laborers are few." What shall we do, Brethren, to send more laborers into the field? Returned home April 19; found all well, for which we feel thankful. Give God the praise!

GEO. L. STUDEBAKER.

From Covington, Ohio.

We are very much in sympathy with the missionary spirit, as advanced by many brethren in the MESSENGER, especially that of Bro. Moore and Bro. D. M. Brower in the last issue. I think it is quite apparent that we have not succeeded as we would, had those sent out remained long enough at one place. Many reports make it apparent that good impressions have been made, which is all well enough, but good impressions never have and never will save any one.

Now, to my mind, what we want is willing workers (and I believe we have them), more financial aid, and those sent out into new fields to remain long enough to plant the cause. Let the Missionary Board be judge in this matter. When foothold is obtained, let the ministers remain and nourish the good impressions until an organization is effected, and let us, at home, feel that we are under as much obligation to maintain those out in the field as we are to buy shoes and bread for our children. Brethren, let us preach it more at home, and thus educate and school the members to a proper standard in this great work.

Our quarterly council was held to-day, and the business passed off pleasantly. Several papers passed for Annual Meeting; nearly all seemed to be of a missionary character.—I. J. Rosenberger was chosen as delegate to A. M. and W. H. Bagoas and the writer to

D. M. Bro. J. T. Myers was with us over two Sundays. We had meeting nearly every evening during the week. Bro. J. T. gave us some strong truths, which I feel will do us all good in the future. His time being devoted exclusively to the ministry, he is thus qualified to do much more good than those who are embarrassed with the things of this world.

Our Sunday-school is increasing in numbers as well as in interest. Our weekly social meetings are well attended, and are a source of much strength to the church.

May 5, 1886. A. S. ROSENBERGER.

From Brooklyn Church, Iowa.

THIS is to inform you that we held our council on the 8th inst., and appointed our delegates for A. M. and D. M., and arranged for a series of meetings and love-feast, commencing on Sept. 3. Our council passed off in peace and harmony, not a jar to disturb any one's feelings.

Yesterday, the 9th, Bro. H. R. Taylor preached for us to a large congregation. We had nine applicants, who were received into the church by baptism after the meeting.—We received two a short time ago, making eleven in all, and a prospect for more soon. They are all young in years. We have been laboring and waiting patiently for the increase, which the Lord has given us. May God help them all to be faithful.

J. S. SNYDER.

Donations for the Poor.

Jos. Studebaker, O.....	\$ 90
Samuel Slifer, Mo.....	20
Lydia Shafer, Ind.....	50
G. W. Shafer and wife, Pa.....	1 00
Jonas P. Price, Pa.....	40
Peter Long, O.....	1 00
Ruel Smith, Kan.....	1 00
Susan Funk, Kan.....	50
Elizabeth Lichty, Kan.....	1 00
Katie Shideler, O.....	1 00
John Amos, Mo.....	05
A Sister, Dallas Center, Ia.....	1 00
E. Kenigmacker, Pa.....	1 00
Jacob Castor, Ia.....	50
John J. Fike, Ia.....	50

From the Tuscarawas Church, Ohio.

By request, I write from this part of God's moral vineyard. On the 6th of May we met in council. Brethren Edward Loomis, of New Philadelphia, Ohio, and David Beers, of Canton, Ohio, were with us. Bro. Reuben Shroyer was advanced to the second degree of the ministry. No queries. Bro. Shroyer will represent this church at D. M. No delegate to A. M.

We remembered the missionary cause, and took up a subscription for it, also for a home for Bro. Hope. We have decided to hold our communion on June 10. All are invited from the neighboring churches, especially the ministering brethren. Although we had some difficulty in our church, thanks be to God that it was settled in love and peace.—

Everything passed off quietly, and I believe it was good for us to be there, as I believe we were profited by it. How easy it is for Christians to settle difficulties, if they only take the right course for it!

We organized a Sunday-school at this place, with the following officers: Supt., Bro. Reuben Shroyer, assisted by the writer; Sec. and Treas., sister Mary Helman. We have decided to use the *Brethren's Quarterly*. We have Sunday-school every two weeks at this place, and every two weeks at the Eden meeting-house. As we desire to have a successful school, we desire the prayers of all God's people in our behalf. WM. H. TETTERS.

May 8, 1886.

From Nettle Creek Church, Ind.

At a council-meeting previous to our last, the brethren appointed a committee to formulate a plan to raise money for missionary work and other purposes. At our last council-meeting the committee reported a plan on the *ad valorem* system,—each member to pay ten cents yearly on the hundred dollars of the valuation of his property, as shown by his tax receipts. If any members conscientiously opposed, they might pay what they wished. Some of the Brethren earnestly contended for the plan, telling us we had tried the Annual Meeting plan, with no good effect, also telling us that to whom much is given, much is required and that we should give as the Lord had prospered us, not-as conscience dictated. A vote was taken, and a majority opposed the plan.

I went home grieved, and wondered whether some of us would not spend more during the year for pictures and tobacco than this bit of ten cents on the hundred dollars would amount to. I hope and pray the Lord will speed the time when the Brethren will be more free and willing to give of their means to carry the gospel to souls that are of more value than all the world. JACOB CLAPPER.

Notes of Travel.

FOR the satisfaction of the many friends and relatives, I feel to say we are in the Valley of Virginia, where we have met many warm-hearted people, and in going around to different arms of the Church, I feel safe in saying there is more work done for Christ here than in any other scope of country I ever saw. There is life here in the church.—There is a power in the church. And if there is life and power, the power of God, then we will prosper; God will be with us. If all the churches throughout the Brotherhood would work together, and have the life of Christ in them as they should, what a work we could do, or could be done through us by God! Now, dear brethren and sisters, stand on the rock Christ Jesus. Though you may live isolated, pray God to be with you, and if God is with you, who can be against you? Live for Christ. Work as did the prophets and apostles. You can do a power of good. You have the same opportunity to hold up Christ that they had in olden times. J. Z. CLINE.

May 8, 1886.

From Martinsburg, W. Va.

DEAR G. M., we hail your weekly visits with joy, you bring us so many good things and especially those pieces that appear from our dear sisters' pens. It does my heart good to read them. That is right, sisters, go on in the good old way, and the Lord will bless you and bring you off more than conquerors in the end. We had a week's meeting some time since by our home ministers, and the immediate result was, one dear, old sister came out on the Lord's side and was buried in baptism, by Bro. John Brindle. We hope there are more who will soon follow her example.

We have organized a union Sunday-school at our church at Vanclevessville. Bro. F. M. Miller is Superintendent.

Bro. John Turner is in poor health, and is kept from filling the many calls that are made for him to preach. Oh that the Lord may give him health and fortitude that he may be enabled to stand forth as one of the beacon lights along the shore! And may he be an instrument in God's hands in bringing many to a saving knowledge of the truth, as it is in Jesus, is my prayer.

E. P. MACONAUGHEY.

From Cerro Gordo, Ill.

PLEASE publish the following regarding rates and arrangements to attend the Annual Meeting to be held near Pittsburg, Ohio.

The Wabash, St. Louis & Pacific Ry. will sell tickets at all principal offices along its line, to the Meeting and return, at one fare for the round trip, and will grant stop-over privileges, going and returning, at stations where trains make regular stops. Tickets will be on sale from June 8 to 18, and good returning until June 30.

All wishing to attend the Meeting from West of Danville, Ill., should get tickets reading *via* Danville, and the I. B. & W. Ry. Taking this road at Danville, you will reach the meeting-ground without change of cars. It is impossible to reach the grounds over any other road coming from the east or west, therefore be sure your tickets read over the I. B. & W.

JOHN METZGER.

May 10, 1886.

A Visit.

THROUGH the solicitations of a number of Brethren to visit a place called Wilsey, in Morris Co., this State, a new town, beautifully located along the Topeka, Salina & Western R. R., on May 1, J. T. Nair, of Herrington, accompanying me, I went and attended two appointments in the Christian meeting-house, which they had kindly offered the Brethren the use of, at any time they wished it, as they had no minister in charge. But it so happened that one of their ministers from Missouri had come, and they made appointments for him on Sunday morning and evening, hence we occupied the house Saturday night and Sunday afternoon. The attendance was good, and the attention all that could be desired.

We found there those with whom we had formerly worshiped in Northern Illinois, as there are a number who moved from Milledgeville, among whom were Bro. Jacob Hauger and wife, who seemed highly gratified at our coming. The privilege of again having the opportunity of assembling with the Brethren in worship, of which they had not, previous to coming to that place last October, been deprived these many years. They are having their home with their son-in-law, Michael Myers, who is very nicely situated, close to a town, and they have a number of children still at home and their son Jacob within a mile, who also has a pretty home.—In fact, they have a pretty country and plenty of room for more people to locate.

Bro. Hauger's are quite aged, but seem to be zealous for the cause they have so long espoused, and are anxious to have more Brethren settle there, so as to have regular preaching, as a number of those there, who were once in fellowship, have been affected by the disturbing elements, and some of them cannot be distinguished from the fashionable world.

Bro. Hauger wished me to report our visit, so that brethren traveling that way would stop and give them meetings. They had the promise that brethren J. T. Myers and Kimmel would pay them a visit, whom they were expecting soon. I hope they will not be disappointed, and pray that much good may be accomplished.

J. D. TROSTLE.

Plympton, Kan.

From Black River Church, Ohio.

I WILL say to the readers of the GOSPEL MESSENGER that we held our quarterly council, May 1. The yearly visit having been made, the members were all found in peace and harmony with each other. The business before the meeting was transacted to the satisfaction of all present. Bro. Tobias Brown and was installed in the deacon's office. A collection was taken for the home for Bro. Hope. May the good Lord bless the cheerful givers and grant that Bro. Hope and family may, ere long, be safely landed on American soil.

On May 2 was our regular preaching day, and after services we re-organized our Sunday-school. The following officers were elected: John Pittenger, Supt.; Geo. Hart, Ass't. Supt.; Katie Shook, Sec.; Clara Pittenger, Treas.; Lydia Wertz, Chor. It was moved and carried that we use the *Brethren's Quarterly* as a lesson help. We trust that much good may be done in the Sunday-schools throughout the Brotherhood.

LYDIA WERTZ.

From Everett, Cass Co., Mo.

I RECEIVED No. 19 of the G. M., last evening, and I noticed a letter from a lady in this county, which is so much in sympathy with my feelings, that I thought I would try and add a few words. If one who is not a member of the church, desires so much to hear the word preached in its purity, or as they understand its teachings, what must be the desires of those who have been connected with

the church and have not had the opportunity of hearing the same? It is fourteen miles to the nearest organized church from my place, and we seldom get to attend. Oh, how glad I would be if it were different! Some think that we ought to locate in communities, but I think differently, for I think that often good and prosperous churches grow up around isolated members. I think that is one means of spreading the gospel. I am in full sympathy with the missionary cause. I believe in sending out men and women to preach and teach the word every-where. I endorse Bro. Moore's ideas in regard to ministers urging the importance of the missionary cause, and of members aiding the same. They would get dollars where they now get cents. I have often thought of sending something to aid the cause, and would do so often, if it were not for the expense. You cannot send anything with safety but it costs from five to fifteen cents. You can see what a saving it would be if each church would cast their means together, and send it all at once. I think the minister should work seven days each week for the Master, instead of working and toiling on the farm or in the shop. I think that they ought to go from house to house, and visit the members, and encourage them in their warfare. I think it would be for the good of the church and the welfare of its members. May the Lord bless all the efforts of the church to promote his cause that are consistent with his will.

L. P. AND R. DONALDSON.

From Plympton, Kan.

YESTERDAY we held our council at Maple Grove school house. A considerable amount of business was transacted. It was decided to divide the District, as it is fifty or sixty miles long, and organize a church at Harrington, since a number of members have moved in there this spring. Eleven members were received by letter, and we learned that more had letters who had not presented them. The love-feast is to be held at Bro. Henry Burkholder's, ten miles south of Abilene, on June 5 and 6, commencing at 2 P. M. The usual invitation is extended. The council-meeting was large and harmonious, many members being present. At meeting on Sunday we had two more applicants for baptism.

J. D. TROSTLE.

Good, Better, Best.

THE last always the best, for so we found it at our late communion meeting. We do not remember of ever enjoying a meeting, taken all together, that was so enjoyable.—The weather was all that we could ask. Our audience gave that reverence that is so commendable in the house of God. Ministers from abroad were C. S. Holsinger, James R. Gish, Samuel Henry, Henry Forney, George Gish, who were as wells of the sweetest waters, out of which the audience freely drank. But we are still dry; come again, brethren, and water our parched land.

THOS. D. LYON.

Hudson, Ill., May 17.

The Chicago Mission.

DOES mission work pay in cities? This is a question that I have no doubt about, because the Brethren's Mission in Chicago has been the means of my salvation, as well as many others. I will cite my case as an illustration of what can be done.

I was born in Macon, Ga., in 1867. My father was a Disciple minister, from whom I inherited a desire to do the Master's will, but at the age of three, my father was taken away to try the reality of another world. Two years later mother followed, and I was left alone to battle with the world. I have traveled far and near in search of friends, but found none. Finally I landed in Chicago, with only ten cents and not a friend in this great city. I spent that for a meal, and wandered over the city, searching for work and something to eat, from Oct. 21 until the evening of the 24th, sleeping in a barn at night. Every place I asked for work, or something to eat, the answer was always, No! I was almost starved, and was walking along Lake Street, not knowing or caring where I went. My clothes were thin, and not fit to wear, and I shivered and trembled as I went along, and I was about to give up in despair, when in front of the Brethren's Mission hall, a kind man invited me in. I told him I must hunt something to eat and a place to sleep. He took me to a restaurant and paid for a meal and invited me to the mission when done eating. I thanked God and accepted the invitation and in the meeting that night I was convicted by the kindness shown me. I was met at the door by Mrs. Conklin, who received me like a prodigal son. — After asking me who I was and where I came from, she gave me a suit of clothes, furnished me a home and treated me like a mother. I now formed the acquaintance of Bro. B. A. Hadsell. He encouraged me and did many kind acts, not only to myself, but to others also. In fact, he was a father to me. He also supplied me with pamphlets to read and I soon became interested, liked the preaching of the Brethren and united with them. The work is still going on. About twenty members live in the city, that stand united and work in harmony together; we have a good prospect for an ingathering soon. — We have a prosperous Sunday-school. W. C. LOWE.

From Longmont, Colo.

As we pass along amid all the sorrows and disappointments of life, and when we feel as if the care of life was almost too much to bear, we say, amid all this, a light of joy comes forth and brings gladness to our hearts, and we are made to rejoice in the God of our salvation; thus to-day we rejoice. A few weeks ago we were called to the water-side where a dear young brother was born again. The next Sunday we were called to preach the funeral sermon of a babe, of whom Jesus says: "Suffer little children to come unto me, for of such is the kingdom of heaven." After the funeral, we had a short, but an important talk with the parents, and both promised to prepare to meet the little darling in heaven; and to-day they have carried that promise into effect, so far at least as to unite with the church. We trust that they will be bright and shining light to the church and all around them. We expect, if the Lord will, to commence a series of meetings on the 9th, and, by the aid of our heavenly Father and our dear Bro. M. M. Eshelman, and the prayers of the church in general, to accomplish some good in the cause of our Master. Brethren, if you cannot come and help us, we trust you will pray for us and the cause.

May the blessing of heaven be ours through life, and we at last be accepted of him, is our prayer. G. W. FESLER.

From the Olathe Church, Kan.

By your permission, I take this method of answering those who have been inquiring about this section of country. First, I would say after looking over quite a number of counties in this State, I concluded this is one among, if not the best county I have seen. The land seems to be stronger here than in the southern counties. True, land is some higher here than in many other places, but after all is considered, it doubtless is cheaper than further west. The land is all broken, and, as a rule, the improvements are good. One particular point is the market, which is Kansas City, and here we are near enough that every one can have the full benefit of the market.

The water is good with few exceptions, better than in the southern part of the State. Corn is the

principal crop, but wheat, oats and flax are raised in considerable quantities; tame grasses do splendidly,—red and white clover, bluegrass and timothy abound everywhere.

One thing I wish to say to those who come to this State to rent land. There seems to be plenty of land for rent at one-third grain, or about \$3.00 per acre, cash, and the land yields largely. Considering the high rents in the east, it seems to me that persons could do well to come here and rent. Further west the rent is just as high, while the improvements are not as good, neither the markets as good nor advantageous.

Here, also is an organized church with a full corps of officers. The church seems to be very orderly, and laboring to promote the gospel order of things. And to all those who are inquiring about this country, I would say, you can enjoy church privileges the same here as in the east.

Coal is the principal fuel, and costs ten to twelve cents per bushel. Wood can be had also, surprisingly cheap. J. B. LAIR.

Olathe, Kan.

Of all the riches that we hug, of all the pleasures we enjoy, we can carry no more out of this world than out of a dream.—*Bonner.*

ANNOUNCEMENTS.

Love-feasts.

- May 27 and 28, at 1 P. M., Cherry Grove, Carroll Co., Ill.
- May 29, Eden Valley church, Barton Co., Kan., 10 miles west of Great Bend, at house of Bro. Michael Keller. Those by rail, stop at Great Bend.
- May 29, at 2 P. M., Nevada church, Vernon Co., Mo., at Bro. S. Click's, 2 miles north-east of Nevada.
- May 29 and 30, at 3 P. M., Lanark, Carroll Co., Illinois.
- May 29, at 6 P. M., Panther Creek, Woodford Co., Ill.
- May 29, Weeping Water church, Cass Co., Neb.
- June 2, Rock Run church, Elkhart Co., Ind. 4 o'clock.
- June 3 & 4, Pine Creek congregation, Ogle Co., Ill.
- June 4, at 2 P. M., Newton church, Miami Co., Ohio.
- June 5 and 6, Woodland church, near Astoria, Ill.
- June 5 and 6, at 10 A. M., Indian Creek church, 3½ miles south of Maxwell.
- June 5 and 6 at 4 P. M., Milledgeville church, Carroll Co., Ill.
- June 5 & 6, Rock River church, at 1 o'clock, at Franklin Grove, Ill., meeting-house.
- June 5 and 6, Dry Creek, Linn Co., Iowa.
- June 5, Vanclevessville, Va., Berkely meeting-house.
- June 5 & 6, Harlan church, Shelby Co., Ia., 4½ miles east of Harlan.
- June 5, at 5 o'clock, Ulery church, 3 miles north of South Bend, Ind.
- June 6, Smith Fork church, Plattsburg, Mo.
- June 8, at 5 P. M., Bethel church, Kosciusko Co., Ind.
- June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
- June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.
- June 8, at 10 A. M., Pony Creek church, Brown Co., Kan.

- June 9, at 4 P. M., Pipe Creek church, Miami Co., Ind.
- June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
- June 9, at 2 P. M., Ogan's Creek church, Wabash Co., Ind.
- June 9 and 10, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.
- June 10, at 10 A. M., in the Thornapple church, Mich., in the West Branch meeting-house, 7 miles south of Lowell.
- June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on I. B. & W. R. R.
- June 10 at 2 P. M., Oakland Church, Darke Co., O.
- June 10 and 11, West Branch church, Ogle Co., Ill.
- June 10, at 4 P. M., Salomony church, Huntington Co., Ind. Those coming by rail should notify Samuel Murray, River, Ind., stating time of arrival.
- June 11, at 5 P. M., Solomon's Creek church, Kosciusko Co., Ind.
- June 11, at 10 A. M., Mississinewa church, Delaware Co., Ind., at the Union Grove meeting-house. Those by rail, stop at Shideler.
- June 12, Novelty church, Mo. Meeting to commence the day before, at the house of Bro. Chris. Lapp, 13 miles north of Clarence.
- June 12, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.
- June 12 and 13, Bethel church, Thayer Co., Neb.
- June 12, at 4 P. M., English Prairie Church, 6 miles east of Lima, Lagrange Co., Ind. — Those by rail should stop at Lima, previously notifying G. W. Price at Brighton.
- June 12, at 4 P. M., Monticello church, Ind.
- June 12, at 3 P. M., Maple Valley church, Cherokee Co., Iowa.
- June 12 at 5 P. M., Nettle Creek congregation, Wayne Co., Ind.
- June 12 and 13, Spring Creek church, Chickasaw Co., Ia.
- June 12 and 13 at 10 A. M., Pike Creek church, Livingston Co., Ill., 4½ miles north-west from Chenoa, at the house of Frederick Krauts.
- June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.
- June 12 and 13, Richland church, Richland Co., O., at Bro. John Kendall's, 7 miles north-west of Mansfield, where those by rail will be met by notifying M. Deshong.
- June 19 at 4 P. M., Duncansville church, Blair Co., Pa.
- June 19 and 20, at 10 A. M., South Waterloo church, Blackhawk Co., Iowa, 5 miles south of Waterloo City.
- June 19 & 20, Rome congregation, Hancock Co., O., at 10 A. M., in Oak Grove meeting-house.
- June 21, at 4 P. M., Johnstown church, Pa., at Walnut Grove meeting-house, 2 miles from Johnstown, Pa.
- June 25, Montgomery church, Indiana Co., Pa.
- June 26 and 27, 1 P. M., Hickory Grove Chh., Carroll Co., Ill.
- Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
- Sept. 11, Monroe Co. church, Ia. at 3 o'clock.
- Sept. 24, Rockton, Pa.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

District Meetings.

- May 27 and 28, Southern District of Mo., at Bro. Abraham Miller's, 9 miles east of Carthage, in the Spring River Congregation, Jasper Co., Mo. Those coming by rail will be met by conveyances at Carthage on the 26th.
- May 27, Eastern Pennsylvania at Coopersburg, Lehigh Co. Delegates meet the 26th. — Those by way of Bethlehem arrive at Coopersburg at 12:30 P. M.; by way of Philadelphia at 10:21 A. M.
- May 28, Middle District of Iowa, in the Coon River church, Guthrie Co., near Panora. Those coming via Des Moines, should take the Wabash R. R. at Des Moines, Thursday, the 27th, at 3 P. M. Those coming via N. W. R. R. will change cars at Jefferson and take Wabash R. R. at 8:35 A. M.; and those coming via Milwaukee R. R., change at Herndon and take Wabash R. R., at 9:13 A. M. Train will arrive at Wagon Road Crossing, one-half mile east of meeting-house, at 9:30 Friday morning, whence all will be conveyed to place of meeting.
- May 31, Northern Iowa and Minnesota will be held at Grundy Center, Grundy Co., Iowa, at 9 A. M.
- June 1 at 10 A. M., Western District of Pennsylvania, at the Walnut Grove meeting-house, one mile east of Johnstown Pa., on the Bedford Pike. All delegates coming Penn. R. R. and B. & O., will stop off at Johnstown.
- June 2, North-Eastern Ohio, at 8 A. M., in the Springfield church, near Mogadore, Summit Co., O. Those coming on the N. Y. P. and O. R. R., will change at Kent on the Cleveland and Canton R. R. to Mogadore, and from the P. F. and C. R. R. at Canton. Come on the Cleveland and Canton R. R. to Mogadore on June 1. Address John B. Miehler.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

YUNDT.—At Naperville, DuPage Co., Ill., Mary Yundt, aged 84 years, 11 months and 6 days. She was born in Lancaster Co., Pa. GEO. D. ZOLLERS.

BOUSLOG.—In the bounds of the English River congregation, Iowa, April 2, friend S. Bouslog, aged about 66 years. Services by Eld. S. Flory, to a large concourse of sympathizing friends.

PETER BROWER.

HESS.—In the Lower Stillwater church, Montgomery Co., O., Bro. Daniel Hess, aged 64 years, 6 months, 4 days. He leaves a wife, one son and one daughter to mourn their loss. May the Lord fill the vacancy which he has made by the purest of love. Services by Bro. Klepinger and the writer, from Job 14: 14.

LONG.—In the same congregation, April 1, Bro. Isaac Long, aged 79 years, and 11 months. He leaves a wife, six sons and four daughters to mourn their loss, which is his eternal gain. Services by Bro. J. Smith and the writer, from Rev. 14: 12. GEORGE HARVER.

STROCK.—In the Lanark church, Ill., May 8, sister Susan Strock, aged 51 years, 10 months and 2 days. Services by the writer, from 2 Tim. 4: 7. Eight children are left to mourn their loss. S. Z. SHARP.

HOLDER.—Ora Clayton Holder was born Nov. 11, 1879, died March 26, aged 6 years, 4 months and 15 days. Funeral by Eld. Swanger, of Logan Creek, Ohio, from Job 30: 18, to a large assembly of sympathizing friends and neighbors.

BENNETT.—At Cadiz, Wis., in the Waddam's Grove District, Stephenson Co., Ill., March 23, Bro. Bennett, aged 79 years.

JOHNSON.—In Collins, Wis., same district, April 15, Bro. Jonathan Johnson, aged 77 years. ENOCH EBY.

BODENBURG.—Four miles south-east of Bryan, Williams Co., O., May 3, Henry Frederick William Bodenburg, aged 66 years, 5 months and 5 days. Services by Eld. Jacob Brown. G. W. SELLERS.

ROYER.—April 26, Martha J. Royer, wife of Martin Royer, aged 27 years and 16 days. She died calmly in the hope of immortality. Services by Rev. W. S. Jordan.

WORKMAN.—In Fayette Co., Pa., April 14, Bro. Solomon Workman, aged 77 years, 4 months and 8 days. He was born near Frostburg, Md., Dec. 6, 1808. For many years he was deacon in the church, and served in his office faithfully. He leaves three sons and three daughters to mourn their loss. At Bro. Workman's request, the funeral sermon was preached by Eld. J. H. Meyers, from Rev. 14: 13. ALICE V. MEYERS.

VARNER.—In the Mount Zion church, Va., Feb. 15, sister Catharine Varner, aged 71 years, 5 months and 13 days. She was born Sept. 2, 1814. She was a faithful and zealous sister in the Master's cause, a kind wife, a loving mother, and was loved by all who knew her. The husband and children may be consoled with the hope that she has gone before. Services by the writer, assisted by John Stirewalt, of the Lutheran church, from 2 Tim 4: 7. MARTIN ROTGELL.

WARNER.—In the Woodland church, Mich., March 14, of lung fever, sister Celistia, wife of Bro. Henry C. Warner, aged 33 years, 3 months and 5 days.

A few weeks before her death, Bro. and sister Warner moved from Darke Co., O., with the intention of making Michigan their future home, but soon their expectations were blasted. She was a consistent member of the church. She leaves a husband and two small children to mourn their loss, but they need not sorrow as those who have no hope. Services by brethren J. W. Miller, of Ohio, and Isaiah Rairigh, of the Woodland church.

CHRISTIAN.—In the same church, Feb. 11, of diphtheria, Emma Florence, daughter of friend Lewis and sister Susie Christian, aged 2 years, 10 months and 1 day. Services by Bro. Isaiah Rairigh.

REESE.—In the same church, April 7, of croup, Nelly Reese, aged 2 years, 9 months and 29 days. Services by the Brethren. J. M. SMITH.

Brethren's Quarterly.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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Mt. Morris, Ill., and Huntingdon, Pa., June 1, 1886.

No. 22.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ELD. Wm. Howe is our delegate from D. M. to Annual Meeting.

ELDERS Daniel Keller and Daniel Hollinger, of Cumberland Co., Pa., were with the Altoona Brethren during their communion meeting.

ELD. J. W. Brumbaugh, of Clover Creek, Pa., informs us that they have decided to hold their love-feast on the 9th of June. The Brethren of Newry, Pa., will hold theirs on the 19th of June.

ENCOURAGEMENTS to build an Old Folks' Home are still coming in. Some urge going to work at it at once, but it should be remembered that such things need more than good words to make them a success.

ELD. Grabil Myers, who has spent a life-time in preaching, attended our District Meeting. He says if he was young again, he would enter the mission field. So faithful a servant would do honor to the position.

Bro. Seth T. Myers, of Shirleysburg, says that he has just the place to open out the Old Forks' Home. If there were nothing but locations wanted, a home would soon be opened. What we need is something to buy the location, unless some generous soul will donate one.

ELD. Jas. R. Lane, of the Aughwick church, informs us that, at the Black Log Valley meeting-house, fifteen more were lately baptized, and still more applicants. The good work seems to be especially prosperous in this locality, and we hope it may continue, and that the lambs already received in the fold will be fed and nourished.

WE had a short call from brethren P. L. Foutz, of Marsh Creek, and Andrew Bashor, of Lost Creek, on their return from District Meeting. Bro. Bashor ordered several Bibles, which he presents to his sons as an important item in their outfit to house-keeping. This is right. Every parent can thus adorn their religion by placing a high estimate on the Book of books.

THE round trip fare to Annual Meeting, from Huntingdon, Altoona, and Martinsburg, will be \$13.00, and good to July 15. If twenty-five or more start at the same time, a special car will be sent and taken through to place of meeting without a change. These rates are very low, and the managers of the road will do all they can to give our people good accommodations.

DURING our D. M., the floating debt of the Altoona meeting-house was presented, and a motion was made to take up a collection and wipe it out. In a few minutes the whole amount was raised, and the debt is now canceled, except that which is due the Building and Loan Association, and if all the churches in the District will do their part, this will be paid in the installments as they come due, and no one will be burdened.

NEVER before had we more flattering prospects of a large fruit crop in the Eastern States. Some varieties of the cherries are already ripening, and some are in market. Strawberries are small in size and large in price, but in a very short time it will be the other way, as an abundant crop is on the way. The indications are that we will have a year of plenty, and, as the disturbing elements calm down, we hope that peace and prosperity will follow. For the many blessings we are enjoying, our ascriptions of praise ought to go up to the Great Giver, our Father in Heaven.

WE have in the church a class who are always complaining about somebody else causing disturbances and trouble. This is an easy way of saying things, but who is it that is really making the disturbance? If we are determined in all things to have our own way, independent of the circumstances and feelings of others, we will not need to go far to find trouble. It is a commodity that is easily manufactured, and material for it may be found anywhere and every-where. It is possible for us to be trying to pull motes out of others' eyes while there are beams in our own.

EARLY RECOLLECTIONS.

(Concluded.)

The first baptism we ever witnessed was administered near our old home, in the Juniata River. We shall never forget the scene, as the river was quite deep, and we feared that the parties were in danger of being drowned. But our fears soon subsided, as the ceremony was quickly performed. The administrator was Isaac Brumbaugh, son of grandfather, who has gone to his reward, and the candidate was Abraham Showalter, who has also long since been sleeping with the fathers. He proved to be a zealous and active laborer in his field, in the vineyard of the Lord. Our recollections of this good brother are very vivid, as he proved to be quite a singer, and was chorister in all meetings when present. "Blow ye the trumpets, blow," was one of his favorite hymns, and "Lenox" the tune used. He was a large man with a powerful voice, and when he sung, the trumpet was heard indeed. He was faithful in all his house, as all of his children became members of the church.

Our last recollection of Eld. Geo. Brumbaugh—grandfather—was in the upper room meeting-house. We see him behind the table, preaching. His health was failing and his voice feeble. The room was cool, and, as he always wore his hair clipped short, he had a cloth cap on, worn some, in those days, as an additional covering under the hat, and, in very cold weather, pulled down over the ears. His sermons were always short, but unusually so on this occasion, and we are not sure but what it was the last sermon he ever preached. About this time Eld. Isaac Brumbaugh, who has been dead some fifteen years, was making his initiatory efforts in the ministry, and when we consider the limited means they then had of acquiring an education, and the discouraging circumstances under which our ministers then labored, we need not wonder that they were made to fear and tremble when called upon to get up before an audience.

Though he was denied many of the advantages that some of our ministers now enjoy, yet his min-

istry was not without fruit, and when the Great Harvest time comes, he too will have his sheaves to bring with him.

There are numerous other circumstances of the past crowded in upon us, but, while they may be interesting for us to think about, they may not be of interest to our readers, and therefore we leave them unwritten, hoping that what we have said may not be altogether without interest.

ELD. JOHN G. GLOCK.

It is with a feeling of sadness that we chronicle the death of Eld. John G. Glock, who, we are glad to believe, has gone to a rich reward. He was one of those men whom to know was to esteem and love.

He was born April 1, 1807, in the village of Hohenneck, Wurtemberg, Germany. His ancestors had lived there for generations, and had been farmers and coopers by occupation, and members of the Lutheran church. In his native village, he grew up to manhood, and received a liberal education in his native tongue. In 1832, with only enough money to pay his fare, and all his possessions in his knapsack, he embarked for the new world in the ship *Unskanagen*. After a trip of sixty days, he landed at Baltimore, where he met Bro. John Lutz, long since gone to his reward, and on foot went to his home in Germany Valley, this county, where he spent the whole of his after life. On the 26th of August, 1836, he married Catharine Myers, who died Sept. 28th, without issue. He married for his second wife Mary Ann Bashore, who is still living. In this same year he became seriously concerned as to his religious duty, and, after carefully searching the Scriptures, he united with the Brethren's church, and proved in every respect a faithful member. He was first chosen deacon, and in 1840 was elected to the ministry, and to the eldership in 1852. In the German language, he was said to be a very acceptable preacher. But as German preaching ceased to be needed, he commenced learning the English, and in a short time could exercise in it quite well. During his whole Christian life he was a zealous and active worker in the church, and made friends wherever he went. In his death the church has lost a good counselor, the community an esteemed citizen and neighbor, and the family an affectionate husband.

So the aged fathers are passing away, and the younger ones following up in their stead. May our zeal and loyalty to the truth be in proportion to our possibilities, so that when our time comes to pass over, it may be said of us, too, that we were faithful.

RIGHT AND WRONG.

THERE is going on just now, whether people are cognizant of it or not, one of the greatest revolutions the world has ever witnessed. A revolution none the less important because it is noiseless and bloodless. The conflict is one of mind. The foe to be routed is error, and many a devout man will find that his faith must be given up. The leaders in this movement are the purest and ablest among men. They are searching for the truth, and no influence is strong enough to induce them to relinquish their purpose.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

MAN COMPARED WITH CHRIST.

BY MARY C. MILLER.

To some degree, man may be compared with Christ. Man was made in the image of God, and God took upon him the form of flesh. But this is only form after all, and not essence, and that we have lost long ago. Man lost the image of his Creator when he became disobedient, and died. He lost his likeness to God and became unholy, wicked and sinful. How can we regain what we have lost?

Christ has made arrangements, and we may go back and become like we were at the first, having the image of God. But in this present spiritual life we cannot be compared with Christ, for we fall too far short to admit of a comparison. John says, "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." We shall understand more about perfection then.

But we know that in the present we cannot be as he was in this world, for he was without sin, and we are sinful creatures. "If we say we have no sin, we deceive ourselves, and the truth is not in us." "Whosoever is born of God, doth not commit sin," he has no desire to sin; his desire, his inclination is to become like his God—grow from infancy to manhood; as Christ and John the Baptist grew, in favor with God and man daily, so we must grow in spiritual stature. But we are also in the flesh, and the flesh makes us blind, more or less, to righteousness and purity.

We read that the creature was made subject to vanity by Satan. Vanity, or vain worship, is the worshiping of something besides the true and the living God. Christ, then, in his nature, was divine, holy, supernatural, and we cannot stand in comparison, but we may take him for a pattern, an example, a leader, a law-giver, prophet, priest and king. We may compare his life in this world with our lives, and measure our lives with his life, in order that we may improve and grow into perfection; press toward him as our only true light. Christ is our truth. In him only can we find peace. In him "mercy and truth have met together." In him "righteousness and peace have kissed each other." Do they get together in man? Oh, shame to us if they do not to some degree.

How vain and foolish we are when we do not leave mercy and truth, righteousness and peace, dwell in us when we have the privilege of doing so! How blind and dull we are, how very unwise to drive such company, such jewels, such ornaments from our minds! "Christ stands at the door and knocks." If we will but hear his voice and open the door, he will fill our minds, and, be assured, nothing besides Christ can fill the heart of man, nothing but truth. "Nothing else," says a

certain writer, "is large enough." "When truth is fallen in the streets, then peace flies away. Man is troubled. He is empty, vacant, solitary. Yea, truth faileth; and he that departeth from evil maketh himself a prey and the Lord saw it and it displeased him." And why? "That there was no judgment." When we lose truth we lose, or we have no judgment. We have nothing to guide us rightly. Truth is our center star, our magnet, our confidence, our hope. If truth, or Christ, fills our minds, and dwells in all our thoughts, then are we free indeed.

Christ says, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free," and "if the son shall make you free, you shall be free indeed." Christ lived here among men. He was "tempted in all things as we are," yet without yielding, "for yielding is sin," and "he knew no sin, neither was guile found in his mouth." Why? Because guile belongs to Satan. It is one of his agents to help build up the kingdom of darkness, and Christ's kingdom is a kingdom of light. A righteous kingdom cannot be built up with the help of an agent of darkness.

Christ has promised to send the spirit of truth into the world, and this spirit, which is the Holy Ghost, is to teach us all things, and bring to our remembrance whatsoever he said unto us. Now, we have in the world God's word, which is truth, and his spirit, which is the spirit of truth. Though Satan works, and is artful, causing truth sometimes to fall, he cannot hold it, for it is stronger than he, and must prevail. "Truth crushed to earth, will rise again." Nothing can hide the truth forever, for she is God's mighty and fearful agent to those who have trampled her under their feet, but joy and peace to those who have worshiped at her shrine.

But if we are to take Christ for a pattern, an example, a measure, please particularize. Illustrate to our minds just what is meant. We do not like to be left to guess at the real meaning of those thoughts. It is not so plain how we may follow him, his example. Can we suffer and die for sinners as he did? Can we bring to them salvation as he brought it to them? Can we go about doing good, raising the sick, healing the blind, cleansing the leper, and making the lame to walk and rejoice? Can we be one as he and his Father were one? Can we love each other as Christ has loved us? Can we love our enemies as Christ loved his and did them good? Can we do all this? We can, most assuredly, do much more of these than we may at first think. What is there we may not do through Christ? Of course, we have not the power that he had, but have we not all received of his fullness? May we not all do good as we have opportunity? Our chance to do good is not so great, on such a grand scale, as his was, but if we fill our place well and wisely, will we not be following in his footsteps?

Does not the gospel require us to suffer wrong and do right? Does it not tell us to spread the gospel news of salvation? Does it not say that we must do good to all men as we have opportunity? Is not the gospel

a saving power? The bread and water of life, are they not for the healing of the nations? May we not be instrumental in causing sinners to know the way of truth and be healed by turning to righteousness? Can we not all have a purpose to love God with our whole hearts, and seek for truth wherever it may be found? How did God love us? He did us good where we were really in need.—May we not do so to our fellow-beings? Surely we can follow Christ in these things.

But there is a somewhat different class of things we should also look at, and that is his negative life. It is just as important for us to follow his footprints here as in the other. I mean those things which he did not do. Is it not needful for us to compare our lives with his life in these particulars, if we desire to be his disciples? We read that Jesus did no sin. "Sin is the transgression of the law." "Where no law is, there is no transgression," but when we transgress the law, we sin, and when we sin, we are not following Christ. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." Christ came into the world to destroy sin, and in him was no sin. He obeyed his Father's words, and we must obey his words. He is our law-giver. No guile was found in him. Guile means a great deal. Are we following Christ here? He told his disciples they should beware of the doctrine of the Pharisees, which was hypocrisy. He not only set them an example of purity, but warned them to beware of deceitfulness in others. One of the great sins of that age among professors was hypocrisy. They had left off the worship of heathen gods, but had fallen into something just as soul-destroying. It showed they had lost their faith in God, which some of their forefathers possessed. If a man truly believes in God and his promises, he will not try to deceive his fellow-man, nor will he bite or try to devour him. Why should he? Christ never did so, and he is following Christ, believing him to be the only true way, the only true leader.

Surely unbelief, as Bro. Longanecker says in the last number, besets us all, more or less. Let us be on the lookout for him. If a man's heart is filled with truth, he has no room for guile, for backbiting, for slander,—they are not in his thoughts, he has no room for them, they may try to crowd in, but will as surely be repulsed, for he is following Jesus, and he never left them into his thoughts to find a lodging there. They were never found in him. What would we think of Christ harboring envy and ill-will, and slandering some of the inhabitants of heaven? Does it not shock us to think of it even? And yet how likely we are to run into such things and still claim to be following him? Is it not a proof to us that they who do such things are deceiving and being deceived?—How can any one be following Christ and do such things? Is it a wonder there are infidels in the world, when they claim to be following righteousness and true holiness, and

let their light shine through the works of darkness?

Christ says, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" Christ was speaking to the Jews. They were persecuting him because he had, as they supposed, broken the law, and he is trying to convince them that what he did he had learned of his Father. He says, "My Father worketh hitherto and I work," but all was not enough. They had lost truth and judgment, and they looked at things only after the outward appearance. They were not prepared to learn, for they thought they knew already.

They had no idea that truth reached far beyond their conception of it. So, of course, all the good things Christ told them, fell upon ground which was not prepared to receive them. But should they not have known that healing the sick did not come under the head of servile labor? Christ told them, if they had stock fall into the ditch on the Sabbath-day, they would get it out. They were envious. Envy overlooks truth. Their light was darkness. Their eye was not single.—They sought honor one from another. Had they been seeking the honor that cometh from God, they would have eagerly sought an opportunity like that to learn more truth and greater truth. The Jews were very suspicious of their law, and tenacious of their own way of interpretation, but still they went far beyond in many things. Here we see the frailty of humanity. They had not interpreted it rightly in this instance, but when their property was in danger, they acted differently. Christ called them hypocrites, and told them they made things heavy for others, and all they did was done to be seen of men.

They were those who persecuted the apostles and prophets and killed them. Oh, no wonder many turned from them and followed Christ! What a difference there was between them! Christ traveled in the way.—They drove others, but stood still themselves. "The letter killeth, but the spirit giveth life." Had they gone according to the spirit of their law, their minds would have been open, grasping after truth. They would have used more judgment, argued from a different stand-point, occupied a broader platform, a solid foundation. If they would have had a little wisdom, they might have seen there were great things, worth working for, ahead of them. Christ cared nothing for their traditions, they were as rubbish, long-time gathering, decaying and ready to vanish away.—No doubt they thought they were doing right; their way seemed right unto them, but it was not God's way after all. What a wonderful being is our God! Wonderful in wisdom, wonderful in works, wonderful in justice, in judgment, in mercy, in truth! Let us study the principles and character of Christ, and leave our minds dwell upon his perfections. Then the Scriptures will open themselves anew to us, we will see in them more and more every day. We will be looking at them from a true stand-point. We will not understand them according to our own

perfections, but according to Christ's perfections. Man's perfections all fall, like Job's righteousness, before the perfections, the wisdom of God. When God speaks, let man be silent.

CLASSIFIED MINUTES.

BY ENOCH EBY.

A COPY of the Minutes of our general Conference from the year 1878 to the year 1885 inclusive, as classified by Bro. S. S. Mohler, is before me, and a brief examination of its arrangement suggests these lines.

In view of the origin of the work, the spirituality, design, and character of the contents of the book, we fail to see why it should not recommend itself to every lover of the truth and of a church "having neither spot or wrinkle or any such thing," for every unprejudiced mind will readily see upon examination of the work, that we, as a church, would be "bearing about in our bodies the marks of the Lord Jesus Christ," much better than we do, had we been governed more strictly by the counsels and instructions therein contained. In other words, had all those who urged the necessity of revising the Minutes of A. M., or throwing them away entirely, revised their own carnal and stubborn wills and brought them into subjection to the spirit of the Gospel as the brethren advised, the church would not have any departures or divisions to-day to stain her holy character, our enemies themselves being judges.

But in the present arrangement we have an excellent, convenient book of reference for church work, which, if properly used as it is intended, will prove to be a great auxiliary in doing the work of the Lord, according to the Gospel.

We should have the book; as a spiritual commentary it is safe, and the best I ever read for true spiritual knowledge. Frequently commentaries pass over obscure texts of Scripture, but this book is principally composed of that class of answers and explanations. The counsels and advice of true Christian fathers in the church, which is the habitation of God through the Spirit, who are filled with, and governed by the Spirit of God, should be regarded safer than the comment of great, learned men, whose claims to the Spirit of God must sometimes be doubted. It is the spirit of God that searches all things; yea, the deep things of God. 1 Cor. 2:10. Every brother should have this work in his family library; it will greatly aid him in bringing up his children in the nurture and admonition of the Lord; it will teach his children to love the Brethren; it will enable them to see the difference between a man of world and a man of God, and the difference between the idolatrous practice of the popular christendom of the present age, and the church of Jesus Christ. Children and young people, generally, are inclined to think the church is too strict, especially in conforming to the customs of the world in dress. Show them on page 254 what the Brethren did nearly seventy years ago. If you were

living in that age, you, as parents, would forfeit your membership by them dressing in the fashion of the age, whether members or no. Oh! where would hundreds of our members and even elders and ministers and deacons stand to-day under that kind of discipline; to see their children revelling in all the abominable fashions and practices of the age! It may be better to live under strict discipline now, than to wait till judgment. The church just requires what the gospel requires and that will be our judge.

My remarks are more lengthy than I intended, but I felt it due the work to remove, if possible, some of the prejudice existing against the work of the church, giving the book the blame for corruption and division when it justly belongs to injudicious members. I would not part with the work for five dollars and do without it. Many members, with myself, have books costing much more money that are not near so valuable for our spiritual good. Send to the Brethren's Publishing Co., and get one, and read and study it, and you will conclude, "I am not mad, but speak the words of truth and soberness."

Lena, Ill.

A RESPONSE.

BY MARY M GIBSON.

My heart truly feels to respond to the encouraging letters I am receiving now daily in behalf of the call I made for the benefit of Bro. Hope's family. I have received certain amounts from Maryland, Ohio, Kansas and Virginia as well as here at home. I will here give you a good part of one of the letters so you can judge for yourself whether it is encouraging or not.

"Dear Sister:—To-day I was reading in the G. M., and found your call in behalf of Bro. Hope and family, and the call aroused the feeling of my heart and moistened my eyes with tears in his behalf, and my prayer is that God may touch the hearts of his people that they may be aroused to a sense of their duty and respond to one of God's ambassadors. Enclosed, find one dollar from me and my daughter for the homeless and our prayers go with it."

My prayer is, that God may bless those that have already responded and will put it into the hearts of many others to do likewise. I would be glad to receive a good amount by the time of the A. M. so I can send the amount there and then have it forwarded to him. I presume there will be many that feel they cannot respond until after harvest. If so, I will gladly receive what is sent to me any time.

I made the call to the children, but did not say so at the time. I am glad to tell you that some grown people are helping in the good cause. I presume the editors thought it good to publish it in the G. M. and I hope you will give it just the same attention as if it had been in the Y. D. I would be glad if the superintendents of our Sunday-schools would read the article to the scholars and then tell them to come prepared to put in

their mite. Much can be raised in this way that could not be raised otherwise. A good and kindly dispositioned superintendent has great influence over a Sunday-school. My whole desire is to do the family all the good that I can and I know well there are many in our broad land that feel just as I do and are anxious to do better in the future. The first that I received was twenty-four cents from a brother twelve years of age. My heart responded, "May the Lord bless him." May he always possess the spirit of giving to the Lord of life and glory. I will now close, asking the blessings of our heavenly Father to be upon us all in the name of Jesus.

Virden, Ill., May 15, '86.

SYMPATHY.

BY JAMES WIRT.

THE qualities of the soul are varied and are susceptible of improvement, and when rightly trained, manifest the noble sentiments of concord and mutual fellowship. The most exalted and refined feelings are encouraged by having the sympathetic natures touched and affected by the circumstances and conditions of our fellow-men. The design of the Creator by placing man in the different relations that we find sustained is to bring out his better qualities and enable us to enhance each other's pleasures or else to mitigate the sorrows of life by fulfilling the reasonable demands imposed upon us in the Word of God, weeping with those who weep, and rejoicing with those that rejoice, showing that harmony of feelings in responsive chords from Him who created us in His likeness. There are many that exhibit this true and commiserate disposition towards suffering humanity, not remaining content to hear of or behold those who deserve pity, but hasten to their rescue or relief, and contribute aid with deeds of self-sacrificing heroism, having before them the noblest example of sympathy ever displayed, of which we have any knowledge,—Jesus the model. In every act of ours we should have the approval of an enlightened conscience, certain of promotion for having "well done;" for it is a fact which is apparent to all, that the Savior by denying himself, had in view the additional prospective honor at the right hand of the Father, as the result of all his labors and sympathy towards fallen man. His language is, "If I be lifted up, I will draw all men unto me," showing his power to redeem our sinful race. This thought fully developed, evidently proves that the selfish principles form the base of operation not only in the kingdom of darkness, but also in the kingdom of righteousness.

The latter will finally prevail over all opposition, showing conclusively, that, though Satan was the originator of all evil and consequent suffering, Christ is able to overcome this arch-enemy of all good by means devised in the councils of heaven, and executed by instruments specified in the gospel of the Son of God. In this good news we find "Peace on earth and good will towards man,"

including different commissions, but one of universal application, that is, all who hear, or are apprised of these glad tidings, shall impart the knowledge and say, "Come," implying the existence of a corresponding feeling and mutual interest in the plan of salvation, concerning every son and daughter of Adam's race.

The dispositions acquired during the present life will be retained in the future world. Hence it is essentially necessary to cultivate those that actuate the inhabitants of heaven, among whom all the earth's citizens, who are fitted and qualified, may eternally reside; where one harmonious feeling prevails in unison with the mind of God who is the Father of all our spirits, and to whom all moral beings owe their allegiance. The truth is enunciated in the Bible that God is not willing that any should perish, but come to repentance, and ample provisions are made to carry this into effect. When men's sympathies are enlisted to work in harmony with the instructions of Christ, who devoted all his energies to accomplish the redemption of man, it inspires us with us confident hope that all things will work together for good to those that love the Lord.

BIBLE STUDY.

BY E. S. YOUNG.

In order that we may derive the greatest amount of good from Bible study, it is necessary to follow some definite plan. It has been well said, "that system is only another word for success." Then, to use our time to the best advantage, we should have some system in our work. If success is due to system, then why not desire greater success in acquiring Bible knowledge? There are many who need some help in Bible work, and but few who recognize this need. It is, however, a need, whether recognized by many or few. God's promises become precious unto us as we meditate upon them; so it is with Bible knowledge; we only fully realize our limited knowledge, by meditating upon the Bible as a book with which we should be familiar.

Dear reader, perhaps you never stopped to think how little you know about the Bible.—How many books can you think through? The Bible is not a large volume. It is a rich mine and we must search if we wish to enjoy its pleasures. The more we look into the Bible, the more are our thoughts upon God. One of the great advantages the Bible student enjoys over another is, that he is continually learning something which may be applied to his own heart. The Bible student has advantages which are advantages, and must be held accountable for the same.

The Bible is given for our instruction, for ensample unto us; then do we, as we read the Bible, use it as ensample unto us? We must be careful in our Bible study that we do not become Pharisees by applying everything to others and forget our own poor, stubborn hearts. There are those whose minds are bent upon some particular part of the Bible. Some have a taste for chronology, others for

history. It is well that each student can choose that which will be of the most profit to him. It is also unwise to attempt any such work until the student has some knowledge of the complete whole. While it is impossible to do a great amount of reading on all topics of the Bible, it is still necessary that every student should have a commentary.

Prof. Wm. H. Harper, the editor of the "Old Testament Student," and one among the foremost instructors in Hebrew in this country, gave the following in an article sometime ago: "Some commentaries are positively hurtful, and some incapable of exerting any influence either good or bad. There are a few from which great help can be obtained. That commentary which can be used to best advantage in studying the books of first and second Samuel; and the following outline the author has based upon the same. The first and second books of Samuel, with maps, notes and introduction, by Professor A. F. Kirkpatrick. The student who has no commentary on Samuel, should purchase this one. — Other commentaries from which much help is obtained, although in many cases with the expenditure of much labor are those of Kiel, Bible and Lange. The latter is especially valuable in the line of textual criticism. The student will find valuable articles on almost every important topic here considered in Smith's Bible Dictionary.

It is taken for granted that no one who really desires to know all that he can learn about these books will hesitate to use constantly and conclusively (except for comparison), the Revised Version. Directions as to the study of first Samuel:

1. First master the contents of the book. What events are narrated in it? Of whom does it speak? Let the material be taken up chapter by chapter as follows:

(a.) Read over each chapter, noting closely its contents and its general connection with the chapter which precedes and that which follows. 2. In this reading make use of no commentary. Read thoughtfully, and when a word or phrase or verse occurs, the meaning of which is not clear, indicate the fact by an interrogation point. In a second or third reading, many of these doubtful points will become clear. As opportunity offers, or as the particular point under consideration demands, satisfy yourself as to these difficulties, by the aid of commentaries.

(b.) Write out on a long slip of paper, for each chapter, a concise stated topic which will suggest to your mind the detailed contents of the chapter; e. g., for chapter five of 1 Samuel, *Chastisement of Philistines*. It may be necessary, in some chapters, to select two or more topics in order to include everything; e. g., for chapter two, *Hannah's Song of Thanksgiving*; *Wickedness of Eli's Sons*; and the *Bloom of Eli's House*.

(c.) Study these topics, referring, when necessary, to the Scripture narrative, until, without hesitation, you can recall all the details under each.

(d.) Write out on a separate slip, the number of chapters (1, 2, 3, 4, etc.,) and endeavor

to recall the topic or topics of each chapter. Continue this exercise, until the number of a chapter will at once suggest to your mind the topics and contents of that chapter.

2. In the second place, analyze the book.—The analysis is merely the grouping together of the material under heads more or less inclusive.

(a.) In a general analysis proceed as follows: (1.) Decide upon a general subject or heading for the entire book, and then divide the book into two divisions for each of which there will be a distinct heading. That chapter which treats of the foundation of the monarchy will, perhaps, be found to furnish a good dividing point. (2.) Under each general division, mark out at least three subdivisions.

3. Take the material of each sub-division, and break it into two or more sections, according as the case seems to demand. * *

* * Go through the book and make out a list of all persons and important objects referred to; *e. g.*, Samuel, Hannah, Eli, Saul, David, Jonathan, Philistines, Amalakites, Micah, Moab, Gath, Ziklag, etc.; Oil, the Ark, Evil Spirit, Covenant, Cave. Perhaps the end sought may be gained by selecting only the most important personages. To really master anything, we must dwell upon it a long time, and go back to it many times."

This is but a part of the article, yet I have given you that which will prove to be of lasting good to those who try to follow the suggestions given. This outline has been given in such a way that all may profit in the study of any of the books of the Bible, although this was given for the study of first Samuel.

(To be continued.)

DEATH.

BY SARAH M. SAUNDERS.

"For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

PAUL the apostle, in writing this epistle to the Corinthian brethren, seems to be trying to comfort them, in looking forward to the time when the earthly house, this tabernacle of flesh, should be dissolved, or dead, and gone back to the mother dust, and consoling them, he shows by the eye of faith that there was to be a hereafter. "We have a building of God, a house not made with hands," meaning that God has prepared a place for his believing children, where, after they have been sufficiently tried in this mortal state, they will enjoy the mansions prepared for them in the paradise of God, to go out no more forever, knowing that he which raised up the Lord Jesus shall be raised up also by Jesus.

Sometimes our faith seems to falter when we contemplate death, as though it was something to be feared or dreaded. Why should this be, when we have so much evidence that it is only the *beginning* of life, *real* life? Is it because "eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the things which are prepared for those that love and serve him?" or is it be-

cause we cannot comprehend the "great BEYOND" the moment after death?

It seems to me that we look at things in a wrong light. When a child is ushered into this mortal life, great rejoicing is heard because another mortal has appeared upon the stage of human life, to live and die after a few performances in the great drama of life; but when a soul takes its flight from this tabernacle of clay and the spirit returns to the God who gave it, mourning and lamentation is heard. Methinks a reverse would be more appropriate; for the whole history of man is summed up in these words, Born, Lived, Died, as far as the earthly part is concerned.

CONVERSION DEFINED.

BY I. J. ROSENBERGER.

CONVERSION is a general term, applied to the mind, to morality, religion, philosophy, mathematics, tactics, and to surveying. Its general meaning, as given by Webster, is, "a turning, or change from one state to another." This definition is clear and correct.

1. *A turning.*

2. *A change of state or relationship.*

We sometimes speak of converting persons to our ideas; having in view the first species of conversion. It was this species that Christ had in view when he said to Peter, "When thou art converted, strengthen thy Brethren." Luke 22: 32. Likewise the apostle James when he says, "If any of you do err from the truth and one convert him; let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." Jas. 5: 19, 20. The relationship of the characters referred to in the above texts was correct; they were disciples, were brethren; but they needed a turning; as the texts themselves define, needed conversion of the first species. We fear that we have much need of that species of conversion in the church today.

Hence, we conclude from the above, that the sinner in whom faith is begat by hearing, is, in a sense, converted.

And he who is led to repent with a godly sorrow, is converted in a still higher sense.

But it is only when men and women are baptized, that they are converted to God.

When we speak of the conversion of a sinner, we mean his change from his state of sin in this world to a state of acceptance in Christ; and that includes baptism. "For as many as have been baptized into Christ, have put on Christ." Col. 3: 27. Conversion to God is a complete or finished work. In this there are three turnings or changes:

1. Faith to change the mind.

2. Faith to change the life.

3. Baptism to change the relation.

Be baptized, not in, but into Christ, pointing out relationship.

Peter says, "Repent ye therefore and be converted, that your sins may be blotted out." Acts 3: 19.

Peter is preaching the conversion of sinners to God, and the theory he is holding up has:

1. Faith implied in it.

2. Repentance.

3. The blotting out or pardon of sins, which means, or has an allusion to, baptism. See Acts 2: 38 and 22: 19. Hence baptism is included in conversion, and men and women are not converted to God until they are baptized for the remission of sins.

Single immersion is baptism, but it is not gospel baptism; for that, as indicated in Matt. 20: 19, requires three actions. Just so men and women, through faith and repentance, wrestling in prayer, whether at the anxious bench or elsewhere, realize a change, and report, and that by the thousands, that they are converted; and I guess it is all true, but there is not a man of them converted to God, for their relationship has not been changed. They are unborn, have not yet been baptized into Christ, hence the conversion of penitent sinners includes baptism.

GOOD WORKS.

BY MARY E. TRONEL.

NOTICE the importance of engaging in every good work. When we read the Scriptures, and see the precious promises given unto those who engage in the work of the Lord, it certainly encourages us to go on in our earthly mission. We read that the good works of some are manifest beforehand, and they that are otherwise cannot be hid. Certainly, we would rather cross the valley of death crowned with good works, and Jesus for our companion, than have the heavy weight of sin clinging to our hearts, and cross the river alone without the strong arm of protection to lean upon.

Dear brethren and sisters, let us take every opportunity of performing every good work. Whatsoever thy hand findeth to do, do it with cheerfulness. Those of us who are yet young in the service of Christ, have a great many trials and temptations to resist; but let us try and overcome them, and ever be found working for the Master, and hold out faithful until the end, diligently performing the work which is given us to do.

Although we many times feel discouraged, let us always look to God, the author and finisher of our faith, and may we all meet in heaven at last!

Maple Grove, Ohio.

A CORRECTION.

BY JAS. M. NEFF.

In an article of mine which appeared in G. M. No. 19, I make the statement that the Greek word *aidios* occurs but once in the New Testament. This is a mistake. It occurs twice, Jude 6 and Rom. 1: 20.

In neither case, however, is it applied to reward or punishment, hence it does not affect the argument of the paper referred to.

A LOVING heart and a pleasant countenance are commodities which a man should never fail to take home with him.

PROHIBITION IN PROPHECY.

BY B. C. MOOMAW.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled."—Rev. 20: 1-3.

THE church, with all its moral and spiritual forces, its civilization, its education, and its mighty persuasive energy had been trying for six thousand years to overthrow this devil, but the Lord did more in five minutes by prohibition than the church by other means accomplished in all the ages of time.

Satan had kept on his way unchecked, untamed and unrelenting. Wherever the shadow of his wings fell, the appalling terrors of death and doom prevailed. The fairest fields of earth were darkened by his direful presence. By far the greater part of the world's millions bowed to the sway of his scepter. But suddenly a mighty angel was upon him; the huge links of a great chain were riveted to his hitherto untrammelled feet, and he languished in the solitude, or raved in the tortures of his awful prison.

The points of the text are applicable to our subject in the following particulars:

First, the central figure of this judgment scene. As the greatest material agency of sin and misery, nothing so well answers the description as strong drink.

Gladstone says that liquor causes more ruin and misery than war, famine and pestilence combined. It is the pre-eminent fiend which towers above all his fellows. The darts of death are in his quiver, and "upon his brow horror sits plumed." The rivers of the world's woe find their sources at his feet, and every crime receives its inspiration from his touch. Millions of widows and orphans go forth from homes, which he has ruined, in mournful and endless procession.

Innumerable souls go down into eternal despair,—his victims. All hell celebrates the universal triumphs of this arch-fiend, and crowns liquor as the chief of the dragons, the invincible and terrible conqueror.

Second, its ubiquity. Go where you will, into the wildest and remotest regions, into the far-off realms of distant nations, savage or civilized, and you will see the slimy trail of this gory monster. He penetrates every nook and corner, and retired hamlet, and isolated community, where there is domestic happiness to blight, or a crime to perpetrate, or a soul to destroy, and fastens his fangs upon all that is dear. He crams his insatiable maw with crushed and bleeding hearts, with the bread snatched from the starving, with the wealth which toil has honestly won, with the destroyed hopes and happiness of sacred homes, with the blighted expectations and aspiration of parents and children, with the bodies and souls of wretched victims, which all crowd into this hell, and disappear in one vast undistinguishable mass of utter ruin. Every-where we are confronted with this glaring, ravenous fiend who carries the

terrors and torments of hell in his own bosom, and is ready to share eternal ruin with prince or peasant, rich or poor, bond or free.

Day and night he plies his infernal arts with ceaseless and untiring energy, never satisfied, never full, never weary, but constantly inventing new devices, and multiplying fresh schemes, until he gaps to engulf the whole world itself, and hungers for the feast of universal destruction and death.

Third, its cruelty. Were it ever conscious of pity or mercy, it has long since reached that profound and unfathomable depth of utter depravity in which the utmost misery and despair only serves to increase its baleful joy. To it the greatest evil is the greatest good; wild discord is its music, and pain its only pleasure. It will drag maidenly innocence and virtue from the heaven of unsuspecting and untarnished bliss into the awful doom of a drunkard's wife. It will drive innocent and helpless children into the darkness and storm of a winter's night, and leave them there to perish. It will break a loving mother's heart for the ruin of her bright and beautiful boy, and bring her gray hairs in sorrow to the grave. Every appeal, every argument of mercy, every tear of imploring pity is lost upon its heart of stone. Deaf to every entreaty, blind to every reason, indifferent to every argument, and dead to every feeling but its own lust and greed, it rushes with ruthless and fiery tread along its dread career of ruin, eager only for more victims, and intent upon worse destruction.

Fourth, its fraud. It is the deceiver of the nations. It is the mirage which lures millions far from the paths of honor and virtue until they are lost in the wilds of sin. It is the siren which charms her countless victims until the earth is whitened with their bleaching bones. It gives a temporary pleasure that it may plunge its votaries into untold and unending miseries. It sheds a false and glaring light in the mind and soul, that it may fling the unsuspecting into the outer darkness. It lends a transient feeling of wealth that it may bring hopeless poverty. It lifts its victims for a moment, only that it may hurl them forever into the vortex of hell.

Fifth, its doom. He that is the worst fiend shall receive the deepest damnation.—He that was ubiquitous for evil shall finally be found in the fiercest hell. He that knew no mercy shall find no mercy when the terrors of the Lord are revealed. God did not make this world to be destroyed with a deluge of drunkenness. One of these days he will come down in his wrath, and spurn the old adversary from his fair domain, and right the millions of wrongs which he has perpetrated.

The church and the world have, for long ages, been fighting this demon on the line of moral suasion with little success. Year after year he spreads his black wings wider, and strikes his fiery darts deeper and deeper, and heaps whole catacombs of victims for the carnival of death. But the day is coming when the Lord God will send the strong angel of righteous and inexorable law, who will

bind this dragon with the iron chain of prohibition, and cast him into the bottomless pit of eternal reprobation. Then shall he wipe away the tears from the faces of rescued millions, and raise our hopes and gladden our hearts with a foretaste of millennial joy.

Let the silvery dawn of that bright day o'erspread our skies,
And let its grand and golden sun arise.

"HERE A LITTLE AND THERE A LITTLE."

BY WM. M. LYON.

—Do we really *know* ourselves? How many are able to answer the profound interrogatory, "What is man?" It occurs to my mind that, the more we try to solve this wonderful "problem of human life," the greater our helplessness will appear, and the more reason we will have for securing divine aid.

Alexander Pope delivered a grand text, when he wrote,

"Know, then, thyself; presume not God to scan;
The proper study of mankind is man."

Unless we study to *know* ourselves, we will never see the goodness, the infinite goodness of him who hath redeemed us—never "see the king in his beauty," never see what we have cost, hence, never reach the fulfillment of our sweetest aspirations.

But how apt we are to presume to scan God, to search into hidden things, such as God never intended should be found out by man. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know?" Job 11: 7, 8. "There is no searching of his understanding." Isa. 40: 28.

The scanning to which I have reference, is that of examining the works of God with an evil eye of criticism. For instance, I may search the Scriptures only with a view to be prepared to quibble, to controvert, to warp and wrest the tenor of the Bible, to convert, apparently, truth to error and error to truth. "Anything to gain my point," is the remark too frequently made, only at the expense of sacrificing the truth, as revealed from God, for the damnable lies forged by the evil one.

Moreover, it is a fact sustained by sacred Writ, that those who willfully persist in this wicked way, never ceasing to "pervert the right ways of the Lord," are finally given over by God, who now sends them "strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 11, 12. Oh, what a fearful state is this!

God is as just as he is merciful. The true light of heaven ever shines on the path of salvation, and if we choose darkness rather than light, we may do so. God will not hinder us. "It is a fearful thing to fall into the hands of the living God."

—While we are talking about this scanning disposition relative to the things of God, let us reduce it to a practical standpoint, and see how it operates between individuals—ev-

en between members of the church. Let us reason a little. Here is a brother who makes a complaint against a certain member. This member (a brother) is a very faithful and worthy one, seemingly, in every respect, but one,—he does not dress quite according to my mind; he does not conform altogether to the order of the church in regard to dress, though I know nothing else against him. Upon this a sister is now ready to take a part in making this complaint, then another sister, now another brother, and so on. Next comes the council. The matter is presented. The church decides that the unruly one must be admonished. Council is now over. The accusers now seem to be consoled because this unruly brother's case has been attended to, and the remedy applied.

Next week comes. This brother who had so recently been the subject of reproof and admonition, is passing along the road near where the first accusing brother is plowing. What yelling and screaming! What rash, rough, naughty language! What does all this mean? He can be heard all over the country. Ah, now, I see what's wrong! The horses didn't pull to suit him. That's all. The brother pities him and passes on.

Next he arrives where the other accusing brother lives. Some of the children hadn't exactly obeyed orders; hence, loud, abusive language was the result, bearing a close relation to the strong terms of the fretting plowman.

Passing on by the barnyard, the scene changes. This brother's wife (another accuser of his) is in no pleasant mood. It is now fly-time, and she has been milking. The cow had not been careful to maintain an unflinching position, hence, "I'll see what virtue there is in this club and these threatening words." The witnessing brother feels anxious to leave this scene, and just before reaching home that day, he meets the other accusing sister, who has been on a visit to Bro. A's. to tell about that bad report that has been in circulation in regard to Bro. B., and see if there is anything of it.

The brother that night petitions God's grace in behalf of his erring brethren and sisters. He resolves in his mind to talk to them kindly, gently, tenderly on the first appropriate occasion, thus heaping coals of fire on their heads. How beautiful it is to be consistent in all things!

It often appears that we are too much inclined to complain about the little inconsistencies in regard to dress, while we glide smoothly over mountains of even greater inconsistencies brought about by that little unruly member, the tongue, so full of deadly poison.

"Oh, many a shaft at random sent,
Finds mark the archer little meant;
And many a word at random spoken,
May soothe or wound a heart that's broken."

In this world there is one thing God-like; the essence of all that ever was or ever will be God-like in this world—the veneration to human worth by the hearts of men.

ARE WE SELFISH?

BY A. HUTCHISON.

IN the investigation of this question, we should remember that a great deal depends upon the way you make the application. Take the following for an example: Are you willing to leave feet-washing with the apostles? I answer most emphatically, No. I am too selfish for that. Now, can there be anything wrong about that kind of selfishness? Well, you say you cannot see why I should be selfish about feet-washing. That is just what we wish to tell you now.

We are not likely to be selfish about that in which we are not interested. Jesus said to the twelve apostles, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13: 14, 15. Here you will see that Jesus positively commanded the twelve to do to one another as he did to them. As to what he did to them, there is no question; but it is claimed that what he did to them stopped with the twelve. Here is where we claim to be too selfish to allow that. In admitting that that service did not extend beyond the twelve, we allow ourselves to be ruled out from the promises, for they were given to the same twelve. Let us see, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Matt. 28: 16. Then Jesus came to them, and said to the eleven, "Go ye, therefore, and teach all nations." Teach them what? "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Here, you will notice, the command and the promise were both given to the eleven apostles. Where have we any promise given to us upon other conditions than was given to the apostles, or where have we any promise at all? The promises were given to the same persons that the commands were. Hence you can see why we are too selfish to allow feet-washing to remain with the apostles. For in doing that, we rule ourselves out from the promises.

Let us take a view of this question from a different stand-point. Jesus says to the eleven, "I go to prepare a place for you." John 14: 2. He is here speaking to them of his Father's house, in which there are "many mansions." Now, do not fail to notice that all this was spoken to the eleven apostles. I feel assured that there are many who feel just as selfish in this matter as we do, if they look at the question thus. But, you may answer, you do not look at it that way. However, I see no other safe position to occupy. We are aware of the fact that it is claimed that the apostles did not teach feet-washing. Do such not see that, taking such a position, requires them to prove that the apostles were untrue to the charge given them? They were to teach the nations to observe the same that he had commanded. All admit that he did teach them to wash one another's feet. Then, if they did not teach it, they were un-

true to the trust committed to them. I, for one, am not willing to impute a want of fidelity to the apostles. But have we any evidence that they did teach it? After the Savior had left them, they were to go to Jerusalem, and wait for the gift of the Holy Spirit. And when it came, its office was to bring to the apostles' minds what Jesus had said to them. Then how did it come that John wrote about feet-washing? Answer.—The Holy Ghost brought it to his remembrance. Why, then, did Matthew and Mark write about the Lord's Supper and communion? Answer.—They wrote what the Holy Ghost brought to their minds, and we all agree that it was written for the guidance of God's people in this Christian era. And if that is true of the Lord's Supper, why is it not true of feet-washing? Doubtless John was just as much under the influence of the Holy Ghost as either Matthew or Mark. We will next hear St. Paul, in 1 Thess. 4: 2. "For ye know what commandments we gave you by the Lord Jesus." He says they gave commandments by the Lord Jesus. In order to do this, it was not necessary to write it again. It was written once by John, and therefore not necessary to write it again. They could just refer them to what Jesus did, as given by John, and thus they gave commands by the Lord Jesus, that is, by his authority.

Now, to prove to the reader that the apostles did teach more than they wrote, we refer you to 2 Thess. 2: 15: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." From this, we see that they taught by word as well as by writing. Hence, it is not necessary that we show in the apostles' writing that they taught feet-washing. They had the promise of being happy upon obedience; and I am too selfish to let the apostles have all the promises.

RELIGIOUS VAGARIES.

THE world is pretty full of religious vagaries just at the present time. It is the fashion, in this scientific age, especially among those who "only think that they think," to smile with a mild kind of contempt at the religion of our fathers, who were well-meaning but very much behind the time. One by one the doctrines of the ages are disposed of and put on the shelf as ancient superstitions. If people had something better to put in place of what they destroy, we would be a little happier about the wholesale banishment of old ideas, but one man comes and lops off a branch of the theological tree, and another man lops off another branch, and so on until not a single branch remains. Then others hack away at the trunk until what little is left of the tree falls to the ground. After that some scientific stump puller is brought into the field and the roots are torn out of the ground. So far as our dim eyes can see, there isn't anything left except a big hole.—However, to have a big hole instead of a lofty tree is what is called progress, and some people like the change.

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85 cts. Will pay for the MESSENGER from June 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

THERE will be a love-feast in the Bear Creek church, six miles west of Dayton, Montgomery Co., O., June 10, commencing at 10 A. M.

WE give considerable space this week to our Annual Meeting. R. R. arrangements are given, and our Brethren will be careful to preserve this paper.

BRO. Eshelman writes from Denver that they closed their meetings at St. Vrain on May 17th. Three were added to the band of the faithful by baptism.

THE Waynesboro, Pa., Sunday-school sends \$9 25 for the Fund now being raised to buy a home for Bro. Hope. How many more of our Sunday-schools will do the same?

BRO. Levi Andes writes us that they have started meetings regularly in Newton, Kan., that the ministerial labors are arduous in Kansas, and that there is room and work for a number of good, faithful workers there.

ONLY one more number of the MESSENGER will be issued before A. M.,—June 8. The next number after that will be issued June 22. In order to have time to attend the Meeting, we will not publish a paper on the 15th. The MESSENGER for the 22nd will contain an account of the A. M.

ROUND trip tickets, from Mt. Morris to Pittsburgh, O., and return, will cost \$10.05. Those who wish to attend the Annual Meeting from this vicinity, will please make a note of this. You can leave Mt. Morris at 10:35, and arrive at the Annual Meeting grounds at 8:12 the next morning, in time for breakfast. If a sufficient number start at the same time, a special car will be run through without change.

THE William's Creek church, in Cook Co., Texas, in addition to the amount sent to the Treasurer for mission work, should also have credit for \$5 65, paid to Bro. H. Gephart for labor in the mission field in Parker Co., Texas.

IN the last Quarterly Report of the Treasurer of the General Mission Fund, the amount of \$7.00, paid in by the Sisters' Mission Band of Cherry Grove, Ill., was omitted. The amount was properly credited on the books, but was overlooked in the Report.

BRO. S. E. Yundt, of Naperville, Ill., says: "I received a copy of the Classified Minutes, and am well pleased with it. I think there ought to be a copy of it in every family of the Brotherhood, especially every official brother should have one."

THE rate over all the railroads is the same to Annual Meeting (*i. e.*), one fare for round trip. Our Brethren may secure tickets at any station by giving the R. R. agents timely notice, so that they may have time to get the tickets from headquarters.

BRO. S. Kuhn, of Naperville, Ill., proposes to amend the plan given in No. 21 of the MESSENGER, for raising missionary funds. He would include all under fifty, as well as those above that age. He would have none excused from giving the Lord's portion.

A BROTHER living in Washington Ty. sends a generous donation for the mission and benevolent work of the Church, and asks the following question: "Which would be the more pleasing to God, to have a large Annual Meeting and no gift for Jesus, or a small Meeting and a large purse with open strings for the Lord?" We answer, We can and should have both; but in case our going to the Annual Meeting will deprive us of the blessed privilege of giving to the Lord, we ought to think seriously on the question of duty here presented.

BRO. S. S. Mohler, at last accounts, was out in the mission field, twenty-five miles north-east of Kansas City. He found three members living there, and held some encouraging meetings, — the first ever held by the Brethren at that place. There are many fields of this kind unoccupied, and yet some are ready to say we are too urgent on the missionary question. When immortal souls are calling for the Bread of Life, and such calls must go unheeded for want of men and means to carry it to them, is it any wonder that our hearts burn within us and we are made to feel like urging our brethren to do their duty in this work?

THE ANNUAL MEETING FOR 1886.

LAST week we made a short visit to the grounds where our Annual Meeting is to be held this year. We took this trip in order to get a knowledge of the place and of the arrangements made for the Meeting so that we might give them to our readers, many of

whom intend to go to the Meeting and are therefore interested in this matter.

As is pretty generally known, the Meeting grounds are located on the line of the Indiana, Bloomington & Western railroad, at a small flag station called Pittsburgh in Darke Co., Ohio, about five miles east of Arcanum. Darke county lies in the western tier of counties and a little south of the center of the great State of Ohio. The place selected for the Meeting is in the south-eastern part of the county, and is about one hundred miles east of Indianapolis.

We left Chicago in the evening at 8 o'clock via the Chicago & Eastern and arrived at Pittsburgh at 8 o'clock the next morning. The C. & E. connects with the I., B. & W. at Danville and gives an excellent route through Indianapolis to Pittsburgh. Our brother, Elder Jesse Stutzman, Secretary of the Committee of Arrangements, met us at the depot and kindly showed us over the grounds and gave all needed information in regard to the meeting. Bro. Jesse has his hands full of work, but he is apparently able for it all, and is evidently the right man for the place. Those who have had experience in arranging for an Annual Meeting know that it involves a great amount of labor, considerable responsibility, and a good deal of executive ability, to properly and successfully manage and arrange for the feeding and care of the multitude that usually attends the meetings.

THE COMMITTEE OF ARRANGEMENTS.

The following named brethren compose this important committee: Jonas Horning, Foreman; Jesse Stutzman, Secretary; Silas Gilbert, Treasurer; Geo. Hepner, Moses Ullery, Adam Minnich, J. B. Deeter, Elias Stauffer, John Flory. Three of the present committee were members of the committee who so successfully managed the Annual Meeting at Dayton, Ohio, and the experience they there gained will be of great value to them now. The committee have not heretofore given our readers very much information concerning the Meeting, but whilst they have been quiet they have by no means been idle, and our Brethren and friends may rest assured that they have done and are doing everything in their power to make the Meeting a successful one, and to comfortably accommodate the great numbers of our members and others who may attend the Meeting. An unfortunate arrangement entered into by one of the railroads, reaching Arcanum about five miles east of the Meeting ground, and to which reference will be made further on in this article, has kept the committee from sending in a full account of their work, they hoping that the R. R. matter might be amicably adjusted before the full arrangements were published.

BUILDINGS.

The use of tents, a feature common to our Meetings heretofore, has been entirely dis-

pensed with and substantial board buildings will take their place. The large Tabernacle to be used for the Conference will be about the same in size as the one used at Dayton in 1884. It is 172 feet long and 76 feet wide and will seat comfortably not far from 5000 people. The platform for the use of the Standing Committee will occupy a place at one side of, and at about equal distance from either end of the long building. The seats will be arranged so that the entire audience will face the platform.

The Tabernacle was constructed by sinking heavy posts of the required length deep into the ground. This work was all done last fall, thus giving the ground time to settle, so that everything is firm and solid. The rafters, braces, plates, ties and everything of this kind, are firmly bolted to the heavy posts with large iron bolts, so that the entire structure is firmly and securely built. The immense comb roof will be made of good lumber and will afford ample protection from the rain.

DINING HALL AND LUNCH ROOM.

The Dining Hall and Restaurant where the people are to have meals furnished them, is built after the same manner as the Tabernacle. It is 180 feet long and 72 feet wide. The cooking department is located exactly in the center of the building, thus dividing it into two Dining Halls, both of which are to be served from the same kitchen. One of these will be kept open all the time, thus giving meals at all hours, whilst the other will be closed part of the time so that meals may be prepared for the Standing Committee and delegates. After they have eaten, both Restaurants will be open for the multitudes. In these Dining Rooms good meals will be furnished at the uniform price of 25 cents, according to the plan adopted at the last Annual Meeting.

A Lunch Room 90 feet long and 20 feet wide, open at either side, thus giving a continuous standing room of 180 feet, has been built, where pies, cakes, cheese, crackers and other edibles may be had to satisfy the hungry. It is believed that these arrangements are ample to feed all who come to the Meeting.

OTHER BUILDINGS.

In addition to the buildings referred to, a number have been, and will be constructed on the ground, such as offices and baggage rooms. The GOSPEL MESSENGER will have an office on the ground, where we shall be glad to meet our brethren and friends, and able to supply them with Hymn Books, Hymnals and all other books published by the Brethren's Publishing Company.

The I. B. & W. R. R. Company, to add to the comfort and safety of those who attend the Meeting, have put down an immense platform, 600 feet long and 12 feet wide. It

is substantially built of heavy timber, and is covered with oak plank two inches thick. — They have also very considerably erected a large baggage house at one end of the platform, so that those who reach the grounds with trunks and heavy valises, can have them taken care of without carrying them a long distance. This is a new feature and one that will be appreciated by our Brethren generally.

SLEEPING ACCOMMODATIONS.

The place of Meeting is located in the midst of a large settlement of our members, who very kindly throw open their houses and barns free of charge, and, judging from the number of large farm-houses and huge barns to be seen in the vicinity of Pittsburgh, we should say that a great many people may be lodged near the Meeting-grounds. The I. B. & W. will run special trains east and west, evening and morning, to places where numbers of our Brethren are living, so that no one need stay away from the Meeting for fear they will not find a lodging-place. In every case, our members will give lodging free, and no one will be asked to pay for sleeping in a brother's barn.

We are glad to make a note of this fact, for it has never seemed quite right to us that our members and friends who have attended our Annual Meetings should have been required to pay for the doubtful luxury of sleeping in a barn. It was hardly consistent with the reputation our Brethren have heretofore enjoyed for their hospitality.

In addition to the lodgings thus to be furnished, many of the citizens of Pittsburgh, Arcanum and surrounding towns will furnish beds at a reasonable rate.

The Standing Committee will be provided for at the house of Bro. Stutzman, a short distance from the Tabernacle. A large, airy front room will serve as Committee-room, and Bro. Jesse, with a view of adding to their comfort and of giving them good beds upon which to sleep after their weary day's work is done, has ordered a number of spring beds for the use of the Committee. This will add much to their comfort and will doubtless be appreciated by those who enjoy the luxury of a good bed.

WATER.

The grounds will be supplied with most excellent drinking water. Several large tanks will be erected, and these will be supplied from wells, either by steam or wind power. The Committee of Arrangements very thoughtfully took the precaution to store away about 25 tons of ice last winter for the use of the Meeting, so that in the hot days of June all may enjoy a cool and refreshing drink of water.

RAILROAD ARRANGEMENTS.

The grounds, as before stated, are located on the line of the I. B. & W. R. R., and this is the only R. R. that reaches the place of Meeting. The officers of this road, Bro.

Stutzman assured us, are doing all in their power to accommodate our people. The Dayton & Union R. R. runs to Arcanum, a little over four miles from Pittsburgh. Their depot in Arcanum is five miles, by the wagon road, from the Meeting-grounds. These distances were given us by Bro. Stutzman, and may be regarded as correct, as he lives on the ground.

Here come in the unsatisfactory arrangements above referred to. The Dayton & Union, in connection with the other roads connecting with it, propose to establish a hack line from Arcanum, and by this means deliver their passengers to the place of meeting, instead of ticketing them to Pittsburgh, *via* I. B. & W. This arrangement was made without the consent or the knowledge of the Committee, and is entirely unsatisfactory to them, so much so that when they heard of it, they at once called a meeting and had representatives of the different roads to meet with them. They then passed the following resolution:

"We, the Committee of arrangements, do most heartily disapprove of the hack arrangements that are being made by the Bee Line and Pan Handle Company and can in no wise countenance the arrangements as being satisfactory to our people; and do most earnestly urge these Companies to arrange to deliver their business by rail from Arcanum."

The reasons urged for this action are these: The distance to be traveled by wagons or hacks from the depot in Arcanum to the Meeting grounds is five miles. The road is rough, and in case of heavy rains would be extremely muddy, and in dry weather the dust and heat would add much to the discomfort of those who would be compelled to travel in this way. Owing to the great number of people coming to the Meeting, it would be impossible to handle them all in this way without great delay and inconvenience. At the close of the Meeting it would be impossible to convey so many people by hacks and wagons this long distance, with their baggage, in time for the trains, thus subjecting the people to delay and inconvenience.

For these reasons, and looking entirely to the comfort and convenience of those who attend the Meeting, the Committee took the action set forth in the resolution given above, and urge the different lines to sell tickets *via* the I. B. & W., so that our people may be landed on the platform at the grounds where the Annual Meeting is to be held.

This request is a reasonable one and it is to be hoped that the Companies concerned, will accede to it, and thus accommodate our people who attend the Meeting by selling them tickets with coupons attached, over the I. B. & W. R. R., to Pittsburgh.

We have taken considerable space to give the facts respecting our forthcoming Annual Meeting, but knowing that many are interested in it, and having had a number of inquiries in regard to the matter, we decided to give this space to it.

ESSAYS.

THE ADVENT OF CHRIST.

BY B. F. MOOMAW.

"But of the times and the seasons, brethren, ye have no need that I write unto you." "For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

I AM inclined to believe that we are now within the period indicated by the Scripture quoted above. It is a fact well known, that a half century previous to the last two decades, the world was at different times much agitated by the predictions of professedly wise men, that the coming of Christ was at hand. Within the range of our recollection, we have the history of Miller and his disciples about the year 1843, declaring that the advent of Christ was immediately at hand, by which the whole country was wrought up to a high degree of excitement and anxiety. The time fixed, however, came and passed by, which proved that he was mistaken. After this, about the year 1850, the exhaustive work of Bishop Soule was published to the world, the title of which was the Armageddon, or the United States in Prophecy, which we read with much interest, especially, because of the seeming fulfillment of his predictions, in the history of the Franco Prussian war, and that the Eastern portion of the world, France excepted, should declare war against the United States, and that in the struggle, the United States, with France as its ally, as in the American Revolution, should achieve a grand victory, become the Jerusalem of prophecy, the metropolis of the world, give laws and exercise dominion over all the nations of the earth.

In this work he says that he made fifty thousand numerical calculations, all pointing to the year 1866 for the consummation of the period indicated by the prophetic periods, intended by the "1260 days," the "forty and two months," and the "time, times, and dividing of time," each of which, as is generally agreed represents 1260 years, commencing at the year 606, the time when Pope Boniface III. was declared Universal Bishop, Supreme Head of the church universal, by the Emperor Phocas, and the distinctive character of the little horn of Daniel 7: 8, was, beyond doubt, attained. By this act the saints were given into his hand, and that he was to exercise dominion over them. Add to the 606, 1260, brings us to 1866, the time fixed by Bishop Soule for the accomplishment of the wonderful work alluded to, and the advent of Christ, according to his idea of that event.

We have also in Bishop Cunnings, Apocalyptic Sketches, the same theory set forth. Wm. O. Thurman, with some slight variation, up till that time adopted this theory; but the time passing by, Christ not coming, as was so anxiously looked and waited for, by him and his adherents, he thought, that he discovered that seven more years were necessary to complete the work necessary to be accomplished before he came.

The time predicted by these eminent theologians with their fine talents, and their indefatigable research; the work of half a century, having passed by, and having no principle upon which to account for it, the conclusion obtains largely, that it is all a fallacy, and the question is asked, scoffingly, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."—2 Pet. 3: 4. And hence the subject has been almost entirely dismissed from the public mind. — For the last twenty years we have seen scarcely anything written and heard very little said upon it, and the people are virtually saying "peace and safety," and a marked indifference is apparent in the conduct of many, and to such he will certainly come as a thief in the night, when they look not for him; and they shall not escape, though they be professors of Christianity, and though they be members of the church, if we fail to improve our talents, which I very much fear is the case of many, seeing the deplorable carelessness, and indifference of many in assembling with the church at public and at the meetings of the congregation, and failing to let their light shine before men in the different relations of life as they should do. Let us not be deceived, for he is certainly coming, and will not tarry beyond the time appointed, the knowledge of which "the Father has kept in his own power." Acts 1: 7.

It is remarkable that those learned men who have devoted so much time and labor upon this interesting subject, should have failed to see that the period of 1260 years did not complete the overthrow of the kingdom of the little horn, but that it only was the commencement, the waning of his power, of his wasting away, "when he shall have accomplished to scatter the power of the holy people." Dan. 12: 7. In the 11th verse we have another period of 1290 days, counting from the commencement of the reign of the little horn, "and may with equal justice be applied to the Mohammedans invading and desolating Christendom and converting the churches into mosques."—*Bishop Newton*.

The subversion of the kingdom of the papal Anti-christ, and the destruction of the seat of the beast of the Mohammedan delusion, will probably be at the end of the 1260 years, thirty years more may be taken up in wholly extirpating every anti-Christian power, and completes the 1290 years. In the 12th verse we have mentioned another period of 1335 years, which reaches forty-five years beyond that time, and may predict the complete introduction of the Millennium, and happy will they be who wait and come to that time."—*Bishop Scott*. This will bring us forward to the year 1941. If the time is so near, it would be reasonable to suppose that the signs would be visible. Are they apparent? Do we see in the history of the Roman Catholic dynasty evidences of wasting away, or of the decline of the Mohammedan powers, in its history? Upon this subject I am not sufficiently informed to advance an argument, and therefore pass it by for the pres-

ent, with the exception of a single remark. I believe that the French, and perhaps some others of the ten horns, or kingdoms, among which the little horn sprung up, have cut themselves loose from the secular power of the Roman Pontiff, and that the Jews have the privilege and are returning in considerable numbers into their native country.

The apostle, in 2 Thess. 2: 3, says that the coming of Christ shall not be, except there come a falling away first. It would appear difficult to make an application of this declaration to any particular party in any period of the history of the church of Christ, but it may apply to general apostatizing from the true principles of Christianity, from time to time, until "the faith once delivered to the saints" is in a great measure lost sight of, and superseded by "the advancement of liberal ideas," and the substitution of the traditions of men, for the teachings of the Bible. Liberality is an admirable quality in the affairs of men, but for it to be carried into matters of religion, so as to compromise the principles inculcated by the Scriptures of truth, it is of questionable propriety, and likely, finally, to culminate as predicted by the Prophet Daniel (12: 1), "A time of trouble such as never was since there was a nation, even to that same time." Doubtless it will appear unreasonable to many that liberality should lead to such results, but let it be noted, that this kind of liberality is introduced and is being extensively cultivated, as seen in the Evangelical Alliances in which nearly all Protestants unite in fraternal relations, recognizing all and each other as acceptable worshipers of Jehovah, their differences of faith and practice, and their inconsistency with the word and spirit of God notwithstanding. And not only so with Protestants, but Protestant bishops and Roman Catholic priests are seen embracing each other, and they and their people worshipping together, which is virtually a recognition of their orthodoxy,—and to-day it is extremely unpopular for any one to decline to accord to these sentiments, and but for the providential protection thrown around them, they would be likely to suffer.

Hear what Paul says, in 2 Thess. 2: 6-8: "And now ye know what withholdeth, that he (the man of sin) might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Bishop Newton says, that "this persecuting power, after its temporary overthrow, shall again come forth, breathing slaughter against the saints of the Most High, more terrible than ever before, and men shall wonder at it; that is, those "whose names were not written in the Book of Life." Rev. 17: 8. It will be to them a marvel. They have not received the testimony of the word of God concerning it. They had witnessed its wasting and its overthrow. They had supposed that this was perfect and entire. They

were not prepared, therefore, to see it come forth again with increased power of destruction. And so they "shall wonder," when they behold it. And well they might. They have no principle upon which to account for it. The progress of liberal ideas, they had thought, broke its scepter, pulled down its throne, and dug its grave. So when it re-appears in its eighth form, "scarlet colored," that is, steeped and dyed in blood, men shall wonder at it with great wonder. In the midst of the persecution and bloodshed, which it will then occasion, its destruction will be complete. The stone out of the mountain will smite the image, in connection with which it will be working. Christ will appear. For his own hand the stroke of judgment is reserved. The power that had assumed to sit in his place, and won his loftiest titles, and blasphemed his name, and persecuted his saints, is fitly reserved for the destruction which he alone can visit upon it. And upon the ruins of the kingdoms preceding, he will establish his kingdom, and with him the saints will inherit the earth and delight themselves with the abundance of peace.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

A Few Remarks.

IN G. M., present Volume, Page 290, I saw an article by Bro. A. Hutchison, to the members of Christ's church, at the close of which he wished to know how many could say "Amen." I feel glad to know that some of our old veterans who have so manfully fought the battles of the Lord, can, and do, willingly instruct the members to duty. So many of our brethren are losing sight of "that good old way" of plainness and self-sacrificing principle. Bro. H. wished to know if it would be safe to quit the use of tobacco. I say, Yes, and no bad effect will follow. A man helped me to plant corn the other day. He said that six years ago he quit the use of tobacco and it has improved his health wonderfully. While he used the weed, he would often become nervous at night and he could not sleep. Now he sleeps well.

J. H. MILLER.

From Bijou Hills, Brule Co., Dak. Ty.

THE Brethren and Sisters of the Bijou Hills church, Brule Co., Dakota Ty., the Lord willing, purpose holding a communion, June 12, 1886, to commence at 4 P. M., and we desire to extend a general invitation to all the brethren and sisters to be with us. Especially do we desire some of the ministering brethren to be with us, as their services will be needed. The cause seems to be prospering. We had a few additions recently by letter, and more are expected to come, to look at our country. We have had a pleasant spring and small grain is looking very promising, and corn planting is being pushed through; some are done planting. The breaking season is here and the earth is in excellent condition. We have been bless-

ed with an abundance of rain, causing the vegetation to start and come forth to the delight of all. At this writing the prospective outlook for Southern Dakota is very encouraging. With a beautiful country, healthy climate, good water and soil, and a very encouraging prospect to build up a good church, why should not God's people rejoice! And they do manifest their love to God by their devotion to the cause. Dear brethren and sisters, pray for us; and any desiring to change place and climate, or seeking a western home, please come and see our country. May God bless the Brotherhood and the labors of the MESSENGER, is my prayer.

May 13, 1886.

W. G. COOK.

Notes.

OUR communion meeting will be held June 11th instead of June 4th. A general invitation is extended. Those passing through this way, going to the Annual Meeting we would be glad to have stop with us.

Bro. I. J. Rosenberger preached for us in the northern part of this congregation (Massissinewa). He baptized seventeen. We received one by baptism Sunday, May 9, and one to-day, making in all twenty-one by baptism since our last report. So you can see the good cause is still prospering in the old Massissinewa church. Our Sunday-school is in a prosperous condition; our average attendance about one hundred. We use seventy-five copies of the *Young Disciple*, and we are well pleased with it.

To God belongs all the praise through our Lord Jesus Christ, his Son, forever and ever! Amen.

GEO. L. STUDEBAKER.

Shideler, Ind., May 16, 1886.

From Virden, Ill.

I HAVE just returned from quarterly council in the Hurricane Creek church, Bond Co., Ill. Annual visit reported much business, and it was disposed of pleasantly and, seemingly, quite satisfactory. John Cripe and Ira Beanblossom were advanced to the second degree of the ministry. Three were added by baptism. Crop prospects are favorable.

DANIEL VANIMAN.

From Southern Kansas.

IF permitted space, we will give some items regarding this part of Kansas which may be of some interest to your readers. Farmers are done planting here at this time and are busy cultivating corn, which bids fair for an abundant crop. In fact, there never was a better showing for crops; also fruit of all kinds promises to be plenty, except peaches. Strawberries are ripening. Our country, for beauty and fertility, is excelled by none other. Everything has put on a robe of green, the air is scented with the sweet odor of flowers, and who is not made to exclaim, How wonderful and marvelous are the works of nature! Farms are rapidly enhancing in value. Those contemplating making this part of Kansas their

home, should investigate soon, as the price of land is rapidly advancing. The Brethren here have recently organized a Sunday-school, with Aaron J. Heestand as Superintendent. Although conducted principally by brethren, it is called the Union Sunday-school, and nothing sectarian is advocated that would engender dissatisfaction to those of other denominations attending the school.

A. J. HODGDEN.

Galesburg, Neosho Co, Kan., May 15, '86.

From Wabash, Ind.

HEAVY rains, attended with much wind, have been doing much damage to fences and timber. Bro. Jos. F. Spitzer was with us at our last regular meeting and gave us two sermons. Our Brethren still continue the meetings in the city of Wabash, the 3rd Sabbath of each month. Brethren wishing to stop with us during our love feast should notify Allen Emrick, at Treaty; D. S. Caylor, at Somerset; or the writer, at Wabash, and say when and where to meet them. They should come the day before the meeting, if possible. We appreciate the visits of the G. M. very much.

C. C. ARNOLD.

May 14, 1886.

From Aughwick Church, Pa.

ON April 23rd, the Brethren of the Aughwick church, Pa., commenced a series of meetings in the Rock school-house, in Black Log Valley, and continued until May 2nd. We had good congregations and the best of order. A deep interest was manifested throughout the meetings, and, as a result, sixteen precious souls were converted to God and were led into the liquid stream and buried with Christ in baptism, to arise and walk in newness of life. A number of others signified their intention to follow their example. The preaching was done by the home ministers, J. E. Shope, J. E. Garver, J. R. Lane, and the writer. A great and good work has been done in the above named Valley within a few months, seventy persons having been added to the church since Jan 1st. May the good work continue and scores of sinners be brought to a knowledge of the truth.

May 12, 1886.

T. J. CHILCOTE.

From Frederic, Monroe Co., Iowa.

As all the readers of your good paper love to hear good news, I will tell them that at our last council-meeting, a wandering prodigal returned to his Father's house, having rectified the wrong, and asked for pardon, which was granted. The wound is healed and all is well. At our last meeting, which was last Sunday, perhaps as peculiar a baptism took place here as ever was witnessed. Suffer me to tell the good news. One of our neighbors, who had been injured when a young man, by a saw-log rolling over him while working at a saw-mill, injuring him for life so that he could not walk, has recovered the use of his body, does work sitting, and has made a good home for himself and family. He has been patient under the most trying

circumstances, a careful reader, and close observer of the Church. He asked to be admitted through Christ, the door, into the fold.—The church granted his request. We repaired to the water, where prayer was made, and he was carried by two ministering brethren into the water, seated on his chair. One brother held him, while another buried him in baptism, and, though weak, he seemed to endure it well.

A large number of friends witnessed the scene, and solemnity reigned throughout. May his mind now be at rest, and the blood of Christ wash away all his sins, and ours also, and may all meet where all is well!

HIRAM BERKMAN.

From Covington, Ohio.

BRO. J. T. Meyers and wife, of Green Tree, Pa., made us a visit on their journey westward. Bro. J. T. preached for us during his stay. His sermons were both entertaining and instructive. Sister Belle was an associate teacher for a number of years in the Covington High School. Her services as a teacher seem to have been highly appreciated. The event of their visit seemed to have been a pleasant renewal of old acquaintances. They left us on the 3rd, expecting to stop a few days with the Brethren's Mission in Chicago. After a visit at his father's, near Lanark, Ill., they journey to Kansas. Our best wishes go with them.

I. J. ROSENBERGER.

From Moore's Store, Va.

THE District Meeting of the 2nd District of Virginia was held in the Valley church, May 13 and 14. It was quite a rainy season, with high waters, yet there was a good attendance. Business was transacted harmoniously. Eld. Isaac Long was chosen Moderator; S. F. Sanger, Reading Clerk; D. Hays, Writing Clerk. Sixteen papers were before the Meeting—five relating to "Local Option." The teaching of the Church on temperance was emphasized. One paper, because of its general import, was sent to the Annual Meeting for confirmation. Steps were taken to make our Home Mission labors more efficient, uniform, and co-operative. It is nothing new; it is the old simply systematized. The writer represents the District at Annual Meeting. S. H. Myers, alternate.

DANIEL HAYS.

Notice.

To the Churches Comprising the Southern District of Indiana:—

I have received a letter from Bro. D. Bock, containing one from Bro. J. H. Caylor and a card from S. A. Freeman, of Jackson Co., Ind., asking for aid from the Brethren for old sister Spauls, on account of her sickness. Now, dear brethren and sisters, you can here do some good with the Lord's means. Here is a worthy old sister that is afflicted and really needs your charity.

Will each church of the Southern District of Indiana take the matter in hand at once? Since Bro. J. A. Caylor is acquainted with

the circumstances, you should forward your mite to him, and he will acknowledge the amounts received through the GOSPEL MESSENGER, and will provide for the wants of the sister. It will only take a little from each church. As Bro. Caylor says in his letter to Bro. Bock, this will preach louder than our missionaries. If there should be more than is needed, Bro. Caylor will report at the next District Meeting.

ISAAC BILLHEIMER.

From Whitfield, Kan.

ACCORDING to a promise made to the members of Cherokee and Crawford counties, I will give a few thoughts through the G. M., which is a welcome visitor to our isolated home. We were well pleased with Bro. G. W. Buckmaster's article in regard to our little church, and acquiesce in what he said.—We are well pleased with our new home, it being very healthy. The soil is very good; we have excellent water. We are the only members living in this neighborhood, and the doctrine of the Brethren is unknown.—Many of our neighbors say we are the first Dunkards they ever saw. The people appear to be anxious for the Brethren to come here and preach. There is much need of work here. The friends here are urging me to start a Sunday-school, but I declined, on account of being alone, and not competent for the work. Now, Brethren, we are here isolated from the church and Brethren, which it was our privilege in by-gone days to enjoy, and we feel very lonesome when, on the Lord's day, we cannot go to meeting. But we still hope that the good Lord will put it in the hearts of some good brethren and sisters to come and settle among us. I am satisfied the Brethren could build up a good church here by making the proper effort, and we hope the effort will be made. As before stated, we have a healthy climate, as the atmosphere is dry. Asthma is unknown. If any one desires further information, I will gladly give it. Address me at Whitfield, Kan.

JAMES ADAMSON.

A Plea for Sunday-schools.

THE Verdigris church, Kan., is still laboring for the Master—doing what she can for the advancement of his holy cause. We have two interesting Sunday-schools, one at No. 1 school-house, Greenwood Co., with Bro. W. H. Leaman as Superintendent, and Bro. C. A. Yearout, Ass't Supt. The other is at No. 88 school-house, Lyon Co. Bro. J. Quackenbush is Superintendent, and W. H. Leaman, Ass't. Both schools use the *Young Disciple*, and one the lesson helps. Both schools are in a flourishing condition, with a good attendance, for a thinly settled neighborhood. I desire to offer a few thoughts in behalf of Sunday-schools, as some dear Brethren cannot see the propriety of the church "carrying on such things."

The Apostle Paul says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Heb. 10: 25. The above has reference to a

social gathering of the members where they exhort or instruct ONE ANOTHER. We are commanded to pray upon all occasions. "I will therefore that men pray every-where." 1 Tim. 2: 8. "Search the Scriptures; for in them ye think ye have eternal life." John 5: 39. "Till I come, give attendance to reading, to exhortation, to doctrine." 1 Tim. 4: 13. "Seek ye out of the book of the Lord, and read." Isa. 34: 16.

These teachings and doings of God are to be instilled into the minds of the children, that the rising generations may learn to fear (love) God, and keep his commandments.—See Ps. 78: 4, 6, 7; Deut. 4: 9; 6: 7; Joel 1: 3.

"Bring up a child in the way he should go, and when he is old, he will not depart from it." Fathers are to bring up their children in the nurture and admonition of the Lord. Eph. 6: 4.

It is a fact, that most of those who oppose Sunday-schools, never attended one; consequently know nothing about them. I would advise them to heed the admonition of the Apostle Paul, before condemning that of which they know nothing. "Prove all things, hold fast to that which is good." Of what is a Sunday-school composed, and how conducted? Answer.—It is composed of all classes of people, the same as our regular meetings. First, we assemble ourselves together (Heb. 10: 25). Second, we all sing a hymn or spiritual song (Eph. 5: 19). Third, the Superintendent, or some brother, reads a chapter from God's word (1 Tim. 4: 13; Isa. 34: 16). Fourth, we bow in prayer; some brother leads, and closes with the Lord's prayer (1 Tim. 2: 8; Eph. 5: 20). Fifth, we sing another hymn. Sixth, the school is divided into classes for convenience, and competent brethren and sisters appointed as teachers. Seventh, they now read from the Book of the Lord, in each class, reading verse about.—Then questions are asked upon the lesson, or Scriptures, and the children are taught the glad tidings of salvation. The Scriptures are searched and read by scholars and teachers for instruction, and for knowledge. The truths of the gospel of the Son of God are impressed upon, and instilled into the minds of the young. They here are taught the way of life, and trained in the way they should go. They are here pointed to the Lamb of God that taketh away the sins of the world, and admonished to follow him.

Is there anything in the above contrary to Scripture? The above describes our Sunday-schools. All of the above Scriptures are applicable to Sunday-schools. We are commanded to do these things, but it does not specify any definite occasion. I believe when we meet in the name of the Lord, and engage in the above, the approbation of God will rest upon us. God will bless every lawful means put forth for the advancement of his holy cause, whether it be called Sunday-school, prayer-meeting, social meeting or preaching. We have a talent to improve; let us improve it wherever opportunity offers. God bless the earnest efforts of his children to the promotion of much good!

CHAS. M. YEAROUT.

Announcements.

THERE will be a love-feast in the Bangor church, Elkhart Co., Indiana, on June 10th, commencing at 5 P. M.

We, the brethren of Maple Grove church, Ashland Co., Ohio, have decided to hold our love-feast on June 12th and 13th. Meeting to commence on the evening of the 12th. We extend a cordial invitation to all.

Poor Fund.

Report of moneys received for Poor Fund up to date, May 17, '86, at Huntingdon, Pa.:

J. P. Wehrley.....	\$ 25
David Horner.....	70
G. L. Snyder.....	60
Daniel G. Hendricks.....	1 50
Sister David Hildebrand.....	12 50
J. S. Nehr.....	50
Margaret Jordan.....	1 40
C. D. Yoder.....	50
Amos Harrold.....	1 00
Hannah Beer.....	60
	\$19 55

From Longmont, Col.

THIS world is a world of motion. On the 8th inst., we had the pleasure of taking Bro. M. M. Eshelman by the hand, and welcome him among us; and now to-day we had to say farewell, and perhaps forever in this world, but we hope to meet again where Jesus will wipe away our tears. Bro. E. preached in all fifteen sermons, and I need not say they were good ones, as he is so well known that all know it. Three came out on the Lord's side. May the good Lord keep them faithful! We say again to our esteemed brethren, do not forget the great cause of your Master in the Far West. Truly, the harvest is great, but the laborers are few. Oh, Bro. E., come again! G. W. FESLER.

From White Oak, Pa.

THE G. M. still finds a welcome at our home, with other church teaching. Oh, I love to see the work move on! The G. M. takes the lead by far in our family. I love to read church news so well. We had no series of meetings last winter, but I hope and pray that the Brethren will have one this fall and winter. On Sunday, the 18th, eleven were buried with Christ in baptism; one a few weeks before, and one more the 25th. There are still more candidates for baptism. On Monday, the 26th, we held our council-meeting. Had considerable business before the house, but all passed off very pleasantly. Not one harsh word was said the whole day. We have appointed June 9 for our love-feast. We send brethren H. Gible and J. Graybill as delegates to D. M., and Israel Graybill as delegate to A. M. We also remembered the mission work with some seventeen dollars. May God bless you all!

SUSAN SCHREINER.

I BELIEVE the first test of a truly great man is his humility.—Ruskin.

Dayton & Michigan R. R.

THIS road will give reduced rates from all points on its line to our Annual Meeting. Tickets will be sold *via* the I. B. & W. R. R. from Troy, Ohio, where it will be necessary to change cars. From Troy the I. B. & W. will deliver all passengers on the Annual Meeting grounds. O. F. YOUNT.

The Illinois Central R. R. Arrangements.

THE Illinois Central R. R. will run through coaches from Sioux City, Iowa, to Bloomington, Ill., where they will connect with through trains on the I. B. & W. R. R. direct to Pittsburgh, Ohio. By this route there will only be one change of cars, and that at Bloomington, where all passengers will be transferred from I. C. Railway to the I. B. & W. Depot, free. For further information as to rates, time of trains, etc., write to, or call on the nearest agent of I. C. R. R., or

F. D. DORWIN,
Pass. Agt. I. C. R. R.,
Chicago, Ill.

General Arrangements Made by the I. B. and W. R. R., for those Desiring to attend Annual Meeting.

THE main line of this road extends from Peoria, Ill., to Columbus, Sandusky and Jackson, Ohio. The Chicago line is known as the "Danville Route." Trains leave Chicago by this route from the Dearborn Street Depot at 8 A. M. and 8 P. M. daily, reaching the Annual Meeting grounds at 7:57 P. M. and 8:12 A. M.; leaving the place of meeting, Pittsburgh, Ohio, 3:43 A. M. and 6:36 P. M., you will arrive at Chicago at 5:25 P. M. and 7:05 A. M. The fare for the round trip from Chicago is \$7.15, which is half fare. The same rate is established on all points on this road and its various connecting lines, *i. e.*, one fare for the round trip. On the main line of the road, four trains will be run daily, all of which will stop at the meeting grounds.

All trains connect more or less directly with the C. B. & Q., Central Iowa, W. St. L. & P., Rock Island & Peoria and Toledo, Peoria & Western railways at Peoria; with the Chicago & Alton and Illinois Central railways at Bloomington; with the Ill. Central at Farmer City and Champaign; with the W. St. L. & P. at Mansfield; with the Champaign & Havana Line at Urbana, Ill.; with the C. & E. L., W. St. L. & P. and Cairo, Vincennes & Chicago Railways at Danville; with the Chicago & Great Southern Railway at Veedersburg, Ind.; with the Louisville, New Albany & Chicago, and Terre Haute & Logansport Railways at Crawfordsville; with the L. N. A. & C.; W. St. L. & P.; I. D. & S.; I. & V.; Vandalia; I. & St. L.; C. I. St. L.; C. I. St. L. & C.; J. M. & I., and Pan Handle Railways at Indianapolis; with the Fort Wayne, Cin. & Louisville and Pan Handle Roads at New Castle; with the Cincinnati, Van Wert & Michigan R'y at Tecumseh, Ind.; with the Grand Rapids & Indiana Railway at Lynn, Ind.; with the Dayton & Union Railway at Arcanum, O., with Dayton & Toledo R'y, at Ludlow Falls, O.; with the Dayton & Michigan Railway at Troy, O.; with the N. Y. P. & O. and Bee Line at Springfield; with the Pan Handle, B. & O.; Scioto Valley; C. H. V. & T.; C. A. & C. and Toledo & Ohio Central Railways at Columbus; with the C. C. C. & I. R'y at Bellefontaine, O.; the Chicago & Atlantic R'y at Kenton; the Pittsburgh, Ft. Wayne & Chicago Railway at Forest; the C. H. V. & T., and C. D. & St. L. Railways at Carey; the Toledo, Columbus & Southern Railway at Findlay; the B. & O. and North-western Ohio Railways at Tiffin; the N. Y. C. & St. L. (Nickel Plate) Railway at Green Spring; the L. S. & M. S., and Wheeling & Lake Erie R'y's, at Clyde; and the L. S. & M. S. at Sandusky.

In addition to the regular passenger trains the company will run as many special unscheduled trains between the Pittsburgh meeting grounds and the neighboring stations, during the meetings, June 13 to 18, as will be needed to accommodate those who wish to visit the meetings.

These arrangements will give ample railroad facilities to all who may desire to attend the meeting. Be sure

and see that your tickets read *via* the I. B. & W. R. R. to Pittsburgh, Ohio, and thus avoid delays in reaching the meeting.

We wish to call the particular attention of the Brethren coming from a distance to the importance of purchasing tickets by such routes as will bring them to the I. B. & W. at the earliest possible period of their journey. Those coming from Kansas, Nebraska, Minnesota, Iowa, Missouri and Central, Western and North-western Illinois, should insist upon having tickets *via* either Peoria, Bloomington, Champaign, Urbana, Ill., or Danville. — Those from Southern or Northern Illinois and Wisconsin, *via* either Peoria, Bloomington, Champaign, Urbana, Ills., Danville, Veedersburg, Crawfordsville or Indianapolis. Those from Northern, Southern or Central Indiana, *via* either Veedersburg, Crawfordsville or Indianapolis. Those from Northern and North-western Ohio and Eastern Michigan, should aim to reach some station on the Ohio Division of the I. B. & W. R'y. Those from Southern Ohio should take either the Ohio Southern R. R., Dayton & Ironton R. R., Scioto Valley R'y, or Columbus, Hocking Valley & Toledo R'y, and come *via* either Columbus or Springfield; and those coming from other portions of Ohio, or from any part of Pennsylvania, Maryland, Virginia, or West Virginia, should take such lines as will ticket them over the I. B. & W. R'y from Columbus or Springfield. By being careful about this they will be certain to go through to the grounds with less changes of cars and no delay, and be landed directly at the grounds.

Those who are unable to purchase round-trip tickets at their own stations, should come to the nearest point on the I. B. & W. R'y, O. S., D. & T., D. & I., or D., O. & O. Riv. R. R's, as round-trip tickets will certainly be on sale at all ticket stations on these roads, and will be sold to any and all who apply.

Following is a list of excursion rates from principal stations:

Sandusky, Ohio.....	\$4 45
Clyde, ".....	3 95
Green Sp'g, ".....	3 80
Tiffin, ".....	3 45
Berwick, ".....	3 20
Findlay, ".....	2 95
Carey, ".....	2 95
Forest, ".....	2 95
Kenton, ".....	2 60
Bellefontaine, ".....	1 85
Urbana, ".....	1 50
Springfield, ".....	1 25
Wellston, ".....	3 70
Jackson, ".....	3 70
Bainbridge, ".....	2 95
Greenfield, ".....	2 60
Washington, ".....	2 15
Jeffersonville, ".....	2 06
S'th Charles'tn, ".....	1 60
Columbus, ".....	2 60
London, ".....	1 85
New Carlisle, ".....	85
Troy, ".....	50
Ludlow Falls, ".....	25
Arcanum, ".....	20
Tecumseh, Ind.	30
Lynn, ".....	80
New Castle, ".....	1 60
Indianapolis, ".....	2 85
Crawfordsville, ".....	4 15
Veedersburg, ".....	4 75
Covington, ".....	5 00
Danville, Ill.....	5 35
Urbana, Ill.....	6 35
Champaign, Ill.....	6 35
Mansfield, Ill.....	6 80
Farmer City, Ill.....	7 05
Leroy, Ill.....	7 35
Bloomington, Ill.....	7 75
Pekin, Ill.....	8 75
Peoria, Ill.....	8 75

For further information, address,

H. M. BRONSON,
Gen. Ticket Agt., I. B. & W. R. R.,
Indianapolis, Ind.

From the West Otter Creek Church, Ill.

OUR little band of brethren met in council to-day (May 15). All the business passed off pleasantly. Am happy to state that our members are beginning to take an interest in missionary work. Held a collection for missionary and tract work, and, although we did not get much, most of the members gave a little. We also held a collection for Bro. Hope, and, by the assistance of some good, kind-hearted brethren from the Pleasant Hill church, succeeded in raising \$4.48. Decided to hold our love-feast, Sept. 10th, at 10 A. M.

CHAS. C. GIBSON.

From Sugar Creek Church, O.

MET in church council May 8. There was a good attendance and everything passed off satisfactorily. The church is in love and union, so much so that a love-feast was appointed for June 5. We expect brethren Noah Longsnecker and Edward Loomis to be with us. We anticipate a good meeting. May the grace of God be with you all!

SIMON HARSHMAN.

From Salem Church, Oregon.

ON last Saturday, May 15, we had special council-meeting at Macleay to arrange matters more fully about our series of meetings and communion meeting, we expect to hold here in the grove at Macleay, Marion Co., Oregon, to commence on Tuesday evening, June 29, and continue over the first Sunday in July; communion on Friday night, July 2nd. We expect to erect a tent 34x50 feet to hold said meetings; will not have any meals on the ground for the public. A cordial invitation is given to all to attend said meetings, and all who can, bring their tents and provision along and camp on the ground. Hence, in a former communication, I called it a camp meeting, simply from the fact that some will, or perhaps many will, camp there during the meetings, and I should have said, said meetings are to be conducted according to the general order of the Brethren. I will further say that members and friends who come to said meetings from other arms of the church, will be entertained among us at our dwelling houses, as best we can. Hope this will be satisfactory to all; and we would

be very glad to have some of our brethren and able ministers to come from the Atlantic States and help us to carry on those meetings, and see how we do out here in the Salem church. Since my last writing, there have been some more accessions to the church by baptism. In all, since the first of March, there were eight persons, two of them married, and six young persons unmarried; one restored and one by letter. We think others are almost persuaded to come. May the good Lord work upon the hearts of the unconverted and many souls be made willing to come and be saved! We crave an interest in the prayers of our Brethren everywhere in our behalf. Macleay is a station on the Narrow Gauge R. R.

DAVID BROWER.

Macleay, Marion Co., Oreg.

Pennsylvania Lines.

Chicago, St. Louis & Pittsburgh Railroad Company, "Pan-Handle Route." Pittsburgh, Cincinnati & St. Louis Railway Co., "Pan-Handle Route." PITTSBURGH, APRIL 29, 1886.

For the benefit and convenience of persons desiring to attend the Annual Meeting of the Brethren Church of the United States (Dunkards), to be held at Pittsburgh, Ohio, a point about four miles east of Arcanum, Ohio, a station on the Dayton & Union R. R., these Companies will sell Excursion Tickets to Pittsburgh, Ohio, and Return at rate of one first-class limited fare for the Round Trip.

One stop over at any intermediate station on Pittsburgh, Cincinnati & St. Louis Railway, or Chicago, St. Louis & Pittsburgh Railroad, in either direction will be granted, upon notice to conductors, with the understanding that tickets will not be received for passage after expiration of time limit.

Following is a list of Excursion Rates from Principal Stations:

CHICAGO, ST. LOUIS & PITTSBURGH RAILROAD	
New Paris, Ohio.....	\$ 70
Richmond, Indiana.....	85
Centerville, ".....	1 05
Cambridge City, Ind.....	1 30
Knightstown, ".....	1 90
Greenville, ".....	2 30
Indianapolis, ".....	2 85
Ridgeville, ".....	1 20
Red Key, ".....	1 45
Dunkirk, ".....	1 55
Hartford, ".....	1 85
Jonesboro, ".....	2 25
Marion, ".....	2 40
Bunker Hill, ".....	3 15
Hagerstown, ".....	1 30
New Castle, ".....	1 60
Middletown, ".....	2 00
Anderson, ".....	2 25
Frankton, ".....	2 55
Elwood, ".....	2 70
Kokomo, ".....	3 35
Monticello, ".....	4 25
Reynolds, ".....	4 40
Ill. State Line, ".....	5 45
Logansport, ".....	3 60
Chicago, Ill.....	7 15

PITTSBURGH, CINCINNATI & ST. LOUIS RAILWAY CO., PAN-HANDLE ROUTE.

Pittsburg, Pa.....	\$8 60
Wheeling, W. Va.....	7 00
Steubenville, O.....	7 10
Cadiz, O.....	6 60
Dennison, O.....	5 60
Uhrichsville Junction, O.....	5 60
New Comerstown, O.....	5 10
Coshocton, O.....	4 65
Dresden Junction, O.....	4 25
Newark, O.....	3 60
Columbus, O.....	2 60
London, O.....	1 85
Xenia, O.....	1 45
Yellow Springs, O.....	1 55
Springfield, O.....	85
Dayton, O.....	85

For business coming to our lines from the East, and given to us at Pittsburgh, Pa., tickets should read via Pittsburgh, Cincinnati & St. Louis Railway to Dayton, and Dayton & Union R. R., Dayton to Pittsburg, Ohio; for that coming from the West and South-west, and given to us at Indianapolis, tickets should read, Chicago, St. Louis and Pittsburgh R. R. to Richmond; Pittsburgh, Cincinnati & St. Louis Railway, Richmond to Dodson, Ohio, and Dayton and Union R. R., Dodson to Pittsburgh, Ohio; and for that coming from the West and North-west and given to us at Logansport, Illinois State Line or Chicago, tickets should read Chicago, St. Louis & Pittsburgh R. R. to Union City, Ind., and Dayton & Union R. R. Union City to Pittsburgh, Ohio.

Ample provisions have been made to carry the passengers between the railway station and the meeting grounds, promptly and comfortably.

All Round Trip Tickets from points within one hundred and fifty (150) miles of place of meeting, will be good going from June 8th to June 18th inclusive, and good returning not later than June 30th, 1886. Those from points distant one hundred and fifty (150) miles or more from place of meeting will be good, going, from June 8th to 18th inclusive, and, when stamped by the Agent of the Dayton and Union Railroad at Pittsburg, Ohio, will be good returning up to and including July 15th, 1886; and all tickets from points within the territory of the Central Passenger Committee, beyond the 150 mile limit above referred to, will be sold only to members and families of members of the Church upon presentation of Certificates of the Commissioner of the Central Passenger Committee; these certificates having been sent to every Brethren (Dunkard) Minister in the United States.

As this Meeting is a National gathering, there will be a large attendance from all parts of the United States.

Connecting lines that may decide to prepare and place on sale Round Trip Tickets, are respectfully requested to grant us a representation equal to that given our competitors.

Respectfully,

E. S. FORD,
Gen. Pass. & Ticket Agt.

For further information apply to F. Van Dusen, Chief Ass't. Gen. Pass. Agt., Pittsburg, Pa.; C. W. Adams, Ass't. Gen. Pass. Agt., 49 Clark St., Chicago, Ill.; D. I. Roberts, Ass't. Gen. Pass. Agt., Cor. 4th & Vine Sts., Cincinnati, O.; H. R. Dering, Ass't. Gen. Pass. Agt., Indianapolis, Ind.; W. C. Rinearson, District Pass. Agt., 249 N. High St., Columbus, O.

ANNOUNCEMENTS.

Love-feasts.

- June 3 & 4, Pine Creek congregation, Ogle Co., Ill.
- June 4, at 2 P. M., Newton church, Miami Co., Ohio.
- June 5 and 6, Woodland church, near Astoria, Ill.
- June 5 and 6, at 10 A. M., Indian Creek church, 3½ miles south of Maxwell.
- June 5 and 6 at 4 P. M., Milledgeville church, Carroll Co., Ill.
- June 5 & 6, Rock River church, at 1 o'clock, at Franklin Grove, Ill., meeting-house.
- June 5 and 8, Dry Creek, Linn Co., Iowa.
- June 5, Vancelesville, Va., Berkely meeting-house.
- June 5 & 6, Harlan church, Shelby Co., Ia., 4½ miles east of Harlan.
- June 5, at 5 o'clock, Utery church, 3 miles north of South Bend, Ind.
- June 5 at 2 P. M., Jonathan Creek church, O. Those by rail will be met at Thornport station by informing Silas Hoover.
- June 6, Smith Fork church, Plattsburg, Mo.
- June 8, at 5 P. M., Bethel church, Kosciusko Co., Ind.
- June 8, Wolf Creek church, near Brookville, Montgomery Co., O.
- June 8 and 9, at 1:30 P. M., Silver Creek church, Ogle Co., Ill.
- June 8, at 10 A. M., Pony Creek church, Brown Co. Kan.
- June 9, at 4 P. M., Pipe Creek church, Miami Co., Ind.
- June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the I. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
- June 9, at 2 P. M., Ogan's Creek church, Wabash Co., Ind.
- June 9 and 10, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.
- June 10, Middle District, near Tippecanoe City, Ind. Stop off at Brown Station.
- June 10, at 10 A. M., in the Thornapple church, Mich., in the West Branch meeting-house, 7 miles south of Lowell.
- June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on I. B. & W. R. R.
- June 10 at 2 P. M., Oakland Church, Darke Co., O.
- June 10 and 11, West Branch church, Ogle Co., Ill.
- June 10, at 4 P. M., Salomony church, Huntington Co., Ind. Those coming by rail should notify Samuel Murray, River, Ind., stating time of arrival.
- June 11, at 5 P. M., Solomon's Creek church, Kosciusko Co., Ind.
- June 11, at 10 A. M., Mississinewa church, Delaware Co., Ind., at the Union Grove meeting-house. Those by rail, stop at Shideler.
- June 13 at 4 P. M., Middle Creek, Somerset, Pa.
- June 12, Novelty church, Mo. Meeting to commence the day before, at the house of Bro. Chris. Lapp, 13 miles north of Clarence.
- June 12, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.
- June 12 and 13, Bethel church, Thayer Co., Neb.
- June 12, at 4 P. M., English Prairie Church, 6 miles east of Lima, Lagrange Co., Ind. — Those by rail should stop at Lima, previously notifying G. W. Price at Brighton.
- June 12, at 4 P. M., Monticello church, Ind.
- June 12, at 3 P. M., Maple Valley church, Cherokee Co., Iowa.
- June 12 at 5 P. M., Nettle Creek congregation, Wayne Co., Ind.
- June 12 and 13, Spring Creek church, Chickasaw Co., Ia.
- June 12 and 13 at 10 A. M., Pike Creek church, Livingston Co., Ill., 4½ miles north-west from Chenoa, at the house of Frederick Krauts.
- June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.
- June 12 and 13, Richland church, Richland Co., O., at Bro. John Kendall's, 7 miles north-west of Mansfield, where those by rail will be met by notifying M. Deshong.
- June 12 at 4 P. M., Turkey Creek church, Pawnee Co., Neb.
- June 12 at 2 P. M., Meyersdale church, Somerset Co., Pa.
- June 19 at 4 P. M., Duncansville church, Blair Co., Pa.
- June 19 and 20, at 10 A. M., South Waterloo church, Blackhawk Co., Iowa, 5 miles south of Waterloo City.
- June 19 & 20, Rome congregation, Hancock Co., O., at 10 A. M., in Oak Grove meeting-house.
- June 20, at 4 P. M., Brother's Valley district, Somerset Co., Pa., in Grove church, 1 mile north of Berlin.
- June 21, at 4 P. M., Johnstown church, Pa., at Walnut Grove meeting-house, 2 miles from Johnstown, Pa.
- June 25, Montgomery church, Indiana Co., Pa.
- June 26 and 27, 1 P. M., Hickory Grove Ch'h, Carroll Co., Ill.

MATRIMONIAL.

RHODES—STONEROOK.—At the residence of the undersigned, and by him, May 6, John S. Rhodes and Lizzie Jane Stonerook, both of Pennsylvania.

JOHN B. REPLOGLE.

FISHBURN—BARNHART.—At Ottawa, Franklin Co., Kan., May 10, by Honorable Probate Judge, Mr. John Fishburn, of Douglas county, and sister Martha J. Barnhart, of Franklin Co., Kan. D. A. KINZIE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

LEEDY.—In the Mineral Creek church, Johnson Co., Mo., May 14, Bro. Enoch Leedy, aged 51 years and 3 days. FRED CULP.

ZOOK.—May 10, Susanna Zook, widow of Frederick Zook, aged 77 years, 6 months and 2 days. The children have lost a kind and affectionate mother, and the church a consistent member. She has been a member of the Brethren's church for many years. Services by John W. Brumbaugh and John B. Replogle.

YODER.—In Milton Township, Wayne Co., Ohio, May 1, Joseph Yoder, aged 84 years, 9 months and 15 days. He leaves a wife, with whom he lived 52 years. He was the father of ten children, seven of whom survive him, living in five different States. He was a faithful member of the Amish church; ready for the Master's call, and died an easy death. Services by D. Hostedler and J. K. Yoder, from Gen. 27: 2.

H. S. YODER.

BROCK.—In the Bachelor Run church, Carroll Co., Ind., April 12, of consumption, Bro. John Brock, aged 45 years, 6 months and 20 days. He leaves a wife and four children to mourn their loss. Services by brethren Hiel Hamilton, Jacob Cripe and W. S. Toney.

YINGLING.—In the Bachelor Run church, Carroll Co., Ind., April 29, sister Mary Yingling, aged 78 years, 3 months and 13 days. Services by Bro. Hiel Hamilton, from Rev. 14: 13. She was a member of the church 56 years.

HOSTETTER.—In the same church, May 10, sister Mary Hostetter, aged 26 years, 7 months and 24 days. Services by Bro. Hiel Hamilton, from 1 Pet. 1: 24.

DAVID H. NICCUM.

WERTZ.—In the Maple Grove church, Ashland Co., Ohio, May 5, sister Sophia Wertz, aged 67 years and 2 months. She was afflicted with inflammatory rheumatism for seven years, and unable to walk for four years. She was a faithful Christian for many years, and passed peacefully to the other shore in hope of eternal life. Services by I. D. Parker, assisted by Rev. Cumins, of the Presbyterian church.

KIEFER.—Near the Mohican church, Wayne County, Ohio, May 8, friend Andrew Kiefer, aged 35 years. He was injured by the bursting of an emery stone, some two weeks previous. He leaves a wife, sister Kiefer, and four children. Services by Bro. D. N. Workman and I. D. Parker.

GASHAW.—May 6, Susan Gashaw, daughter of Jonathan and Susan Kimmel. She was born in Somerset Co., Pa., Sept. 29, 1836, and was married to Moses Gashaw, Oct. 2, 1855. They, with their family, moved to Carroll Co., Ill., March, 1869. Her husband died July 31, 1880. She was sick two years, but was confined to her bed only three weeks, when death relieved her of the burden of this life. She had a family of six children, two sons and two daughters living, and two daughters dead. She was an earnest and consistent member of the Brethren's church for twenty-five years. Services Saturday morning, in Dutch-town, by Bro. J. T. Myers, from Num. 10: 29, to a very large congregation of bereaved and sympathizing friends and neighbors.

MOORE.—In the Coldwater church, Butler Co., Iowa, March 13, 1886, sister Elizabeth Moore, wife of Bro. Wm. Moore, aged 48 years, 7 months and 10 days. Funeral services on May 16th, by the writer, from Rev. 14: 13. W. IKENBERRY.

Brethren's Quarterly.

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Arr Ft. Wayne.....	1:45 " 7:40 "	1:50 " 11:20 "	8:50 " 11:55 "
" " Crestline.....	7:05 " 11:45 P. M.	8:40 P. M.	2:00 P. M.
" " Pittsburgh.....	+ 8:30 A. M.	+ 6:30 A. M.	6:30 " 8:10 "
" " Johnstown.....	10:13 " 10:13 "	8:10 " 8:10 "	9:34 " 9:34 "
" " Altoona.....	11:40 A. M.	11:40 A. M.	\$11:15 P. M.
" " Huntingdon.....	12:30 P. M.	12:30 P. M.	7:20 A. M.
" " Harrisburg.....	3:20 " 6:50 "	3:20 " 6:50 "	1:35 A. M.
" " Philadelphia.....	6:50 " 9:35 P. M.	6:50 " 9:35 P. M.	5:10 " 9:30 P. M.
" " New York.....			6:00 " 9:30 "
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No. 23.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

AFTER Christ said to Zaccheus "This day is salvation come to this house," to the weeping sinner "Thy sins are forgiven thee," to the dying thief "This day, with me in paradise," can we think of them as fearing to be called to stand before the speaker of those words? Is our idea of him wrong in regard to the yesterday; or the forever?

CHRIST gives peace by healing the diseases of the soul. Instead of the wretched device of attempting to satisfy restless and unholy cravings, he expels them and brings in new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in quiet trust, and ends in glory.—*T. L. Cuyler.*

CONVERSION AND BAPTISM.

UNDER the above caption, in No. 21, Bro. Moore again refers to our views on this subject. We had thought of saying no more about it, but as we are asked to explain, we will try to do so. We start out with the assertion before made, that conversion is not salvation; neither does conversion alone make a Christian. It is only the starting point, and prepares a man to become a Christian. This covers all the objections he makes against our views. Where, in all the Scriptures, is it said, "A converted man is one who has been changed from a sinner to a saint"? Bro. Moore may believe this, but the Bible does not say so.

What he says about water being converted into ice, is true, and suits our position quite as well as his own. Conversion is an entire change of the mind, as entire as water can be changed to ice—but it does not embrace all that is necessary to make a Christian.

The question he asks, we do not need to answer, as it is nowhere said that conversion alone makes a Christian, and his affirming does not make it so. His assumption, that every converted man is a Christian, we deny, and therefore have no difficulty from which to extricate ourself. We do not profess to know exactly when God pardons. The promise is after baptism, but He may do it before. The references we made were to show the Scriptural meaning of the word conversion, and were applicable and proved just what we intended. Our question as to whether unconverted men and women are fit subjects for baptism, was a proper one and badly answered, in our estimation. The idea of the unconverted having genuine faith and repentance, is, to us, unthinkable. A dead heart—a heart untouched, unchanged, unconverted, can no more repent than a dead man can walk, and to say that such were the class to whom Peter said "Repent and be baptized," does, to us, seem strange indeed.

Here was a wonderful demonstration of God's power, they saw, they heard, their hearts were pricked. The truth pricked, conviction came, their minds were changed—converted, and then they called to know what to do. To these heart-pierced, convicted and converted sinners, it was said, "Repent and be baptized," etc. Here we have a very clear case of conversion. They were fully con-

vinced of their former errors, and therefore with great propriety could Peter tell them to repent and be baptized. This is certainly in accord with the doctrine of the Church, and may also be in accord with what Bro. Moore calls "Our doctrine of baptism for the remission of sins." But this is a very different thing from baptism for conversion, and that unconverted men and women are fit subjects for baptism.

If our brethren ever preached such doctrine, we never heard it. We are not discussing what the Baptists and Methodists believe, but what the Scriptures teach, and we hope that we have set forth our views in such a way as will enable our good brother Moore, and all others, to understand that we do not say that conversion alone makes Christians, nor that people become saints before baptism. We re-affirm our former position, that the conversion of the mind leads to genuine repentance and faith. These call for baptism, upon which pardon is promised.

THE MINISTRY OF WOMAN.

It is with a feeling of pleasure that we are permitted to pay a well-deserved tribute to our Christian sisters who have labored much in the Lord, and that, too, under circumstances that were not at all encouraging.

While barbarism and heathenism, slavery and classism degrade humanity, Christianity gives us equality, not only in position, but also in sex. Christ opened the great field of Christian labor, and in it all are invited to go and labor, high and low, rich and poor, male and female. As the religion of Christ emerged from the mist of the dark ages, it was but natural that some of the barbaric ideas should cling to those who, through great effort, unshackled themselves from this darkness, and none of them were more prominent than those in regard to the ministry of woman. This was partly through the influence of that darkness and partly to avoid its prejudices. In all ages, heathenism made men lords and women slaves. To have these lords converted to the equalizing principles of the gospel, it was necessary to use great wisdom to avoid prejudice before right principles were inculcated, hence, on this account, the ministry, through necessity, was somewhat hindered. This is plainly shown in Paul's letter to the Corinthians. Certain restrictions were laid upon them, that they might appear in harmony with the established usages, and thus avoid what, to the people, would seem to be a breach of propriety. But the ministry of woman was not always circumscribed through a sense of propriety. The church fathers, before and after the Reformation, were governed more or less by the spirit of lordism. With them, it was superiority and inferiority, and there was a semblance of truth in it, as the abject servitude in which women were held, unfitted them, to some extent, to fill the positions that the divine Master intended for them. The fault was not with them, but those who lorded over them.

To find the true position of woman in church work, we must go to the Scriptures, and in them their associations with Christian labor stand remarkably conspicuous.

Mary and Martha were His life companions. In His hours of distress and anguish, women were weeping for Him. At His crucifixion His mother is named first, as she, no doubt, stood nearest the cross. It was a woman that anointed his feet.

Women last at the cross and first at His grave. To Mary Magdalene, out of whom He cast the devils, He appeared first, and to her was committed the honor of carrying the message of His resurrection to the disciples. Among those who ministered to Him and His comforts, we name the Marys, Martha, Joanna, Susanna, and the women of Galilee.

But the ministry of women consisted not only in serving and giving sympathy to those who labored in the good cause. They also served in official capacities. Phebe was a deaconess of the church at Cenchrea, Rom. 16: 1, and assisted in the business or work, as she had need. As to her being an active worker in the church, there can be no question. We are not told what her business was—perhaps to establish a Woman's Mission Society, or some other good work that needed such an urging forward as only Christian women can do.

Women labored in the public ministry. See Phil. 4: 3. Paul says: "I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel." Notice the expression. He does not say, They helped me, but labored "with me." As he labored, so they labored. As he preached, so they preached. They were "fellow-workers" with him in the gospel. In the same connection are named Mary, Tryphena, and Tryphosa, as being active workers in the Lord, or for the establishment of Christian truth.

Women not only preached it to men, as shown in the case of Priscilla teaching Apollos. In four out of six notices of this faithful couple, the wife's name is used first, according to the best translation, thus showing that she was the better teacher of the two. In "Smith's Bible Dictionary," in speaking of Priscilla and her name being used first, he says: "Hence we should be disposed to conclude that Priscilla was the more energetic character of the two." This is not at all strange, as woman, left untrammelled, will act twice to man's once.

Women held prayer-meetings, and "on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." Acts 16: 13. Many of them, no doubt, were Christian women who resorted to this place for prayer and exhortation. Also in Cor. 11 we see that women were as free to pray and prophesy as men, when subject to the prevailing customs.

It seems to us that, after considering all of these instances of women taking an active part in the promulgating of Christian truth, and being engaged in Christian labor, there ought to be no question as to the propriety of sisters being co-laborers with us in our general church work. All these cases given most beautifully harmonize with Paul to his Galatian brethren, when he says: "There is neither male nor female; for ye are all one in Christ Jesus."

We were made to speak of these things, on account of the active part that our sisters are now taking in the missionary work. We feel that they deserve the sympathy and encouragement of the Church, that their hands may be strengthened and their hearts made strong in the good work. A world is to be won for Christ, and to do it no power must be wasted. When every willing heart and hand is accepted, we have but a small army to move against the hosts of sin. Let the ministry of sisters be enlarged. Shackle not the willing hands that are reaching out to rescue the perishing, but, as yoke-fellows, accept them, and with them go forth as a strong army to fight the hosts of sin, and conquer the world for Christ.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

COVERING THE HEAD IN PUBLIC WORSHIP.

BY S. Z. SHARP.

THE eleventh chapter of the First Corinthians treats of two subjects. The first fifteen verses give directions how to appear before God in public prayer, the remainder of the chapter refers to abuses which had crept into the church, and teaches how to correct them.

Before discussing our subject, we will consider some objections urged against accepting the instructions in this chapter, in their broad and general sense.

1. It is claimed by some that, since these instructions are contained in Paul's letter to the Corinthians, therefore they are intended for the Corinthian church alone and not for us. If this statement were true, then, on the same hypothesis we would have to grant that the fifth chapter, which forbids a man to marry his father's wife, was also intended for the Corinthians alone, and all other Christian churches would be free to indulge in acts which Paul calls fornication. Further, if the commands of Paul to the Corinthians are not to be accepted literally, and intended for all Christians, then the promises in the same epistle are also intended for those alone to whom the epistle was addressed, and not for us. Again if the commands and promises addressed to the Corinthians were for that church alone, then, for the same reason, no other Christian can lay claim to any promises recorded in the epistles to the Romans, Ephesians, Galatians, etc.; we could not say, "we have a great High Priest that is passed into the heavens, Jesus the Son of God." Heb. 4: 14; we would have to admit that this "High Priest" was not intended for us.

2. Our second answer to objections is, that this chapter is accepted in its broadest sense both by ancient church fathers, including Tertullian, and by all the modern commentators and Bible critics whom we could consult, and among them are some of the ablest of this age.

This chapter, then, must be accepted as addressed to us as well as to any one else—a chapter which we find in the Christian's book of laws, and these laws are now in force and must be obeyed as implicitly as any other command ever promulgated by the Son of God. Turning to this chapter again, we find the first fifteen verses may be analyzed as follows:

1. The relation existing between God the Father, and the Son Jesus Christ.
2. The relation existing between Christ and man.
3. The relation between man and woman.
4. The duties devolving upon man and woman on account of these relations.

These four persons named in the descending scale are:

1. "God and Father over all." Ephesians 4: 6.

2. Next below the Father is the "mediator between God and man, the man Christ Jesus." 1 Tim. 2: 5, though in one sense the Son is "equal with God," as stated in Phil. 2: 6.

3. Farther below is man, the creature, while Christ is the Creator of all things. John 1: 2. But man stands at the head of all created beings on earth, to have "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth." Genesis 1: 26.

4. Below man stands woman, because she was "created for man," verse 9, and because of her first sin. "Her desire shall be unto her husband and he shall rule over her." Gen. 3: 16. Yet, as Christ is equal with God in one sense, so also is woman in one sense equal to man, namely, in the redemption. Gal. 3: 28. Nothing could be plainer to point out these four relations than the statement of Paul: "The head of every woman is the man, the head of every man is Christ and the head of Christ is God," verse 2. From this we evolve the following duties:

1. Man is to pray with his head uncovered because he is "the image and glory of God." 1 Cor. 11: 7. In wearing God's image he is God's representative. A covering on the head is a token of subordination, and man, in bearing the image of God in the public assembly and especially before woman, must not put a covering on his head and misrepresent his Maker. In the personal absence of Christ, man must fill *his* place in the public assembly. This is what Paul means in 2 Cor. 5: 20, when he says, "We pray you in Christ's stead, be ye reconciled to God." It is therefore evident that man should not come into the public assembly to pray or prophesy with a covering on his head and thereby disgrace Christ his real Head.

2. The injunction to have his head uncovered while praying or prophesying, does not arise from any custom then prevailing at the time but it is based on a divine principle of relationship to God. The religion of Christ does not bow to customs or traditions, Matt. 15: 2-3, but aims to correct them. It has been asserted by some that Christians should not appear odd in society, but should conform to the prevailing custom of the country in which they live. This is in direct opposition to the facts in the case.

It is a well-established fact that the Jews of whom Paul was one, always worshiped with their heads covered and when in deep humility covered them with sack cloth. The high priests had a special covering for their heads during prayer, while Theodoret tells us that the men of Corinth wore their hair long and, according to the Greek customs, prayed with their heads covered. Now, Paul, by the authority of the Holy Ghost, directs that men should pray with their heads uncovered and wear short hair in direct opposition to the customs of the Jews, Romans and Greeks who then lived at Corinth. The idea, then, that Christians should conform to the world in dress, in order not to appear peculiar, has no warrant in this chapter nor in any other in the New Testament. To prove the posi-

tion he has taken from another source of reasoning, Paul says: "Doth not even nature teach you that if a man have long hair it is a shame to him?" 1 Cor. 11: 14. Therefore from the twofold testimony of divine law and of nature we must conclude it is wrong for a man to appear before God in a public assembly to pray or prophesy with his head covered.

3. "Every woman prophesying with her head uncovered, dishonoreth her head"—man, verse 5. Here again it is claimed that it has been a universal custom in oriental countries for women to have their heads covered when they appeared in public. This is true and the custom can be traced back for more than three thousand years. When Abraham sent his pious servant to bring Rebecca to become the wife of his son Isaac and when she came in sight of her future husband, she placed on her head a token of subjection. Gen. 24: 65. A custom so universal and so ancient as this, must have a good foundation. Like the keeping of one day in seven for sacred purposes, there must be cause for it.

Before the decree from Mt. Sinai, "Thou shalt remember the Sabbath day to keep it holy," the Israelites observed this day. Exod. 16: 20-30. The recurrence of the seventh day was observed by Noah. Gen. 7: 4-10; 8: 10-12. Indications in the earliest Greek and Roman classics prove the observance of the seventh day among them, so that Dr. Wayland says: "I think we are warranted in the conclusion that the seventh day was set apart for religious purposes by the Creator for the whole human race." This observance of the seventh day is based on the fact that God rested on this day, after he finished his creation. Since it was as much a custom among all nations for women to cover or veil their heads it is claimed that this custom is also based on a fact, namely, the sin of Eve and her subjection to Adam. Gen. 3: 16. Again it is argued by some that Paul directed Christian women at Corinth to wear a covering on the head because of the prevailing custom. It has been clearly shown, we think, above, that the Christian religion is not influenced by custom, but stands on principle alone. It has been further shown above that Paul's direction to the brethren at Corinth was in direct opposition to the prevailing custom at that place, and on this ground it cannot be presumed that he would be so inconsistent as to advise the sisters to follow the custom of the world and the brethren to oppose it.

In favor of women wearing a token of power on her head, Tertullian recognizes the fact of woman's sin and her relation to man and says that woman by her habit ought to appear like a mourner and a penitent.

Dr. Lange, one of the ablest modern commentators, says in this connection: "The apostle, it will be observed, makes no allusion to the customs of the nations in the matter nor is even the mention of them revelant," and again, "He appeals for support solely to divine ordinances." There is therefore not a shadow of argument in favor of Christian

women conforming to the custom of the world in the manner of covering the head.

4. As a reason for his command, Paul draws an argument from nature, and says: "Her hair is given her for a covering," not *the* covering but *a* covering. He reasons thus: As nature teaches that it is a glory for a woman to have long hair, and long hair is a covering, therefore woman ought to wear a covering on her head.

5. The next and principal argument of Paul on this subject is drawn from her relation to man, not the relation of wife to husband, but of woman to man. Not a relation of marriage but of sex. She should recognize her relation in the public religious assembly by having a suitable covering on her head as a token of her relation to man, as shown in verses 8 and 9.

6. Finally, a woman when praying or prophesying, should have a suitable covering on her head—a token of power, "because of the angels," verse 10, custom or the fashions of the day notwithstanding. Who these angels are, we may not certainly know, nor is it necessary to the decision of this question. The command is clear and unequivocal. "A woman ought to have power on her head," and from God's decision there is no appeal.

7. It has often been asked what this token of power—this covering should be. As in all other religious questions, the gospel must be our guide. It is certain it cannot be a fashionable hat or bonnet, which is not worn as a token of power, nor for the sake of the angels, but is shaped and modified for the sake of fashion. The gospel of Christ and its requirements are left out of the question. It must be something that is recognized as a token or emblem of that which it indicates. It must illustrate a principle. In ancient times this was done by wearing a veil, and is still done in oriental countries. It must not be used for the purpose of display or adornment. "Your adorning let it not be the outward adorning," 1 Pet. 3: 3, but let it be a piece of modest apparel, 1 Tim. 2: 9, and above all must be worn as a "token of power." 1 Cor. 11: 10.

BECAUSE YE PREACH NOT THE WHOLE GOSPEL.

BY F. C. MYERS.

THE heading of this article came to my mind when I read a piece written by Bro. J. H. Moore in No. 14, page 210, where he asks the question, "Why is it?" I will answer by saying, Because ye preach not the whole gospel.

Dear brethren, this may seem strange to you for me to say this, but I hope you will bear with me till I explain to you the reason I say this. I will first notice where Bro. Moore says that we depend upon our ministers to do all the work in the way of spreading the gospel while the laity remains almost dormant. Now if there is a church of the Brethren that is in this sad state, who is to blame? I say the ministers. Why so? Because ye have not done that which ye ought to have done. It is this; when we first come

into the church we are as babes or children in Christ and therefore we need the same watchful care and instructions that a child does, and parents are taught in the Bible to bring up their children in the way they should go. Now you see that the fault is with the ministers. And, as a general rule I believe such pieces are usually written by ministers as they are the first ones to feel the burden. And I believe they will always have to bear the burden until they preach the whole gospel. You say other denominations bring their entire membership into action with their ministers. This I think is a little more than is the fact. But let it be as you say. They show their zeal but it is not according to knowledge. For in order to hold up their ministers' hands with what the apostle calls filthy lucre, they stoop so low as to open their church doors to festivals, raffles and other worldly amusements. This training they get from a child up till they are in the church. This shows their zeal but not according to knowledge. Now, if our ministers would preach the whole gospel, I believe that the majority of the laity would soon become so zealous in helping our ministers as they are in observing that which you preach. I believe there are many like myself that have never heard a sermon by our brethren on the subject of how to use the Lord's money which he has made us stewards of. Brethren, ye do preach that men should believe, repent and be baptized and observe the ordinances as Christ delivered them; such as feet-washing, the Lord's Supper, the communion, the salutation of the kiss, the anointing of the sick with oil and last but not least charity, or love. These ye ought to teach but not to leave the other untaught, which is that portion that belongeth to the Lord. Please read Mal. 3: 8, and Matt. 23: 23. In Matthew, the Savior does not condemn the Scribes and Pharisees because they paid the tenth of their goods, but tells them they ought to pay it. He condemns them for not having "judgment, mercy and faith without which it is impossible to please God." Now, dear brethren and sisters, I would say to you, knowing the time draweth nigh when no man can work, it is high time to awake out of sleep, seeing we are compassed about with so great a cloud of witnesses, showing we should give up to the Lord that which He claimeth, lest we fail to make our calling and election sure.

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CONVERSION AGAIN.

BY S. S. MOHLER.

IN GOSPEL MESSENGER No. 18, we are presented with another attempt to explain conversion; and, though written by an Editor, the explanation fails in its essential point, and presents a very grave doctrinal error which should not pass unnoticed. Now I am sure I do not want to provoke controversy. I dislike it, but the truth is what we want, and I believe the Editor who wrote up the subject wants the truth; so then I trust he

will patiently endure a little criticism. Taking the explanation in No. 18, it is impossible to plead successfully that obedience to commandments of the gospel is a condition to its promises. For if, as the brother says, conversion precedes baptism, then, according to Acts 3: 19, the blotting out of sin precedes it also, which is one of the important promises of the gospel, standing at the threshold of a Christian life; such is the view which would strike the common mind. Another remarkable sentence occurs in said explanation where he says, "A man may be converted to the truth, but not turn away from sin." This is so strange that it does seem it must have been a slip of the pen, but the following is not any clearer: "We do not hold that conversion necessarily means salvation or the pardoning of sins," to which it can only be said, if the gospel does not teach that conversion means both, then it teaches nothing on the subject. Please read again Acts 3: 19.

But without further notice of the explanation alluded to, though other parts of it seem strange indeed,—and to simplify this vexed subject, let the gospel settle it, in which we find that the antecedents to gospel conversion are godly sorrow, which worketh repentance (2 Cor. 7: 10) and faith toward our Lord Jesus Christ (Acts 30: 21). Now these together culminate in conversion, which means *turning to God*.

Baptism is the first external, or visible act of turning to God, and the gospel contemplates that it carries with it all the mind force previously evolved by the exercise of godly sorrow, repentance and faith. Conversion bears the same relation to godly sorrow, repentance and faith, that the ear of corn does to the life principle in the grain, to the germ, blade and stalk. It would be improper to call the germ, the blade, or stalk, the ear, though all are necessary to produce the ear, but this would be no more improper than to call godly sorrow, repentance or faith, conversion, although equally necessary to produce conversion. These are its elements, as is the germ, blade and stalk, of the ear.

These elements of conversion do their work within, and are the operations of the truth and spirit of God on the mind and heart, and to represent this inward work, we have the words already quoted, *i. e.*, godly sorrow, repentance, faith, and to represent the visible effect of this inward work, we have the word "convert," and its first visible act, recognized as the act of turning from a life of sin to a life of holiness, is the act of baptism, and between Acts 2: 38, and 3: 19, there is no difference except in the extent of their application. The word "converted" applies to all of the subsequent life, while baptism consists in the one ordinance, but in its use separates the baptized to the service of God.

It therefore follows that conversion to God is not previous to baptism. Neither is conversion effected otherwise than through the successive states of mind already alluded to. Godly sorrow within itself, is not repentance but is an adjunct of repentance. Repentance is not effected without godly sorrow; repent-

ance is completed when the purpose is matured to live a new life, and the actual entering upon that new life is in the act of baptism. It is the only, the substantial evidence of the purpose formed to live a new life. Forming the purpose is one thing, to live out that purpose is another—an additional thing. To live out that purpose is expressed by the word "converted." If we read Acts 3: 19, to mean, when Peter said "repent and be converted," "Form the purpose to live a new life and then live a new life," we have the truth taught the same as in Acts 2: 38, "Repent and be baptized," as baptism is the declaration to all that a new life is entered upon. If it does not mean that, it has no meaning—not that we here say that that is all there is connected with baptism, for it is not all, but we are only distinguishing between the necessary inward work and outward work, to constitute conversion. And when it is said that the mind, as well as the life must be converted, it tells a general truth, but in such a loose and careless way that it deprives the word "converted" from having any specific meaning, and, as a result, it introduces confusion, the evidence of which is so marked in the explanation in No. 18.

The references in said article to Luke 22: 32, and James 5: 19, and the purpose they were made to serve, is a tolerably heavy draft on imagination. Neither of those cases operate against the view herewith presented on conversion—on it being the external of the inward work. Take the case of Peter, who previously had not only the idea that Christ was to reign as an earthly king, administering the powers of civil government, but he had on his person the evidence of this idea, the sword which is designed to hurt, to kill. Now, when Christ says "When thou art converted, strengthen thy brethren," we are to understand that when he perceived the nature of Christ's mission in the world correctly, he would not only change his civil government idea, but that, as the evidence of this, he would lay off the sword, making his external life conform to the internal. This fact, to which Peter was referred, justified Christ to apply the word "converted" to him, to become a matter of personal experience and personal fact to Peter.

This gives us in this case again a "turning to God" in His spiritual and physical relationship, and away from that of civil government,—that of James 5: 19. It is worthy to note that he says "converteth a sinner from the error of his way." The word "way" is to be understood to mean the external life. In support of this see Isaiah 55: 8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Here is the distinction between the inward and the outward, expressed by the words "thoughts" and "ways." Way is the manner of doing things; thoughts relate to the conceptions and motives. So then when James uses the word "way" we are to understand "that he that converteth the sinner from the error of his way," changes his manner of life and he does this by teaching him the evil of wrong doing and the blessing of right doing,

but the person here alluded to as being converted is only thus designated when his life—his way of doing things—is changed, showing that the word "converteth" is applied to the visible life.

We have before said that baptism is the visible act which declares the baptized separated to the service of God, and as the first visible turning to God it is expressed by the word "converted," which, as also previously said, applies to all the subsequent Christian life.

The first act, then, includes all the subsequent acts—as a whole—but in the subsequent life the whole becomes a matter of personal experience in its parts; thus every day and every act, is a part of the whole—and just to say in how many things or how often this "turning to God" in detail is needed to complete the whole, as expressed by the first act, the Lord alone can foresee; and it is to these parts that the word "converted" is applied in Luke 22: 32 and James 5: 19.

Taking this view, and we give it as the gospel idea of conversion, then we associate acts with the word "converted," and it does not mean any one specific act and only that one; but always and whatever may be the act; it has in it the idea of "turning to God" rather than any particular act, except as to the first act of turning to God, in which it does mean baptism; but in the subsequent turnings to God it does not have baptism associated with it. The first act, however, which is baptism, pre-eminently deserves to be called the great act of conversion, as it carries all subsequent ones with it, and has embodied in it the mind's perceptions and its motives under the power of the Holy Spirit, and the testimony that the mind thus affected by the Holy Spirit, is seen in the desire to obey the gospel of Christ in not only one thing but in all its precepts and ordinances, and is the essential evidence of conversion, without which there can be no evidence of that fact.

Obedience, then, to the gospel, stands as the condition to its promises and is the great source of hope and means of happiness to the faithful child of grace, and imparts the inspiration to a life of self-denial, that God may be glorified in body and in spirit, and enjoyed forever.

MUST IT BE ?

BY O. H. BALSBAUGH.

WHEN will we stop reasoning in matters of faith? Logic can never fathom the deep things of God. The carnal mind will have reasons for its faith, narrow and low enough to suit its own predilections; but God demands faith in the face of impossibilities and the most daring contraventions of natural law and popular convictions.

Men preach vociferously about faith, and when they are put into the boat where Christ lies asleep, and a test is applied in the material sphere, when our common-sense life is in jeopardy, they reveal their true inwardness by their confusion and terror and helplessness. Again and again the sisters come

with the question: *Must I be covered in prayer?* Why question? Can any one give a logical or psychological or scientific reason why a woman in prayer should be covered? None that will satisfy either the honest doubter or the carnal cavalier.

There is not a revelation or requirement in the Bible, however reasonable, that rests primarily on reason. It is simply a matter of course that reason must be secondary in religion. In dealing with God, we have but one faculty that can directly avail us, but one apprehending power to lay hold on eternal life.

Reason is short-sighted, and our walk is not by sight, long or short. It is easy to believe that G-O-D spells God; we need not rise above ourselves in its exercise. But to take God at His self-revelation, as recorded in the Bible, is a vastly other thing.

How do our sisters know anything about a covering as an obligation in worship? By Revelation. Then they must acknowledge that the authority of God is in it, and cannot be disregarded without peril. Why refuse obedience? The hair it cannot be, as it would render the literal statement of the Apostle so palpably self-stultifying as to take away all faith in his inspiration.

The word "also" is such a stubborn clincher that the mightiest champion for an uncovered head finds it a Divine weapon too strong for them. 1 Cor. 11: 6. If a woman be *not* covered for religious ends, let her *also* lose the natural symbol. The apostle broadly declares that an uncovered head in prayer is a dishonored head. It is sheer puerility to contend that Paul so earnestly insisted that woman should retain her hair when she prays, while man shall remove his natural covering and pray uncovered.

The matter in both cases is so manifestly voluntary that nothing but blindness or rebellion can relegate it to the sphere of nature. The man's short hair and the woman's long hair are not the comparison that elicits the "also" in verse 6. The one is a shame and the other a glory for reasons altogether apart from the Apostle's prayer-argument. Paul saw in the sexual relation a type of highest things, calls it a mystery, and there leaves it, trusting it to our faith and not to our reason. Eph. 5: 22-33. So with the hair and the prayer covering.

Effeminacy is classed with the lowest vices; the *token* is also unbecoming. 1 Cor. 6: 9. For this reason long hair on a man is a shame. It is like a woman in man's apparel, or hairless by voluntary act, masculine, unnatural, self-dishonoring and God dishonoring. Man uncovers, for he is the glory of God. Woman covers, for she is the glory of the man.

Reasons for this we need not seek. It is *faith* that God asks. Faith needs mystery and finds it everywhere, and falls not out with God because revelation hides more than it reveals. Cover your head when you pray or prophesy and be at rest. God will take care of the reasons.

That Paul means *stated* prayer is plain on the face of the text. Woman's privilege to

uncover in the interim is the same as man's to cover. "The ways of God are equal." But whether we master the *why* or not, the injunction on both sides rests on principles as binding to-day as eighteen centuries ago. Form and color are not specified, but the covering for woman is a fact not to be trifled with.

SUNDAY VISITING AND SUNDAY FEASTING.

BY J. D. MYERS.

While this subject is one that is seldom preached from, I feel somewhat reluctant in presenting my thoughts upon so prevalent a custom. But Paul says, "Consider one another, to provoke unto love and to good works." (Heb. 10: 24) While the Scriptures do not strictly forbid feasting and visiting on the Lord's day, yet I hope we will all admit that it is clearly implied in the spirit of its teachings.

"Remember the Sabbath day to keep it holy" is the letter of the *old* dispensation and the spirit of the *new* and *better* dispensation." But I ask, is it keeping the Sabbath holy when we spend it in frivolous talk with our visiting neighbors? Is the general drift of conversation not about farms, and horses, and market prices? About hard times or probably about politics? Do we not sometimes speak evil of neighbor B. while we visit neighbor A., and *vice versa*?

Again, are our sisters not encumbered with too much serving in preparing a good dinner or a feast for their visitors?

I have seen sisters spend nearly the entire Sunday in their endeavors to prepare as good a dinner as their neighbor sisters. Now, is it right to spend the day thus, that should be devoted to God's service?

If it is not right, it is wrong, and if it is wrong, should we not *write* and *preach* against it?

This custom may not be prevalent in some parts of the Brotherhood, but I know it is in others, and I fear it is because of its prevalence that we hear so little against it.

Brethren, the *Lord's Day* should be devoted to the *Lord's work*, and anything that robs one of that time is a hindrance to the prosperity of Zion, and should be at once discarded.

Sipesville, Pa.

SORROW.

BY SARAH M. SAUNDERS.

THERE are divers kinds of sorrow as experienced by the human family. The sorrow of the criminal because he is caught and the dread of the punishment he has merited. There is also a godly sorrow for sin that needs not to be repented of, and there is a sorrow of the grave, or for the dead, a sorrow which we seem to cherish, or from which we do not want to be divorced.

I presume there are none, or very few, persons who have not experienced this sorrow.

When we lay our dear little ones in the grave, oh, how our hearts bleed at the thought that they have left us! But then there is a joy mingled with this sorrow in the assurance of the Savior that "of such is the kingdom of heaven," and we realize as we grow older that they have been taken from this sin-cursed world and transplanted into the Paradise of God.

There is a sorrow for the wayward and prodigal, and there is a keener and more bitter sorrow which we feel when those whom we love as brethren forsake and forget us—those in whom we once had implicit confidence. When that confidence is betrayed or rudely trampled under foot; when those whom we once considered as the very soul of honor, so far forget themselves as to stoop to do a dishonorable deed, oh, what a blighting sorrow we then experience; how many sleepless nights and weary days we pass through! While those with whom we come in contact seem to think that we have no sorrow, oh, how many an aching heart is disguised with smile and song!

Each heart has its own sorrows, and each one knows his own sorrows best and can best understand how to bear them. Often do we find the truth of these words, "those we love best, most oft deceive."

There is also a sorrow known only to those who are isolated from the church, those who have not the blessed privilege of meeting with those of "like precious faith," those who must see the blighting effects of erroneous preaching in their own children.

Yesterday (May 16), I witnessed the baptism of my only child, a son in his nineteenth year, by single immersion, and performed by a minister who publicly declared that baptism is non-essential, that it is merely a custom and it don't make any difference how it is administered, etc.

Centreton, Ind.

SISTERS' MISSION BANDS.

BY LEAH REPLOGLE.

WE rejoice as we read, occasionally, the fractional reports of the Sisters' Mission; but as the work is yet in its infancy, we expect to hear of larger opportunities and more work done.

The best means for the promotion of the work is the organization of Mission Bands to co-operate with the present missionary societies. These local organizations afford great advantage to those who are interested in mission work, at home and abroad. They afford an opportunity for united effort.

It is estimated that one-half of all the members of the Protestant churches give nothing for mission work; by these Missionary Bands all the members can be reached, and most, if not all, can be convinced of their duty or privilege to give.

There are many ways in which these Bands can work for the interests of the church and the welfare of society.

They afford a good opportunity for learning the great need of mission work. Books and papers, giving valuable information on

the subjects of Home and Foreign Missionary work, could be procured by the Band at a small cost to each of its members, and the knowledge thus gained would be a powerful incentive to work.

"The whole world is now open for the reception of the gospel." "The Bible is printed in two hundred and fifty languages and dialects." It only remains for us to get it into the hands and hearts of the people. Will we do it? There is no better way of accomplishing this great work than by the co-operation of the Mission Bands.

This work seems to be specially adapted to the interests and capacity of woman, and it has been well said that "God is choosing woman to be His peculiar instrument in evangelistic and benevolent work."

A large majority of the members of all the churches are women, consequently, in choosing women, the Lord has not only chosen the greater number, but the heart of the church.

Let a Sisters' Mission Band be organized in every congregation, and our missionary funds will soon be largely increased. May the Lord prepare and call forth many willing and able workers into this field of service.

While we are sending forth our Christian brethren to cultivate the mission fields, let us, dear sisters, not fail to do what we can in furnishing the good seed, that, in the great harvest, we may all rejoice together.

Maria, Pa.

NEVER POSTPONE.

NEVER say you will do presently what your reason or your conscience tells you should be done now. No man ever shaped his own destiny, or the destinies of others wisely or well, who dwelt much in "present-lies." Look at Nature. She never postpones. When the time arrives for the buds to open, they open—for the leaves to fall, they fall. Look upwards. The shining worlds never put off their risings or their settings. The comets even, erratic as they are, keep their appointments, and eclipses are always punctual to the minute. There are no delays in any of the movements of the universe, which have been pre-determined by the absolute fiat of the Creator. Procrastination among the stars might involve the destruction of innumerable systems; procrastination in the operations of Nature on this earth might result in famine, pestilence, and the blotting out of the human race. Man, however, being a free agent, can postpone the performance of his duty; and he does so too frequently—sometimes to his own destruction. The drafts drawn by indolence upon the future are pretty sure to be dishonored. Make "now" your banker. Do not say you will economize presently, for presently you may be bankrupt; nor that you will repent and make atonement presently, for presently you may be judged. Bear in mind the important fact taught alike by the history of nations, rulers and private individuals, that in at least three cases out of five, presently is too late.—*Sel.*

DISTRICT AND ANNUAL MEETING.

BY ENOCH EBY.

BRO. D. L. Miller gave a correct synopsis of our District Meeting, and we rejoice that he could speak so well of the character of the meeting. Yet we feel to regret that so much matter was sent to A. M. Hope it will be different from other districts. It sometimes occurs so, and we cannot well avoid it.

The members of a District sending in so much work to the General Conference, should all feel themselves under special obligations to aid the Conference Meeting with their prayers. All who cannot attend as well as those who go, should be much engaged, that God might overrule the deliberations to the good of the General Brotherhood. When Simeon was burning incense, when he went into the temple of the Lord, the whole multitude of the people were without, praying. If the importunate widow could move the unjust judge, will not God avenge his own elect which cry day and night unto him? Then let us cry earnestly, day and night, for those who have the responsible work to perform.

Lena, Ill.

DOTTINGS AND JOTTINGS.

BY D. C. MOOMAW.

I EXTEND the right hand of fellowship to Bro. D. Vaniman, in token of my appreciation of the "Chips From The Work-house," in No. 13, GOSPEL MESSENGER. Right, Bro. Vaniman, more common sense and less devotion to meaningless customs will be an infinite gain to the church. We have no right to fetter the consciences of our members with such a conglomeration of useless practices, that, with some, have become as important as though sanctioned by expressed commands of heaven.

It is ludicrous and ridiculous how some men and women, who think themselves model Christians, strain at the smallest sort of gnats in the way of imaginary superfluities in young sisters' dress, and then gulp down, without a wink or grimace, all sorts and sizes of camels, regular humpbacks, such as worldly-mindedness, stinginess, tale-bearing, backbiting, excessive vanity of opinion, etc. To show their zeal for the "customs," they worry the good Shepherd's lambs with self-appointed committees, and ill-natured criticisms, and evil-speaking, and if they, by accident or intrigue, get to the honor of the eldership, they play the part of the self-conceited and presumptuous Diotrefes, spoken of in third John, and play havoc with those who will not bow the suppliant knee to their holy sway.

Let our District and Annual Councils express their approval of the various sisters' associations. They need our sympathy and endorsement. The holy apostles wrote approvingly of the special work of the beloved sisters, and we would do well to copy such high examples. Let them solidify and extend their organization, and let their godly

work recommend them to our confidence, and, though our recognition may be tardy, it will surely come. Work in a line with God's will, dear sisters, in any department that comes within your sphere, and you will have the approval of your own consciences, and a heritage of rich promises, even if some masculine grumblers do threaten you with their lordly displeasure. I thank God that you are moved to lead off in this holy work. On one historic occasion before, you led the way to the sepulcher, and first proclaimed a resurrected Savior, when the frightened and cowardly apostles skulked from the dangers of that momentous period. "Work while it is day, before the night cometh."

NOVEL READING.

BY B. C. MOOMAW.

It is high time that the religious press, and religious teachers, should lift a voice of warning against the wide-spread, insidious and alarming evils of novel reading. Other vices, the tobacco habit and the whiskey habit, are receiving due attention, but I do not hesitate to say that the almost universal habit of novel reading is quite as dangerous in its influence, and serious in its results. It is not so gross and brutalizing, but it is none the less prolific of evil, because it reaches the man by a more direct road than through the medium of the body. It unhinges the golden gates of the mind and soul and glides in, an unhallowed guest, often leaving upon the threshold the mark of a serpent's trail. I do not say that the reading of one novel will produce this effect, any more than the taking of one drink will make a drunkard. But, as in the latter case, one indulgence leads to another, until the habit is formed, and every trashy novel is eagerly devoured, to the exclusion of all solid and wholesome literature.

There are thousands of young people, professors and non-professors of religion, who give all their leisure time to this folly. Every profitable occupation, every useful and instructive science, the proper cultivation of the mind, and the salvation of the soul, are all neglected in the eager and insatiable greed for fiction. The effects of this crazy perversion of the healthy instinct of the mind are rendered all the worse by the fact that, as a rule, young people are the victims of the fascination. There are thousands of young ladies and young men who daily pore over the soft and silly pages of a love-sick story which ought to nauseate every sensible person.

Their minds are in the formative period, when, of all other times, every moment is worth a ton of gold for the acquisition of useful knowledge, and the formation of solid character. Reason has just come to the throne, that she may discriminate between the evil and the good, the false and the true. Conscience stands ready to reveal the right and the wrong. The understanding has just reached the stature and strength of manhood that it may penetrate the recesses of science, and explore the labyrinths of philosophy.—Taste is ready and eager to revel in the

beauties of nature, and trace its reflection in all true art and healthy literature. Imagination plumes her wings to soar into the unseen, and snatch some gem from the worlds beyond us, when lo! all, all is drowned in this barrel of slop,—this soft and silly stuff which sentimental fools manufacture for the money which they spend in sin.

The mind which might have been noble in the broad and hallowed development of its faculties, is dwarfed and shriveled to the point of imbecility. The soul that might have been grand in moral strength and beauty, is withered to a shadow. It has fallen among thieves, who have robbed it of its jewels, and left it wounded and half dead.

God has provided suitable and healthy food for the mind in unlimited abundance, but just at the time when our young people, with strong mental and moral digestion, should be feeding upon it, and growing into magnificent manhood and womanhood, they are sucking in this bubbling froth of sentimental gush, instead of the "sincere milk of the Word" of wisdom, and feeding upon this carrion of lies instead of the bread of life.

The retribution is sure. Let the habit fix upon them, and they are doomed to mediocrity and misery through life. Untrained for its duties, unfit for its responsibilities, and unprepared for its temptations, they fail in every feeble effort, and finally sink into a weak, complaining state of passive misery.

Many a father, who starts a son or daughter into life, and gives them every reasonable opportunity for mental and moral improvement, is doomed to witness their wreck upon the gilded rocks of fiction. Like Aaron of old he can say, "I cast my gold into the furnace, and behold there came out this calf." I would lift up a cry of warning to the young people of this land. Beware of this snare of the devil. He wants to shrivel your mind, and dwarf your soul, and for this purpose he awoke his servants, the novel writers, and bid them weave into romance the poisoned threads of a relaxed and debilitated morality. There license puts on her gorgeous apparel and elegant manners; but beneath the showy exterior is a death skeleton, and behind the fascinating harmony of a smooth and voluble rhetoric, there is the discord of despair.

It is amazing to me that any professor of religion can spend his time with the average novel! Just think of it! A soul in training for eternity, destined for the realms of glory, a child of God, to dwell in the palace of heaven, and be companion for angels and arch-angels,—reading silly novels. An infant in God's nursery, feeding on the devil's slop. Oh, my brother, my sister, you have not a moment's time to spare! God has just given you time enough to train for glory. Let every moment be consecrated to a grand and noble purpose! Tolerate no habit, and cultivate no taste, which would hinder your growth in grace. Your immortal mind must have food and cultivation, but in the beautiful books of science, art, philosophy, history, travel, you will find delightful and profitable reading for all the time you can spare from the Bible. There is more thrill-

ing adventure and fascinating romance in these books than in all the works of fiction. But what a great mistake people make when they turn from the rising sun and noonday glory of the Bible, to gaze upon the scintillating sparks of human genius. There you find the most magnificent panorama of history, the grandest exhibitions of personal heroism, the most fascinating and pathetic romance, the divinest philosophy, and the most sublime poetry. A critical and faithful study of that book cannot but result in the highest cultivation of mind, the most correct taste, the soundest judgment, and the salvation of the soul in the bargain.

I will admit there is a difference between novels. Some are not near so trashy and bad as others. Many of them are beautifully written, by such celebrated authors as Scott, Dickens, Hawthorne, George Elliot, and others of brilliant genius and world-wide fame. If our young readers would content themselves with one or two volumes of the best and purest authors, they would perhaps suffer no ill effects, but when once started, very few ever stop within the limits of discretion. On and on they go, until the pale face and listless eyes give evidence of the injured physical health, and the acquired stock of superlatives and patent sentimentalisms display the sure signs of a soft head.

Novel writers and novel readers justify themselves by citing the parables of our Savior. Well, all I have to say is, that if there was as much good sense, religious truth, and sound morals in all the novels extant, as in the parables of our Savior, I would not lift my little finger against them. I know but one single work of fiction which breathes the spirit of Christ's parables, and that is John Bunyan's "Pilgrim's Progress." It is the only work of that kind which is really worth reading, and I heartily commend it to everybody, young and old. It is a life-like moving panorama of religious experience, set against a back-ground of Bible truth. But what is the stock in trade of the great army of novels? They almost invariably trot out a love-sick couple, Mr. Theophilus Dude and Miss Silly Softhead, who accidentally meet, take moon-light walks (a kind of lunacy), fall in love with each other, and fall out; fall in again, and finally ask pa. Pa gets mad, objects for awhile, but finally consents, and the thing is settled, at least for these two dunces.

Now, that is just about the style of calf's foot jelly on which thousands of young people are feeding their immortal minds. The truest romance of love is to ask God to choose your life partner for you; but you do not get that kind of advice in the novel. It would not suit the devil's purpose. But oh, my young friends, if you are contemplating this momentous step, get right down on your knees, and ask God to intervene with the arm of his infinitely wise providence, and, as sure as you live, he will send you a coronet of joy. I do not believe that modern fiction has any place in the divine economy. It is only the froth upon the troubled sea of human folly. Do not be fascinated and deceived by the

false glitter of the foam, lest you sink into the billows which roll beneath, and find eternal extinction in the dark and silent depths of oblivion.

SHOULD WOMEN PREACH?

BY I. M. GIBSON.

IN No. 14, Bro. Snyder, in a well-written article, gave us a history of the women of the primitive church. His article is timely, and probably proves more than he intended it should. It not only proves that the sisters should "throw off their timidity," but also that the church is responsible for, and should assist them in doing the same, or, in other words, should recognize them as helpers, co-laborers and equals of man.

The question of woman's preaching is being discussed considerably at present, by the religious press, and is a question that should engage our serious attention. Women undoubtedly have divine authority for preaching. In the beginning, men and women were created equal, and any distinction made at present by man, is an innovation to that perfect law. No one was, or is, more competent of judging whether or not woman is capable of engaging, side by side with man, in carrying the gospel to hungry and thirsting souls, than that Great Law-giver, the Creator of both. "Male and female created he them and called their name Adam." He gave them dominion over the beasts, the fowls and creeping things of the earth, but not to rule one over the other. The cause of the subjection of woman to man was the result of disobedience to the commands of God.—The laws given on Mt. Sinai for the government of man and woman, were equal. The precepts of Jesus makes no distinction. Why then the distinction in many parts of church work in this later day?

Those who read the Scriptures with unprejudiced minds, with no dogma to defend, and judge for themselves, not resting satisfied with the perverted application of disconnected parts, do not find the distinction that theology and so-called ecclesiastical authorities have made in the condition of the sexes relating to church work.

In the early ages, Miriam and Deborah, conjointly with Aaron and Barak, enlisted themselves on the side of right, unitedly going up to their battles and singing their songs of victory. Huldah and other honorable women were looked up to and consulted in trying times, and their counsel was gladly received. A number of years later we find Anna, a prophetess, continually in the temple, speaking of the Savior to those who looked for redemption in Jerusalem. Philip had four daughters who prophesied. The apostles sent special messages of regard and acknowledgment of their labors in the gospel to Tryphena and Tryphosa. Phebe is mentioned as a minister of Christ, and recommended as such to the brethren. The first announcement on the day of Pentecost was the fulfillment of ancient prophecy, that God's spirit should be poured out upon daughters as well as sons. It is important

that we be acquainted with these facts because women have been so long circumscribed in their influence and liberty by perverted applications of the Scripture, rendering it improper for her to speak in public assemblies to edification, do her part in the partaking of the sacred emblems, etc. We believe if these scriptures were read intelligently, none of us would so learn Christ as to warrant us in excluding any from positions where they might exercise influence for good and save the souls of their fellow-beings. Paul's epistle to the Corinthian church, where the supposed Apostolic prohibition to women preaching is found, contains definite directions how she should appear with covered head when praying or prophesying in public, and prophesying evidently meant preaching. It is safe to infer that the learned apostle would not have given instructions to women as to how they should do a certain work and at the same time issue a prohibitory law against their doing the work at all. Paul's advice relative to speaking and asking questions was simply admonition to carefulness during the excited state of that church and could be imitated with profit in many churches at the present among the men as well as among the women. Ecclesiastical history informs us, that for two or three hundred years, female ministers suffered martyrdom in company with their brethren. These things are too much lost sight of. They should be better known, for they successfully meet the assertion so often made, that woman is stepping out of her appropriate sphere when she shall attempt to instruct public assemblies. Woman's work and woman's influence are needed in the church at the present time as much or more than it ever was. This age is notable for its works of mercy and reform in church as well as state. Let us remember that woman was the prime-mover in the temperance cause that is now fast gaining foothold in every State in our union. Unaided by the church she has organized and done more in this cause than the clergy or all the churches combined.

Our sisters, we believe, guided by unerring providence, are reaching out toward their true sphere of usefulness. Shall they be allowed to develop to the fullest their powers and capabilities? The person that has the opportunity of developing his talent will be held accountable for it at the bar of eternal justice. But will those who have not been allowed to employ their one, two or five talents be held accountable? Rather, will not those who stood in their road have to render a double and fearful account? Let us open the full ministry to our sisters.

Farmersville, Ill.

IDLENESS.—It is the bane of body and mind, the nurse of naughtiness, the stepmother of discipline, the chief author of all mischief, and one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause, not only of melancholy, but of other diseases; for the mind is naturally active, and if it be not occupied about honest business, it rushes into mischief or sinks into melancholy.

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MT. MORRIS, ILL., - - - June 8, 1886.

NO PAPER NEXT WEEK. WE SHALL, IF THE LORD WILL, BE AT ANNUAL MEETING. THE NEXT PAPER WILL CONTAIN AN ACCOUNT OF THE CONFERENCE.

"THOUGH I speak with the tongues of men and angels and have not charity, I am become as sounding brass, or a tinkling cymbal."

LOVE is the very foundation of the Christian religion. Without it we should fall into a cold, dead formalism, and our last state would be worse than the first.

WE may have faith, if such a thing were possible, strong enough to remove mountains, and yet without love in our hearts we would be nothing in the sight of God.

WE may have so strong a hope that it reaches even within the veil, and yet if our hearts are devoid of the pure love of God, we shall in the end be lost.

GOD looks deeper than the actions. He even scans and closely examines the motives which prompt actions. Thus, after giving our goods to feed the poor, we may be far from having the spirit of true benevolence, which is love.

IF we give to the Lord unwillingly or grudgingly, our gift doubtless will accomplish good, but we shall not be benefited by it. If we give willingly and cheerfully, we accomplish a double work, we benefit others and receive a great blessing ourselves.

AND now abideth faith, hope and charity, but the greatest of these is charity. Faith will end when we shall see the Lord, and be like him; hope ends in its full fruition; but love, being the very essence of God himself, will endure through an unending eternity.

85 cts. Will pay for the MESSENGER from June 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

THE Annual Meeting will be held this year at Pittsburgh, Ohio, commencing June 15.

BRO. J. G. ROYER thinks of spending part of the vacation in Central and Southern Illinois and Southern Missouri, visiting among the churches.

WE expect Bro. J. T. Meyers to be with us at the Commencement Exercises of the school at this place, which will take place on Friday, the 11th inst.

SOME one at Forest, Ohio, sends us seventy cents for Sunday-school primers, but fails to give his name. Please send the name, so that we may know where to credit the money.

WE learn from Bro. H. W. Strickler, of Loraine, Ill., that his health is improving, and he is now able to leave his bed. He is receiving a number of orders for his Pocket Concordance, all of which he will fill when the revised edition is completed.

MANY discussions arise from the want of a proper understanding of the terms, or definitions of terms. We think that the differences between our brethren on the subject of conversion are due to the fact that they do not understand each other fully. At least they do not define terms alike.

BRO. S. Z. SHARP gives us an article this week under the heading "Covering of the Head in Public Worship." Several of our members have asked for an article on this subject. The one we give this week, in connection with that given by Bro. Hays some time ago, we think will make the subject plain.

ARE you proud of the reason and the intellect with which God has blessed you? If so, forget not that if he but choose to withdraw his blessings from you, you would in an instant be deprived of that which now exalts you, an aimless wanderer on the face of the earth, an object of pity and of sympathy of all who should meet you? Then, "Why should the spirit of mortal be proud?"

BRO. HOPE will sail from Bremen, Germany, for New York, by the steamer Werra, July 24. He reports sister Hope's health as a little improved since the weather has grown warmer. Two have recently been baptized in Copenhagen, and one in Malmo, Sweden, and five more had made application to be baptized at their love-feast, which was held May 16. And now that our brother is coming home, after an absence of over ten years, in which time the Lord has greatly blessed his labors in Denmark and Sweden, will we not all pray the Lord to give him and his sick wife and family a safe voyage to his home in America? The prayer of the righteous availeth much.

OUR young people, and old ones too, who are given to novel reading should not fail to read carefully Bro. B. C. Moomaw's article on novels, in this number of the paper. Study it well and profit by it.

BRO. H. P. MOYER, who has been teaching in the school at this place for three years, goes to Oberlin next year to complete his studies in the languages. Bro. Moyer is an earnest worker and we wish him abundant success.

BRO. HOPE will probably bring his family direct to Mt. Morris, where they will remain until he, in connection with the committee who have charge of the Home Fund, select a location for him. Those who still wish to add their offering to this Fund, should do so at once. The money has been placed at interest, so that it is not idle.

WHAT is faith? A little girl answered this question over which theologians dispute, as follows: "It is doing just what God wants us to do and asking no questions about it." This covers the whole ground. Perfect trust and implicit obedience.

WE spent a short time at Lanark last week. While there we visited at the home of Bro. John and Sister Kate Zuck's. Twenty years ago, while teaching a country school in Maryland, we had our home with them, and it was pleasant to call up the old and forgotten times of the past. What a wonderful faculty is memory!

THE Middle District of Iowa held their District Meeting last week. Nine queries came before the meeting, all of which were disposed of at home. Only good will and a delegate, Bro. S. M. Goughnour, sent to A. M. The most of the work done was the Home Missionary and an Orphan's Home, enterprises both in their infancy, but progressing. We glean from a card written by Bro. J. D. Haughtelin.

OUR Sunday-school *Quarterly* for July, August and September, is now ready to send out. Please send in your orders promptly so you may have the *Quarterly* in your school to distribute by June 27th. The Lessons for the coming quarter follow the life of our blessed Master as he went about in the world, doing good. One lesson is devoted to feet-washing. The Lessons close just before His betrayal. Every Sunday-school in the Brotherhood should use the *Brethren's Quarterly*.

WE publish a letter from Bro. Jesse Stutzman this week, giving a few additional Annual Meeting notes, from which it will be seen that the lunch rooms on the grounds will be opened on Friday, the 11th inst. The R. R. Companies referred to last week will, it appears, persist in running the hack line, thus putting our people to a great inconvenience. Those however, who prefer, can go from Arcanum to the meeting grounds for 20 cents for the round trip, via the I. B. & W. R. R.

OUR old brother, Elder Samuel Murray, of River, Ind., has been quite feeble during the winter and spring. He says he has always believed in prayer and he asks an interest in the prayers of God's people. We hope our dear brother may yet have some years of usefulness in the church, and that the Lord will be his stay and help in his declining years.

BEFORE the next issue of the MESSENGER reaches our readers, the work of our next A. M. will have passed into history. Whether the great assemblage of brethren and sisters who will gather at the little station of Pittsburgh, Ohio, in a few days, shall be a profitable meeting, depends somewhat upon those who go as well as upon those who remain at home. If each one of the delegates, whether representing a congregation, or a State District, will go up to this A. M. in the fear of the Lord, with a prayerful mind, and with a determination not to set self above the good of the whole church, and if those who remain at home will engage earnestly in prayer for those who go, that they may have the spirit of the Lord present in their deliberations, then surely we may expect to have a most profitable meeting. It sometimes happens in the warmth of debate that sharp words are used that wound others. In a Christian assembly, where brethren meet to advise together for the best interests of the Church, unkind words should never be heard. And they will not be heard if every speaker has the meek spirit of Jesus. May the spirit of our Divine Master control the deliberations of our coming A. M., and great good result to all concerned!

OUR VISIT TO THE CHURCHES IN CUMBERLAND CO., PA.

HAVING been requested to attend the communion meeting of the Lower Cumberland church, on the 15th and 16th of May, we promised to do so, if providence permitted. Bro. Daniel Keller, of the Upper Cumberland church, hearing of our design to attend the communion meeting in the Lower Cumberland congregation, put in a request that we would attend a similar meeting on the 13th and 14 of the same month. We promised him to attend the meeting in his congregation, with the same proviso that we made in regard to the other meeting.

Accordingly we left home on Wednesday, the 12th, and in the evening of that day we reached Houtzville, on the Harrisburgh and Potomac R. R. Bro. Keller resides in this village. The meeting-house is not far from the village. In this meeting-house we held a public discussion about eighteen years ago with Eld. Mitchell, of the Disciple church, upon the True Mode of Christian Immersion, Feet-washing, and the Lord's Supper. We had not visited the community in which the discussion took place since it occurred. And as we always remember the communities and

congregations in which such meetings were participated in by us, with more or less interest, we felt desirous of visiting the Upper Cumberland church again. And there were other reasons besides the one referred to that led us to feel that we would like to visit that church again. For Bro. Daniel Keller, the elder of the church, we have long felt a warm brotherly feeling, and we had not by any means forgotten all the acquaintances that we formed in that church nearly fifty years ago, when we first visited it. Dr. Eckert and Christopher Johnson were then among the most active in the ministry. We were shown the old building in which Bro. Johnson formerly had a fulling mill. It is in the village of Houtzville. Dr. Eckert was well known in the Brotherhood in his day. He had an interesting family. One of the daughters was an occasional contributor to the *Gospel Visitor* in the early years of its publication. A son of Bro. Eckert is now a minister in the Upper Cumberland church.

The weather was very unfavorable for the meeting in the Upper Cumberland church. It was very rainy on the first day, consequently many of the members from the extreme parts of the congregation were not in attendance. The second day the weather was more favorable. But, notwithstanding the inclemency of the weather, the congregation was fair in number and very orderly, and the meeting throughout was characterized by interest and solemnity. It seemed to be the general impression of the attendants, we speak more especially of the brethren and sisters, that we had a good meeting. We enjoyed ourself with the Brethren, and were glad that we were permitted again to associate with the members of the Upper Cumberland church, and thereby renew acquaintance with some of long standing, and form new acquaintance with others. The reflecting mind in its reverie and out-going loves to find new scenes to visit in its contemplative moods, and, in such visits, though they are only mental, there is some of the pleasure felt that was experienced when the real visit occurred. A remembrance of Christian association when that association has been properly improved, is among the many enjoyments of the Christian in this world, and a foretaste of the enjoyment that will be experienced by them

"When saints of all ages in harmony meet,
Their Savior and brethren transported to greet."

The services connected with the communion meeting in the Upper Cumberland church closed on Friday morning. They were shortened to give persons who wished to return home on the southern train an opportunity to do so. Such was the case with Bro. E. W. Stoner, of Maryland, whom we were glad to meet at this meeting. In the afternoon we took the train for Mechanicsburgh.

Upon the arrival of the train at this place we were met by sister King, who took us to her house. There had been an appointment

made in the Union meeting-house, the house in which the Brethren meet for worship, for seven o'clock. We found a good congregation, or, rather, had a good congregation by the time all assembled, and had an attentive hearing and a good meeting. We returned to the house of our friend, Mr. King, and next morning he took us to the Mohler meeting-house, where the communion meeting was held.

The weather continued wet, but, nevertheless, the congregation was good. The church seemed to be well represented, and there were a good many others present. The meeting commenced in the morning. There were also services in the afternoon. Bro. C. L. Pfoutz, from the Marsh Creek church, being present, preached in the afternoon. The meeting at night was quite large, but the order was excellent, and the occasion one of interest and profit. The meeting on Sunday morning was very large, as the rain had ceased, and the morning was beautiful. Excellent attention was given to the preaching and the meeting was characterized by solemnity and interest. After the services were closed and dinner eaten, we were taken again to Mechanicsburgh by our friend, Mr. King. Here there was an appointment for a meeting at night. On Sunday afternoon we visited a few families in town, and among those families visited, were the remaining members of the family of Bro. Moses Miller. There are only his widow and daughter. At the appointed time we assembled for worship, and had a full house and a good meeting.

Mechanicsburgh is one of a considerable number of places that we now have in the Brotherhood that require attention. Brethren have been moving into the town, until there are over fifty members of the Church living in it. These are very desirous of having preaching more frequently in town, as it is not very frequent at present. They have a social meeting for worship, and we were informed that Bro. Miller enjoyed it while he could attend. The young members would also like to have a Sunday-school in town, but as yet they have none. The Brethren have long lived in and around Mechanicsburgh, and there seem to be a good many people in the community who like to worship with them, and it is to be regretted that the best possible attention to their religious wants could not be given them, as here as in many other places the fields seem to be "white and ready to harvest," and, with plenty of laborers, there is reason that wheat would be gathered into the earthly garner of the Lord. We hope the time will come when all such places can have the attention given to them by the Church that they should have. And may the Lord hasten that time.

Bro. Moses Miller was living in Mechanicsburgh at the time of his death, and he had long ministered to the Lower Cumberland church and to the people around Mechanics-

burgh, and in his death the Church and community lost a diligent and faithful servant of God. Bro. Miller was very attentive to filling the appointments for preaching, and had he lived, it is very probable that the Brethren in Mechanicsburgh would have more preaching. He was as a father to the members of the Church, having been so long among them, and his death was a sore affliction to the church. Surrounding churches also feel that they have sustained a great loss in the death of Bro. Miller, as he was always ready to help them when called upon, and this often happened. But while the Lower Cumberland church sorely feels the loss of Bro. Miller, we were glad to find that it is prospering. The surviving ministers apparently appreciating their condition, are laboring to carry on the good work of the Lord, and they also get other help. Their united labors are not in vain, and the church is prospering. May it continue to prosper, and that more extensively.

Having been very intimate with Bro. Miller, and having labored a good deal with him various ways, we felt like visiting his congregation, and adding our mite in encouraging and comforting his sorrowing flock.

We enjoyed our visit to the churches in Cumberland Valley, and returned home feeling glad that we were permitted to visit again places that we had visited in our early gospel labors, nearly half a century ago. And may "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost" be with the Brethren of Cumberland Valley, and of all other places.

J. Q.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—The following letter from Melissa Karch, of Sleeper, Laclede Co., Mo., was written March 20, but was mislaid. We ask Bro. Karch's pardon for the oversight. Any one wishing to help Bro. K., can do so by addressing him as above. He is a faithful minister, in poor circumstances, and deserves help. Let those who have an abundance of this world's goods, help him to bear this burden: "It is with sadness that I inform you of the great accident that happened last Sunday while we were at meeting. Our home was burned down, and everything that was inside. We were compelled to go among the neighbors, who were kind enough to take us into their homes. We never were used to asking help in any of our misfortunes before, but we are obliged to ask the Brethren for help this time. If any will give us something, it will be heartily accepted. We had an interesting meeting. My father was all the minister present. Our deacon could not go. Our denomination was not known here until we came. We trust that much good may be done in the name of the Lord. We ask the prayers of the Brethren everywhere."

—Bro. R. F. Mowbray, of Augusta Co., Va., says they held their council March 13. A general visit had been made and considerable business came before the church, all of which was disposed of satisfactorily. Brethren Samuel Driver, James A. Miller and George Wine were with us on that occasion. Bro. Jesse Ralston was called to the ministry of the Word, and W. Driver was chosen to fill the office of deacon. They are both young in the Church. May the Lord bless them. The Brethren organized a Sunday-school Apr. 25. May 9 one was added to the Church by baptism.

—Sister Hannah Vallandingham gives some of her experience in trying to serve the Lord. For some years she labored under the conviction that she was not doing right. Although she had joined a church, yet she was not satisfied. She at last found the rest and peace she sought by giving herself wholly to God, and now trusts in his grace.

—Bro. Peter A. Wolf, of Kansas, became a member of the Church last fall, and has never regretted that he turned to the Lord, but is sorry that so many of his friends, and even his brother and sister in the flesh, are unwilling to come out on the side of the Lord. Bro. John Wise is the elder of their church; Geo. Witwer, Wm. Funk, and Sam'l Brown, ministers.

—Sister Josie E. Royer, of Elmwood, Neb., records the following generous act: "In building our church last fall, we received one donation that I wish to report in the MESSENGER; it was that of a young man from Yellow Creek, Ill., M. M. Mishler. He donated five dollars, a good example for other young men to follow. Better spend your money to help build churches than in the giddy dance, or other worldly amusement. The one will lay up treasures in heaven for you, the other drag you down to ruin. Life is short. Eternity is sure, and where will you spend it?"

—Bro. A. S. Shope, of Harrisburg, Pa., sent us an account of his visit, in company with Bro. David Etter, to Logansville and other places. Owing to the crowded state of our Correspondence Department, we are unable to get it in the paper. We make the following notes from it: At Logansville they stopped with Bro. and sister Yost, and also with sister Pfaltzgroff. They have a sick daughter, who has suffered for six years. They visited a number of places, and enjoyed especially a visit with Eld. Adam Brown. After a lengthy visit, they started for home. Bro. S. closes his letter as follows: "We felt like building tabernacles, but also rejoiced to know that the time had come for us to go to our loved ones again. At York we took the train for home, where we arrived safely and found all well, for which we thank the Lord. We held forth the word of the Lord to the best of our ability. We tried to sow seed that may spring up to the honor and glory of God, and as bread cast upon the water that may be gathered many days hence. Old and young gave good attention, and the church is in peace and harmony."

—Bro. Daniel Shock writes from Dakota that he left Syracuse, Ind., March 22, and landed at Kimball on the 24th, where he met some members who made him feel at home. He is well pleased with the country, and will try farming. He was, at the time of writing, with Bro. Wm. Cook.

—Bro. John H. Topper, of Butler, Ind., writes a letter giving an extended account of meetings held during the past year, from which we glean as follows: At their love-feast in October, 1885, his father was baptized, and subsequently his mother also came into the Church. Bro. James A. Barton, of Cedar Lake church, was with them several times during the winter and preached for them. Four were added to the Church by baptism. Bro. T. thinks that if they had a meeting-house they could build up a church in their locality. They have a good Sunday-school. Bro. T. is Superintendent, assisted by Samuel Click and a full corps of officers and teachers. They are doing a good work.

—Bro. F. M. Day, of Clackamas, Oregon, likes the MESSENGER very much. He has been in the Church five years and is not weary of the good work. He encourages us all in the following words, to be faithful: "Cheer up, brethren. Let us step out upon the field of battle and fight as valiant soldiers of the cross. There is no danger; nothing will harm us, for our Captain has gone before. Christ Jesus is our guide; He is our Captain, so let the storms rage and the breakers roar, our Master is at the helm; we need not fear, for He will guide the ship safely on the sea of life till it finally reaches the other shore. Then we will sing the glad songs of Redemption."

—Bro. A. Dethenburn, of Greenland, W. Va., writes: "I became a member of the Church last October, and since then I have been trying to obey God in all things as He has commanded us. The MESSENGER comes to me regularly and it affords me much pleasure to read the good essays and able sermons that appear from time to time. I found, by weighing myself in the balance, I was wanting, and came into the Church. I now ask the brethren and sisters to pray for me that I may be faithful and grow stronger in the Lord; and may we all labor faithfully until death comes, when we may be gathered home and hear the welcome words, 'Come, ye Blessed of my Father.'"

—Bro. Geo. M. Myers, of Wano, Cheyenne Co., Kan., informs us that there are a few members located in the north-west corner of Kansas. They do not know of any others in that county. Bro. M. would like to correspond with the nearest brethren, with a view of handing in his church letter, and would also like to have some of our ministers come and preach for them. They have heard no preaching since they have been in Kansas. He thinks they have a good country; the soil is rich and produces well. They ask the brethren to pray for them that they may be faithful in their isolation from the Church. The MESSENGER is their only preacher and they could not do without it. (There are

brethren living at Quinter, Gove Co., Kan., who might write to Bro. Myers. Address as above.—ED.)

—Sister Katie Shideler, of Ashland, Ohio, offers some good thoughts under the heading "Put in Salt." The thought is that all we write for the paper,—our actions in life, our conduct and our conversation should be well seasoned with the salt of God's grace. If we were careful to use more of this salt we should get along much better in the world than we do.

—Bro. Lewis Jordan, of Bashan, Lincoln Co., Neb., says they enjoyed their Love-feast very much. It was to them a feast indeed, Bro. John Honberger was with them. One soul reclaimed and one added to the Church by baptism whilst others are counting the cost. This arm of the Church is located in the beautiful valley of the Salina river, and the brethren there will gladly welcome those who desire to cast their lot with them.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Perrin, Mo.

As a result of a correspondence with Bro. Jesse Calvert, of Ind., he has promised to come to Missouri, Oct. 13, 1885, and to remain with the brethren in this State two or three months, if there are enough congregations, wanting his services in the ministry, to keep him busy so long. By his request, I undertake to make up a list of appointments for him. All congregations that desire his services should correspond with me at once, so that all necessary arrangements can be made and due notices can be given, and no disappointments can occur. Address the undersigned at Perrin, Clinton Co., Mo.

May 17, 1886.

JOHN STURGIS.

Annual Meeting Notice.

It is not at all uncommon for one extreme to beget another, and possibly the present Committee of arrangements has been too slack in giving notices in the G. M.; and at the request of some brethren, our worthy editor, Bro. D. L. Miller, was prompted to leave the labor and worry of the editorial sanctum, and pay us a flying visit, for which we feel grateful, and we shall long remember the short call he gave us.

The MESSENGER will bear to its readers, from the pen of its editor, nearly all that we expected to report. We delayed, in the hope that the railroad difficulty would be settled so that the very unsatisfactory hack arrangement would not need to be referred to. But all efforts have failed and the Bee Line and Pan Handle R. R.'s have determined to convey their passengers in hacks from Arcanum or Gordon to the meeting grounds.

The private correspondence between Mr. Bronson, of the I. B. & W. R. R., and the Gen. Passenger Agents of the Bee Line & Pan Handle R. R., was furnished the Committee, and after examining it we could not ask Mr. Bronson to do any more than he

had offered to do. Mr. Bronson now proposes to run a special train between Arcanum and the grounds, every half hour, if needed, and all who do not wish to take about five miles' hack ride, can purchase at Arcanum a ticket to the grounds and return for twenty cents. But if you are landed at Gordon, you are still farther from the grounds and have no other chance but to come by hack.

The Committee has to-day decided that the restaurant and lunch-room shall be opened on Friday, June 11th, to be conducted according to the decision of the A. M. of 1885. Twenty-five cent single meal tickets for adults, and fifteen-cent tickets for children from five to twelve years old, will be on sale at the ticket office, and all are requested to purchase a ticket before entering the restaurant.

There will be preaching on the grounds from Friday until the Conference opens, on Tuesday.

All mail matter, intended for persons attending the meeting, should be addressed: A. M. Box, No. 48, Pittsburgh, Darke Co., O. All telegrams should be addressed in care of the Secretary.

The Committee, in behalf of the Brotherhood here, cordially invite all who can, to come and enjoy the coming A. M. with us; and the brethren and sisters, and friends here will do all in their power, under the Providence of God to make you comfortable, and to feel at home, while in this part of God's heritage; and may the grace of God fill to overflowing the heart of every brother and sister who attends the Meeting. May earnest prayers go up from every soul in the great family of God in behalf of the Meeting, that the great gathering of the Brotherhood may not be in vain, but that God's name be glorified and his cause advanced.

JESSE STUTSMAN, Sec'y.

From Barren Ridge Church, Augusta Co., Virginia.

We are yet contending for the faith. Within the present year we had considerable assistance from neighboring congregations in preaching and in council work. Our brethren have also been aiding others. E. L. Brower will represent us at the A. M. About September of last year, one of our elders accepted an invitation to make a practical visit to a point in Nelson County, beyond the Blue Ridge, upwards of twenty miles distant. Monthly visits have since been made, except two months. Thirty-nine sermons have been delivered, and eleven persons received by baptism. One applicant for the next visit. Future prospects are encouraging. We give this as a sample of congregational work throughout the entire Second District of Virginia.

S. W. GABER.

From Williams Creek Church, Tex.

TO-DAY the angels in heaven rejoice, and we, too, rejoice to see another dear sister, Fannie Barber, renounce Satan and all his pernicious ways, and follow Christ's example by going down into the water as a blemished

garment, but arising white and clean. She came forth smiling and praising God. Our hearts were filled with joy and sorrow. Sorrow because we felt this would be our last meeting on earth, as to-morrow this new-born babe, in company with a dear sister in the flesh who is also a sister in the Church, and her companion, will start for Colorado intending to make it their future home. Dear brethren and sisters, remember that "the prayer of a righteous man availeth much." We ask your sincere prayers in their behalf that they may hold out faithful to the end.

May 17, 1886.

MAGGIE B. ROGERS.

From Prairie Creek Church, Ind.

AGAIN we take the liberty to pen a few items for the dear, good MESSENGER. Last November Bro. Joseph Spitzer came among us and held forth the Word of God for about two weeks, seemingly without any results.—But he sowed some good seed, the fruits of which were gathered in March and April following, when Bro. Geo. L. Studebaker was with us, holding up the banner of Jesus. Seven dear souls were received by baptism and two by letter, thus making our hearts almost leap for joy, as we believe them to be bright, shining lights in the Church.

May 8 was our quarterly council. Brethren J. C. Tinkle and Jos. Spitzer were with us. Business was transacted in love. A choice was held for two ministers and two deacons, resulting as follows: For ministers, Wm. A. Popejoy and the unworthy writer; for deacons, Michael Risinger and Lewis Huffman. May God help us to prove faithful, is our prayer.

CALVIN F. EILER.

Secretary.

From Grater's Ford, Pa.

WE have a good, prosperous Sunday-school every Sunday. Preaching every two weeks at this place. The brethren and sisters are in good spirits, trying to serve the Lord and teaching the young. I am glad to say the brethren at Skippack are going to start a Sunday-school, but are somewhat timid about the matter, as some think it best not to have it every Sunday, while others seem to think it best to have none at all. We hope and trust that they will consider the matter, and take hold of this important work. The brethren at Mingo have started a Sunday-school and are getting along nicely with it, and are still getting more in earnest in this great work.—What we want in our day is more men that put their trust in God,—look to no man or set of men, but plow straight through, and put the field in good condition, so that it may bring forth fruit, some fifty, some one hundred fold. We all have our trials and tribulations, but we can bring them before the Lord. It seems to me some professors think the more they complain, and the more downcast they look, and the more narrow-minded they are, the nearer to God they live. I do not find it that way in God's word. We should let our light shine and not hide it under a bushel. Let us say to those that have just set out, Come, we will stand by you. We

have been in this good work for many years, and will try to do our duty, and put away our disagreeable ways, and do as God's word teaches us. I find nothing disagreeable in God's word; all the unpleasantness we make ourselves. So, let us all study this Book more, and not be narrow-minded, making ourselves of no account. Let us not build so much on outward forms; if we are right in the heart, it will show outward; it will show in our talk, in our dealings, and make different men of us, and take away all meanness. There is much meanness among professors; and a change of heart will cleanse us from all such.

SAMUEL CASSEL.

From Elmwood, Neb.

THIS beautiful Sabbath day we were prohibited from going to meeting by the bad roads; so I have spent considerable time in reading the MESSENGER, and I must truly say, to me it is a great comfort. I do not see how any one can get along without it. I am a widow with five children to support, yet I could not do without the MESSENGER. I have nothing to live upon but what I earn, but at the same time I want spiritual as well as natural food. In conclusion I will say, God bless the MESSENGER and keep it pure.

JOSIE E. ROYER.

From Adrian, Mo.

In reading over the columns of the MESSENGER, I noticed that many brethren and friends remove to different States, in order to secure them a home, which is very good for our earthly dwelling place; and in securing a home, a man, naturally, wants a good locality, with a healthy climate. Now, why not be as particular in securing a title to a home above, in that beautiful land! This earthly home is a good dwelling place, but of short duration; after while the great messenger will come, and will say, "You must die; you cannot live;" then, what will be the great consequence, if you have not applied for a claim beyond the river? Do you know, friendly sinner, that this earthly tabernacle must be dissolved, then, where are you? The question will arise, Have I a claim beyond this world, and is my title perfect, and what will be my doom, if I have no claim there? Some people in the world are toiling hard to make their homes tidy and neat, and to have everything around them they wish. They are preparing to live to a ripe old age; but, says one, we have no promise of to-morrow; to-day we live, and to-morrow we may be laid in the cold arms of death. To-day, while life exists, is the time to secure a title to that home on the other shore. In order to this, we must go to Christ; he will in no wise put us off; he will make our title clear and perfect to a claim in heaven. Jesus says, "Come to me and be saved;" for what is a home in heaven compared with this earthly home? John says, "A man that is born of woman is but of a few days and full of trouble." There is not one but what has troubles, trials and temptations to endure in this

world. So let us be patient, and try to secure that heavenly home, where there is no sickness, nor sorrow,—where all is peace and lovely. That is the kind of a home we all want, when we must lay down these bodies of ours in the silent tomb to await that call, when Jesus will say, "Come up higher." — He has prepared a home,—a mansion for all the people of God. Do you love Jesus? If you do, serve him; come into the vineyard and "work while it is called to-day, for the night cometh wherein no man can work." I would that all could come to the knowledge of the truth and be saved.

E. FANSLER.

Sisters' Mission.

Chippewa, O., Sisters' Mission Band,...	\$6 00
Margaret Calhoun, Everett, Pa.,.....	2 00
Sisters of Maple Grove ch'h, Ohio,....	2 60
Sisters of Rockton church, Pa.,.....	1 20
Sister J. F. Oller, Waynesboro, Pa.,...	2 00
Total,.....	\$13 80

FANNIE QUINTER.

A Home for Bro. Hope.

David Smith and wife,.....	\$ 5 00
Brethren and sisters, Bradford, O....	4 25
Maria Zellner, Perrysville, Ohio,....	1 00
D. W. Barkman and wife, Nachusa, Ill.	2 00
Kate Oellig, Upton, Pa.,.....	50
Margaret Oellig, " ".....	50
Sisters of Knox church, Tenn.,.....	6 25
Bettie Shultz, River, Ind.,.....	25
Isaac Hoke, Goshen, Ind.,.....	1 00
Big Grove church, Garrison, Iowa,...	21 55
Candace R. Bosserman, Dankirk, O.,..	50
T. C. Denton, Daleville, Va.,.....	25 00
Eliza Horst, Shiremanstown, Pa.,....	1 00
Conestoga church, Lancaster Co., Pa..	22 00
A Brother, Woodland church, Ill.,....	12 00
Waynesboro, Pa., Sunday-school,....	9 25
Antietam church, Franklin Co., Pa...	9 00
Frank McCune and wife, Dallas Cen-	
ter, Iowa,.....	20 00
J. P. Harshbarger and wife, Beatrice,	
Neb.,.....	1 00
Beaver Creek church, Wash. Co., Md.	12 00
Sisters, Norristown, Pa.,.....	10 00
From members at Mechanicsburg, Pa.,	
by Leah Condry,.....	10 75
Rhoda A. Brown, Penfield, Ohio,....	1 00
West Otter Creek church, Ill.,.....	4 50
J. H. Stager, East Coventry, Pa.,....	1 00
Godfrey Schlipp, East Coventry, Pa..	1 00
David Sechrist, New Phil'a, Ohio,....	2 00
English River church, Iowa,.....	6 75
G. E. Whisler, Sidney, Neb.,.....	2 00
Dan'l Keller, Upper Cumberl'd c'h, Pa.	4 84
A. J. Nickey, Oerro Gordo, Ill.,.....	5 00
L. A. Plate, and wife, Mt. Morris, Ill.,	5 00
Mrs. D. L. Miller, Mt. Morris, Ill.,...	10 00

Total amount to date, June 2,'86. \$1172 16
D. L. MILLER, Treas.

From Nickerson, Kan.

SINCE my last report from this church, we have received two by baptism, and eighteen by letter. Our council came off the 15th of

May. A request from Rice county, to organize a church in the neighborhood of Lyons was granted. This makes three congregations organized within a year. Our communion meeting was on the 22nd and 23rd of May. We had a pleasant meeting; had a full corps of ministers, who gave us good counsel; among them we mention brethren M. S. Newcomer, of Mt. Morris, Ill., and Geo. E. Studebaker, of Florence, Ill. Bro. Newcomer officiated. On the second day of the meeting, Bro. S. H. Sprogle, formerly of Shannon, Ill., talked very appropriately to the children, after which the meeting proper commenced. One brother from the frontier came to enjoy our meeting. He says he finds people out there who never heard of the Brethren. I ask, Who is to blame? Bro. L. Hillery said in his remarks, that when we come in possession of the love of God, it creates a desire within us to have the whole world come and taste of the goodness of God. It made me think of what we, as a church, are doing in this great work; and if we have that desire, why do we not carry it into effect?

About one hundred members communed, and from the expression of the countenance of some that were looking on, they felt it was their duty to come and taste that the Lord is gracious. The meeting closed with an admonition from our elder, J. D. Trostle, to be faithful.

D. A. ROWLAND.

From Spring Run Church, Pa.

OUR love-feast passed off pleasantly. The meetings began, May 21st, and continued over Sunday. Brethren Christian Myers and Albert Steinbarger were with us, and delivered the word with power. It was truly a season of refreshment. One young man came out on the Lord's side and was baptized in the evening before the communion services. This is the third addition to the church this spring by baptism; one reclaimed. How encouraging it is to see souls taking up the cross of Jesus; it causes rejoicing in heaven and on earth! Oh, that the walls of Zion may be strengthened and the good work go on! It is such a pleasure to read the news from the different churches in the Brotherhood. Let us each try to do our part in the vineyard, whether it be work at home, in the Sabbath-school, or in the mission field. Every member of the church can find some field of labor; so let us be up and doing while it is day.

CHRISTIE HANAWALT.

May 25.

Hylton (Va.) Items.

—OUR congregation sends brethren J. B. Hylton and E. A. Miller as delegates to Annual Meeting.

—One of our young sisters, Viola Smith, died on May 20th. She was but a child, but that disease, consumption, seized her and she lies in the silent tomb. A few evenings before her departure, we gathered around her bed-side where the anointing oil was applied.

—Early in the spring we re-organized our

Sunday-school in Hylton, with E. A. Miller, Supt.; J. M. Coffman, Assist. Supt.; C. L. Hutchinson, of W. Va., Sec'y; C. C. Houchins, Assist. Sec'y; Beth. Harman, Treas.; R. E. Altizer, Chorister, and a number of teachers. But some of our teachers and officers left us on the closing of the Normal, and on the 23rd, of May, C. D. Hylton was elected Supt., and J. A. L. Sutphin, Sec'y, to fill vacancies. — How sad it was to part with so many whom we had learned to love! Bro. E. A. Miller and his sister leaves us for their parental home in Tenn. From there Bro. M. goes to Annual Meeting. He has been a noble worker, both in the Normal and Sunday-school; and how gladly we will welcome him back to assume his post of duty! Mr. C. L. Hutchinson leaves us for his home in W. Va. He was a good secretary as well as a noble-hearted young man; he leaves many friends about Hylton. Others who have left us were equally respected. We will never meet in a Sunday-school capacity as we have met, but we trust when the roll is called in heaven, we can answer, PRESENT. C. D. HYLTON.

From Pleasant View, Wash. Co., Tenn.

OUR church is still moving on to victory.— Six have recently come out on the Lord's side and were baptized. On the 23rd of May we were called upon to preach the funeral of Bro. Coal, of Lick Creek, Sullivan Co., Tenn. Accordingly, on Saturday evening, we took the train at Jonesboro for Piney Flats. Staid all night with Bro. Enoch Rumney. On the next day preach, three sermons. The good spirit was at work; it broke up the stony hearts of some, as ten precious souls came out on the Lord's side; hope they may hold out faithful and be a light to the world. On the 28th of May, the Lord willing, we expect to start for Knox County, Tenn., to hold some meetings with the brethren there.

To-day, May 24, we had a severe wind and rain storm, uprooting trees and scattering fences. Hope no lives were lost.

We like the MESSENGER; hope it may live long and ever visit us with good news from the churches. F. W. DOVE.

From Orange Springs, Fla.

TO-DAY, May 9, we had our first meeting at Orange Springs, a very ancient village eight miles south of Keuka. The congregation was large, and the interest excellent. I consider this the best opening for successful missionary work that I have yet met in Florida. A number seem to be interested, and are earnestly inquiring for more light. I left an appointment, promising to visit the place regularly. At one time Orange Springs was the Saratoga of this part of the South. It was the home of the wealthy and cultured, and both winter and summer was a great resort for invalids. Near the place is a large sulphur spring, that has long been noted for its valuable mineral water. The whole place is now in a very neglected and dilapidated condition; being without a railroad, travel has centered at other points. If it should get a

railroad, it may yet become a flourishing place, for it has good land, good water and fine health. As many of our Keuka people had never visited the place, they made it an occasion to attend the meeting. Nearly forty of them were present. Most of them took their dinners, so after meeting we all dined beneath one of Florida's live oak trees, the outspreading branches of which covered nearly one-fourth of an acre. The tree was nearly large enough to hold an Annual Meeting under.

This meeting was suggested by a peculiar circumstance. Some time ago a young man was mysteriously murdered in St. Louis, Mo., and on his person were found letters, showing that he was a member of the Brethren church, from Philadelphia, Pa. This circumstance caused the editor of the St. Louis *Republican* to publish an illustrated article, giving a description of our people and their practice, accompanied by a picture of the meeting-house and a cut of Bro. Berkeybile. This paper was dated April 22nd, and a copy of it fell into the hands of a pious lady living in Orange Springs. She was so well pleased with the description of our people that she sent for me to hold some meetings in her village. That is the way I happened to go. I trust that much good may result from the movement. All over this broad land are places where people are seeking for the true light, and I hope that our people may become sufficiently interested in the saving of souls to do a grand work in the way of sending out missionaries to preach the pure gospel. Keuka, Fla. J. H. MOORE.

Jottings.

I WISH that all the brethren who desire to be ministers, had the knowledge and necessary qualifications to be placed in that office, and that all the egotism, self-will, self-importance, self-justification and self-gratification be dispensed with; that they might be filled with the Holy Ghost; that there would be no room left for the out-cropping of mischief in its many ugly forms; that the lips, which are to praise God, and proclaim the love and fame of Jesus, be free from guile; that they then might take the place of those "dumb dogs" that will not bark, and that in every town, village and precinct, arrangements be made for each of them to preach Christ to their utmost capacity and wonderful ability.

I should love to attend the love-feast at Weeping Water, Saturday, May 29th, but circumstances, I fear, will not permit. I wish them a soul reviving feast; I hope they will think of us and pray for us.

I regret very much that our dear brother, J. S. Snowberger, and family, are leaving Nebraska. The tears start at the thought. I wanted to visit them, and enjoy a happy season with them ere they left, but poverty prevented. I shall long remember the joyful seasons I had with them, as well as the untiring zeal of Bro. John, and Andrew, his son, in their earnest efforts to build up the cause in and around York Co. I have much sympathy for the dear brethren and

sisters of the Beaver Creek Church. Their loss is great. Inasmuch as brethren are moving west, could we not find a good brother, or several elders or ministers, to move in to the Beaver Creek Church and occupy the field vacated by Bro. Snowberger? They will meet with a hearty welcome, and find an excellent country, with all the territory they will want, to preach in. Any one seeing this, and feeling inclined to locate there, or desiring any information, will address Bro. Jacob Zern, York, York Co., Neb. I would also like to hear of some ministering brother to locate in Dixon Co., where there are a few brethren and sisters without a minister. For information address, Bro. U. T. Forney, Hawkeye, Dixon Co., Neb.

There are many other places in this State where they would like to have Brethren ministers move in, of which I am unable to give the address. Let such write to Bro. Moses Keefer, Greenwood, Cass Co., Neb., the chairman of the State mission board. — As there are many calls for ministers, and some perhaps will not be filled, and I see no call for deacons, I wish to inform the deacons of the Brotherhood, that the Swan Creek church Neb., needs at least two good, experienced deacons to move among us and help to build up the cause here. For information, address the writer.

JOHN J. HOOVER.

Western, Saline Co., Neb.

From Tuhunga, Cal.

A WEEK ago I attended our regular appointments near the Pacific coast, west of Los Angeles City. To-day at San Ferdinando in the M. E. church. There is an "open door" in southern California for preaching the gospel, and a prospect for good being accomplished. It is here, however, like other places, opposition is around, but, like old Paul, I can say, I take pleasure in persecutions for Christ's sake, no matter from whence they come. Let us all "thank God and take courage." J. S. FLORY.

Money Received for Missionary Work.

THE undersigned has still occasionally received contributions for missionary work. — The following have not been acknowledged: Geo. R. Diehl, \$ 50 Thos. J. Frazier, 1 00 Maggie Gehr, Clear Spring, Md., 3 00 Josiah Beeghly, Accident, Md., 1 00 John Wertz, Johnstown, Pa., 2 00 Mother and daughter, Va., 1 00 J. B. Gible, West Conestoga church, Lancaster Co., Pa., 5 00 Barbara Bosserman, Dankirk, Ohio, ... 50 Mary M. Williams, W. Va., 3 00 A Sister, Md., 3 00 Minerva Chaney, Pricetown, Ohio, 1 00 Josiah Bowman, Ind., 1 00 Jos. F. Emmert, Waynesboro, Pa., 50 A. A. Munson, La Grange, Mich., 20 D. Keller, Upper Cumberland ch'b, Pa. 7 71

Total, \$30 41

J. QUINTER.

Notice.

WE would say to any and all, having funds collected for the Brethren's Book and Tract Committee, and not sent in, can bring or send the same to Annual Meeting, and pay over to us there. — We will have an office on the grounds, probably in the same building with that of the GOSPEL MESSENGER. We hope to receive the fruits of your best efforts in favor of the good work in the cause of the Master.

S. BOCK, Sec'y.

Dayton, O., May 28.

From Canton, Ill.

I NOTICED in the last MESSENGER that a brother writes that he would rather have his paper come or be sent unpasted. I am astonished, as all here think that it is so nice, the way it comes now, all pasted, cut and even dated on each page. I have not heard one word of complaint in all our membership. I think they all like it in its present form. I would not have it go back to the old style for anything.

BENJ. ROHRER.

From Big Grove Church, Benton Co., Iowa.

THIS church met on May 15th, in quarterly council, preparatory to our District Meeting. Sent one delegate but no query to D. M.— After hearing the report of the visiting committee, business passed off in love and harmony. The home mission was talked of and funds solicited; the solicitor for the tract fund received some donations, and last, but not least, a home for Bro. Hope, was talked of, and responded to in donations. Owing to the condition of the foundation of our meeting-house, it was thought best to have no love-feast until Oct. 9th, with a series of meetings commencing one week prior to the feast. Had a pleasant call from Bro. Martin Bueghley, of Waterloo, and he preached for us Sunday morning and evening, May 16th. Come again, Bro. B.

E. H. STAUFFER.

Garrison, Iowa.

Death and an Accident.

ALTHEA Grigsby departed this life Feb. 22, '86, aged 18 years, 3 months and 22 days, after a long illness, of that much dreaded disease, consumption. She was loved and honored by all who knew

her. The respect and esteem in which she was held, was manifested on the following day in the large concourse of neighbors that assembled to pay their tribute and respect. And what still added more than usual sympathy to the occasion, was the occurrence of an accident which may be a warning to others. On Saturday, Feb. 20th, two days before the daughter died, the father had his face, head, and right hand so badly burned, that he was almost past recognition. A pan of lard had been left in the stove oven, and forgotten until it had taken fire. He ran to the stove and threw open the doors, calling to his wife for water. As the water struck the burning grease, the flames completely overwhelmed him; he ran out the door and got the flames extinguished, and then came back and took the pan out of doors, and took fire the second time. He was burned so badly that he was unable to attend the funeral of the daughter. Funeral services conducted by the undersigned. J. B. DIEHL.

From Hurricane Creek Church, Bond Co., Ill.

OUR council in the Hurricane Creek church, Ill., came off on May 15th, Eld. Daniel Vaniman, presiding. There was a large amount of business transacted and all passed off pleasantly, and in the fear of God. Brethren John Cripe and Ira Beamblossom were advanced to the second degree of the ministry. Ira Beamblossom was chosen delegate to A. M. After all business was attended to, we repaired to the water's side where three precious souls were baptized into Christ. Our prayer for them is, that they may hold out faithful until death.

JOSEPH JONES.

From the Whitesville, Church, Andrew Co., Mo.

ON Sunday, May 9th, Bro. S. A. Honberger commenced a series of meetings at this place and was joined on Tuesday by Bro. C. C. Root, of Caldwell county, who continued the meetings until the 20th, Bro. Honberger returning home. We heard in all, fourteen discourses. One dear young sister turned to Christ, and others were almost persuaded, but the meetings closed too soon. The members feel very much encouraged, and we only regret that we cannot have preaching oftener. Our elder, Bro. Honberger, lives

twenty miles from us and it is very hard for him to come so far. We have about twenty members and a good church house, but no speaker. Is there not one minister among so many that could locate at this place? In looking over the ministerial list in the almanac, we are made to wonder what they are all doing, and why it is that there are so many churches without a speaker? — Surely, there is something wrong; is it the churches or the ministers, or is it both? We would be glad if some one would give us light on this subject. Now, if there is a minister in the Brotherhood who will locate here, we will gladly welcome him in our midst. All letters of inquiry will be promptly answered by addressing, LOUIE HICKEY.

Whitesville, Mo.

From Vermillion Church, Marshall Co., Kan.

SEEING so great a work done in the conversion of souls in our beloved Fraternity, by God's ministers, we feel to thank God and take courage, that the brethren will not cease to cry aloud, like the apostles, saying, "We beseech you in Christ's stead, be ye reconciled to God." We just closed a series of meetings at a new point in our little church; had eleven meetings in all. One reclaimed that had strayed away from the Father's house. All praise be ascribed unto our God. Bro. D. Couser gave us his farewell address to-day, and will leave in a few days for the Weeping Water church, Neb. Bro. Wm. Smith also left us some three weeks ago for Barber county, Kan. We expect Bro. Henry Brubaker to be with us in church council on the 27th, preparatory to our District Meeting.

N. F. BRUBAKER.

March 21st.

I DO wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or ebb until Monday morning comes again.

ANNOUNCEMENTS.

Love-feasts.

June 9, at 4 P. M., Pipe Creek church, Miami Co., Ind.
June 9, at 2 P. M., Ogan's Creek church, Wabash Co., Ind.

June 9, at 10 A. M., Palestine church, Darke Co., Ohio. Passengers on the L. B. & W. will be met at Clark's Station by notifying David Hollinger, Weaver's Station, Ohio.
June 9 and 10, at 1 P. M., Yellow Creek church, Stephenson Co., Ill.
June 10, Middle District, near Tippecanoe City, Ind. Stop off at Brown Station.
June 10, at 10 A. M., in the Thornapple church, Mich., in the West Branch meeting-house, 7 miles south of Lowell.
June 10, at 10 A. M., Grove church, Miami Co., O. Stop at Brown's station on L. B. & W. R. R.
June 10 at 2 P. M., Oakland Church, Darke Co., O.
June 10 and 11, West Branch church, Ogle Co., Ill.
June 10, at 4 P. M., Salomony church, Huntington Co., Ind. Those coming by rail should notify Samuel Murray, River, Ind., stating time of arrival.
June 11, at 5 P. M., Solomon's Creek church, Kosciusko Co., Ind.
June 11, at 10 A. M., Mississinewa church, Delaware Co., Ind., at the Union Grove meeting-house. Those by rail, stop at Shideler.
June 13 at 4 P. M., Middle Creek, Somerset, Pa.
June 12, Novelty church, Mo. Meeting to commence the day before, at the house of Bro. Chris. Lapp, 13 miles north of Clarence.
June 12, at 10 A. M., Wabash church, 7 miles south of Wabash, Ind., where those coming on the Wabash road will stop off. Those on the C. W. & M. R. R. will stop at Treaty. Persons will be met at either place.
June 12 and 13, Bethel church, Thayer Co., Neb.
June 12, at 4 P. M., English Prairie Church, 6 miles east of Lima, Lagrange Co., Ind. — Those by rail should stop at Lima, previously notifying G. W. Price at Brighton.
June 12, at 4 P. M., Monticello church, Ind.
June 12, at 3 P. M., Maple Valley church, Cherokee Co., Iowa.
June 12 at 5 P. M., Nettle Creek congregation, Wayne Co., Ind.
June 12 and 13, Spring Creek church, Chickasaw Co., Ia.
June 12 and 13 at 10 A. M., Pike Creek church, Livingston Co., Ill., 4½ miles north-west from Chenoa, at the house of Frederick Krauts.
June 12 and 13, at 2 P. M., Ames church, Iowa, at Olive Branch Church, 7 miles west of Ames.
June 12 and 13, Richland church, Richland Co., O., at Bro. John Kendall's, 7 miles north-west of Mansfield, where those by rail will be met by notifying M. Deshong.
June 12 at 4 P. M., Turkey Creek church, Pawnee Co., Neb., at residence of A. W. Miller, 7 miles south-east of Pawnee City, Neb.
June 12 at 2 P. M., Meyersdale church, Somerset Co., Pa.
June 19, at 10 A. M., Chippewa Creek church, at the residence of Bro. J. Canada, 2 miles north of Rodney, Mecosta Co., Mich.
June 19 at 4 P. M., Duncansville church, Blair Co., Pa.
June 19 and 20, at 10 A. M., South Waterloo church, Blackhawk Co., Iowa, 5 miles south of Waterloo City.
June 19 & 20, Rome congregation, Hancock Co., O., at 10 A. M., in Oak Grove meeting-house.
June 20, at 4 P. M., Brother's Valley district, Somerset Co., Pa., in Grove church, 1 mile north of Berlin.
June 21, at 4 P. M., John's town church, Pa., at Walnut Grove meeting-house, 2 miles from Johnstown, Pa.
June 25, Montgomery church, Indiana Co., Pa.
June 26, at 10 A. M., New Haven church, Ohio, at Eld. David Chambers', 6 miles south-east of Carson City, Mich.
June 26 and 27, 1 P. M., Hickory Grove Ch'h, Carroll Co., Ill.
July 3 and 4, Little Traverse church, Emmet Co., Mich., 8 miles north-east of Harbor Springs, on farm formerly occupied by Eld. Martin Cosner. If coming, inform Samuel Weimer.
Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
Sept. 10, Bear Creek church, Christian Co., Ill.
Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snively's, 5½ miles north-east of Kearny, Neb.
Sept. 24, Rockton, Pa.
Oct. 9 and 10 at 10 A. M., Middle Creek church, Mahaska Co., Iowa.
Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
June 19 and 20, Maquoketa church, near Lost Nation, Clinton Co., Iowa.
Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

From Ephrata Church, Pa.

WE held our love-feast on May 14th and 15th. It was well attended. The following ministers were with us: Isaac Kulp and Jacob Booz, of Montgomery county; Jacob Conner, of Chester county; I. Rotharmel, of Berks county, Pa., and some from our adjoining churches. Had good, earnest preaching. — A number said, "We never had a better love-feast nor better order." Thanks to God and our helping brethren. Two precious souls were baptized; one said, "Three years ago, I saw the brethren eating the Lord's Supper. I thought, The next time I will be with them at the table, but I put it off, until last Sunday, I gave myself up to the Lord." There are a good many more that would be with us at the Lord's table, but they put it off until it is too late. One of my friends came to see me from Philadelphia; I invited him to go with me to our feast, which he did. He said "This seems, by reading the gospel, like apostolic times,—like the apostles kept it." May God bless all his loving people. The lot fell upon Eld. S. Harley as delegate to Annual Meeting.

J. B. KELLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

EYER.—In the Hurricane Creek congregation, Smithsboro, Bond Co., Ill., of heart disease, sister Elizabeth Eyer, aged 73 years, 10 months and 1 day. Funeral discourse by Granville Nevinger to a large concourse of friends.

She was a consistent member of the church of the Brethren for more than fifty years.

CRIFE.—In the same congregation as above, April 4, 1886, sister Amanda Crife, wife of brother John Crife, aged 33 years and 10 months. Funeral discourse by Eld. Henry Lilligh. She leaves a sorrowing husband and seven children to mourn their loss.

JOSEPH JONES.

MILLER.—In the Indian Creek congregation, Fayette Co., Pa., April 19, 1886, Bro. Geo. K. Miller, aged 81 years, 2 months and 3 days. Funeral discourse by the writer to a large assembly of relatives and friends.

D. D. HORNER.

PLETCHER.—In Middle Creek congregation, Somerset Co., Pa., Bro. Samuel Pletcher, aged 87 years, 11 months and 13 days.

The deceased had been a member of the Dunkard church for 53 years. He was twice married and the father of twenty children, eleven sons and nine daughters. Three sons and three daughters preceded him to eternity. He passed away in the triumph of a living faith, having admonished his wife and children to meet him in heaven. Funeral services from Num. 23: 10, by Eld. Josiah Berkley and writer, assisted by Fred'k. Murray of County Line congregation.

G. W. LONG.

IRVIN.—April 24, 1886, Mrs. Elizabeth Irvin, aged 63 years, 2 months and 25 days.

J. R. LANE.

GLOCK.—May 13, 1886, J. G. Glock, aged 79 years, 1 month and 12 days.

COATS.—In the Brooklyn congregation, Iowa, May 20, 1886, sister Catherine Coats, aged 74 years and 4 days. She, with her husband now deceased, united with the Brethren church in 1844. She has always been a zealous and faithful Christian. Funeral discourse to a large audience of interested friends and neighbors by the writer.

J. S. SNYDER.

KIEHL.—Near Jacksonville, Walnut Bottom Pa., April 29, 1886, Abraham Kiehl, aged 75 years, 8 months and 18 days. After a lingering illness, our dear earthly parent passed away.

M. K.

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Mail	Exp's	STATIONS.	Exp's	Mail	Exp's	STATIONS.	Exp's
P. M.	A. M.		P. M.	P. M.	A. M.		P. M.
8 35	8 55	Huntingdon	8 20	12 30			
8 45	9 05	McConnellstown	6 19	12 19			
8 52	9 15	Grafton	6 05	12 15			
7 02	9 08	Marklesburg	5 55	12 03			
7 10	9 15	Entrioken	5 45	11 55			
7 15	9 21	Beaver	5 33	11 49			
7 22	9 29	Cove	5 33	11 43			
7 35	9 41	Saxton	5 20	11 30			
7 48	9 55	Riddlesburg	5 06	11 17			
7 53	10 00	Hopewell	5 01	11 11			
8 05	10 10	Piper's Run	4 52	11 02			
8 15	10 21	Tatesville	4 41	10 50			
8 21	10 30	Everett	4 33	10 43			
8 25	10 35	Mt. Dallas	4 30	10 40			
		Bedford					
P. M.	A. M.		P. M.	A. M.			

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CENTRAL TIME.			
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THE GOSPEL MESSENGER.

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THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ANNUAL MEETING NOTES.

THE little village of Pittsburgh, Ohio, will be known to the Brethren in the future, as the place where the Annual Meeting of 1886 was held. We gave a description of the grounds and the arrangements for the Meeting in a recent number of the MESSENGER, so that we shall not refer to it again. The Committee of Arrangements have been unsparing in their efforts to make the Meeting a success. The attendance was not so large as it has been in some former years; but on the whole, the Meeting was well attended, and many of our brethren and sisters from different parts of the Brotherhood have again had the privilege of meeting together and enjoying each other's society for a few days. The social features of these annual reunions of our brethren and sisters should not be overlooked. They are productive of much good in keeping alive the love and sociability which have always characterized our Brethren in their intercourse with each other. We trust that good-will, fraternal feeling and brotherly love have been strengthened by this Meeting and that these evidences of discipleship shall continue among us to such an extent, that all men may know that we are the children of God because we love one another.

Organization.

The Standing Committee met on Friday, the 11th of June, and effected an organization by electing Eld. David E. Price, of Illinois, Moderator; Eld. Daniel Vaniman, of the same State, Reading Clerk, and Eld. Daniel Hays, of Virginia, Writing Clerk. It was noted as a singular fact that the Standing Committee for this year was composed, with a single exception, of elders who were not on the Committee last year. This shows that the brethren in our District Meetings, after having been so frequently urged by the elders to make frequent changes in sending brethren as members of this important Committee, are taking the advice given. And this is as it should be. Our elders should all, as much as possible, have the experience to be gained by working on this important Committee. In this way they gain a knowledge of church work and the needs of our Brotherhood, that will greatly help them in their work at home.

Sunday, June 13.

At an early hour of the morning, we reached the A. M. grounds. Thousands of people had already assembled, and each incoming train, with the hack line, carriages, buggies and wagons added to the multitude, until it was estimated, by some, that there were 15,000 people on the ground. We carefully looked over the multitude and concluded that not over 10,000 were present.

It was noticeable that, although nearly all parts of our Brotherhood were represented, yet the numbers from the States lying farther east and west, were not so large as they have been at some of our Meetings. The multitude was made up largely of the people of Ohio and Indiana. About 9 o'clock, the clouds which had been gathering during the morning, grew dark and threatening and soon the rain was descending in copious showers, much to the discomfort of the great crowd of people. The rain continued until about half past two o'clock. During the morning Bro. Enoch Eby preached in the great Tabernacle to a large audience on our Savior's words to Peter, "On this rock will I build my church," etc. He was followed by Bro. Vaniman. At 3 P. M., Bro. R. H. Miller preached in the Tabernacle. This closed the services for the day, and in a few hours the great multitude had taken their departure and the grounds were deserted.

Monday, June 14.

This morning the sun broke through the clouds, giving promise of a clear, bright day. The day proved to be warm, very little air was stirring and the heat was oppressive. It was estimated that about 5,000 people were on the grounds. In the forenoon, there was preaching in the Tabernacle by Bro. S. Z. Sharp, on the subject of church discipline. He was followed by Bro. W. R. Daeter, and by that old veteran of the cross, Bro. John Metzger, of Ill. The Standing Committee were in session during the day, preparing business for the General Council which begins its session to-morrow morning. In the afternoon a large audience assembled in the Tabernacle to hear a sermon by Bro. John Wise, of Kan.; Bro. Paul Wetzel also preached during the afternoon, in German. Meetings were held in the evening by the brethren in the churches in the neighborhood of Pittsburgh. On Sunday evening the churches belonging to the various denominations in Arcanum and Pittsburgh were opened to our Brethren, and meetings were held in all of them by our ministers.

Tuesday, June 15.

In the morning at half past 8 o'clock the tabernacle was filled to its utmost capacity by members and friends, when the Standing Committee came in and took the seats on the platform arranged for them. The meeting was opened with devotional exercises, conducted by Bro. R. H. Miller, of Ind. Bro. Enoch Eby then announced the names of the officers of the meeting; these are given above. Bro. Daniel Vaniman read the 15th chapter of Acts, after which Bro. D. E. Price, the Moderator, in a few appropriate remarks called the attention of the Conference to the importance of the work before it. He hoped that all the work done might tend to the union and prosperity of the church. The rules governing the last A. M. were read, and, after a slight correction, they were re-adopted and the meeting was declared ready for business. About 250 delegates reported to the committee on credentials. Among the number was a sister who was sent to represent a church, and a colored brother who represented a church of his people at Frankfort, Ohio.

We shall not be able in this article to give an account of all the business that came before the meeting; our space in the MESSENGER being too limited for such a report. We shall, however, devote the allotted space to such notes as we think may most interest our readers. A paper was read, containing a request that no separate missionary meetings be held on the ground. A request from the Missionary Committee that a general missionary meeting be held was granted, said meeting to be held on Wednesday at 1 o'clock P. M. The call of the State Districts began with Oregon and California. From the latter District came a letter of greeting. The Districts of Nebraska, North-western Kansas and Colorado reported no papers. North-eastern Kansas presented a paper referring to issuing certificates to disorderly members.

At this juncture of the meeting a heavy rainstorm set in, making it necessary to suspend business. The time was spent in singing and, after a short time, the business was again resumed. A number of petitions and papers referring to elders who fail to carry out the order of the church were referred to the Standing Committee for an answer. The same disposition was made of a paper asking for uniformity in the dress among our sisters. A query relative to the instructions given to candidates for baptism

(Continued on page 376.)

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE DYING SAINT.

BY B. C. MOOMAW.

Not in the radiant morn or noon of life,
But in the twilight passed her soul away.
The warring elements had ceased their strife,
And peaceful was the closing of her day.

Strong in the faith that Jesus saves the soul
Who trusts in His almighty grace and power,
She calmly waited for the heavenly call,
Nor feared the coming of the solemn hour.

Far in the past her pilgrimage had been
Through many a sorrowing and rejoicing day,
Through many a trial endured, and danger seen,
But God had led her all the lengthened way.

And now, when the last, awful hour drew near,
And death had come with all his dread alarms,
The presence of the Lord prevented fear;
Beneath her were the everlasting arms.

Before her raptured soul a vision rose
Bright with the glory of the golden shore,
Where the river of life eternal flows,
And dwells the ransomed soul forevermore.

And there were the mighty armies and sublime,
Which swell and surge upon the crystal sea,
Where the little drop of transient time
Is lost in the ocean of eternity.

Amid the flowing years how blest to be
Prepared to cross the rolling Jordan o'er—
Prepared to enter vast eternity,
And safely land on love's elysian shore.

Let infidels their blatant tongues employ,
And fools deny the God who reigns on high.
Give me the Christian's hope and heavenly joy,
'Tis better thus to live, and thus to die.

ARE WE AFRAID TO TRUST GOD?

BY D. A. ROWLAND.

THE missionary work is receiving considerable attention, but there has been little done, compared with what there might be done; hence, let us ask ourselves the question, Are we afraid to trust God? The Psalmist says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy way unto the Lord, and he shall give thee the desire of thy heart." The Psalmist exhorts twenty times or more to trust in the Lord. "Charge them that are rich, that they be not high-minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19. "If we give to the poor, we lend to the Lord." Who is poorer than they that have not the privilege of hearing the Gospel preached? We could multiply Scripture to show what God demands of us and the blessing promised, but let us read for ourselves. When we look over this land of liberty and see our work is only a drop in the bucket, we conclude we are afraid to trust God, afraid to try him, or

we are covetous and covetousness is idolatry, but then we never find a covetous man. Again, we may give one cent a week for missionary work and spend ten cents in one day for two cigars or a plug of tobacco, or buy fashionable drapery and put it on our little, innocent children. We live on nick-nacks that have a tendency to impair our body physically, mentally and spiritually, and let the many calls go unheeded. Will God recognize us as his children? Will he say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord"? We should ask ourselves these questions and think and act accordingly. God has in ages past been with his people, who trusted in him and was faithful, and we have the promise of his assistance in the present. Now think of the efforts being put forth to reform and Christianize every nation on the globe; then think of the wealth and talent of our Brotherhood and see how little we are doing in this work! When we get out on these western plains and survey the wild west, we are made to feel the importance of mission work in a clearer light than when we lived in our native State of Pennsylvania with brethren and sisters on every hand.

Shall the many calls go unheeded? Shall ages roll on and millions of souls live and die without hearing the doctrine of the Brethren or will we say, We are not afraid to trust God and act accordingly? "Fear none of those things which thou shalt suffer; behold the devil shall cast some of you into prison, that ye may be tried and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the second death." Rev. 2: 10, 11.

Nickerson, Kan.

THE CHURCH—WHAT IS IT?

BY ANDREW HUTCHINSON.

IN our last, we alluded to the work of the church and the privilege of her members. Now we wish to notice the church in her nature and character. The church is a body of people who form themselves into an organized body,—organized by each one giving his consent to be governed by a set of by-laws or rules for the regulation of the conduct of each one's every day life. These by-laws are of such a nature and character as are in keeping with the general tenor of the Word of God. These rules are adopted by the mutual consent of each member. Having thus given our consent to walk by said regulations, they become the rule by which to determine each case, where there is no direct Scripture bearing upon the case. This makes a body in which there is harmony, and there can be no jar until somebody transcends his liberty. Then, what is to be done? Steps must be taken to correct the erring one. And at this point we must notice what is first to be done, and that is, to enlighten, or educate the erring. It may be that their

misstep was the result of a want of proper information on their part. And this lack of knowledge may be the result of a failure on the part of the teacher. Always be sure you have a case, before attempting to administer discipline. For the church is a household or family, in which each member has interests in common. Hence the necessity for each to have due regard for others, for all consent to give and take counsel, or in other words to do unto others as we would have them do to us. This is what makes a body in which there is no schism.

Some may be ready to ask, why I do not speak of the doctrine adopted by the church, instead of the by-laws. I answer, Because upon that point there is no difference of opinion. Now, when we are convinced as to the doctrine as taught and practiced by the church, we then make our application for admission into the church, that we may become a member of that body, and consequently a partaker of the great and precious promises made to said body. Another we should not fail to notice; and that is, that as we become fellow-heirs in the promises, we also become fellow-heirs of her suffering and duties; and therefore personally responsible for the character and influence of the church, to the extent of our power to wield an influence. And at this point we see the absolute necessity for each one to fall in line with the rules so adopted by the body. For we are all members of that body, only as we fall in line with the usages thereof. When Bro. Paul said, "I am not ashamed of the gospel of Christ," he meant something. Somebody was ashamed of said gospel or he would not have used such an expression. The church is an organization of believers in the gospel of Christ, and her work is the greatest and grandest of all other works in which mortal man can engage. When Jesus said, "Whosoever doth not bear his cross and come after me, cannot be my disciple," he certainly meant something. There is to be noticed in the work of the individual members of the church one thing, and that is, that where there is a tendency to turn from the rules laid down by the body, it is invariably where the cross comes in. Do not forget that we cannot be disciples unless we bear the cross. Our usefulness here, as well as our happiness, both in time and eternity, depends upon our loyalty to the principles laid out by the body for our government in this life.

Dear fellow-members, do not be discouraged if people laugh at you for being a member of that peculiar body. For while they may laugh sometimes at you for being true to the profession which you have made, you should remember that they will laugh a great deal more if you are not true, and if we are true and bear the cross, the world, and professors too, who are on the downward road, may mock and laugh. But the Lord says to the unfaithful, "I also will laugh at your calamity: I will mock when your fear cometh." Prov. 1: 26. Let us all bear the cross here, that we wear the crown there. If we all walk by one rule, we may then claim to be members of that one body.

IN THE CRUCIBLE.

BY C. H. BALSBAUGH.

BELOVED "companion in tribulation, and in the kingdom and patience of Jesus Christ." I am profoundly sorry for you, but not discouraged. You do not know yourself as God knows you and yet there is that in your importunity which is akin to dictation. He will give you what is best, not what you may think best. You are straining your soul to the utmost to *believe*, and this very straining is a proof that faith is not yet the spontaneous exercise it must be, in order to give God absolute liberty to free you from the physical effects of sin in the form under which you labor. This may seem strange to you and may look like a misstatement of your true psychological condition. It is quite a common thing for a morbid consciousness to be developed in invalids which begets the idea that nobody understands them, or appreciates their misery. You have not wholly escaped this mental aberration. I believe the day will come when you will be glad I dealt with you so frankly. I have traveled over the same rough, entangled wilderness path and know what desolation reigns there, and how impossible it is to believe by trying to believe. When once we reach acquiescence in the will of God, whether it be health or sickness, life or death, ease or pain, favor or reproach, faith will come we know not how. You are manifestly not ready yet for God's best blessing to your body. His best in that direction is secondary, and so long as it holds a primary position in our minds, it will be withheld. His best for many invalids is to keep them waiting awhile in the agonies of self-crucifixion. So long as any besetting sin so easily gains the victory, it is too soon for a blessing which is given only to a faith which has sin and death under foot. You are doubtless on the way to the goal and will eventually reach it. I would earnestly advise you to give yourself unreservedly to the cross and make an end of self in all its forms and allow no kind of sin to triumph over you, whether in thought, word, or action. "The kingdom of Heaven suffereth violence and the violent take it by force." Be one of that despised, blessed number no matter what the provocation, think it honor and joy enough to suffer and die with Jesus, so that you may also sit with Him in His throne, even here. When you are ready to be healed and stay healed, God will give you a clear intimation of the fact. It will no longer seem to you like a presumptuous experiment. Let the will and glory of God be the one thought and desire that occupies your whole mind and heart. Do not think for a moment that you know the time and manner of your highest good better than God does. You may have an intense desire to be in the van of the sacramental host, eaten up with zeal for the Lord's work, as you apprehend it, while He says that the rear is the proper place for you. Christ himself needed thirty years of toil and sweat and seclusion to qualify Him for a three years' mission of Divine Revela-

tion and Healing. Eighteen years He plied His carpenter tools under the overgrowing conviction that "He must be about His Father's business," but He absorbed all thought and desire of self-choice and self-expression in the ever-present consciousness that He is as God-possessed and God-girded. Be content to remain in the desert, eating locusts and wild honey till God says, Come forth. That will be as soon as you are pliable in His hands as clay in the hands of the potter. God can make a high use of sin and its consequences. Holiness and health have radically one meaning. To be "filled with all the fulness of God" is to leave no more room for disease in the Christian than in Christ. There are thousands of sick people who enjoy a certain rest of faith in relation to their souls, who would regard it audacious in the extreme to exercise the same faith in relation to their bodies. They receive not because they ask not, and they dare not ask because they believe not. But Christ says, "A body hast thou given me," and that body is to be *wholly* dominated by Deity, and this is the fulfillment of the Divine intent in the Incarnation. There may be an urgent "needs be" in sickness, but the necessity is imposed by sin. Not to be sick would be the worst thing that could happen to persons who are over eyes and scalp in the causes of suffering and debility. The liberty of self-pleasing soon ends in bondage and impotence. To will as God wills, makes faith easy and prayer wise. "Only believe" but do not think saving faith is possible without a commitment to righteousness that makes us one with God. Abraham's faith was counted for righteousness, because it was its perfect equivalent.

I am "forbidden of the Holy Ghost" to visit you at present. It would hurt rather than help you. God means to wean you from all but Himself. I love you none the less because I decline your earnest entreaty. One that is stronger than I can visit you without steam or money. "Lo, I am with you alway." Choose neither health nor disease, but the genuine pleasure, which can grieve in your grief, and rejoice over you where the clouds of sense and unbelief shut out His smiling face. Rest in the wisdom and compassion of your Redeemer as an infant in its mother's arms. Let the great petition, "*Thy will be done*," be on your lips a hundred times a day and in your heart always. Send to Huntingdon for Bro. B. C. Moomaw's book on "Supernatural Healing," and see the verification of the inspired declaration that "Jesus Christ is the same yesterday, and to-day, and forever."

"FEED MY LAMBS."

BY GEORGE L. KENEPP.

IN looking over G. M. No. 7, page 100, among the most forcible subjects which met my eyes was one, "LOOKING BACK" by Isaac Wagoner. This is a subject that should employ the minds of all God's children; but in treating this subject we will deviate a little from Bro. Wagoner's channel and investigate the cause of "Looking Back,"

and find a remedy for it. No doubt almost every one knows how strong and courageous the pilgrim feels just after baptism, after he has been set squarely upon the narrow way. How he looks forward with pleasure and sees the mark for the prize so clearly. He never thinks of looking back, but his motto is "onward and upward." With what power and seeming skill he hurries aside the first onsets of Satan! But alas! as the battle increases and the enemy's ranks are reinforced, the pilgrim becomes a little wearied, and surrenders one point, thinking to make another stronger, and later he finds himself gradually yielding on all sides. Then it is that his strokes are driven at random and fall short of their mark. The mark for the prize grows dim in the intense heat and weariness of the hour. His courage and strength are exhausted and he yields as reluctantly, perhaps, as a brave general who knows that he is fighting for the right, but is driven back by overwhelming numbers. At this crisis is the time when the poor lambs need good, nourishing food, they need encouragement and help. At this juncture, if the poor, young Christian does not receive the necessary help and encouragement, he will be beaten back by Satan to the carnal world, and the ways of sin and folly. He looks and goes back, not from choice, perhaps, but from necessity, because he has not received the right kind of help and spiritual food. The pilgrim is then what even the vilest sinner despises—a back-slidden Christian. Who is to blame for this? Let us see. The way that most of our young Christians are cared-for and encouraged in the way they should go, reminds me very much of the way in which some of our careless farmers and stock-raisers conduct their business. The poor lambs of their flocks are left to take care of themselves. Instead of taking a little pains to care for the weak lambs, instead of furnishing them comfortable quarters and a little nourishing food they are left to make the best of their way through life. The result is either dead lambs or very worthless, under-grown sheep. And just so with the poor, young Christian; he needs care, watchfulness, help, encouragement, instructions, and last but not least, good examples. Because a man has won bright honors in a small military skirmish, is no evidence that he is the proper person to take charge of great armies; that is too much confidence and must not be placed in his stability. Just so with the young Christian; because the way seems smooth at first, and he braves the tide for a short time, is no evidence that he is on safe ground and needs no more watchfulness or care. Christ said to Peter, "Feed my lambs," which means those who are young in the Christian life, or who are weak spiritually and I think that if more care were taken of the lambs, we would have larger and better flocks. When a young Christian makes a misstep, instead of trying to hold up to him all the defects of his life, (and thus probe his old wounds for they are sore enough) teach and encourage him to do as Paul, to forget the things that are past, and ever look forward to that which is better.

Brethren and sisters, think of this and take care of the lambs, for so doing we shall blot out many of our own sins. I would suggest that at least one column of the MESSENGER, be devoted to "Food for Lambs" each week, and fill it with something plain, comprehensive and practical; something that the most feeble can understand and that will encourage and point them onward and upward to heaven. Remember, that while some can fathom the rich depths contained in the MESSENGER, there are others who cannot choose and pick out that which is digestible to them. For this reason I make the above suggestion. Is it practicable? If so, who will second the motion?

Peru Mills, Pa., Feb. 25, 1886.

PRAYER.

BY L. SUTPHIN.

"And when he was at the place he said unto them, Pray that ye enter not into temptation." Luke 22: 40.

THIS was the language of the blessed Savior who was a man of sorrow and acquainted with grief. I think if the Master was to pass this way now, he would find many of us asleep as he did those that were going in and out with Him at the time He made use of the above language. Yea, I think the eyes are heavy and dull with sleep and I fear that even the spirit is not willing, as also the flesh is very weak, so weak that we can pray only once a week, and often, very often, not at all. Can there be no time found for exercising in this most soul-cheering and heart-felt privilege?

The blessed Master saw the need of prayer and knew the weakness of poor, finite man and hence the plain instructions as given to His disciples on that memorable night, knowing his time was at hand to depart out of this life. He not only said, Pray, but said, Watch. He further said, What I say unto you, I say unto all, Watch. Now, are we, dear brethren and sisters, watching, yea watching our daily walk and conversation? The same Master said that we should let our light shine as a city set upon a hill. He also said, "Every idle word that man shall speak he shall give an account of in the day of Judgment." Then let us put away all idle and foolish talking. The apostle Paul, in 1 Tim. 2: 1, 2, 3, says: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God, our Savior." We also are told that by prayer we are to make our wants known unto God. Then, dear Brethren, let us, that have not erected an altar of prayer, erect one and pray without ceasing. I do feel that as soon as we fail to obey the injunction of the meek and lowly Jesus, then we give the tempter a chance to enter in, for he goeth about as a roaring lion, seeking whom he may devour. See how the Savior prayed that Simon's faith would fail not, and we see that

this is one of the weapons that the Christian must use in his warfare with sin. May we be preserved blameless, both body and soul, until the coming of the Lord, is my prayer.
Elmwood, Neb.

CHRIST OUR WISDOM.

BY B. C. MOOMAW.

NUMBER I.

"But of him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption." 1 Cor. 1: 30.

THE seeming ambiguity of this text arises from the fact that the Apostle in this sentence attempted to convey a height, and depth, and magnitude of truth too great for human utterance; hence, the appearance of labored expression as the mighty thought struggles into the light of our understanding. It is one of those corrugations of the infinite mind which is capable of eternal expansion, and which, when unfolded, reveals the ever increasing, glorious, and inexhaustible riches of grace.

We may divide the text into five distinct propositions as follows:

1. We are of God, or the workmanship of God, in Christ.
2. Christ is made unto us Wisdom.
3. Christ is made unto us Righteousness.
4. Christ is made unto us Sanctification.
5. Christ is made unto us Redemption.

First, then, we are the workmanship of God in Christ as living creatures. "All things were made by Him, and without him was not anything made that is made." This sets forth the instrumentality of Christ in creation, through whom, as the *Logos* or Word, God manifested his creative power. The "all things" included every living creature, and man the highest of all. Christ made us when he made the worlds and clothed the earth with life and beauty. In him we live, and move, and have our continual being. Our bodies, minds, and spirits, are the workmanship of his hands.

Secondly, as to our spiritual life,—as new creatures, we are the workmanship of God in Christ. Born of God (John 1: 13,) by his word (1 Pet. 1: 23), we are embraced in a vital union with Christ who is that Word. We owe our rescue from the death which came by sin, to him. He is the author and finisher of our faith. All the processes of grace from its inception in the repentant and believing heart, to its primary consummation in conversion, and its final consummation in glory, are directed by the infinite wisdom which reposes in him.

This introduces us to the second proposition which is the first of that wonderful series, revealing at once as far as words can reveal, the successive stages of the work of grace in us, the salvation provided in the substitution of Christ for us, and the full and glorious measure of that salvation when it shall reach its climax in the joy and power of the endless life.

"Christ is made unto us wisdom." Ignorance, superstition, and spiritual darkness are well-nigh universal. In describing the lapse

of man from purity and virtue, Paul says "Professing to be wise, they became fools, and worshiped the creature more than the Creator. When the foolery of sin replaces the wisdom of godliness, man worships the creature more than the Creator. The forms of this folly are innumerable and are by no means confined to the grosser idolatries of the heathen. Worshiping the creature is a common sin of civilized as well as uncivilized people and is always found in the absence of this wisdom which comes from above. When the light of that wisdom breaks into the heart, self is abased, the idols of gold, or silver, or greenbacks, or bank stock, or sinful pleasure, or worldly fame and glory are overthrown, and we cease to worship the creature more than the Creator.

Christ was made unto us wisdom. In him are all the treasures of wisdom and knowledge. He is the Word. "Thy Word," says David, "is a light to my path, and a lamp to my feet." "They that sat in darkness saw a great light, and upon them that were in the region and shadow of death, light is sprung up. This was the bright rising of the sun of righteousness." This was the effulgence of the heavenly wisdom in him who pointed the way of life. What wisdom is there in all literature, in all science, in all philosophy like the wisdom of his teachings? What he has given us by his own mouth and by his inspired prophets and apostles is more than all the world has ever spoken. Indeed, there is nothing of any value in literature, science, or philosophy, which is not, in some degree, a reflection of Christ in nature or in revelation.

In His Word we find the best comfort and consolation in times of trouble and sorrow, the best support under trials, the best guidance under difficulties, the safest refuge from temptations, the wisest advice in all our perplexities, whether secular or spiritual; and more, the best, the only philosophy of life which can safely lead us into the joys of the eternal world.

There is the wisdom of sound business policy which guides us to the acquisition of wealth; there is the wisdom of political tactics which leads men to high office in the government; there is the wisdom of intellectual training and application which promises the fame of splendid literary achievements, but what wisdom or knowledge can compare with that which comes from above in the person of Christ and in the philosophy which he expounded, leading us surely and safely into the eternal life? The wisdom of this world is foolishness, in the light of this divine wisdom which gains for us all the glorious things of eternity. What though we gain the wealth that perisheth, or the empty honor of the world and lose the soul! Endless ages would be too short for our vain regrets, and all the universe would exclaim, "Thou fool."

By carefully noting the characteristics of this wisdom of Christ, which becomes ours by His dwelling in us, we may discover whether or not we possess this goodly pearl. It is, 1st, "pure"—unmixed with worldly phi-

losophy and undimmed by human speculations. 2nd, "Then peaceable"—maintaining peace with all men, as far as possible, not wielding the weapons of carnal warfare, or railing for railing, but contrariwise blessing even as the Lord hath shown us in his perfect example; so are all they who have his spirit,—maintaining peace also with God by doing those things that are pleasing in His sight and by a living, loving faith in the Lord Jesus Christ by whom we have peace with God; being justified by this faith and delivered from the condemnation of sin. 3rd, "Gentle and easy to be entreated,"—not so stern or intolerant that you dare not speak lest they scowl at you and rend your good name. There is an evil under the sun, where the professed children of wisdom inflict the deepest wounds by the most unmerciful criticism of the motives of their brethren who have the courage to express an honest opinion. This is not the wisdom of Jesus. 4th, "Full of mercy and good fruits." They who have obtained mercy are merciful, yet I have seen the professed children of wisdom judge and condemn their fellows without mercy. This is not the good fruit of the heavenly wisdom. 5th, "Without partiality,"—showing no favors and giving no praise where it is not deserved. 6th, "Without hypocrisy"—not having an outward appearance of godliness without the inward grace. Professing a zeal for all the commandments of God, while some are ignored, and condemning those who teach a more perfect obedience as disturbers of the peace.

Here, then, we have a picture of the heavenly wisdom of which the fear of God is the beginning, and the righteousness of God is the end.

Come, ye misguided sons of men, and for a moment turn from your vain thoughts to contemplate her beauty. Ask that you may receive this wisdom; God has promised to give liberally. Become her son, her daughter, and she will give you an eternal inheritance of life and joy.

In our next we will discuss the second proposition of the text, that Christ is made unto us righteousness, but without the divine wisdom you will not be able to comprehend or appropriate the divine righteousness. Oh, come from nature's darkness into the marvelous light of the Gospel!

THE GLORY OF CHRIST.

BY A. H. BAUM.

WHAT great things Jesus did for you and me! Jesus laid His glory by, the glory He had with the Father before the world was; the glory resulting from creative powers, the glory of guiding the armies of earth and heaven, the glory of eternity! He emptied himself, He made himself of no reputation, the Master became a slave for our sins, the King became a subject, the Creator became a creature, the God became a worm! How surprising this condescension, how wonderful his humility! and, oh, with what tender compassion Jesus pitied us as he saw us ex-

posed to eternal death! When he saw us in our misery, he came to our relief.

O how he wept, groaned, prayed, and died for us, and obtained salvation for us! He pitied our ignorance, he groaned for our unbelief, he wept for the hardness of our hearts, he died for our guilt! What heroic courage he displayed in working out our deliverance! How he grappled with the powers of darkness, how he triumphed over temptation, poverty and shame! He conquered principalities and thrones, he wrested from death his dreadful sting, proved victorious over the grave and opened the gates of Paradise to all his believers. How wonderful did he humble himself, in order to restore us again to the God we once offended!

Ashland, Ohio.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

THAT NAME THAT IS ABOVE EVERY NAME.

JESUS of Nazareth was the most wonderful personage that ever lived upon earth. While the names of the greatest men of eighteen centuries ago have mostly gone into utter forgetfulness, the name of Jesus is each year becoming more widely known and is continually exerting a greater influence over men, and yet his greatness comes not through either of the channels through which others have sought and achieved greatness. He figured not among the great as a philosopher, a statesman, a warrior or a scientist. He assumed no control of civil governments, had no army, and used no sword. He rebuked the only disciple who ever used a sword in his defense and healed the mischief he had done with it. He revealed no scientific truth, introduced no system of Philosophy or Astronomy. He was no author, wrote no books nor letters. The only account given of his ever writing anything is writing with his finger upon the ground and not even one syllable of that is preserved that the curious might see what it was; and yet infidels and atheists admit that somehow, after all, this man has become more famous and more is said about him and he is exerting a greater influence over men than any other who ever lived. As a man of high moral and intellectual character he stands unequalled as even his enemies admit. While he was upon trial before Pilate, a Roman woman wrote to her husband "Have thou nothing to do with that just man." Pilate said, "I find no fault in him at all." Judas said, "I have sinned in that I have betrayed innocent blood." The dying thief said, "He has done nothing amiss." The centurion said, "Truly, this man was the Son of God." Behold him at about thirty years of age coming before the world as a teacher sent from God without ever having gone to school or learned in the ordinary way; yet he is to meet and rise among men vastly his superiors in all that learning, wealth, and fame could bestow. Wary lawyers put their heads together and laid plans to trap him but failed in every attempt. During the past eighteen centuries of the

closest criticism the wits of the wise could bring to bear upon his teaching, it has not been improved one iota; nor has there been found in it a single item that it is not good. Let us thank God and do all we can to copy his sinless life and boundless love, and to spread his excellent teaching and wonderful name.

HOLD FAST THAT THOU HAST.

BY LIZZIE H. DELP.

"Behold, I come quickly; hold fast that which thou hast, that no man take thy crown."—Rev. 3: 2.

HOLD fast the good, the faith, the hope, the love thou hast. Hold fast, not loosely or negligently, but clasp surely and firmly.

"Hold fast the confidence and the rejoicing of the hope firm unto the end." God has commenced the good work within us, and by his grace we are enabled to carry it through. Be ye steadfast, not ready to give heed to every new doctrine. There is joy in heaven over the humble, steadfast Christian. May we all press onward to win the crown. Though storms and tempests rage around us, they cannot sweep us beyond the port of rest. Hold fast to our profession of faith in Christ. If all those who profess Christianity and say "Lord, Lord," would obey his teachings, the tide of pure Christian influence that would sweep through the land, would leave but few infidels or atheists in the rear.

Hold fast to our hope in God, "Which hope we have as an anchor of the soul, both sure and steadfast which entereth into that within the veil." Let us be grounded on the "Rock of Ages." The billows rage and threaten to engulf in the darkness, yet, after the wildest fury of the storm is spent, the soul is resting secure in Jesus' love. Let nothing separate us from our Savior. There are many temptations that would allure us from his side. But if we are his disciples, we will take up the cross and deny self daily, and follow duty and truth and goodness and God. Sorrows and trials are sent as a message of love, and should draw us still nearer the Savior.

"O, spirit, o'erwhelmed by thy failures and fears,
Look up to thy Lord, though with trembling and tears
Weak faith, to thy call seem the Heavens only dumb?
To thee, is the message, Hold fast till I come."

EARTHLY BONDAGE.

RICHES are called "useables," wrote Chrysostom, that we may use them rightly, not keep and bury them, for this is not to possess them, but to be possessed by them. Let us free ourselves from this grievous bondage, and at last become free. Why do we devise ten thousand different chains for ourselves? Is not the bond of nature enough for thee, and the necessity of life, and the crowd of ten thousand affairs, but dost thou twine also other nets for thyself and put them about thy feet? A great thing it is, that having cut asunder all these cords, thou shouldst be able to lay hold on the city which is above. So many hinderances are there, all which that we may conquer, let us keep to what is necessary. Thus shall we lay hold on eternal life.

THE BRETHREN'S CHILDREN.

BY A. W. REESE.

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians 6: 4.

It is truly said that the young are the hope both of the Church and the State. Those upon whom now devolve the management and the care of the Church, are fast passing away. The frosts of many winters have whitened their locks, and their heads are blossoming for the grave.

"A little while," and "the places, that now know them," shall see their venerable forms no more, until the last dread trump shall sound the knell of time, and pierce, with its awful notes, the gloomy caverns of the dead. In view of these solemn facts, we see that upon the younger members of the church will devolve its responsibilities, its burdens, and its cares.

How important, then, the moral training of the young! We feel a deep interest in the Brethren's children, both those who are already in the church, and those who have not yet taken upon themselves the cross of Christ.

Somewhat recently, a fashionable lady from a neighboring city, a member of one of the popular churches, visiting among the Brethren, took occasion to remark that she was surprised at the lack of moral training among the Brethren's children. She expressed great astonishment that these children did not make a habit of saying their prayers before going to bed, and that they were not trained up in the Bible class, and Sunday-school.

She, also, commented, somewhat freely, on the "absurdity," as she was pleased to term it, of their plain and unfashionable clothing—some of them, "looking like a Guy."

How true the former criticism may be as a general rule, I have no means of knowing, as my sphere of personal observation, among the Brotherhood, is somewhat limited.

The second is scarcely worthy of a reply. This incident—coming accidentally, as it were, to my knowledge, aroused a curious train of thought. Is it true that the Brethren's children do not, as a general thing, say their prayers?

We hope not. But let us compare the results of the moral training, or lack of it, if you please, among the Brethren's children, with that of the children of fashionable church members, who lay so much stress upon the "saying" of prayers—attending Bible classes, Sunday-schools, and the committing to memory of "Catechisms" and "creeds."

Let us begin with the lady in question, who is, herself, an example of the fruits of such methods of moral training—having been brought up, as it were, at the very feet of John Calvin. I know her personally. She is a member, in good standing—in the fellowship and communion, of one of the fashionable and orthodox churches in the city where she resides. And yet she does not hesitate to attend parties devoted to the

dance, and to engage in dancing herself. She goes to the opera, the theatre and other popular places of worldly amusement. She will play "progressive euchre," in her own parlor or the private residences of her friends.

She says there is no harm in these, and like "innocent" amusements. She thinks they do not conflict with her religious duties. Her conception of religion seems to be that of a punctual attendance, and decorous behavior, at church and prayer-meetings; in a strict observance of the Sabbath; saying her prayers regularly before going to bed, and certain other external forms of piety, that Christians ought to observe. She dresses "up to the last notch" of fashion,

"Costly her habit,
As her purse would buy."

Her person was decked with jewelry, and her head a decorated mass of frizzles, fuzzles, and "bangs." This lady—a very estimable person in many respects, imagines that she is a very pious individual, and a well ordered, proper sort of member of the church to which she belongs.

It is but little wonder that such a Christian should think it strange that the Brethren's children are "loose" in religious duty.

If the children of our people do not reach a standard of morality and holiness, nigher the teachings of the New Testament than that, they will not gain much in true spiritual growth, even if they say their prayers three times a day, with their faces toward Jerusalem, and never miss a sermon preached.

"By their fruits ye shall know them!" and I am quite willing to submit to a comparison between the Brethren's children and those trained by the methods of popular Christianity.

We will even extend the comparison still further. We will follow the two classes down the stream of time, till they "put away childish things," and enter upon the arena of manhood.

We may thus be able to decide which, of the two classes, will furnish, from its respective ranks, the greater number of upright, honest, and useful citizens; the most moral men and women; and the larger proportion of meek and humble followers of Christ. We boldly assert that the chief element in the religion of the New Testament, is that of humility. We are not to "think of ourselves more highly than we ought to think." We are admonished, not to "mind high things, but to condescend to men of low estate." We are constantly reminded of the duties of self-denial, meekness, forbearance, temperance, etc. We are commanded to let our "moderation be known to all men."

"In honor we are to prefer one another." We are also told that the pride of life, the lust of the eye, etc., are not of the Father, but of this world.

The pride and vanity of the human heart, the ostentation and display of the world, are condemned on almost every page of the Scriptures of Divine Truth.

Whatever, then, tends to exalt human

pride, is sternly rebuked in the Word of God. Now, we contend that the training, given to the young by popular Christianity, is not in the direction of the cultivation of humility, but the reverse. Fashionable Christianity inculcates the spirit of ambition and pride—"Mind high things, and condescend not to men of low estate," is the practical result of its teachings. We see this in the style and equipage—the ostentation and display of its professors. We observe it in its gorgeous and costly churches, of more than Pagan splendor. We see it in its worldliness and pride, in its carnal self-indulgence, in its cold and formal worship, and in its conformity to "a world, that lieth in wickedness and in sin."

We see the inevitable results of its disregard of the teachings of Christ in the thinly disguised contempt of its followers for the plain and simple worship of the Brethren Church, and the humble and homely virtues of its members.

Fashionable Christianity regards the Brethren Church with secret, if not open, aversion. It takes sides with the world, in the ridicule of its humble ordinances, its simple faith, its peculiar practice, its plain and unostentatious life. What is there, then, in the empty husks of popular religion to satisfy the wants of the immortal soul?

"What shall the harvest be," when seed like this is sown?

If the Brethren Church is not the church of Jesus Christ, in the light of the New Testament, then there is no such church upon the face of this earth.

On the other hand, when we come to examine the teachings of popular Christianity, and subject them to the test of God's Word, while we find some gospel features in them, we find much more that is built upon "the commandments and traditions of men."

The Brethren Church cares but little for the opinions of men, unless corroborated by the Word of God.

We care not however great and learned they may be; how many letters of the Roman alphabet they may have appended to their names; or how much they may be honored and admired by the world or the worldly churches to which they belong, on account of such titles and letters, we know that they are but fallible men.

We know that their opinions should have no weight with us, unless clearly sustained by the Word of God.

The Sunday-school of the popular church—upon which so much stress is laid—is, after all, a human, and not a Divine Institution. Where is the Scriptural authority for it? That usually given, "Bring up your children in the nurture and admonition of the Lord," is a parental duty, and cannot be delegated to others, and those others too often not even nominal Christians. These are certainly not fit instructors of the youthful mind.

Is the great attraction in the modern Sunday-school, an humble, earnest desire to learn "the truth as it is in Jesus," or is it a grand "dress parade," where children go to show off the finery "put upon their perishing bod-

ies, and to criticise and envy one another? Because, then, we cannot endorse these popular methods of moral training, our children, it seems, are to be regarded as but a few removes from the heathen; who in his blindness, it is currently reported, "bows down to wood and stone."

We deny "the soft impeachment." We plead "not guilty," to the indictment! We believe that most of our children do say their prayers, and we trust that they read the Word of God. We hope that they do these things voluntarily, and from a sense of duty to God. But we most devoutly hope that our Brethren's children may now, henceforth, and forever, remain profoundly ignorant of that "moral training" which would lead them, as members of the Brethren Church, to visit the opera, the theatre, the picnic, the circus show, or any other questionable place of amusement. We wish that they may ever lack the spiritual food found in "progressive euchre"—the public ball-room, and the social dance. May God forbid that "moral training" which leads to the ridicule of the solemn ordinances of God's house; which prompts the laugh at the humble simplicity of the saints; which cherishes and exalts the spirit of vanity and pride; which excuses disobedience to the gospel of Christ; and which scoffs at the plain and sincere worship of the fathers of the Brethren's children.

ROYAL CRUMBS.

BY M. M. E.

It is May 11th, and I am seated on a large rock in the stream called "Left-hand," which comes washing down from the snowy peaks in Colorado. Around me are great mountains, walls of earth and huge rocks, trees, shrubs and singing birds, while beneath my feet, in seeming madness, rushes the clear water on its journey to irrigate the lands of happy farmers out on the plains. These surroundings calm our feelings, and arouse the better thoughts of our being. Bro. and sister Fessler are my associates in these thrilling scenes.

—The Pleasant Hill Sunday school, in the Belleville church, is presided over by Bro. A. W. Austin and R. E. Hillery. May the Lord help them to teach the young in simplicity.

—Many were made happy in seeing three precious souls added to the church at Longmont, Col., during our meetings. The feast on the 15th of May was enjoyable.

—On the morning of May 22, it was my pleasure to see the daughter of Bro. John Holling baptized near Russell, Kan.

—At a council held in the Belleville church, May 26th, Bro. Sinclair Dovel was chosen deacon.

—The feast in the Dorrance church, Kan., May 22nd, was one of life and energy. Our esteemed elder, John Forney, was there, and made many joyous hearts by his able preaching.

—There will be new Church organizations in Gove and Thomas counties, Kan., and near Denver Junction, Colo., during this

year. This will add three congregations to our district.

—Speaking of new churches reminds me of the Apostle's declaration, in Col. 2: 19, that each arm of the "one body" should see that the "joints and bands" are not "foreigners," but such as are fit, prepared to receive "nourishment," so that the members may be "knit together," increasing "with the increase of God." If any member should smell of ungodliness, and it should be knit into the others, the whole body may become defiled. Let our brethren be watchful that none of the devices of Satan be woven into any congregation.

—It is astonishing how much business some professing Christians have in town when the circus-show and the clown come around. They remember how "urgent" the business is on that day, and, while they would be ashamed to pay fifty cents to see the clown act silly and foolishly, their conscience is at ease, mingling in the crowd, and running with the multitude. Is it any wonder that the Christian light is so easily snuffed out in many; for the carnality and perniciousness of Satan still lingers around their hearts. Truly, there is a cause why the gospel must be preached years in order to awaken one soul. So many oppose it by acting like the ungodly.

WAR.

BY EPHRAIM LICHTY.

"From whence come wars and fighting among you, come they not hence, even of your lusts that war in your members?" James 4: 1.

THE little word "war," brings to our minds the idea of bloodshed, of man being engaged in bloody strife with his brother man on the field of battle, in battle array, with sword, cannon, and bayonet. These are the equipments of a carnal warfare. But the apostle asks the question, From whence come wars and fighting? I believe he had not only reference to warfare of nations against each other, for many of the poor soldiers are compelled to go and hardly know for what they are fighting. Hence we must conclude that the inspired writer had in view more particularly the church, the family, and all of these individually. It is indeed horrible that members should have warlike propensities. Why, the answer is right before us: "Come they not hence, even of your lusts that war in your members?" Then, here is the seat of war. Here we must concentrate all our forces and fight against everything that is of an evil nature, humbling ourselves in the sight of God, and asking him to help us crucify the flesh, and if we ask in faith believing, we will not ask amiss. May we fight on, not with the carnal weapons of worldly amusements which are pleasing to the flesh but a curse to the soul. To the young let me say, in love for your souls, follow not after these vain and fashionable things of the world but stop for a moment and consider. It cometh not of God but of the lusts of the flesh. Our desire is that we may all grow in grace

more and more and become valiant soldiers of the cross, to fight against every wrong and stand for the right. Let us put on the whole armor of God; then we can resist the devil and he will flee from us; draw nigh to God and he will draw nigh to us. We are to be active in doing good, he wants us to work, to do what we can do and will even assist us. Dear brethren and sisters, let us not shrink from duty but show to the world that we have been born again. May God help us, is my prayer.

Waterloo, Iowa, Feb. 17, 1886.

SELFISHNESS.—Every one of us, but especially those who are busy in any good work with a view to benefit others, should earnestly watch and take care, lest self-importance and love of praise become our secret and ruling motive. The architect who built the Watch Tower of Pharos for the Egyptian monarch, ages ago, was ordered to put the King's name on it. As the architect, he wished his own name prominent, but dared not disobey so despotic a ruler. So he put the king's name boldly in letters of stucco and gilt, but underneath, on the granite he cut his own. The stucco lasted for a time, but gradually the waves washed away the king's name and revealed the architect's and his selfishness. All our work one day will stand equally revealed. The selfishness in it will be made conspicuous, and our true character will be revealed in indelible letters cut in the very fibre of our being.

EXTERNAL AIDS.—While welcoming all external aids, we must ever bear in mind that their office is not to mould us into their own image, but to feed our life, to stimulate our originality, to inspire us to think our own thoughts, to bear our own burdens, to live our own lives. We may indeed purify, sweeten and expand them, but it must be through the wholesome and life-giving process of growth, not by any effort to cut ourselves out by some one else's patterns.

THE PEARL.—Would that we could all imitate the pearl oyster. A particle of sand intrudes itself into its shell, and this vexes and grieves it. It cannot eject the evil, but covers it with a precious substance extracted out of its own life by which it turns the intruder into a pearl. Could we do so with the provocations we receive from our fellow-Christians, there would be bred within us pearls of patience, gentleness and forgiveness by that which else had harmed us.

UNSELFISHNESS.—When we begin to live out of ourselves, to appreciate interests that we do not share, and sympathies with joys and sorrows not our own, to respect knowledge that we have not gained, and wisdom from whatever source it comes, then shall we be released from the claims which keep us back from seeing much that is good, and our lives will become full and rich to ourselves and precious as to others.

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ANNUAL MEETING NOTES.

(Continued from first page.)

was also referred to a committee. The question relative to the work of the sisters was brought before Conference in a paper, asking that in the great mission work of the Church, we work unitedly and that no separate organizations be had. This paper called forth some discussion. It was held by those who supported the paper that the object was to promote the missionary work and they feared that separate organizations might retard rather than carry forward the great work of spreading the Gospel. The paper passed the meeting. Some of our dear sisters, who have been so earnestly engaged in the work, may feel that this action of the meeting is discouraging to them. It does not close the work for you. The field is open and you can work for the Master's cause just as well now as before. Only the work is to be united; brethren and sisters working together for the glorious cause of the Gospel.

We do not think that the sisters' work and the objects had in view by them, were fully understood. They were not so anxious to have a separate or distinct organization as they were to do some work, in some way, for the cause, and we feel sure that they will work in accordance with the wish of the Meeting. They were only anxious and zealous to engage in the work, and in this their zeal is commendable, and much exceeds that of many of our brethren, who are, in many instances, slow to take hold of this important work.

We had in our mind that the sisters' Missionary bands might have been a powerful auxiliary in carrying forward the work but we submit to the judgment of the Conference, and we trust that our dear sisters will in no way be discouraged or slacken their

zeal in their efforts to help carry forward the missionary work. Let us move forward as a united mission band, and the Lord will bless our labors.

A query was presented in reference to Bro. Howard Miller's proposed "Revised Record of the Faithful," which was returned to the District that presented it. A petition asking for the distribution of the *Bruederbote* and German Tracts was referred to the Book and Tract Committee. This closed the work of the day. Bro. Quinter closed the Meeting. The spirit manifested in the Conference during the day was excellent. Nothing occurred to mar the harmony of the Meeting.

Wednesday, June 16th.

To write a report of a meeting such as our Annual Conference is, requires considerable time and attention. When the one who undertakes the task of giving only a synopsis of the meeting, has other work to do,—such as receiving and accounting for different funds for missionary and charitable purposes, attending to matters pertaining to the mission work of the Church and to other business, some part of the work must suffer. In this case, the writer thought best to attend carefully to the funds paid over to him, even if the account of the Meeting did not receive full attention. Then, too, we expect to publish, at the earliest possible moment, a full report of the Meeting, so all may have the satisfaction of knowing all that is going on here. This much in explanation for the meagerness of our account.

The Meeting was opened Wednesday morning by Bro. Enoch Eby. The most interesting question before the Conference to-day was that of Sunday-schools. A number of our ablest brethren took part in the discussion, and we are glad all expressed themselves in favor of Sunday-schools. It did our heart good to hear such old veterans of the cross as J. P. Ebersole, Hiel Hamilton and John Metzger speak in favor of this work. Bro. Ebersole said he was now over eighty years old and the oldest minister at the Meeting, and he is yet a Sunday-school scholar. This interesting discussion will be given in full in our report of the Meeting.

Among other subjects discussed during the morning session, was the sale of tobacco, an amendment to the missionary plan and the election of church officers by a majority vote. After announcing that a missionary meeting would be held in the Tabernacle at half past 12 P. M., the Conference closed the forenoon session.

Missionary Meeting.

At half past 12 o'clock the large Tabernacle was well filled by those who were interested in missionary work. The large crowd assembled, showed the great interest felt by our brethren and sisters. The meeting was opened by singing, and prayer by Bro. J. Forney, of Kansas. Bro. R. H. Miller then addressed the meeting, making a stirring appeal for the missionary cause. He read the following Scripture:

"We then as workers together with him, beseech you also that you receive not the grace of God in vain."—2 Cor. 1:6.

From this he drew the following conclusion: We are to be workers together with the Almighty in the great work of spreading the Gospel of our blessed Master. The Scriptures bring out the idea of the great mission of the Church, and the privilege of working together with God. In looking at this subject we are impressed with the magnitude of the work, the largeness of the field and the great number of souls to be saved. With this comes the question as to ways, means and power as God's missionaries to perform this great work. The best way to do the work is for us all to labor together. The ministers must not do all the work.—The officers of the Church must not do it all, neither must a single church do the work, but we must, as a body, all work together, unitedly as one man. We should work individually as opportunity offers, but we want also to stand united in our labors.

If we, as a church of 70,000 members, should unite and each individual member of our great Brotherhood give a little, what a power for good would result! Let us, then, labor together and unite our forces, so that every brother and sister will give according as the Lord has blessed them. God has blessed no people as he has blessed us. He has blessed us with economical habits, with simple wants, with freedom from fashionable follies and, as a result, we are prospered, so that all are able to give and all should work, all should take hold, all should give, even though it be but a mite.

All who work in the missionary cause should be fully in sympathy with the faith and practice of the church. Let this be shown in spirit, in word, and in action. We must work with God by keeping his commandments, and this we should do in plainness and non-conformity to the world. Let all our work be in harmony with the general Brotherhood. It has been said that our people are illiberal; this is not so if you reach their hearts. Bro. Miller thanked the Lord that the sisters had such strong zeal in this work. They are doing more than the brethren. We want to encourage this zeal in our sisters and all work together in the great missionary work of the church.

Bro. Andrew Hutchinson then spoke a short time. He said that in looking over the vast assembly of people in the tabernacle the thought of our all being workers together with God came forcibly to his mind. If we only all work together, all do our part, all give our mite, what a mighty work might be done for the Lord. The missionary work needs our means and our prayers. He spoke of the hardships of our missionaries, referring to a case in Arkansas where the brethren were holding a love-feast. At the conclusion of the meeting, the snow was a half inch deep on the table. We who have comfortable homes, should think of these things, and help others who are destitute of the gospel privileges. We want union and har-

mony in our work and we want to stand to our principles of gospel plainness.

The time having expired, the missionary meeting was closed and the business of the Conference was again resumed. The afternoon session, like all that have preceded it, was harmonious and exceedingly pleasant. Among the other business presented to the meeting, was a petition from Tennessee, relative to the so-called Bowman brethren.—Pending the discussion of this petition, the Meeting adjourned for the day.

Thursday, June 17.

The morning session, and the closing one, was opened by Bro. Lemuel Hillery, of Kan.

The discussion of the Tennessee petition was resumed. Considerable time was spent on this subject. Owing to the complications attending the subject, we cannot give our readers a definite idea of it in the space allotted to us.

A query relative to presenting the doctrines of the church to applicants for baptism, which had been referred to a committee, came before the Meeting in the shape of a report from the Committee. It sets forth the usual custom of the church on this question. After some discussion, it passed the Meeting.

A paper from Northern Illinois in regard to issuing church certificates, asked that they be issued, beginning as follows: "We, the German Baptist Brethren," etc., etc.

Report of the General Church Election and Missionary Committee.

At an early stage of the Meeting a full and complete report of the Missionary Committee was read. This showed that the total amount received during the year, including the fund with which to purchase a home for Bro. Hope, amounted to \$4,227.00. This is an increase of more than twenty-seven per cent over the receipts of last year. The report shows that assistance was given in building three meeting-houses, and that four State Districts received help for missionary work during the year.

The work in Sweden and Denmark has been carried forward by Bro. Hope and his co-laborers with much energy. Twenty-eight were added by baptism and one church organized.

The Texas mission shows a healthy growth and Bro. A. W. Vaniman reports a promising prospect for future work.

The outlook for our church, in the work of spreading the gospel, is encouraging. Our brethren and sisters are taking a great interest in the cause, and many are laboring zealously to carry it forward. We commend these words of the report to the careful consideration of our readers: "The result shows on the whole, a satisfactory increase over last year, and it is to be hoped that the increase will go on until the sum raised for missionary work in the church shall amount to at least one cent a week for each member in the Brotherhood." As we have, perhaps, 70,000 members, this would give thirty-five thousand dollars annually for mission work.

The Book and Tract Committee.

The Book and Tract Committee reported the receipts for the year,.....\$ 365 08
Expenditures,..... 75 58

Balance on hand,..... \$289 50

This fund should receive immediate attention, as the committee needs money to carry forward the work placed in its hands. Some amendments were made to the Tract plan.

The Examining Committee, of the Tract work, examined and recommended the following tracts and books:

"Turn to the Right," by J. S. Flory.

"The Life of Eld. Samuel Weir," by Landon West.

"The House We Live In," by Daniel Vaniman.

"The Path of Life," by Daniel Hays.

"Come, Let Us Reason Together."

"Brethren's Chart, — Golden Gleams, or Light of Life," by Executive Committee.

"Salvation; or, The Glad Tidings," by B. C. Moomaw.

"The Brethren's Reasons," etc., by C. Hope.

"Conversion," by J. S. Mohler.

"The Plan of Salvation," by B. C. Moomaw.

"Sermon on Baptism," by B. F. Moomaw.

"Church Authority," by A. W. Reese.

"Doctrine of the Brethren Defended," by R. H. Miller.

"Trine Immersion," by Jas. Quinter.

"Trine Immersion," by B. F. Moomaw.

"Close Communion," by Landon West.

"Letters from Europe and Bible Lands," by D. L. Miller.

Two requests for A. M. for 1887 were before the Meeting, Middle Indiana and Kansas. It was decided to hold the next Meeting at Ottawa, Kan. After the passing of the usual vote of thanks, the Meeting was closed with devotional exercises by Andrew Hutchinson.

So closed the A. M. of 1886.

It was the verdict of all with whom we talked that it was one of the most pleasant and profitable Annual Meetings we have had for many years. Many of the questions discussed were of great importance to our Brotherhood, and whilst the discussions were earnest and in some cases warm, showing that those who engaged in them felt the responsibility of the work in hand, yet no unkind word was spoken or excited spirit manifested. While our brethren differed on some points and maintained their views with considerable energy, they nevertheless showed by their words and actions that they differed as brethren who love each other, and not as antagonists.

The Moderator was watchful and careful that each one entitled to the floor had the privilege to speak, and this fact once recognized had a good effect. He spoke but little himself, except when compelled to do so. In some positions silence is golden, and Brother Price has learned this truth. Without disparagement to the brethren who have so well filled the responsible position of Moderator in past years and under more trying circumstances, we may say that the meeting this year was well conducted. And now that its

labors are ended may the Lord bless the work done to the good of our beloved Fraternity, and may we all be bound together by the bond of Christian love, and may peace and harmony dwell in all our borders.

D. L. M.

THE heavy rains made it rather unpleasant on the grounds part of the time. The heavy grass was trampled by the thousands of feet until in places mud was plentiful.

BRO. J. H. MOORE, of Florida, was at the Annual Meeting. He is not tired of Florida yet. The country seems to agree with him and he reports the health of his family as good.

THE reports of the Meeting published this year by the secular press were fair and quite complimentary to the church. Quite a contrast to the reports published in the papers last year.

THE R. R. arrangements were ample, and we heard no complaints. Those who rode down from Arcanum in hacks did not seem to be inconvenienced, as ample accommodations had been made for all.

OUR Kansas Brethren were made glad when it was decided to locate the next A. M. in their growing State. We are glad, too, for we believe it will help on the mission of the church to spread the gospel.

THE MESSENGER is two days late this week. We wanted to give our readers a full synopsis of the work of A. M., and we held the paper back a short time in order to get it in. In the future we hope to be on time again.

THE Committee of Arrangements were untiring in their efforts to make the Meeting a success, and to provide for the wants of those attending the Meeting, and they succeeded well. No one could complain of the quantity or quality of the food provided by the Committee.

BRO. Samuel Bock, the Secretary of the Book and Tract Committee, had an office on the A. M. grounds. In fact, the Book and Tract Committee, the *Bruederbote*, and the MESSENGER all had offices in the same building. We had a pleasant time together, and may we have many more such reunions.

BRO. S. T. BOSSERMAN, of Dunkirk, Ohio, sends us the following:

To the General Brotherhood:—

The only way I can return my thanks to you all for your prayerful remembrance of me at Annual Conference is through the columns of the MESSENGER.

On Lord's day evening, ere our Brethren left us for Conference grounds, a number of them assembled at our home, and we held a prayer and praise meeting, followed with the anointing of oil in the name of the Lord for the recovery of health, etc.; and on yesterday I received a message from the Conference grounds, stating, "The whole assembly prayed earnestly for you this morning." Oh, what tears of joy! God's children holding me up by the power of prayer. Under such care of human agency, prayer, faith and reliance upon the promises of God, I feel I may yet be made well. Let God have the glory!

At present writing, I am able to be up a good part of the time, but am quite weak.

BRO. S. Z. Sharp will spend the summer vacation traveling among the churches in Iowa, Nebraska and Kansas. His address for the present is at Mt. Morris. We hope he will have a pleasant and profitable time, and that the Lord will bless his labors.

QUERISTS' DEPARTMENT.

Dear Editors:—

Please explain Rom. 13: 1-7. Are the powers that are spoken of in this chapter in the church, or are they the rulers of our land? And if they are the rulers of our land, or civil rulers, have we a right to refuse obedience to the laws which they make when such laws are not according to the Bible?

ABRAHAM CAYLOR.

THE passage referred to in the query, reads as follows: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation: For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render, therefore, to all their dues: tribute to whom tribute is due; custom to whom custom: fear to whom fear; honor to whom honor."

The *higher powers* referred to in the foregoing, are the civil authority. We cannot, with propriety, apply the language of the apostle to anything else. And there seems to have been a necessity for the apostle to treat the subject of civil government as he has treated it in his epistle to the Romans. It is well known to all who are acquainted with the history of the Jews, that they were a very seditious element in the Roman empire. They were by no means reconciled to the authority of the Romans over them. A party of the Jews under Judas, the Galilean, made it an article of faith that it was unlawful to pay tribute to heathens, as God alone was the king of the Jews. Acts 5: 37. And it is altogether probable that some of the Jewish Christians were in danger of falling into the same views. Christian liberty was not always understood, and it was at times greatly abused. And hence the apostle judged it necessary to admonish, at considerable length, his Christian brethren in regard to their duty to the civil authority. Their condition at that time was one of great delicacy. Their Christian doctrine and life exposed them to much opposition and persecution. And had they, by their indiscretion, or by wrong views of Christian duty, brought themselves

into collision with the civil authorities of the countries in which they lived, such a course must have proved very damaging to the success of Christianity. If the faithful maintenance of their principles brought persecution upon them, they could apply the words of comfort given by Peter, when he said, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." 1 Pet. 3: 14. If, however, through their indiscretion, they would stir up the wrath of the civil government, and bring persecution upon themselves in that way, they would be condemned rather than justified, and suffer as evil doers. Hence the inspired apostles taught Christians to be subject to the laws of the country under which they lived, when those laws did not conflict with the law of God.

We have seen what the teaching of Paul was in regard to the duty of Christians toward the civil government. The following language of Peter teaches the same doctrine: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the Brotherhood. Fear God. Honor the king." 1 Pet. 2: 13-17.

As God designed men to live in society, there seems to be inherent in their nature, as well as in reason of things, a recognized principle of government. And, consequently, every country has some form of government. This seems to be natural. And the principle of government may be said to be a principle of God. But he has appointed no particular form of government for any nation except the Jews. He has left it to the people to select that form of government that they may think will be most conducive to their well-being. And the principle of government has the divine sanction. And in this connection we make the remark, though the idea will hereafter be more fully illustrated and developed, that while the principle of government is sanctioned by God, it does not by any means follow that all governments are right, or that all laws enacted by civil governments are right. While the principle of government is right, in human hands it may be greatly abused, and made the basis of wicked laws. And as the principle of government is divine, Christians are to recognize it as such, and respect it, and "submit to every ordinance of man for the Lord's sake," when such ordinances do not conflict with the law of God.

In perfect harmony with what we have seen to be the teaching of the apostles in regard to the duty of Christians towards civil

government, was the practice of Christ while he was with his apostles. In the case of the attempt of the Pharisees to entangle our Lord in his reply, and when he requested them to show him the tribute-money, and when he gave the answer that confounded his enemies, and said, "Render, therefore, unto Cesar, the things which are Cesar's; and unto God, the things that are God's,"—Matt. 22: 21, he clearly recognized the fact that Christians owed certain duties to the civil government. But in the case that occurred in Capernaum, we have a striking illustration of the beautiful and peaceable spirit of Christianity. The nature of the case was such, that our Lord was under no obligations to pay the tribute money demanded of him. And though such was the case, hear his reply, "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and, when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matt. 17: 27. Here we have a beautiful lesson on the social policy of Christians towards the civil government, and indeed towards all with whom they have relations.—"*Notwithstanding, lest we should offend them.*" Here is a manifestation of the true spirit of Christianity. A personal right is sacrificed, to avoid giving offense, and awakening a prejudice in the public mind against Christianity. This noble and self-sacrificing spirit should ever characterize the conduct of all who bear the holy name of Christ.

But as the apostles seem to teach unreserved submission to the civil powers, is there no limitation or modification of such submission? And if there is any limitation, why was it not named? The reason of their silence is, no doubt, because, that, should the law of the land conflict with the revealed law of God, in the very nature of the thing, the law of God must have the precedence.—The principle upon which the law of the land is founded, is understood to be a divine principle, and it is to be applied for the promotion of the welfare of mankind. But in the application of that principle, men who make the application, may err. And if, in making such an application, there is a conflict between such an application and the revealed will of God, the law of God should evidently have the precedence, as men may err in making an application of the divine principle, but God cannot err in stating his own mind.

While the doctrine that Christians should be subject to civil government is plainly taught in the Scriptures, the doctrine that in case the civil law conflicts with the law of God, it is the duty of Christians to obey God, is also taught in the Scriptures. And this is taught with all the plainness and power of apostolic example. The authority of the rulers commanded Peter and John, "not

to speak at all, nor teach in the name of Jesus. But Peter and John answered, and said unto them, whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4: 19. And in Acts 5: 29, we have Peter's declaration, in the following words: "We ought to obey God, rather than men."

From the case of the apostles above given, we learn two things. 1. The law of men opposed the law of God. 2. The apostles were placed in such a dilemma, that they could not avoid disobeying either men or God.—And without any hesitation they obeyed God, and disobeyed men.

It appears, then, from the teaching of the Christian Scriptures, and from the example of the apostles, that it is the duty of Christians to honor civil rulers, and to obey civil authority, while that authority does not conflict with the law of God. But when there is a conflict between divine and human authority, the divine should always, and without hesitation, have the precedence. And Christians should endeavor to maintain such a clearness of understanding, and such a tenderness of conscience, and to possess such divine helps, as will enable them to "prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Buchanan, Mich.

PLEASE publish that the brethren of the Berrien congregation, Berrien Co., Mich., will dedicate their meeting-house, June 27th, 4½ miles north-west of Buchanan. We expect Bro. J. G. Royer to be with us that time. I. N. MILLER.

From Weeping Water Church, Neb.

THE brethren and sisters, according to announcement, convened on the 29th of May, to call to remembrance and celebrate the death and suffering of Christ. Those who surrounded the Lord's table were refreshed and received new life. They have fresh zeal, and valor in the field of battle, and are able to defeat the malicious designs of their cruel adversaries. The end of self-examination, evidently, is not what some deem it; instead of making the end of this to find excuses for neglecting our bounden duty and service, it should be renewed repentance and prayer for grace to enable us to properly "discern the Lord's body," and to attend on this feast in a grateful manner. Partiality and tardiness in self-examination may be the prime cause of many being "condemned with the world." He who would prevent mistakes and evils, which bring chastisement upon him, let him continually "prove himself."—2 Cor. 13: 5.—Come, let us say, we will make it our aim to

abandon every thing in ourselves and in our course of life, which is condemned by Jesus, and conform ourselves to that standard approved by him. No doubt we all desire his favor. Reason dictates that this can be obtained only by conformity to the will and character of the object worshiped.

The exponents of truth were, Brubaker, Heckler and Moomaw. Bro. David Couser was advanced to the second degree of the ministry. One more has come into the fold since our last report. May the blessings of heaven attend all the Israel of our God.

J. L. SNAVELY.

Greenwood, Cass Co., Neb.

From Sugar Creek Church, Ohio.

WE, the brethren of the Sugar Creek church, organized a Sabbath-school, April 25, with Bro. Nathan Vore as Superintendent.—This is the first school the Brethren ever had here. We started out with 122 scholars; today, June 6th, we had 214 scholars.

GEO. W. MILLER.

From Salimony Church, Ind.

WE are sorry to note that Father Murray, our elder, is in poor health; he has been confined to his bed for some time. The supposition is, that he is not long for this world.—We are sorry this is the case, but God's will be done, not ours; for when he is gone we will go to meeting and find Father Murray's arm-chair vacant. We note the death of sister Calvin. One more armor-bearer is gone; she will be missed very much; we sympathize with our dear brother in his loss. She died with a hope that reaches beyond this vale of tears. I can truly say, the MESSENGER is read with much interest every week, and after I have read it, I give it to my neighbors and friends. May God add his blessings and save us all without the loss of one poor soul, is my prayer. H. P. SHULTZ.

From New Freedom, Pa.

By request of some of the brethren of Sumner county, Kansas, I will write a few lines concerning my trip, if space is found in the G. M. On May 11th, boarded the cars at New Freedom, traveling by way of Baltimore, Washington, Cincinnati, St. Louis, and Kansas City, thence over the Southern Kansas R. R., to Sumner county, Kansas, where I made my first stop at the home of Eld. John Wise, amidst a terrible hail-storm; was kindly received and everything done for me to make me comfortable and happy. The next morning I was taken by Eli Wise (son of John Wise), to Conway Springs, a flourishing town now; a few years ago the place was an unbroken prairie. This town is noted for its beautiful springs, seven in number, which are nicely walled up. They are close together and each one of them seems to have a different kind of water. The water is cold.

A short distance north-west from this place I found the home of Bro. Wm. Johnson (also an elder), where I was kindly treat-

ed. Next morning (Sunday, May 16th,) I accompanied Bro. Johnson to meeting at a school-house; had a good meeting, a full house, and were ably addressed by brethren Jacob Troxel and Wm. Johnson. I formed the acquaintance of quite a number of brethren in Sumner county, and I will never forget them.

Next morning I boarded the train at Milan Station and then went to Kiowa, the terminus of one of the branches of the Southern Kansas R. R., and then south a short distance.—I also was in Indian Territory. I will not make any attempt to describe this country; will only say, as far as my eyesight reached, it was one vast unbroken plain. From here I turned eastward and reached Palmyra, Mo., on the evening of May 19th, at the home of my brother-in-law, A. H. Ziegler, whom I had not seen for ten years. Spent the night very pleasantly together, and next morning took the train for Illinois.

Arrived at Mt. Morris on the morning of the 21st of May, where I formed the acquaintance of brethren J. G. Royer, S. Z. Sharp, D. L. Miller and others. I spent some time in Mt. Morris College, and took a great delight in listening to the recitations. I think this is one of the best schools in the country for Brethren's children. From Mt. Morris I went about twenty-five miles west to Lanark, where I arrived on May 22nd, at a late hour at night, intending to take the train for Mt. Carroll. Having missed the train, I went to the home of Wm. Harrington, where my daughter lives; found all well. Next morning (Sunday), I attended meeting about six or seven miles south of Lanark; heard a good sermon by Bro. S. Z. Sharp. I also visited my sister, living at Bro. John Dittsworth's, Jacob B. Sweitzer, at Mt. Carroll, and a sister living at Haldane, Ogle Co., married to Levi F. Miller. Found all well, and was welcomed by all.

On May 29th, I attended the love-feast at Lanark, which I enjoyed very much. The ministers present were, J. G. Royer, Edmund Forney, Joseph Lahman, and others whose names I cannot remember. I wish to express my sincere thanks to the brethren at Lanark and vicinity, and also to the neighbors for their love, kindness and hospitality which they have manifested towards me while I have been among them. If we meet no more in this life, my desire is that we all prepare to meet above.

On May 31st, I left Maryland Station for home, at which place I arrived June 2nd, and found all well, for which I feel to thank the good Lord in his great mercies and his kind protection. W. B. SWEITZER.

June 3.

From Union Bridge, Md.

SINCE April 12th, I have been visiting different sections of Md., having spent some time with the brethren at Frederick, Baltimore, and different other places. Wherever I have been the churches seem to be moving steadily along,—the brethren working together in the unity of the Spirit and bond of

love. I am now teaching school in Union Bridge, Pipe Creek congregation. This adjoins Beaver Dam congregation where we find many "Old Order" brethren, but notwithstanding the existence of this element here, everything seems to be moving along quietly, and it is to be hoped that the time may soon come when there will be no unkind feelings manifested by either side, but rather let us seek and strive to gain those who may have wandered off from the original paths. Let us always labor to have that mind which was in Christ, and then we will never feel like speaking evil of those who are not able to see as we do.

May God's grace richly abound among his people, so that many more souls may be saved and his name be glorified!

WM. M. LYON.

Scripture References on Temperance.

PLEASE take your Bibles and read these references on the subject of temperance.

1 Thess. 5: 22; 1 Peter 5: 8; 1 Peter 1: 13; 1 Cor. 5: 11; 1 Cor. 6: 9, 10; 1 Cor. 9: 25; 1 Cor. 10: 31; 1 Tim. 3: 3; Luke 9: 23; Prov. 4: 14-17; Prov. 20: 1; Prov. 23: 20, 21, 29-32; Prov. 31: 4; Lev. 10: 9, 10; Rom. 14: 21; Rom. 13: 13, 14; Rom. 8: 1; Eph. 5: 18; Col. 2: 21; Gal. 5: 16; Titus 2: 2-7, 12; Hosea 4: 11; Habakkuk 2: 15; Isa. 5: 11-22; Jer. 35: 6, 14; Dent. 32: 32, 33.

A. NELSON GRAYBILL.

Richfield, Pa.

From Astoria, Ill.

OUR love-feast of the Woodland church, is among the things of the past. A large number of brethren and sisters communed. Good order was maintained, and words of encouragement and warning given to saint and sinner. Bro. John Pool, of Spring Run, and all the ministers of the Astoria church were with us. Glad to say that the dark cloud, hanging over these two churches, and mar- ring our joys and happiness, is passing away before the sunshine of God's love and peace. May God bless us in all the good resolutions formed by us may be carried into effect, and that our future may only be to work for the Master.

CYRUS BUCHER.

From Loraine Church, Ill.

OUR quarterly meeting of June 12th was one of love and peace, and was very agreeably conducted by Elder John Clingsmith, of Hadley Creek church, Pike Co., Ill., who, in company with Bro. John Wolf, of Liberty, Adams Co., came to us on Friday, June 11th.

Bro. Clingsmith, though very feeble in health, delivered to us an interesting discourse on Sunday morning. After about six weeks' confinement to bed and the house, I was able to get into my buggy by the aid of my brethren to go to the council meeting.

The brethren have agreed to hold a series of meetings commencing October 16th. Elder John Pool of Spring Run church, Fulton Co., Ill., is expected to do the preaching.

We have appointed our communion meeting for October 29th at 10 A. M.

This morning thousands of brethren and sisters are on their way to Annual Meeting. May the spirit of Christ go with them, protect and control them while engaged in the noblest cause on earth, is my prayer.

H. W. STRICKLER.

From Fredericktown, Ohio.

THINKING that a few lines from us here, in Owl Creek congregation, may be of interest to some of your many readers, we would say that we held our regular quarterly council May 1. The business before the meeting was transacted to the satisfaction of all, as far as we know. We also took a step in the missionary cause and also to aid in procuring a home for Bro. Hope and family.

Brethren Henry Keller and Henry Hess were chosen to represent us at District Meeting and Henry Kellar at Annual Meeting.

S. J. WORKMAN.

From Maple Valley Church, Iowa.

I WOULD say to the readers of the GOSPEL MESSENGER that we held our council-meeting, June 5th, previous to our communion, which will take place in the Maple Valley Church June 12th and 13th, if the Lord will. The yearly visit has been made and the members all found in peace and harmony with each other. The business before the meeting was transacted to the satisfaction of all present with a little exception. We changed from the double to the single mode of feet-washing with a unanimous vote. We made an effort to see how much we could raise for a meeting-house.

June 6th was our regular preaching day and after services we came together in a Sunday-school capacity.

The church is in good working order.

SIMON MONTZ.

Aurelia, Iowa.

From Woodbury Church, Pa.

As I have not seen anything from our church for some time, I feel like writing a few lines.

Our love-feast which was held on the 16th of May is now among the things of the past. We had a very pleasant feast. The weather being very nice, the meeting on Sunday evening brought a large congregation together, notwithstanding we were somewhat disappointed in the ministerial force from abroad, expecting some of our eastern brethren to stop with us on their way to District Meeting. None came, nevertheless we had good preaching by brethren from adjoining congregations. Bro. J. A. Sell preached the most fitting and pointed examination sermon I ever heard. Our besetting sins were all touched. May God help us all to examine our hearts every day!

The meeting was continued next day. The writer being deprived of being present, he cannot give much information of the ser-

vices, but was told that Bro. G. W. Brumbaugh preached some telling truths. Upon the whole these meetings are profitable to those who are seeking after truth.

Yesterday, Sunday, June 6th, our regular meeting was at the Holsinger church. Bro. John L. Holsinger was alone to do the preaching and it was well done. The subject that was taken for a basis of remarks you may find in James 5: 12, "But above all things, my brethren, swear not." This is a subject that I believe should be handled more frequently by our brethren. There is no Scripture more pointed than this one, and yet, we see many use it different who are called upon to give evidence in a court of justice. Some swear by the uplifted hand, others by kissing the Bible, which is positively forbidden in the Bible, James 5th chapter. Bro. John appealed very strongly to the Christian professor to be careful in this matter, which was a timely warning. There are some persons who will imitate others in this work and do not stop to think that it is wrong. Two wrongs will never make one right. Some may have an idea that to swear by the Bible will make their testimony more strong; others may do it because they want to gain the victory. Nothing but the truth,—the whole truth,—should be stated. This can be done by simply affirming,—“Let your communication be yea, yea; nay, nay; whatsoever is more than this cometh of evil.”

There is another thought that I will offer and that is in regard to the suffering and death of our adorable Redeemer and his trial. It is seldom we hear any preaching on that subject, only at love-feast occasions where the circumstances will not give much time to preach upon it. The subject of self-examination also deserves special attention. I think our ministerial brethren should take these subjects into consideration at our regular meetings and preach on them, especially prior to love feast time. I think it would have a good effect on the members. We should examine ourselves every day and then we would have less to examine at love-feast time. The apostle says, "All Scripture is given by inspiration, and is profitable for doctrine," etc. He also says, "Be instant in season and out of season, preach the Word." We are living in a time, I think, when strong appeals should be made to our members. When we see the looseness that is going on in the world, we see the importance of a true Christian life. May God's mercy rest upon all!

D. S. REPLOGLE.

Maria, Pa.

From Denver Junction, Weld Co., Col.

WE had our first meeting, and perhaps the first meeting ever held by the Brethren in this county. The meeting was held in the house of Bro. Jacob Farrey. Quite a large congregation was present. All the members in this part were present, but one sister, who could not be there on account of the children not being well. There are now nine members in this vicinity, and we soon expect four

more. Five members living in Denver Junction, about twenty-five miles north of where we are, will be in this church when we organize, which will be soon as convenient. There are two speakers and three deacons here now.

JOHN S. SNOWBERGER.

From Iowa River Church, Marshall Co., Iowa.

BRO. Jesse Calvert was with us and preached fourteen sermons in all. The immediate results were nine baptized and four reclaimed. The church is greatly built up. We hope those young converts will remember their covenant and prove faithful.

FETTER HALL.

From Cerro Gordo, Ill.

JUNE 4, at about midnight, myself and grandson, Joseph Shively, took the train at Cerro Gordo for Chicago. Remained over Sunday. Had four meetings while in the city. As it was not their regular meeting day, I did not get to see all the members.—Left the city this morning, the 7th; came home at 3 P. M. I am only moderately well, and my wife is rather poorly. We like the MESSENGER; can't see how some members can do without it when it brings so much good news to our families.

JOHN METZGER.

A Few Thoughts.

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls"—Acts 2: 14, 38, 41.

The brethren and sisters of Cherry Grove, Ill., knowing that souls were perishing, and being desirous of more actively engaging in the work of rescuing as many as possible in our reach, procured the assistance of Bro. J. M. Mohler, of Pennsylvania. After closing his labors with the Brethren of Lanark, Ill., he commenced our meetings, beginning Saturday, Jan. 23, and closing Friday evening, Feb. 5.

Jesus says in Matt. 8: 24, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

Bro. John began to build on the Rock, Christ Jesus, and continued to do so while with us. The round stones were squared, the bumps and uneven places were straightened and smoothed, the long corners were broken off, and if the material gathered is rejected, the cause of the rejection of some will be careless handling.

Many beautiful and costly stones that required weeks of labor to dress in proper shape, have been broken and ruined by careless workmen.

Having the example of the great apostle to the Gentiles, who continued daily, by the

space of two years in the school of Tyrannus, and Jesus, the author of our salvation, who labored three long years, teaching and instructing the people;—on account of this, our brethren thought it good to continue our protracted effort until the sheaves that were ready to be harvested were gathered. Eighteen of the twenty-three that were baptized were members of the Sunday-school. Four others came earlier making twenty-two Sunday-school scholars.

"And at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them."—Acts 16: 25.

"Peter therefore was kept in prison; but prayer was made without ceasing, of the Church unto God for him."

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together praying."—Acts 12: 5, 12.

In the early part of the winter we concluded to meet once a week to sing and pray, read the Scriptures and encourage each other to a higher and nobler life, and we find our meetings to be very helpful and beneficial, especially to our members, who will soon have to take the place of the older ones. About all we know in this life is what we learn and the sooner the learning begins, the greater the sphere of usefulness. Why is it that so many think that gray hairs are so necessary to mature judgment? Christ being our example in all things was about his Father's business at the age of twelve years and at thirty became priest according to the law. "The wicked flee when no man pursueth." And so the work of the Lord is often greatly hindered by the cry, "Danger, danger," when it is only imaginary and no real danger is near. It has been fully demonstrated that it is not necessary to sacrifice any gospel to get the young interested.

Jesus, in teaching the people, always used kind, tender and sympathetic language, and so must we if we expect to gain the young of our land. A good way to ruin a colt in breaking for usefulness, is to become impatient and begin to whip, as every good farmer knows. The disposition of many members is such towards the young people that it creates a dislike toward the whole church. Brethren and sisters, shall we meet in that better land? Think of it! S. O. LARKINS.

Lanark, Ill.

Titles of Christ.

A NAME above every other name, Philipp. 2: 9; Rose of Sharon, Songs of Solomon 2: 1; Lily of the Valley, Songs of Solomon 2: 1; Beloved, Songs of Solomon 2: 16; Bright and Morning Star, Rev. 22: 16; Alpha and Omega, Rev. 22: 13; King of Saints, Rev. 15: 3; Divine, 2 Peter 1: 4; Son of man, Matt. 9: 6; God Almighty, or Mighty God, Everlasting Father, Prince of Peace, Wonderful Counselor, Isa. 9: 6; Holy One, Isa. 55: 5; Witness, Leader, Commander, Isa. 55: 4; Physician, Jer. 8: 22; Fountain of Living Waters, Jer. 17: 13; Branch, Jer. 23: 5; An-

gel, Gen. 48: 16; Ransom, 1 Tim. 2: 6; Mediator, 1 Tim. 2: 5; Pearl of great Price, Matt. 13: 46; Only Wise, Jude 1: 25; High Priest, Christ Jesus, Heb. 3: 1; Rock, 1 Cor. 10: 4; Bread of Life, John 6: 51; Shield, Rock, Horn, Tower, Savior, 2 Sam. 22: 3; Lord of All, Acts 10: 36; Judge, Acts 5: 31; Day-man, Job 9: 33; Jesus, Luke 2: 21; Master, Light of the World, John 8: 12, 13; Son of God, Matt. 27: 43; The Way, Truth, Life, John 14: 6; Messiah, Dan. 9: 25, 26; Intercessor, Heb. 7: 25; Creator, Rom. 1: 25; Guide, Ps. 48: 14; Immanuel, Matt. 1: 23; Redeemer, Isa. 47: 4; Lord Jehovah, Isa. 21: 4; Christ the Lord, Savior, Luke 2: 11; Teacher, John 3: 2; Plant of Renown, Ecc. 34: 29; Branch of Righteousness, Jer. 33: 15, 16, and many others. A. NELSON GRAYBILL.

Richfield, Pa.

From Bunker Hill, Ind.

As an item of interest will say to the readers of the MESSENGER that our council meeting, preparatory to our communion, was held on May 27th. All the business passed off pleasantly and love and union seemed to prevail.

Having heard that news had been sent to the State of Kansas concerning Eld. Abraham Shepler, who formerly resided here, that would, probably, do him injustice, the following recommendation was read and signed by all the members:—

To the Members of the Body of Christ in the State of Kansas, Greeting:—

WE, the members of the Pipe Creek church in Miami Co., Ind., the former home of Eld. Abraham Shepler, have been pained to learn that reports had been sent to your State, accusing Eld. Shepler of being tainted with Old Orderism, etc.

Now, dear Brethren, we feel it our duty to say this in behalf of Bro. Shepler:—He was for years the senior elder of this Church and attended well to his official duties, keeping house in the Church according to the general order of our beloved Brotherhood and the gospel, never having a case brought against him in the Church.

When the dark days of division came, there was no Elder in the Middle District of Indiana that stood more firmly for the Church and against division than Bro. Shepler. He called a special council-meeting to warn the members of our Church against the danger of leaving it to join either of the elements that went off.

[SIGNED BY THE CHURCH.]

We hope that said recommendation may set the matter right before the minds of our dear Brethren in the West, as we learned to love, respect and look up to Bro. Shepler for counsel while he presided over this church.

JOSHUA COBLENTS.

Explanatory.

At a council held in the east arm of the Belleville, Kan., church, Bro. Isaac Snyder offered his home in which to hold a feast, and being accepted by the church, a communion was appointed, June 5th. This is now recalled, because the sister refused to permit the feast at her house on the ground that she was not in harmony with a decision of the church in which she was involved. By order of the church.

A. W. AUSTIN, Clerk pro tem.

Notice.

By request I will state to the readers of the GOSPEL MESSENGER that a little band of Brethren and sisters who reside in Rice Co., Kansas, are in the northern part of the Salem congregation. They requested of the Salem church that they be allowed the privilege of organizing in their part of the district. The request was granted, both branches deciding on the line. The thirty first of May was the day set to effect the organization and on said day they met with Bro. Jacob Trostle and a few of the Salem members. All business was transacted through love and in accordance with the principles of the Brotherhood.

They have eighteen members, Brother M. Brubaker as their elder, Bro. Isaac Brubaker in the first degree of the ministry, and Bro. Jacob Vaniman as their deacon. They decided not to elect any more officers at present. The name of the church is the Kansas State Center Church. This little band of members are nearly all in the order of the Brotherhood, for which we were made to rejoice. Their example would be worthy of being followed by many. This little band of good and loving members live in the center of the State. They have a beautiful country and their desire is that others will locate with them. The nearest railroad point is Lyons, Rice Co.

Any one desiring information would do well to correspond with Bro. M. Brubaker, Lyons, Kansas.

In conclusion I will state that this is the third church that has been organized in the Salem district since last August. We still have about seventy members. We are as ever laboring for the good of the cause.

L. E. FAHRNEY.

Sterling, Kan.

Powell's Valley Church, Oregon.

THE members of the Powell's Valley church were again richly fed with the Bread of Life by Elder David Brower. He preached six sermons while with us and all seemed much revived. We met in council May 29, and everything passed off smoothly. Love seemed to prevail throughout the meeting and all things were disposed of in the fear of the Lord.

Elder David Brower and Bro. J. A. Royer were elected delegates to the District Meeting. We decided to have a short series of meetings at the Union Baptist church, commencing September 23rd, and also to have a communion meeting September 26th, to which dates we look forward with anxiety when we can have our spiritual strength renewed, and enjoy a feast of love. We extend a hearty invitation to brethren and sisters and expressly to ministering servants to be with us.

Notwithstanding the few members in this church, it takes a very active part in the missionary cause. We are in need of some good live preacher here that is calculated to help build up a church. We think there is a good opening here to build up a church and to get a temporal living at the same time.

Who will come and locate among us and do work in the vineyard of the Lord?

We have beautiful weather at present, with a prospect of an abundant crop of fruit and vegetation.

Dear brethren and sisters, hold out faithful to the end! Remember our troubles and trials here will only make us richer in the life to come. May the Lord protect and bless us all, and keep us in that narrow way that leads to joy on high.

MARGARET METZGER.

Gresham, Multnomah Co., Oregon.

From Grundy Center, Iowa.

THE following sums have been received up to this date for our Brother H. P. Strickler whose house, with contents, burned down on April 1st, 1886:

A brother and sister, Lanark, Ill....	\$20 00
D. Kingery, Lanark, Ill.....	5 00
Jacob Arnold, Lanark, Ill.....	5 00
A Brother, Lanark, Ill.....	1 00
A Brother, Lanark, Ill.....	50
Hatfield, Pa, poor fund.....	2 00
A Brother, Rockton, Pa.....	1 00
A Sister in Kansas.....	1 00
J. W. Burns and wife, Leipsic, O....	1 00
Cherry Grove Church, Ill.....	20 50
South Waterloo, Church, Ia.....	26 40
Waterloo Church, Iowa.....	13 60

Total.....\$97 00

J. M. SNYDER.

From Howard's Lick, Hardy Co., W. Va.

To the Brotherhood, Greeting:

As the church of Lost River has put it upon me to solicit money for the building of a new church near Howard's Lick, I appeal to all brethren and sisters whom the Lord has prospered in this world's goods to contribute their "mite;" it will be much appreciated, and, I trust, more than repaid by the Lord. Any and all who wish to extend a helping hand to this part of the Master's vineyard, will forward all money by mail to C. Fitzwater, Howard's Lick, Hardy Co., W. Va., as early as possible, as we wish to build our house this season yet. C. FITZWATER.

This is to certify that the church of Lost River has appointed C. Fitzwater to solicit funds for the erection of a new church near Howard's Lick, Hardy Co., W. Va.

ELD. L. D. CALDWELL,	} Ministers.
MOSES MOYER,	
B. D. HINEGARDNER,	
L. W. TEETS,	
SIRAM MAY,	

From Falling Spring Church, Franklin County, Pa.

OUR love-feast was held at the Hade meeting-house, on May 13th and 14th. Truly, we enjoyed a feast of love, although the weather was somewhat unfavorable. After the first services were over, an election was held for two deacons, and the lot fell on brethren Abner Brindle and Hezekiah Baer. The voice of the church was also taken, as to

whether or not we would ordain Bro. Wm. C. Koontz, and it was unanimously agreed to do so. The ordination of our worthy brother was performed by Elders Jacob F. Oller and D. Ockerman, and also the installation of the two brethren to the deaconship. May the Lord bless and help those so to live, that they may be able to discharge the solemn duties enjoined upon them, and so let their light shine before men, that others may see their good works and glorify our Father which art in heaven. The good work is still moving onward; two added by baptism, one by letter, and an applicant for baptism on Sunday, May 30. Oh, that others, that are still out on the barren hills of sin and folly, would repent and come to Christ and live.

ISAAC RIDDLESBERGER.

From Huntingdon Church, Pa.

By the request of our missionary society, we give a short report of the sisters' mission at Huntingdon, Pa. We had our first meeting, Sept. 18, 1885, when officers were elected, and the society organized. At this meeting it was agreed that each member pay a definite sum each week for the advancement of the mission work. Our meetings are held monthly, when the collection is taken and such other business attended to as the needs and wants of the poor brought to our notice, may suggest. Some of the work done, is sewing, knitting, etc. At Christmas, a number of Sunday-school papers and cards were sent out to children, who do not usually have such things to enjoy. Although our experience has been short, we have had some very interesting meetings together. The money collected has been expended in different ways, and we have the assurance that some of it at least has proved a source of comfort to needy ones. Money will not relieve the suffering or send out ministers when it is kept lying in the treasury, and however little it may be, we believe it should be sent on its mission.—Let us labor to cultivate more self-denial, and thus increase the means to forward the missionary cause.

LIZZIE HOWE.

An Explanation.

Wm. R. Deeter, of Milford, writes us, commending the course of *The Indianian Republican* in fighting the Democracy, who he claims, in the short time they have been in power, it is plain to be seen are ruining the country. He advises everybody to stick by the Republican party first, last, and all the time. It was that party that saved the country, and it is entitled to administer its affairs. He closes by saying: "Look out for 1888, and a grand old Republican victory!"

I CLIPPED the above item from the *Indianian Republican*, published at Warsaw, Ind. It is an unqualified forgery. I never wrote a line for the *Indianian* until I wrote a denial of the authorship of the above letter. I do not know the design of the writer, but the letter bears the marks of evil. I take very little part in politics, generally not voting. I read the paper to my church and they thought it best to send a denial to the GOSPEL MESSENGER as the *Indianian* is read by many of our brethren.

W. R. DEETER.

MATRIMONIAL.

NISEWONGER—ROHRER.—At the residence of the bride's parents, May 29, by Silas Gilbert, George E. Nisewonger, of Pittsburg, Ohio, and Nancy Rohrer of Centre, Ohio.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

WALTER.—In the Duncansville congregation, Blair Co., Pa., June 6, Eva Walter, aged 13 years, 7 months, and 4 days. Funeral services by the writer.
DAVID D. SELL.

RHODES.—In the Eel River church, Kosciusko Co., Ind., May 18, of heart disease, Michael Rhodes, aged 71 years, 4 months and 12 days. He leaves a wife, a daughter and six sons to mourn their loss. The children are grown up to man and womanhood. His eldest son is a member of the Brethren's Church. Funeral conducted by Bro. David Swihart from 2 Cor. 5: 6.
JOSEPH JOHN.

MILLER.—In the Brooklyn church, Iowa, May 31, Fredrick A. son of Bro. John L. and sister Alice Miller, aged 3 years, 6 months and 14 days. Funeral discourse by the writer to a large and attentive audience of friends and neighbors.
J. S. SNYDER.

LEHMAN.—In the Poplar Ridge church, Defiance Co., Ohio, Henry Lehman, born in Steinwenden Rhinish, Bavaria, Sept. 12, 1820, and died May 20, 1886, aged 65 years, 8 months and 8 days. He was a member of the Brethren for 30 years and a deacon 26 years. Disease was palsy. Funeral services by Jacob Brown and the writer from 2 Tim. 4. JACOB KINTNER.

CHROUL.—In the Pokagon congregation, May, 19, Catherine Chroul aged 66 years, 2 months and 16 days. She leaves a husband and several children to mourn their loss.

May their loss be her great gain. Services by
JOHN STRETCH.

PEFLEY.—In the Bethel Church, Montgomery Co., May 24, of inflammatory rheumatism, Mary A., wife of Abraham Pefley, aged 60 years, 5 months and 18 days. She was a faithful and zealous sister for 25 years. She leaves a husband, three sons and three daughters to mourn her loss. Funeral sermon by the writer from Joshua 1: 11. WM R. HARSHBERGER.

HIPES.—In the bounds of the Rock Grove church, Cerro Gordo Co., Iowa, sister Hipes, wife of Bro. Wm. Hipes, May 15, aged 60 years, 4 months and 6 days.

Sister Hipes was confined to her bed over six months with bone cancers and suffered very much without a murmur. She called for the elders to be anointed, which was done four weeks before her death. Funeral sermon was preached by the writer from 1 Peter 1: 24, 25.
J. F. EIKENBERRY

COATE.—Near Colina, Mercer Co., Ohio, Otto James, little son of Bro. David and sister Coate, aged 2 years, 5 months and 3 days. Services by the writer from Matt. 19: 4 to a large and attentive congregation.

WILSON.—In the Beaver Creek congregation, Johnnie Wilson, a well respected young man of Mercer Co., Ohio, aged 19 years, 2 months and 20 days. Services by the writer from Hebrews 13: 14, to an attentive audience.
M. L. HAHN.

SMITH.—In Mt. Vernon, Wabash Co., Ind., May 22, Lydia, wife of Isaac Smith, aged 43 years, 2 months and 4 days.

She was born in Union Co., Ind., and moved with her parents, Eld. John and Lucy Whiteneck to Wabash Co., where she was reared to womanhood. She joined the Brethren Church in 1833 and lived a life wholly devoted to the cause of the Master and died in the hope of a glorious resurrection. She left a babe one week old at her death. She was interred on the 23rd in the Brethren's Cemetery, near Mt. Vernon in the presence of a large assembly of people. Funeral services were conducted by Brethren N. N. W. and J. R. Crumrine from a part of St. John 11: 28. C. C. ARNOLD.

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No. 25.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

FOUR PRAYERS.

TEACH me to *live*, O God! teach me to live,
According to the rule which Thou hast given;
Warning, reproof, direction, I receive
From thence, to help me on my way to heaven.
Father, I give my life to Him whom Thou didst give;
Do Thou, for His sake, teach me how I ought to live!

Teach me to *work*, O God! teach me to work;
This is no time nor place for ease and rest;
And there is happiness for those who work
Such as ne'er enters in the idler's breast.
Father, I'm Thine alone; take Thou, head, hands and
heart;
All to Thy work alone, gladly I'll set apart!

Teach me to *speak*, O God! teach me to speak
Wisely and well, with tact, as best becomes
One who has faults and failings, yet doth seek
Oft to light up dark hearts with heavenly beams.
Fain would I learn, O Lord! that which so much I need,
Like Thee to speak the word suited to every need.

Teach me to *learn*, O God! teach me to learn
All that I need, in order thus to live;
Courage, faith, firmness, gentleness in turn,
Just as I need, do Thou be pleased to give;
And that I may not fall in aught to which I turn,
Teach me, O God, for Christ's sake, all I need to learn!
—Selected.

"SHOULD WOMEN PREACH?" NO.

BY GEO. A. SHAMBERGER.

A NUMBER of articles on this subject have been written and we think should not pass unnoticed. From them I make the following quotations:—"As the religion of Christ emerged from the mist of the dark ages, it was but natural that some of the barbaric ideas should cling to those who, through great effort, unshackled themselves from this darkness, and none of them were more prominent than those in regard to the ministry of women."

"Ecclesiastical history informs us that for two or three hundred years, female ministers suffered martyrdom in company with their brethren." These extracts give us the idea that women preached during the first ages of the Church and that prohibition arose in the dark ages. Nothing could be further from the facts of the case. I submit the facts. Mosheim p. 22. "Some, particularly the eastern churches, elected deaconesses, and chose for that purpose matrons or widows of eminent sanctity, who also ministered to the necessities of the poor, and performed several other offices, that tended to the maintenance of order and decency in the Church."

Neander, Vol. 1. pp. 181-2:—"Although the dividing wall between man and woman,

in respect to the higher life, was removed by Christ, and in him man and woman became one, yet Christianity would have the woman remain true to the particular sphere and destination assigned to her by nature. Women were excluded from taking any public part in the transactions of the Church assemblies; they were referred to their appropriate sphere of activity within the bosom of the family, or some corresponding place in the administration of Church affairs."

Bingham Vol. 1, pp. 101-2:—"Yet we are not to imagine, that this consecration gave them any power to execute any part of the sacerdotal office, or do the duties of the sacred function. Women were always forbidden to perform any such offices as those." Therefore the author of the "Constitutions" calls it a heathenish practice to ordain women priests; for the Christian law allowed no such custom.

Some heretics, indeed, as Tertullian observes, allowed women to teach and exercise, and administer baptism, but all this he says, was against the rule of the apostle. Epiphanius brings the charge particularly against the Pepuzians, which were a branch of the Montanists, that they made women bishops, and women presbyters, abusing that passage of the apostle, "In Christ Jesus there is neither male nor female," to put some color upon their practice. He charges it also upon the Collyridians that they did use women to sacrifice to the Virgin Mary. Where it is observed that the charge is double,

First, that they gave divine worship to the holy Virgin, and,

Second, that they used women priests in their service. Against these he has a particular dissertation, wherein he shows at large that no woman from the foundation of the world was ever ordained to offer sacrifice or perform any solemn service of the Church, which, if it had been allowed to any, would certainly have been granted to the Virgin Mary herself, who was so highly favored of God. But neither she nor any other woman had ever the priest's office committed to her.

There is, indeed, says he, an order of deaconesses in the church, but their business is not to sacrifice or perform any part of the sacerdotal office, or any of the sacred mysteries, but to be a decent help to the female sex in the time of their baptism, sickness, affliction or the like, and therefore he denies that the church made woman either a presbyteress or priestess.

It follows that during the primitive times, women were not preachers. However, it is remarked by some that *prophecy* and *preach*

mean one and the same thing. This is a mistake; they are never used as synonyms. The word minister misleads some; in New Testament usage, minister does not necessarily mean preacher; in fact, minister means servant. Because some servants do certain work, it does not follow that all servants do the same work. To show our idea more fully, we quote 1 Cor. 12, 28, "And God hath set some in the church, first, apostles; secondly, *prophets*; thirdly, *teachers*," and Eph. 4: 11, "And he gave some to be apostles; and some, *prophets*; and some, evangelists; and some, pastors and *teachers*." These citations show that teachers and prophets are not the same.

1 Cor. 14: 34. "Let the women keep silence in the churches: for it is not permitted unto them to speak." 1 Tim. 2: 12, "But I permit not a woman to teach, nor to have dominion over a man but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." Nothing could be plainer than that Paul did not permit women to *teach* in the church, not only at Corinth but everywhere. If time and space permitted, we would give definitions from the Greek on the words in question, and notice such passages as Phil. 4: 3, but from what is said we notice first, that the primitive church universally held Paul's teaching; second, that prophecy and preach do not mean the same thing; third, that the prohibition extended to all churches; fourth, that it was not because the women did not have intelligence enough. The women did prophecy and pray publicly; they taught privately; they labored with the apostles; so do our sisters now when they minister to the wants of the preachers and raise means to carry on the work and assist in any of the church duties. But God has fixed their place and no twisting can ever remove them. God's blessing rests upon them while they work in his way. Let us not say, "Why hast Thou made me thus?"

SEQUENCES.

EVERY duty brings one peculiar delight, every denial its appropriate compensation, every thought its recompense, every love its elysium, every cross its crown; pay goes with performances, as effect with cause. Meanness over-reaches itself; vice vitiates whoever indulges in it; the wicked wrong their own souls; generosity greatness, virtue exalts, charity transfigures, and holiness is the essence of angelhood.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

A CHOSEN GENERATION.—1 Pet. 2: 9.

BY ANDREW HUTCHINSON.

WE may inquire, how chosen? *Ans.*—When applied to the Gentiles as a generation or a nation. We were chosen by what Christ did for us. Let us hear the apostle of the Gentiles, Eph. 2: 14, "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us." And again, in Rom. 10: 12, the same apostle says, "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him." We notice in these references, that this national calling or choosing, places Gentiles where they are no longer an cast-off people as they once were. Hence they are chosen as a nation and are now become the people of God. See 1 Pet. 2: 10. "Which in time past were not a people, but are now the people of God." This much having been accomplished for us as a generation, let us next see how it affects us as individuals. We now, as individuals, are held responsible only for our own life with its influences. See Eze. 18: 20. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." But for ourselves, we become fearfully responsible. But let us see how we are chosen as individuals. We are told by some, who would be teachers, that this is a matter over which we have no control. But we are of the opinion, that such persons ought to review their theory. We are, however, referred by such teachers to Rom. 8: 29, 30. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, etc." We notice here that those who hold the view that man is merely passive in this matter, refer us to that word "predestinate" and in the application of it, would have us believe that it applies to our being previously appointed to life or death. And as to which one, it is very uncertain, until God comes in some mysterious manner and speaks to the soul and tells us all about it. But we would have such teachers remember, that God does not come to the sinner in that way now, but says, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him and he with me." Rev. 3: 20. We notice from the above, that Jesus wants the sinner saved, but does not propose to save him without the consent and co-operation of the soul to be saved. But what are we to do with that predestination question? *Ans.*—We wish to make the same disposition of it that Bro. Paul did. Read it again right carefully. "Predestined to be conformed to the image of his Son." Now, where do we find anything about life or death either? Not a word. They are predestined to be conformed to the image of his Son. The image of his Son was one of

obedience to the will of his Father in Heaven. So God the Father has predestined that those who become his servants, shall follow the example of Jesus, his Son; and, therefore, he has predestined, or arranged beforehand that the followers of Jesus shall be conformed to his image. Jesus says, "Follow me." Now it follows, as a well established fact, that if we follow Jesus, then there can be no uncertainty about our being chosen as sons or daughters of God. The next question is, Whom did he predestinate? *Ans.*—The same that he called. And whom did he call? *Ans.*—First, the twelve apostles, and, lastly, Paul. Jesus says, "I have manifested thy name unto the men which thou gavest me out of the world." John 17: 6. Where did he get them from? *Ans.*—Out of the world, and from the Father. Again, Jesus says, "I have chosen you out of the world." Please read the 17th chapter of St. John's Gospel entire. Again, as to the case of Paul, we will let him speak for himself, 1 Cor. 15: 8, "And last of all he was seen of me also, as of one born out of due time." Next we will hear the Lord in Paul's case. Acts 9: 15, "But the Lord said unto him (Ananias), Go thy way: for he is a chosen vessel unto me." Thus we see the Lord recognizes Paul as a chosen vessel unto him for a specific purpose. Now, let us notice the change from "predestination," to that of gospel choosing. Eph. 1: 11-14. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory who first trusted in Christ." Here we notice that Paul, who is speaking, uses the pronoun "we," and as he is writing to the brethren at Ephesus, we might conclude that he merely referred to himself and those at that place, if it were not for what follows in the next verse, which reads as follows: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Just here we are able to see the turning point from predestination, to that of opening the door to the knocking of the Savior as he stands and knocks, asking for admittance. The Word of God is the hammer, and the spirit wields it. And these means being in use, and God having delegated to man the sense of feeling, and the power to yield obedience, makes him responsible for his own safety. Paul says, we were predestined, but ye come in by means of the gospel of your salvation. He does not say anything about the gospel of our salvation. We were to be predestined according to the purpose of God. But you come in by means of the purpose in full force. Paul continues the idea of predestination, in the following language: "Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." Eph. 1: 5. And his will is, that all be saved.

(To be continued.)

No chain is stronger than its weakest link.

PROGRESS OR CHANGE.

BY ENOCH EBY.

PROGRESS will always produce a change for the better or worse. Our life may be onward and upward, or onward and downward.

When I read Bro. H. B. B's. "Early Recollections" in No. 20 of the MESSENGER, giving a description of his father's house in his boyhood (and he related the experience of many others) and also the happy seasons of worship, my mind was arrested and started out on the thought heading this article.

What remarkable changes in the last half century, which nearly covers the ground of my recollections, being seven years of age at its beginning! The changes are many and various, some for the better, and some for the worse. The ever changing world is producing more or less change in the religious world, many of which we fear are no advantage to pure and undefiled religion. A change in the policy, however, for the purpose of more effectually adapting principle, would be admissible, but any change affecting a principle in a negative form, either direct or indirect, should be carefully and judiciously avoided.

But the change in the Brethren's houses, was more particularly suggested to my mind, as it is so great in most instances. I was made to wonder whether the principle of humility and transformation, was not violated in many instances.

An unnecessarily large house with several hundred dollars worth of cornice and mouldings, and painted various colors outside, and frescoed in variegated colors (interchangeably), in each room, with corresponding furniture, so as to see things *couleur de rose*,—is as much a transformation and also as vain a waste of the Lord's money, as the lady with her expensive dress, covered with ruffles, tucks and beads. Yet it is indulged in by members, even ministers and elders, seemingly without restraint. We have seen otherwise plain, humble-appearing brethren build and furnish just such a house. The picture may be a little overdrawn to apply to the masses; at least the guilty reader will likely view it in that light. Ask that brother for five hundred dollars of that thousand he put on and into that house simply to keep up appearances; ask him to spend that sum for Church work, and he would or might feel offended, and yet, how much greater the blessing to himself and mankind! The Lord through the prophet asks you, "Why do you spend your money for that which satisfieth not?"

Dear brother, if you have not looked at the subject in that light heretofore, stop and think a moment, but do not think over it hastily and ask, "What has the building of houses to do with my religion?" The fashionable lady asks the same. The house, as far as it goes, is an index of the inmate in that particular, as the outside is an index of the heart. There is a certain degree of influence imparted by everything we do and say,

and the tendency of that influence may be towards conforming to the world, although we do not think so at the time. Some things may not be very wrong within themselves, but wrong will grow out of them, hence some things may be lawful, yet by no means expedient. The expedience of a thing is higher than the thing itself, for it is based upon the result, hence determines the course. If the result is bad, expediency makes the thing unlawful.

Conformity to the world, in things not absolutely necessary to a Christian life, is strongly forbidden in the Scriptures, and requires as much watching and guarding as any other sin, for it is the easiest thing in the world to do as every one else does. We are creatures of imitation, and if our children travel at the same speed we have, where will the Church stand on the subject of vanity, and pride of life, in another half century? Echo answers, Where?

I will give no uncertain sound when I say, that if all the money that is uselessly spent by the brethren and sisters on their buildings, on their bodies, in their stomachs, and especially in their mouths, to defile, we would have money enough to keep our poor, provide for the Old Folks' Home, build an Orphan Children's Home and perhaps have some left for the General Mission Treasury. What an amount of good might be done and we are accountable for the use we make of our increase, hence it becomes important.

If some of our grandfathers or grandmothers were to be resurrected, and come into our houses or meet some of us by the way, would they not look with astonishment, or would they not feel like taking their staff and traveling on to find a brother and his house? Stop and think, and do not stop your ears, and run and cry, Old Order!

DILIGENCE.

BY A. L. SNOWBERGER.

WE possess two lives, the present and the future; the mortal and immortal. In each of these the principle holds true—namely, that diligence brings a rich reward.

In looking around us we see the fruits of toil both about and within the diligent in the present life. The broad, fertile acres, yielding the rich fruits of earth; the hum of machinery; and the sound of pick and shovel, searching the secret treasures of Mother Earth; all these are the outward signs of the inward purpose; all these bring rich temporal blessings.

But more than this, the diligent form a strong character, are kept from the evils of idleness, are made virtuous by busy labor, and hence are made happy.

On the other hand, the careless are not thus rewarded. See the broken fences, the fields covered with weeds and briars, the crumbling mills, the deserted mines, all of which are yielding nothing! And more than this, the careless one does not have the strong character, the determined purpose that makes the man or woman.

As in temporal so in spiritual things. He who is ever working for the Master, ever striving to overcome that which is evil, becomes a power for good. We instinctively look to such as the weaker do to the stronger. And more than this, such obtain a happy home in eternity.

On the other hand, the man who is never engaged in any good work, exerts no healthful influence over others; leaves "nothing but leaves" behind; and loses the home beyond.

Thus we see that while the slothful have nothing, the diligent have, in the present life, fertile acres, strong characters and happy homes; and in the spiritual life, pure, noble aspirations and a happy eternity.

La Fayette, Ind.

CHRIST OUR RIGHTEOUSNESS.

BY B. C. MOOMAW.

NUMBER II.

RIGHTEOUSNESS is the eternal, invariable law of life. Angels and archangels are immortal because they fully meet the perfect conditions of immortality,—they are holy. The moral law is the divine standard of righteousness, of which it is said, "He that doeth these things, shall live by them." It was "ordained unto life," but it "was found to be unto death," because no man was able to render an absolutely perfect obedience. The inheritance of the fallen nature has robbed us of the ability to render a *perfect* obedience, hence the futility and vanity of all efforts to work out a righteousness of our own. Paul reasons, "If righteousness come by the law, then Christ is dead in vain." Gal. 2: 21. Again, "For if there had been a law given which could have given life, verily, righteousness should have been by the law." Gal. 3-21. The failure of the law to bring in a saving or justifying righteousness is not due to any imperfection in itself, but to the weakness of man and his utter inability to meet its demands. The Scripture hath included all under sin and consequently exposed to the condemnation of sin, which is death. Sin is the logical, inexorable, eternal law of death. Before man was prepared to accept and consent to be saved by the righteousness of another, it was necessary to demonstrate to him his inability to work out a righteousness of his own. In all ages it has been the constant tendency of the carnal mind to establish some claim upon God's favor by meritorious works—to do something as a *ground of justification*. Nothing is so humiliating to the unregenerate as the doctrine of gratuitous mercy, salvation by grace, justification by the righteousness of another, to be received by faith. To escape this self-annihilating yet vitally essential doctrine, all sorts of devices, penances, rites, and so-called good works have been resorted to in the vain hope of earning or meriting at least a part of the grace of God. Even among all Christian denominations, without any exception, the same dangerous spirit of Judaism exists, where multitudes rest in external ordinances and

good works as a *ground of justification*. I do not know a more fatal error than to rest in the act or acts of obedience aside from faith as a source of merit. Of course, obedience to the commandments of the gospel is saving obedience, for these commandments embrace *faith in Christ*, and this secures to us *the imputation of his righteousness*, which is perfect, and consequently able to justify us. To believe on his son, Jesus Christ, is the first, the great commandment of God in the New Testament. 1 John 3: 23. All human dreams of working out a meritorious, or justifying righteousness have been dissipated by the experiment of the law, in which, for long ages, men were given a full opportunity, under the most favorable circumstances, but absolutely failed, so that the Scriptures had finally to include all under sin. It thus became "a school-master to bring us to Christ," teaching us, in the first place, the nature of a justifying righteousness; secondly, the extent of our ruin; and thirdly, the nature of the remedy which God had provided. We may as well settle it in our minds once for all, that nothing short of a perfect righteousness can be a justifying righteousness. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2: 10. This is conclusive. We see clearly that if we do not possess a *perfect* righteousness we have *none at all*, so that salvation must be all of grace, or all of works. It cannot be part grace and part works. Either we are perfect or imperfect. If we are perfect we do not need any grace. If we are imperfect, we have *no justifying righteousness at all*, and consequently we are *wholly* dependent upon the righteousness of Christ.

How God could be just and the justifier of the ungodly, was the great problem of eternity. That problem was solved by the life and death of his Son. In the first place he became our substitute or surety under the law, fulfilling every jot and tittle, thereby gaining a title to its righteousness. This he did not for himself, for he could have remained in heaven in the possession of his divine glory far above any necessity of obedience to the Mosaic law. But as the "second Adam" he became our representative under the law, fulfilling it in his perfect life, and winning for us its perfect righteousness. This is clearly set forth in the following Scriptures: "For Christ is the *end of the law for righteousness* to every one that believeth." Rom. 10: 4. "By so much was Jesus made a surety of a better testament." Heb. 7: 22. "Even the righteousness of God which is by faith of Jesus Christ *unto all and upon all that believe*." Rom. 3: 30. "Christ is made *unto us wisdom, righteousness, sanctification and redemption*." 1 Cor. 1: 30. Many other Scriptures could be quoted setting forth the glorious doctrine of the imputed righteousness of Christ, which comes by faith, and which alone can justify us and give us a title to eternal life. Even reason would teach us that nothing short of the divine righteousness could enable us to stand in the divine presence, and bear the search-

ing scrutiny of God's eye. The stars are not pure in his sight, he hath charged his angels with folly, but the bride of the Lamb shall have "no spot or blemish, or any such thing." Eph. 5: 27. But it was impossible for us to receive the righteousness of God which is by faith of Jesus Christ without first satisfying justice for past failures. Though a man should be perfect all his life, with the exception of one single transgression, his perfect life could not atone for his one sin. According to the express declaration of the Scriptures, to be guilty in one point is to be guilty of all. Here again we see our utter helplessness and dependence upon Christ. He again becomes our substitute and surety under the law, suffering its penalties in our stead and paying the debt which we were unable to meet. "He became sin for us who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5: 21. "He bore our sins in his own body on the tree, that we, being dead to sins, might live unto righteousness." 1 Pet. 2: 24.

Thus Christ Jesus is made unto us righteousness, and in *his* righteousness, growing out of *his* obedience to the law, both in his *life* and *death*, we stand justified before God. In this light we are said to be justified by faith instead of the other graces, hope or charity, for faith is the spiritual hand which reaches out to rescue this "gift of righteousness."

As this is the principal teaching, the predominant doctrine of the Scriptures, all other passages which seem to dissent from it, must, according to the soundest rules of interpretation, be made to harmonize. When we undertake to do this, it is easy to see that while Paul was setting forth faith without works as the *ground* of justification, James was setting forth works with faith as the *essential evidence* of justification. 2 chap., 18 verse. "I will show thee my faith by *my works*." This language is too clear to be mistaken. This interpretation, and this only, harmonizes James and Paul. Otherwise they are left in a flat and hopeless contradiction.

As the *essential fruit* and *evidence* of justification and regeneration, our good works, or obedience is acceptable to God through Christ Jesus, but when we look upon our poor, imperfect obedience as in any sense, or in any degree, the *ground* or *reason* of our justification, it becomes an abomination to the Lord. If I undertake to rest upon my own righteousness, I know it is imperfect, and consequently unsafe, but if I rest upon the righteousness of Christ, I know it will justify me, for it is a *perfect* righteousness, and a perfect title to eternal life. Between the two, there is a difference as wide as eternity and as deep as hell.

The living faith which secures to us the merits of Christ, prepares the way for another work of grace, not less wonderful in its nature, and marvelous in its results. It is sanctification or the effectual working of God's Holy Spirit in us, bringing into captivity every thought to the obedience of Christ. In this way the divine righteous-

ness, which is imputed unto us by faith, is also inwrought into us, so that in all the elements of our character we become like Christ, changed into the same image from glory to glory. But this interesting subject we must leave for our next article, the title of which will be, Christ Our Sanctification. Yet we must observe the logical processes of grace as signified by the terms of the text; first, Christ our Wisdom; second, Christ our Righteousness; third, Christ our Sanctification; fourth, Christ our Redemption. 1 Cor. 1: 30. Until we have received the divine wisdom and the divine righteousness, we cannot attain to the divine perfection. Until we have died unto sin by the cross of Christ, we cannot live unto God in true holiness and newness of life.

CONFIDENCE IN CHRIST.

BY FANNY MORROW.

IN the one hundred and thirty-eighth Psalm, David declares with great confidence, "The Lord will perfect that which concerneth me." We learn from the writings of king David that he was subject to trials, that he had enemies, very similar to those which vex the souls of Christian people in modern times. He dwelt in the land of the enemy of all righteousness; was troubled with foes without, and fears within, as we are now. He says, "Though I walk in the midst of trouble, thou wilt revive me; thou wilt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me." He had learned the important lesson that king David with all his wisdom, his wealth and earthly grandeur was only a very dependent being upon an independent Deity. He found that after he had repented of his sins and turned to the Lord with full purpose of heart to serve him, he could not complete the work—no earthly power could bestow the perfection of heart which he felt that God required of him. But when he became as a little child, humble and obedient, giving up self entirely, he cried out, "The Lord will perfect that which concerneth me." A person may make a fair start for heaven, but so long as he puts self before Christ and his interests, he is only a stumbling block in the way of others, and unfit to enjoy eternal glory. It is only when the soul is ready and willing to receive the full influence of Christ's words and his spirit, that it obtains the confidence to rest in this precious truth. And then that confidence will render it a delight to study God's word and live according to—not only a part—but all of its precepts. When the heart is kept open to these holy influences,—

One look of that pale, suffering face,
Will make us feel the deep disgrace
Of weakness.

We shall be sifted till the strength
Of self-conceit be changed at length
To meekness."

Then will we see more strong Christians, more rounded, complete Christian characters, more expressed confidence in Christ as a present Savior and in the ultimate triumph

of his cause; and less regard paid to the frowns or flatteries of a fleeting world. How glorious the fact that we may have such a mighty helper who has said, "Lo, I am with you alway, even unto the end of the world. When our way seems hedged about with difficulties and we cannot see clearly the way out, we need only to see to it that we are in the line of duty, and trust all to him. In any department of Christian work, discouragements will come in some shape or other. Mountains of difficulties sometimes arise and surround us. Then, how cheering the thought,—with God all things are possible! The strong right hand that helped David of old, is still ready and willing to help and bring deliverance. Just here I would like to mention Bro. B. C. Moomaw's "Prohibition in Prophecy" published in MESSENGER, No. 22. His good, strong words bring gladness to the heart of every temperance worker. I hope every reader of the MESSENGER, whose faith is weak in regard to successful temperance work will keep that number and read and re-read that article. Surely, every heart which has been made sorrowful by the presence of this, our national scourge, may, in the light of that prophecy, take courage and say, "The Lord WILL PERFECT that which concerneth me."

Osborne, Kan.

AWAKE!

BY HENRIETTA HILDRETH.

"Awake thou that sleepest and arise from the dead and Christ will give thee light." Eph. 5: 14.

THIS language is not only an exhortation, but a command. As there were some sleeping members in the churches of olden times so there are some sleeping ones in the churches of to-day. If we are not fully alive to the interests of God's cause, we must be asleep and must hasten to awake. To be spiritually dead is a dangerous state to be in. The Bible tells us, "By their fruits ye shall know them." So if we see Christians giving a stingy little mite to the Lord's treasury, while they are anxious to make money for themselves, we may think they are asleep and should heed this command. If a brother thinks too much of his team to risk it in the winter time, or works it too hard in the summer time to drive it to church on Sundays, and a sister stays home from church on Sunday to cook a big dinner and serve and associate with the ungodly,—oh! are they not dead and in danger of the eternal wrath of God? They are disobeying some very plain remarks and he who fails in one point is guilty of all. Matt. 12: 30, says, "He that gathereth not with me, scattereth abroad." Those who do not encourage and help their home ministers to keep appointments and thus sustain the Word of God where his providence has placed them, are spiritually dead and unfit to help gather in the lost ones. We should reverence and obey all the commands of God. If we neglect the daily study of the Bible, and if prayer is a task instead of a pleasure, we then are so dead that there

is danger of the grave closing over us until the trump of God shall awaken us to shame and everlasting confusion. Awake, thou that sleepest and arise from the dead and Christ shall give thee light. Pray earnestly for the light of the Holy Spirit to shine upon the sacred page so that you shall live and not die.

Burr Oak, Kansas.

LAYING UP TREASURES IN HEAVEN.

BY ROSIE SNOWBERGER.

It matters not what our engagements are, whether we work or play, sleep or wake, our lives are passing rapidly. We are hurrying to our graves just as fast as the wheels of time can carry us along. Soon, very soon, we must embark for the unknown shore, when our labors on earth will be ended, and our memories forgotten.

Hence the question of greatest moment that should arise in every mind is, "What wealth or treasure have I laid up in the repository of heaven for future enjoyment?" Much care and anxiety are exercised in collecting and storing away the perishable things of the earth for the sustenance and comfort of our bodies when sickness comes upon us, or the infirmities of age overtake us. This is a mark of wisdom on our part and certainly is not wrong so long as we "provide things honest in the sight of all men," and do not allow these worldly cares to absorb all our attention. But to be hoarding up dollar after dollar, and storing away goods, article after article, merely for the sake of becoming wealthy or leaving a large inheritance to our posterity, is in opposition to the teachings of Holy Writ.

"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal," is the exhortation of our Savior in his sermon on the mount. No, do not permit these secular cares to perplex and disturb your peaceful minds, and keep them in a state of painful concern to protect your goods from being eaten by insects, or defend your coffers from the ravages of the robber. You fasten your doors and hide your treasures, and pass your nights in trembling sleeplessness, for fear your money is not safe, or your lives may be taken. By this apprehension of evil that might possibly befall you, you wear away your existence and come to an untimely death. And what does all this worry avail you? You brought nothing into the world and it is evident that you can take nothing out of it. Better "lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal." God says, I will take care of your treasures that you send up to me. I will prevent the devourer from eating your goods, and keep the rust from cankering your gold and your silver, and bar out the thief from purloining your treasures. Don't be afraid to risk your gifts into my hands. Every penny that you donate for the spreading of my gospel, every garment

that you give to clothe the naked, every mouthful of food with which you feed the hungry, and every cup of cold water that you hand to the thirsty, I will credit to your account, and when the day of final settlement shall arrive, "you will receive your own with usury."

And is this all? Oh no! Every sinner that you lead from the error of his ways will add a star to your heavenly crown. Every prayer that you offer for the prosperity of your enemies, your church, and Sunday-school, every petition in behalf of your ministers, that they may be men "full of the Holy Ghost" and "endowed with power from on high" that may enable them to "rightly divide the word of truth," will be preserved in golden vials and emit sweet fragrance to the "four beasts and four and twenty elders that shall fall down and worship the Lamb."

Laying up treasures in heaven! What a glorious privilege, and how powerful an incentive for speedy action! Who would neglect such a golden opportunity of doing good? The fields are white already to harvest, and the calls for laborers to reap the golden grain greet our ears on all sides. Will we suffer the wheat to fall to the ground ungathered, by folding our own arms and withholding the means to place the sickle in the hands of others?

We surely ought not to be guilty of such inconsiderate or thoughtless procedure as to be less diligent and show less prudence in laying up treasures for the enjoyment or gratification of our future state, than for the pleasure and happiness of the present life.

At the longest our lives are but a span compared to the ceaseless ages of eternity. Let us, then, act wisely, and should it be our privilege to be among that happy number, "who have washed their robes and made them white in the blood of the Lamb," and have enjoyed our treasures in heaven "ten thousand years," yet they will not be spent.

Like the widow's barrel of meal and cruse of oil they are inexhaustible, and

"We have no less days to sing God's praise,
Than when we first began."

SYMPATHY FOR THE FALLEN.

For my part, I confess I have not the heart to take an offending man or woman from the general crowd of sinful, erring beings, and judge them harshly. The little I have seen of the world and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed, the brief pulsations of joy, the feverish inquietude of hope and fear, the tears of regret, the feebleness of purpose, the pressure of want, the desertion of friends, the scorn of the world that has but little charity, the desolation of the soul's sanctuary, and threatening voice within, health gone, even hope that stays longest with us, gone, I have little heart for aught else but thankfulness that it is not so with me, and would fain

leave the erring soul of my fellow-being with him from whose hand it came,

"Even as a little child,
Weeping and laughing in its childish sport."

MUCH IN LITTLE.

WITHOUT earnestness no man is ever great or does really great things. He who does his best, however little, is always to be distinguished from him who does nothing. The truly grateful heart may not be able to tell of gratitude, but it can feel, and love, and act.

ADVICE.

Do not read books and papers which suggest thoughts you would not utter. They stain the soul; they burn the heart. Can you thrust your hand into soot and bring it out white and clean? Can you singe your clothes and not have the smell of fire on your garments? Beware of books which are suggestive of evil, though they be clothed in the purple and gold of fine language.

Do not watch for dishonesty and evil intention in those around. Hold every man honest until proved otherwise. Thus believing in others, you will draw out of them their best, for men, ordinarily, are their best to those who believe in them. Also keep your heart young and green by faith in your fellow-men.

Do not live your life alone, without forming friendships and love; your nature needs love; you were made for it, and others' natures need you. You are robbing others if you live like a hermit. Therefore go out into God's world and live your life out for others.

HUMAN TORMENTS.

SOME people have a most unpleasant way of convincing you that you are of no account in the world—that you ought not to exist. Perhaps they say little, but that little stings. Sometimes they are apparently suave and considerate in manner and phrase. But, in either case, you go away from them with the feeling that the world is stuffed with sawdust—that you yourself, are an imbecile and an imposter. It may take days for you to recover your proper standing with yourself. Then, if you ask your soul what fatal gift has the tormentor, which carries with it this power of making his fellow-mortals miserable, you discover that it is the gift of selfishness. The person to whom you have been talking is ungenerous. A generous man, a generous woman—you cannot come near such a one without receiving something that makes amends for your own disappointment with, your own opinion of yourself. An ungenerous person adds the weight of another to your side of the scales, and down you go, hopelessly crushed.

KEEP your sorrows and trials from the little ones as far as possible. Life should be all sunshine for them; they will find out its shadows soon enough.

THE FULNESS OF GOD.

BY J. S. MOHLER.

"For the world is mine, and the fulness thereof." Ps. 50: 12.

IN reading the above Psalm we are impressed with the fact that the Psalmist had before his mind a class of Jewish worshippers who felt well satisfied with the sacrifices they offered to the Most High, and, that by so doing they not only discharged their duties, but also brought God under special obligations to them; bringing God down to an equality with themselves. They seemed to circumscribe the greatness, or fulness of God within the narrow limits of the letter of the Law.

That their hearts might be enlarged, and their minds expanded, relative to the fulness of God, the Psalmist says, speaking for God, "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. * * * * I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills * * * * If I were hungry I would not tell thee, for the world is mine and the fulness thereof." Ps. 50: 7, 9, 10, 12.

This expression, of the all-sufficiency and fulness of God, ought to remove from every mind the idea that the immensity of the Divine Being is measured either by the Law or Gospel; or by both combined. These are only mediums through which we may be reconciled to God. The Psalmist takes the Jewish worshiper away from the ritual of the Law and directs his mind to the general works of God—the beasts of the field,—the fowls of the air, and declares that all these belong to God; provided it were necessary for God to eat the flesh, and drink the blood of animals, in order to live. The idea is, that He that made all these things, lived before they were made, and while they were being made, hence does not need any created thing to subsist upon.

The more we get our ideas of the Divine Being enlarged, the more reverently will we regard the Author of us all. If we have a limited opinion of God, our devotions will be correspondingly small. One of the most successful means of enlarging our conceptions of God, is to open wide the door of our hearts for the indwelling of his Holy Spirit. In this way we are sensibly impressed with our own weakness and insufficiency, and the more sensibly we are impressed with our own nothingness, the more powerful and all-sufficient will God seem to us. When we are full of ourselves, whether intellectually, morally, or religiously, God sinks into a corresponding insignificance. We become dull of hearing; our perceptive faculties become blunted, because of our own fulness, while God's fulness is lost sight of.

We are prone to talk of the greatness of the earth in which we live, being about 25,000 miles in circumference; but, suppose we start at a given point, and travel due east, not merely 25,000 miles but that many millions, then billions, trillions and keep going on up

the scale of mathematics till numbers fail; we will conclude that we are no nearer the end of space than when we began (and so in every other direction). From the point where we are lost in infinity, we will imagine a perpendicular line to the heavens above, embracing the area already referred to, and that area covered over with beautiful stars; who could number them? None, save their Creator. If those stars could speak, they would say, "God made us, we are of the fulness of God." The sand upon the seashore is also innumerable save on the part of God, who knows every particle, and the voice of every grain would be, "God made us, we are of his fulness." Who can tell the drops of the mighty ocean? No one but God. Every drop would say, "God made me, we are of his fulness." Who can number the leaves of the forest? None but God. Yet every leaf testifies that "God made me, we are of his fulness." So of every grain of wheat, of corn, of all grains, of the endless variety of fruits and countless numbers that exist that no man can number, yet unto God their number and variety are as well known and as easily counted as we can count the fingers on our hands. Even the hairs of our heads are all numbered. God creates like a God. He preserves all things like a God. He cares for us all like a God and father.

No man can number that great multitude standing upon a sea of glass, that had washed their robes and made them white in the blood of the Lamb; but God knows every one of them. Known unto God are all his works.

He that made the eye can see. He that made the ear can hear. He that formed the tongue can speak. He that gave us our understanding is infinite in wisdom. He that made the heart, can fathom its depths. Its secret springs are all open to him. Our thoughts, which number millions and to us are mostly forgotten, are all known to God.

When we think of the fulness of God in the immensity of space, the countless stars, the drops of the great deep, the sands on the seashore, the leaves of the forest, the grass of the field, the flowers of the vale, the fishes in the waters, the fowls of the air, the cattle upon a thousand hills, the innumerable hosts that have lived and died and that now live and will yet be born of the human race, the fruits and vegetables of the earth, the love of God in the gift of his Son, the amazing condescension, pity, and sufferings of Christ, his resurrection from the dead, and the precious promises of his Word, we are led to exclaim in the language of Paul: "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Of course, in treating of the fulness of God, we do not consider that we are sufficient to offer the magnitude of the Divine Being in all its fulness. We can merely glance through a glass darkly at a few of the mighty works of God which he has hung out upon the sky, or placed on the earth that we may behold and consider them.

The more we contemplate the fulness of God, the more sensibly are we impressed

with the magnitude of the Divine Being and are led to say with one of the Bible, "Who by searching can find out God?"

NOT YEA AND NAY, BUT YEA AND AMEN.

BY C. H. BALSBAUGH.

Esteemed Sister, Mary Kindell Dickey:—

YOURS is here, read with interest and prayerfully pondered. Your experience is an inestimable blessing as well as a most painful and soul-sifting trial. It is the struggle of humanity through all the ages. To trust God as he asks to be trusted is the one great work we are called to do, and the most difficult for souls who have sinned to accomplish. We all believe that the Divine Incarnation was an all-inclusive fact; that is, inclusive of all that is truly human, and all that is required to meet its wants under sin, and all its possibilities as redeemed from the fact and consequence of sin.

This Divine-human had faith as one factor, as inclusive as it had power as the major factor. Humanity must believe, Divinity must achieve. In Christ both were consummated. Mary believed God, and the miraculous conception took place, and Emmanuel became an historic fact. Jesus believed his Father and thus had the resources of infinity at his command. This very "faith of the Son of God," is to constitute our "life in the flesh."—Gal. 2: 20.

The over-lying, predominating consciousness of our *natural* life is what holds the the lively exercise of faith in abeyance, and limits both our triumphs and our joys. To rise above the sense of the seen and temporal and sensible is an absolute necessity to faith. This is the pivot of salvation. This is the insisting point of the Gospel. If we cannot or will not trust God in spite of all appearances and sensations, and in the face of all kinds and any number of adverse indications, there is no help for us. "He is faithful that promised," and if we allow our sense of weakness, or the power of habit, or the pressure of environment, or the terrible chronic fact of suffering to weigh more than the assurance of him who cannot lie, what can result but a hiding of the face of God, and a withholding of Omnipotent grace. A perfect consecration to the Divine will, a perfect baptism into the great, high, circumstantial purpose of God in Christ, will lead us into deserts and glooms, where wild beasts and devils and strange withholdings of Divine manifestations, will tempt us to use our God-given power for the removal of trials which are essential to our spiritual education.

Our life needs many crises to make it "pure even as he is pure," and faith is ready after every fresh baptism to go into a deeper, darker, more soul-testing wilderness.

Whether we believe, and how much, is discovered only when all other resources fail save the Faithful, Omnipotent, Invisible. We never know how habitually and confid-

ingly we lean on the visible and transient until all secondary props are removed, and nothing but Jesus and faith remain. When such siftings and searchings and demolitions come, people often call frantically for help and do not get it, and then give themselves up to scepticism and denunciation, filling the world and the Church with their din of unbelief, trying hard to make others believe that neither grace nor faith covers the whole of human nature. This is a shame, a sore evil, a terrible stab to Christianity, and one of the principal hinderances of power and progress in the Divine life. Faith is never excited. It waits calmly. It *knows* and is *persuaded*, and has "respect unto the recompense of reward" and is meek and patient and hopeful enough to allow a disciplinary and sorrowful present to "work for it a far more exceeding and eternal weight of glory." 2 Cor. 4: 17, 18. Consecrate yourself anew, absolutely and finally; sum up the totality of your being in the Divine will and glory, and you will ever be in the assurance of Rom. 8: 28.

RELIGIOUS LITERATURE.

BY SARAH M. SAUNDERS.

THE pen and press have wielded a mighty power in the world, both for good and evil, and we can see the effects of bad literature upon the lives of men and boys, and even women, here in Christian America. The young become enthusiastic over the reading of the wonderful exploits of some daring hero whose name has become famous for great or imaginary achievements in art, science, or daring.

In writing for publication, we should keep before our minds the fact that we are talking to a vast concourse of human beings and that what we say may have a lasting impression on our hearers, therefore, we should be very careful to inculcate right principles and instill truth and veracity into the minds of our readers.

I have just finished reading the *Dawn* for May, and find it contains many good and wholesome things.

In looking back over the past of our Church literature, we see the names of the *Christian Family Companion*, *Gospel Visitor*, *Pilgrim*, *Primitive Christian*, *Brethren at Work*, and lastly, the *GOSPEL MESSENGER*, but it is not so much the name as the nature of our paper that should arrest our attention. Each one of the above titles was a good index to their contents, but perhaps some of us may have let our zeal outrun our knowledge, or discretion.

I have heard people say, "Well, I do not take much interest in church papers." Now, I cannot see how those professing to be brethren and sisters can get along without the *MESSENGER*, as it brings us such cheering messages from those whom our heart holds dear.

If we do not happen to like everything the editors publish, let us remember that our paper is very much as we make it. If we do not happen to endorse all some brother or

sister writes, let us improve it, or keep quiet! Isolated, as I am from the Church, the *MESSENGER* affords me great delight, for it is the only preaching that I get, and I can hardly wait till it comes on its weekly visits.

When I am done with the papers, I use them in my husband's store for wrapping up small parcels of goods, thus sending them on a silent mission. I will tell you how I use them. When a person comes in who is addicted to the use of intoxicants, I take a piece of paper for him that says something against intemperance. Thus I endeavor to make every page do its work. Just the other day a lady came in and asked me for more "of those papers called the *MESSENGER*, for," said she, "my husband and I liked so well to read the leaf you put around those goods I bought." May the Lord help us all to do his will, be it in ever so humble a way!

NOTHING BUT LEAVES.

BY WEALTHY A. BURKHOLDER.

"Nothing but leaves! No gathered sheaves,
Of life's fair, ripening grain;
We sow our seeds; lo! tares and weeds,—
Words, idle words, for earnest deeds—
Then reap with toil and pain,
Nothing but leaves! nothing but leaves!"

THE parable of the barren fig tree of the Bible, in common with all Scripture, was written for our instruction, and from the circumstances we learn a practical lesson. Jesus approached the tree, expecting to find figs, but found nothing but leaves. How forcibly the truth is illustrated to-day! There are many barren fig trees that only cumber the ground and are stumbling-blocks to others. We are to be fruitful branches of the Vine, and there are ample opportunities whereby we may manifest our love to our Lord and bear fruit to his honor and glory. "Herein is my Father glorified that ye bear much fruit." It is not enough that we make a profession, enter the Church and then fold our arms at "ease in Zion," but we must do something—"Work while it is called to-day, for the night cometh when no man can work."

In the vineyard (Church) there is much to do. When we have a garden to care for, we all know how very vigilant we must be to cultivate it carefully and keep the weeds down. And even though we use every precaution and care tenderly for our choice plants, we are often annoyed by unsightly weeds which seem to intrude upon, and retard the growth of that which needs our special care. So in the vineyard of the Lord. There is no time to be idle. There is something for each and for all to do.

"There is a work to be done in the vineyard,
There are sheaves to be gathered in,
There are souls to be saved, and the Master saith,
'Go gather my lambs from the paths of death,
From the broad highway of sin!'"

There are sheaves to be gathered from hillside and plains that otherwise would perish. Not only in the Church are we to work, but we must go out in the highways

and hedges and compel them to come in.— We must not expect them to come to us, but our mission is to go out and seek the lost. There are many lost ones, and who will be responsible at the great day if they are not safely gathered and protected from the storms of sin?

"Then work for the glorious Master,
Oh! why wilt thou longer delay,
When he promises strength if we ask aright,
When his yoke is so easy, his burden so light,
And he pledges the best of pay?"

"Then work, there is rest hereafter—
How sweet will the resting be,
When forever free from blight of sin,
Through the pearly gates we are ushered in,
To eat of life's healing tree."

We must not sit down idly and think others will do the work, for "Whatsoever thy hand findeth to do, do it with all thy might." Perhaps by performing our duty, we may incite others to go forward and thus gather sheaves into the Lord's garner. The time is swiftly passing by, the harvest is ripe, and unless the reapers labor diligently, great loss will be the result.

"The harvest of earth is ripening,
And we long for the gathering day,
And when with the angels so pure and bright,
The king shall descend from the realms of light,
With joy we may hear him say,"

"Thou hast faithfully worked in my vineyard,
Now the home of the just is thine,
Receive for thy labors a rich reward,
For they that turn souls to the pitying Lord,
As bright as the stars shall shine."

Brethren and sisters, are we now gathering sheaves for eternity? When the Husbandman of life's harvest comes, must he find "nothing but leaves," where he expects to reap fruit? Must we appear empty-handed and thus incur his just displeasure? Let us with gladness meet him, with rejoicing bringing our sheaves as grateful offerings and as the reward of our labor thus

"Gather hope and strength anew,
For well I know thy patient love perceives
Not what I did, but what I strove to do—
And though the full, ripe ears be sadly few,
Thou wilt accept my sheaves."

Sinner, are you coming home to the Father's house where there is enough and to spare? The Savior has been calling, and yet you refuse to listen to his gentle entreaties. Earnestly he pleads with the erring one to turn and come home. May you early consider the great importance of accepting Christ now, that you may not have to take up the bitter lamentation, "The harvest is past, the summer is ended and I am not saved."

"Nothing but leaves, the spirit grieves
O'er years of wasted life;
O'er sins indulged while conscience slept,
O'er vows and promises unkept,
And reap from years of strife—
Nothing but leaves! nothing but leaves!"

"Ah, who shall thus the Master meet
And bring but withered leaves!
Ah, who shall at the Savior's feet,
Before the awful judgment seat
Lay down for golden sheaves,
Nothing but leaves! Nothing but leaves!"

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75 cts. Will pay for the MESSENGER from July 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. C. Pletcher has changed his address from Peabody, to Macksville, Kansas.

BRO. R. K. Berkeybile, of St. Louis, Mo., writes that they received one at their forenoon meeting by baptism.

BRO. Galen Royer and wife are visiting with friends at Dayton, Ohio. They are having a pleasant time and enjoying their vacation.

BRO. J. G. Royer preached for the brethren at Polo last Sunday morning, and addressed the Sunday-school at Pine Creek in the afternoon.

THE Mission Board of Northern Illinois will make an effort to locate a minister in Chicago to take charge of the City Mission. We hope they will succeed in getting the right man for the place.

A CARD just received from Bro. Hope says as the weather grows warmer, sister Hope's health improves, and they are getting ready to sail from Bremen, July 24th. If all goes well with them they will land in New York about Aug. 4th.

THE College buildings are undergoing a thorough renovation, and some needed improvements are being made. Bro. E. S. Young has charge of the work. Those who know E. S., need not be told that the work will not lag in his hands.

BRO. E. A. Orr is at present preaching for the brethren at Waterloo, Iowa. He goes from the Waterloo churches to Grundy and Linn counties. We hope he will have a pleasant and profitable time and that the Lord will bless his labors for the good of the church.

BRO. D. R. Prowant, of Dupont, Ohio, reports one baptized at their last council-meeting. They will hold a feast at Eld. John Prowant's, one and one-half miles west of Dupont, Putnam Co., Ohio, on the 14th of August. An earnest invitation is given to the brethren and sisters to be with them at that time.

OWING to the crowded condition of our correspondence hook, some letters are kept back for want of room. We hope to be able to get all the surplus correspondence in very soon now. We want our brethren to send us all the church news; make your letter short; stick to the point and your letter will be read with interest.

WE are receiving some letters relative to the location of a home for Bro. Hope. It is desired to locate him where land is cheap and where there is a settlement of Swedes and Danes, so that he may preach for them, and build up a church among these people in America, so that when our members from Denmark and Sweden come to this country, they may find a church home here.

WE had the pleasure of meeting our dear old brother John Studebaker, of Troy, O., at the A. M. Bro. S. has been afflicted with partial deafness for some time. Of late, he has been greatly benefitted by a new ear trumpet which enables him to hear very well. He says he is enabled to hear preaching very well with it. Anyone who may be similarly afflicted, may obtain full information in regard to the appliance, by addressing Bro. Studebaker as above.

WE give in this number of the MESSENGER, a full report of the money received for Bro. Hope's home up to date, including the sums paid to us at Annual Meeting. Now, it may have happened, in the hurry and rush at A. M., that some mistakes occurred, and if so, we ask you to inform us at once, so that the necessary corrections can be made. We aimed to get the names of those who gave, but may have failed. In one case, some one put down a dollar on the table, and we got no name for it. We mark it on the list, "donated." We think the report is correct, but to be sure of it, we ask those who gave, to carefully examine it and see that the amounts they gave are correctly set down.

BRO. S. T. Bosserman says, "Two more added to the fold of Christ by baptism at Pleasant Ridge church, in the Eagle Creek congregation. While I cannot preach, I can pray for success and thank the Lord, that He so richly blesses the efforts of my zealous co-laborers in the work of the Church. May God's name be glorified and many more be brought into the fold. I am prostrated from the effects of hemorrhage of the bronchia. Am able to be up only part of the time at present. Am improving slowly and hope to get well yet, if it is the will of the Master. I earnestly request the prayers of the Church in my behalf that I may be qualified fully to glorify God in the fire."

WE have again settled down to our accustomed work in the office. After spending nearly a week in associating with our brethren at Annual Meeting, it is just a little difficult to get down to the daily routine of office work. So we meet and part in this world, for

"There is no union here of hearts,
That finds not here an end."

We meet and enjoy each other's society for a few fleeting hours and then come the pangs of parting. Surely, were we without hope beyond this life, we would be most miserable. But

"There is a world above,
Where parting is unknown,
A whole eternity of love,
Formed for the good alone."

THE Annual Meeting at Pittsburgh, Ohio, advised all our brethren who are now engaged in selling tobacco to quit it. Already this advice, given in a spirit of love, is bearing fruit. In our town, one of our brethren, D. N. Wingert, has been engaged in selling groceries for a number of years, and, as is usual in such cases, kept tobacco for sale. "Uncle Dan," as he is familiarly called by all of us here, came home from A. M., and at once determined to give up the sale of tobacco. He has carried his resolution into effect and his store is now rid of the weed. We commend this action of our brother to others who may be engaged in selling tobacco. For a time it may affect your trade by putting this evil away, but in the end you will more than make up for it, and have the consciousness that you are casting your influence on the side of right and against an evil that our Brethren in A. M. have advised against for fifty years.

THE sisters at our Annual Meeting paid over to the General Mission Treasurer \$145.68. Last year, by their efforts and zeal, they raised about one-fourth of all the money received for the mission work of the Church. We hope their zeal in this good work may not be hindered. Let all of us work for the advancement of the cause that is dear to the heart of every true follower of Christ. We can do this without a separate or distinct organization. Let the General Missionary Committee be the one mission organization in our Church. Then let us all, brethren and sisters, labor together unitedly to help raise means to assist the Committee in spreading the Gospel of Jesus. If our sisters are impressed with the importance of working (and we thank the Lord they are so impressed), who shall say to them, nay? Let them work, and perhaps by their example and their good works, they may provoke some of us, of the sterner sex, to do our duty, which so many of us have sadly neglected. Let us not forget, first, that Christianity is a personal work—each one must WORK—and secondly, that as a body we must stand united in Christ as the Great Head of the Church.

A BEQUEST.

OUR sister, Mary Ann Engel, formerly of Maryland, before her death bequeathed to the General Missionary Committee of the Church, the sum of three hundred dollars.

Her executor, Bro. Ephraim Stoner, of Union Bridge, Md., has paid the money, less the State tax on bequests, over to the Treasurer of the Mission Committee. We have been thinking a good deal about this bequest, and of the influence it may have for good in the world.

Our dear sister has gone to her reward. Her life, so far as this world is concerned, has ended, and one of her last acts before her spirit was called home, was to set apart some of the means with which God had blessed her, for the use of the Church, of which she was an exemplary member. This act speaks volumes in itself of the love and esteem our departed sister had for the Church of her choice, and of the great interest she felt in having the practice of the Church sustained and carried forward.

She is dead! Gone from her earthly home and from her earthly friends, to the spirit land of the blessed. And yet she lives in her good and generous deeds. The promise is given in the Word of truth, that God's people shall rest from their labors, and their works shall follow them. This is a blessed promise, one that buoys up the soul of the struggling child of God, and nerves him anew for the conflict with sin. Our works shall follow us. Not when we are carried to the grave, but when we arise from the charnel house of the dead in immortal bodies,—then will our works meet us, then will the measure of our influence, our example, our works, while living in the world, be fully completed, and we shall know as we are known. So it will be in the case of our dear sister. Eternity alone will reveal the importance of what she has done by the bequest she has made. Who can measure the influence of this one act of her life? This money is to be used in spreading the gospel, in the salvation of souls. It will be used for this purpose. The preachers will be sent out to proclaim God's Word, and seed will be sown that will ripen into a glorious harvest for the Lord. Some will doubtless be converted, and their influence will be thrown on the side of right. And so the good work will go on, until in God's own time the measure will be taken, and what a measure! Who but God can take it? And we are sure he will take it, and that it will be a correct measure. Ah, how many star-like gems, brighter and more brilliant than earth's purest diamonds, will shine in the crowns of those who are instrumental under God's direction in leading a soul to Christ and to heaven!

Our sister's example is ours. And may we not profit by it? When we come to make a final disposition of our wealth, of our earthly treasures, of what God has loaned us for a short time in this world, shall we not remember the Church? Shall we give all away, and have no thought of the good work of saving souls? Will we keep back

the Lord's portion? These are questions that we should carefully and prayerfully consider. Surely the Church of our choice, our spiritual mother, has some claims upon our generosity. Will we not make her an equal with our other heirs?

How often does it happen that wealthy parents, by giving to their children large sums of money, accomplish their ruin! From an experience of some years among young people, we set it down as a rule that the young man who has all the money he wants to spend, falls into many snares and temptations, and often makes a shipwreck of life. In this case the parent will be held responsible for the ruin of his own son. Better, far better, give the boys less money, and give them the discipline of labor, without which no young man can make an assured success of life. In such cases, to give to the Church a part of our means is to do good in two directions. It will be a blessing to our children, to whom much wealth will bring temptations, and it will be a blessing to the Church and to humanity. Surely such a gift, doubly blessed, will meet the approval of our divine Master, and will bring his blessings upon us.

We give these thoughts to our readers because we believe they are worthy the consideration of every brother and sister who feels that the time has come for them to arrange their business matters before leaving this world. No one should pass it by lightly. We owe it to ourselves and the Church, as well as to our children, to make such disposition of our means as will result in the most good to all concerned. May God help us, and give us wisdom rightly to decide this important question.

SUNDAY-SCHOOLS.

WE do not propose to discuss the Sunday-school question at this time, for it is generally conceded that where such schools are conducted in a proper manner and in accordance with the gospel, they are productive of great good. We, however, wish to offer a few thoughts on the decision rendered at our last A. M., in regard to the right of a majority of a congregation to start a Sunday-school. Heretofore, the ruling has been such, that a few brethren not favorable to Sunday-schools, might, if disposed to do so, prevent the majority from holding a Sunday-school. Many of our brethren thought that this was not right, and several queries were presented, asking for a change. And after fully discussing, and, we trust, prayerfully considering the question, the A. M. has asked the minority, in such cases, to yield their preferences to the majority, and not oppose those who believe it a duty they owe to themselves and their children, to come together on the Lord's day to study and teach the Holy Scriptures.

This decision we believe to be a just one, and on the side of sound church government. In all matters of this kind the majority should be allowed to exercise their rights and privileges. To pursue any other course, would result in trouble. It is here, however, we wish to drop a word of caution, and we trust those brethren and sisters who are favorable to Sunday-schools will use the privilege granted them by A. M. judiciously and with moderation. It were better, perhaps, to forego the privilege of holding a Sunday-school for a time, than to seriously wound some of the members. As far as it is in our power, we should avoid giving offense. Let the one great object of all our endeavors be to work for the whole church. We want to stand united in the work of the Lord, and in this work we have need of every individual member of the church. Some of our brethren and sisters are honestly opposed to Sunday-schools. This opposition arises from various causes; but whatever the cause may be, they are honest in their convictions. Very often the cause of the opposition may be removed. If the opposition comes, as it sometimes does, from the way the schools are conducted, let us see to it that our Sunday-schools are conducted in accordance with the gospel, and let us introduce nothing that will cause offense. In this way we may gain our brethren, and in the end they may be willing to take hold and help along in the good work.

To those who may not see the importance of having Sunday-schools, we would say, do not feel aggrieved when others are impressed with the importance of the work. They feel it as a duty resting upon them, and are conscientious in regard to the discharging of that duty. Their desire to have Sunday-school comes from a love of the church. — They believe that these schools, if properly conducted, may become so many nurseries for the church. They believe that they may be the means, under God's blessing, of giving their children a better knowledge of his word,—of teaching them the way of salvation, and of finally bringing them into the church. These convictions are deeply rooted in their hearts. Do not, therefore, interfere with their work in the Sunday-school, when such work is done in accordance with the spirit of the Gospel. If you cannot feel to take part in the work, yourself, let those who feel it their duty to do so, engage in it. Give them credit for honesty of purpose and a desire to do good, and remember that if the hand of God is in this work, as many believe it is, you may be found fighting against Him.

We have hopes that our Brethren will view this important question in the right light, and that all will labor together in peace and harmony, keeping the spirit of unity prominently before them, so that good-will and love may dwell in all our borders.

ESSAYS.

QUALIFICATION A NECESSITY.

BY J. H. MOORE.

UNDER the above heading Bro. J. B. Lair has a very timely article in No. 20 of the MESSENGER. His suggestions give me an occasion to offer a few additional remarks.

What he says about the officials proceeding to hold an election without first consulting the church about it, shows a case absolutely out of order. It is the duty of the officials to consult in regard to an election, but it is also their duty to consult the church before the election is entered into. If the church is not in favor of an election, that ends it. If an election is agreed to, the members ought to have time to weigh the matter seriously. Some weeks prior to the election, the elder, or some other minister, ought to preach a sermon on the Bible qualifications of officers, and the way members should prepare themselves for the election. When I have to vote for an officer, I want plenty of time to study the subject, and I presume all others have the same feeling. Then, when the day for the election comes, that part of the gospel treating on the qualification of office ought to be read and commented upon before the members are called upon to cast their vote.

This thing of having the members to vote, and then telling the qualification after the choice is made, is reversing the Bible order. I will now prove it:

In Acts 1: 20-26, we have an account of one being selected to take the place of Judas. The qualification of the man to be selected was carefully stated before a single lot was cast. See verses 21 and 22.

In Acts 6: 1-6, is a carefully prepared statement of the church holding an election for several brethren to serve tables. Here again we have the qualifications given before the election was held. This proves it. There is not a particle of evidence in the gospel to the contrary, hence, if we would follow the gospel order, we must state the necessary qualifications before the voting takes place. I think the qualifications ought to be stated before the voting, and the duties afterwards.

In my limited experience, I have found another very common error about church elections that needs correction. When a brother is to be elected to the ministry, members sometimes conclude that there is one certain brother in the church whom the Lord wants elected, and that it is their duty to pray the Lord to point out that brother that they may vote for him. If he should not happen to be elected, they conclude that the one selected is not called of the Lord. I do not think that the Lord works in that way. He has mentioned in the New Testament the kind of men he desires to be called to the ministry, and it is the duty of the members to study the gospel to learn the kind of men the Lord wants. In the congregation there may be several men possessing the necessary qualifications, and the one whom the church

may happen to select will be appointed by the Lord. He does not select one and then have the members vote at random for him. The selection of officers is left to the church, and whenever it is done right, the Lord will sanction it.

I merely mention this subject without taking time to explain it in full.

Keuka, Fla.

SELECT NOTES.

BY J. B. LAIR.

—THE natural man must have food, or death follows. But it seems different in some cases with the spiritual man. It is surprising how long the spiritual man can live (?) without food. Dr. Tanner is outdone.

—Error may contradict itself—truth and error conflict, but truth never contradicts itself.

—Surely the Lord has blessed the labors of his servants the past winter; considering the number that have been gathered into the fold, one could not think otherwise.

—I did think that after so much had been written about marriage notices, the brethren would take the hint, and quit advertising themselves in that direction, but I was doomed to disappointment, for MESSENGER No. 17 comes with nearly half a column of such advertisements. One brother, not long since, confessed that they were not "edifying," but nevertheless favors their continuance. Now, look here, my good brother, why do you favor anything that is not edifying; and look here, my brethren, why do you persist in advertising yourselves in that way, and again look, suppose every brother in the Brotherhood would write up every marriage, we would soon have a paper full of matter that is "not edifying." The editors would have to enlarge. Please, brethren, do so no more.

—Memoriams,—one paper had seven in, not long since; every paper has several. But please remember, that "brevity is the soul of wit." In MESSENGER No. 13 seventeen words tell us of thirty-one additions to the church, while in the same paper it takes more than eighty words to tell of one demise.

—The wealth of the soul is the hope of bliss beyond this vale of tears. Then how poor must be the soul that has no hope!

—We are poor, erring creatures; we are living in a world of sin; we are tempted on every hand; when we would do good evil is present; on account of indwelling sin we often make mistakes; indeed we often sin, and shall we on this account be cast away? See 1 John 2: 1.

"What a blessed hope to mortals given,
Even in sinning we may hope for heaven."

—Peace for the past, grace for the present and glory for the future. Is that correct?

—Here in the Olathe church we have from one to three meetings every Sabbath. The two extremes are nearly thirty miles apart.

—If people were as earnest and determined about spiritual matters as temporal matters, this would be a wonderful religious world, would it not? If people were as care-

ful to adorn their lives with an upright walk and holy conversation as they are to decorate their bodies, and houses, and churches in modern day style, this would add largely to the good cause and to their own glory; and if people would spend money and time as freely to go to church and spread the gospel as they do to go to fairs, shows, theaters, etc.,—all together would make a better world if not a good world.

—Attending a church dedication in our city recently we were treated to the following variety, all of which we tried to study a little: The easy seats, the fine sofas and velvet carpets on the stand gave us the idea of ease and comfort. The fine building gave us a good opportunity to study the art of building. The array of flowers and plants would have afforded a most splendid opportunity to study botany, could we have taken the time to examine them; and from the discourse we learned something of ancient history (profane), indeed more than from the Bible; and last, but not least, the art of begging money, to clear the Lord's sanctuary from debt.—While being afforded the opportunity to study so much, we did learn this much, that \$3000 would have built a nice, plain house with the same seating capacity, but \$7000 was the amount actually expended, the last \$4000 for adornment and show. Three thousand for benefit, and four thousand for show, otherwise, \$3000 for the Lord and \$4000 for—well!

—Asking a brother why they did not have preaching every Sunday night at their church, he replied they did not know whether it would be for the best, as some did not favor too many meetings. "*Too many meetings!*" yes, too many. Now, how about farms and money—too many farms, too many big notes, too many cattle, too much wealth? No, oh no. No question here—that is all right. Too many meetings, but not too much wealth. I need not quote the Scripture here, a hint to the wise is sufficient.

—We are living neighbors to the great temperance apostle, ex-governor St. John, who doubtless has done more for the cause of temperance in Kansas than any other man. We find him a very congenial, whole-souled gentleman. Were the temperance people of United States again to nominate a man on their platform, he doubtless would be worthy of the first choice.

—What a fast world this is! A dispatch, London, May 25th, 4 o'clock P. M., I read at Olathe, Kansas, at 7 o'clock P. M., same day, published in a Kansas City paper. This is wonderful; but what would the Atheist say? All done without a Great Actor in the drama?

—On Saturday, May the 22nd, there was a circus show in our town and of course most people were out to see the show. Living near where the great tent was erected, we had a good chance to see what was going on. I noticed persons of all characters and classes, all sizes and several nationalities, rich and poor coming from all directions. I noticed some lame who had to use crutches to get along with. In my cogitations I thought

that was something like the Judgment on a small scale, with this difference,—all went willingly here, and I am sure there were many at the show that would not be at the Judgment if they could avoid it.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

A Card of Thanks.

PITTSBURGH, OHIO, JUNE, 1886.

To F. G. BRANCH, ESQ.,

Agent in charge of Excursion Train:—

WE, the undersigned excursionists to German Baptist Meeting at Pittsburgh, Ohio, wish to extend our congratulations to the General Manager and the General Passenger Agt., as well as to yourself, for the kindness we have received. You have not only fulfilled every promise made us, but have accommodated us in ways too numerous to mention. And we hope the relation so pleasantly established will be renewed at the next Annual Meeting of our society.

J. H. WRIGHT,
GEO. W. CLINE,
JONAS WARNEL,
S. S. ULERY,
D. S. BUTTERBAUGH, } Committee.

From Williams Creek Church, Cooke County, Texas.

THE text yesterday morning, June 15th, was, "Journeying from earth to heaven." After services, the saints on earth and the angels in heaven were made to rejoice by seeing three precious young souls who were willing to forsake sin and start upon that journey. They were baptized, and arose, we hope, to walk in newness of life. One dear little sister, Eva by name, was but nine years of age. How sweet, how pleasant it is, to see the young turn to Jesus, when they are not so hardened in sin as they would be in later years! It is said in that blessed Book, "They that seek me early shall find me." Life is the time to serve the Lord, the time to insure the great reward. Pray for us, dear brethren and sisters, that we may hold out faithful, and that many souls here in Texas may see the error of their ways, and follow the blessed Master in all his footsteps.

ALICE VANIMAN.

From Wakendah Church, Ray County, Missouri.

THE Wakendah church seems to be in peace and union. We have three Sunday-schools within the bounds of this congregation. The members, young and old, are interested in the Master's cause, nearly all doing what they can, and we believe this harmonious effort is felt. Yesterday four precious souls were buried in Christ by baptism, to live, we believe, a life characteristic of the followers of the Master. We have learned by experience that when the principles of honesty, kindness, non-conformity, etc., as held by the brethren, are lived up to, they are a power to the Church; and when we

think that by being lax and compromising these principles, the Church will prosper, we soon find that it is a failure. Can we be the followers of Christ, and yet ape the maxims and fashions of the present day? Honest people will say "No," and remain outside the fold. Let us preach the gospel and live what we preach.

S. B. SHIRKY.

Norborne, Mo., June 14th, 1886.

From Macedonia, Knox Co., Tenn.

WE are trying to push the ark of the Lord along the best we can. We had twenty-eight additions to the church since the 1st of Jan., 1886; twenty-two by baptism and six by letter. One old brother, seventy-two years old, who has spent the greater part of his life in the Baptist Church, was received among us.

Bro. F. W. Dove, from Washington Co., Tenn., came to us on Friday, May 28th, and continued till June the 7th. The church held an election for minister and deacon; the lot for minister fell on Bro. Hart. Bro. Isaac Anderson was chosen deacon. We had our love-feast on the 29th, had quite an enjoyable season. Brother Dove preached the Word with great power, and although there were no additions to the church, I think there was seed sown that will be reaped in the near future. The cry from both saint and sinner seemed to be, Brother Dove, come again.

J. M. BOWMAN.

From Maple Grove Church, Kansas.

OUR council meeting of the 5th, and love-feast of the 12th, are now things of the past. An enjoyable time was had, considering that we had no help from surrounding congregations except Bro. Porter, our elder, who labored faithfully and gave us many good counsels. May the Lord bless him for his labor of love!

We expected brethren M. M. Eshelman and Nofziger, but for some cause they were not with us. The immediate result of our feast and meetings was, one sister of fourteen summers baptized. May the Lord bless her and all the saints. The MESSENGER is a welcome visitor at our home.

K. HECKMAN.

From Mountain Valley Church, Tenn.

THIS church seems to be in peace and union and is laboring for the promotion of primitive Christianity.

I take pleasure in stating that Bro. Samuel Molsbee of the Cedar Grove church was with us June 6th and preached two good sermons to large congregations; we are glad to note that the ranks of Satan were broken and three souls came out on the Lord's side, and others are thinking on their ways, and are halting between two opinions. May the time speedily come when they will shake off the shackles of sin, turn their backs to the world, and seek the Savior while he may be found. On May 9, we met and organized a Sunday-school. About fifty scholars were in attendance at the opening, and the prospects are favorable for a good school.

The MESSENGER is a very welcome visitor

to our house. We love to peruse its pages and thereby know that the Brethren are at work. Many are being added to the ranks, and if they prove to be good soldiers for Christ, the army will be strengthened, and if all have the armor on, and fight valiantly, we will conquer the foe. Press on with vigor to victory, and heaven is yours forever.

SAMUEL D. BRUBAKER.

Romeo, Tenn., June 10.

From Canton Church, Ohio.

ON the evening of 5th was the appointed time for our love-feast, and it was a feast indeed. A large number of brethren and sisters communed and love and harmony prevailed. Bro. I. D. Parker and others were with us and preached the Word with power. Three precious souls were added to the Church. May the great and glorious work of salvation go on unhindered and let us work together unitedly as one man for the Lord!

JOHN F. KAHLER.

Louisville, Ohio.

From Dry Creek Church, Ia.

WE met on June 5 and 6 to commemorate the death of our Savior. The surrounding churches were well represented. Among the ministering brethren were Jesse Calvert, H. Taylor, H. Strickler and others. We had a meeting that was truly a feast to the soul. How our hearts were filled with emotion as we sat around the Lord's table, when we thought of the time when, if we continue faithful to the end, we shall be seated around his table in the heavenly kingdom, and the Lord will come forth and serve us.

On Sunday afternoon, being the time for our Sunday-school, Bro. Jesse talked to the children, after which Bro. Taylor preached an able sermon. Bro. Jesse continued the meetings until Friday evening. Three were made willing to come out on the Lord's side. To-day, Sunday, two more were also willing to begin serving their blessed Master. Others are almost persuaded to receive Christ. May the Lord help them to make the wise decision before it is too late.

MARY E. MARTIN.

Notice.

To the Brethren and Sisters composing the District of Nebraska—

AFTER the 25th of June, and until further notice, all those having donations to send for the State District Fund or Home Missionary Fund, will address me at Long Pine, Brown Co., Neb., instead of Dorchester, Saline Co., Nebraska.

J. R. CRIPE, Treasurer.

From Brownsville, Saline Co., Mo.

FRIDAY, the 4th of June, wife and I started to the Clear Creek church, a distance of about thirty-six miles. We had meeting that evening and next morning baptized four. All business passed off pleasantly at our council in the afternoon. John E. John-

son was elected deacon and we hope he will discharge his duty faithfully in the fear of the Lord. Had three more sermons and two more applicants for baptism and more are counting the cost. The Church was much revived. We have had dark clouds in Saline Co., but we hope for a brighter day. May God grant his blessing, is our prayer! We ask the prayers of all our Brethren.

DANIEL GLICK.

A Home for Bro. Hope.

Sophia E. Garber, Mt. Sidney, Va.,	\$ 50	Hattie Saylor, - - -	50	Lydia Fox, - - -	1 00
Rebecca A. Garber, Mt. Sidney, Va.,	50	Julia A. Gilbert, - - -	50	A friend, - - -	50
Priscilla E. Garber, Mt. Sidney, Va.,	50	Munday Myers, - - -	50	D. P. Zeigler, - - -	1 00
S. M. Byrdie Garber, Mt. Sidney, Va.,	50	Wm. Myers, - - -	1 00	L. A. Wenger, - - -	50
Daniel Bowman, Hagerstown, Ind.,	1 50	Melissa Cochanoor, - - -	50	Mollie Swank, - - -	5 00
Abraham Bowman, Hagerstown, Ind.,	50	S. M. Saunders, - - -	2 00	Jacob Miller, - - -	1 00
Lewis W. Teeter, Hagerstown, Ind.,	50	Mary Long, - - -	1 00	Henry Brubaker, - - -	50
Brethren's Sunday-school, Altoona, Pa.	2 40	Sallie Shankster, - - -	50	Bro. Kahler, - - -	50
Lewis Hess, Grundy Center, Iowa,	5 00	Rhoda Shock, - - -	50	A brother, - - -	1 00
Abraham Clingenpeel, Flora, Ind.,	1 00	Mr. Hines, - - -	1 00	A sister, - - -	1 00
Barbara Clingenpeel, Flora, Ind.,	1 00	J. R. Spacht, - - -	1 00	A sister, - - -	25
John Friedly, Harrisville, W. Va.,	1 00	Isaac Hollinger, - - -	25	David Niswonger, - - -	2 00
D. C. Hardman & wife, Hamilton, Mo.,	4 00	Elizabeth A. Miller, - - -	1 00	Henry Eliker, - - -	1 50
Owl Creek church, Frederickton, O.,	1 00	Levi Ulrich, - - -	25	A sister, - - -	25
Fall River church, Kan., -	2 00	J. M. Niseby, - - -	1 00	Catharine Minnich, - - -	1 00
J. G. Royer, Mt. Morris, Ill., -	5 00	A sister, - - -	25	A sister, - - -	50
H. A. Opperman, Mannville, Fla.,	1 00	Belle Flora, - - -	50	Aaron Coy, - - -	1 00
Isaac Butterbaugh, Lanark, Ill.,	1 00	John Krabill, - - -	50	Noah Snyder and wife, - - -	1 00
Solomon Landis, Polo, Ill., -	1 00	S. J. Garber, - - -	1 00	G. L. McDonough, - - -	1 00
North Manchester Social Meeting,	5 00	George Worst, - - -	1 00	A brother, - - -	5 00
Jake Shamberger, Graham, Mo., -	5 50	A sister, - - -	1 00	J. D. Miller, - - -	50
J. D. Yoder, Monitor, Kan., -	1 00	J. H. Miller, - - -	1 00	Isaac S. Studebaker, - - -	1 00
Mary K. Good, Midvale, Pa., -	1 00	W. G. Nininger, - - -	1 00	D. S. T. Butterbaugh and wife,	4 00
Danville church, Knox, Ohio, -	5 73	J. C. Metaker, - - -	5 00	S. A. Sanger, - - -	1 00
Mary Miller, Waterloo, Iowa, -	2 00	Ida E. Heckman, - - -	20	C. M. Smith, - - -	1 00
Jennie Engle, Middleburgh, Md.,	1 00	Mary E. Heckman, - - -	20	Lizzie Denlinger, - - -	50
Mary Haines, Union Bridge, Md.,	3 00	Sarah Heckman, - - -	25	Adam Anglemeyer and wife, -	2 00
Balinda A. Stoner, Union Bridge, Md.,	1 00	Mary Gnagy, - - -	1 00	A sister, Covington, O., -	1 00
Salem church, Montgomery Co., Md.,	75	Adella Wieand, - - -	1 00	R. J. Pateraen, Sterling, Col., -	3 00
C. Spanogle, Fairplay, Md., -	1 00	John Noffsinger, - - -	1 00	S. Kuhn, Naperville, Ill., -	2 00
Amos Shellaberger, Rex, Medina Co.,	1 50	W. H. Bowser, - - -	25	Eliza Kollar, New Phila. O., -	10 00
O., -	1 50	Sarah Ditmer, - - -	25	J. V. Eiler and wife, Cerro Gordo, Ill.,	2 00
Spring Creek ch'h, Kosciusko Co., Ind.,	5 75	Wm. Michael, - - -	1 00	A sister, Shenandoah Co., Va., -	1 00
Four sisters, Lancaster, Pa., -	2 00	Jonathan Berkeybile, - - -	1 00	Collected by M. M. Gibson, -	23 00
Lower Fall Creek ch'h., Madison Co.,	2 50	Amount placed in hat, - - -	1 33	S. S. Ullery, North Manchester, Ind.,	1 65
Ind., - - -	2 50	Jacob Coppock, - - -	1 50	German Settlement church, W. Va.,	9 55
Green Spring ch'h. and friends, Ohio,	9 45	Lizzie McNilly, - - -	25	Abilene and Chapman churches, Dick-	
Jac. B. Cober & wife, Hespeler, Kan.,	2 00	B. F. Filbrun, - - -	25	enson Co., Kan., - - -	21 30
Lydia Leedy, Andrews, Ind., -	50	Jacob Shook, - - -	1 50	Barbara A. Kurtz, Hurd, Ill., -	1 00
N. P. Cober, Hespeler, Kan., -	1 00	Isaac M. Gible, - - -	50	M. J. Good, Mt. Jackson, Va., -	2 00
Pike Creek church, Ill., - -	4 55	David Ruple, - - -	1 00	Phebe J. Davison, Beaver City, Neb.,	1 00
Pine Creek church, Ind., -	1 00	Samuel Erbaugh, - - -	1 00	Thornapple church, Mich., -	9 50
S. Middle Fork ch'h., Clinton Co. Ind.,	5 25	S. H. Myers, - - -	1 00	Fannie Fogle, La Paz, Ind., -	1 00
Levi Stump, Ligonier, Ind., -	50 00	Jacob Rife, - - -	50	Wood River church, Neb., -	2 50
Logan church, Ohio, - - -	7 50	John P. Ebersole, - - -	50	Church at Dorchester, Saline Co., Neb.	3 00
Jacob Keen, Carrollton Station, Ohio,	20 00	John P. Hazer, - - -	25	Collected at the Panther Creek church	
A. M. Denton, Daleville, Va., -	2 00	John Knisely, - - -	1 00	love-feast, - - -	5 00
Rachel Merchant, Laporte, Ind., for		M. J. Lichty, - - -	1 00	A sister, Pa., - - -	50
sister Hope, - - -	1 00	Amanda Lichty, - - -	1 00	Wm., Jas. and Geo. Martin, - -	2 00
Levi Miller, Mexico, Ind., - -	10 00	Mary Lichty, - - -	1 00		
J. M. Snyder, Grundy, Iowa, -	1 00	Jonas Lichty, - - -	1 00	Total rec'd to June 23, 1886, \$1569 72	
Daniel Shively, New Paris, Ind., -	1 00	A brother and sister, - - -	2 00	D. L. MILLER, Treas.	
David F. Hoover, - - -	50	John Miller, - - -	1 00		
Jacob Garver, - - -	1 00	Samuel Gripe, - - -	1 00	From Pony Creek Church, Brown County,	
Michael Bloder, - - -	50	J. H. Zigler, - - -	50	Kansas.	
Elizabeth Sener, - - -	1 00	A sister, - - -	1 00		
Sarah Toney, - - -	50	Sister Penroyd, - - -	50	In the above church a council was held a	
Christ Brechbill, - - -	1 00	A brother, - - -	10	few weeks ago to get things in order for the	
A brother, - - -	50	Two sisters, - - -	50	love-feast of June 8th. All worked together	
Allen Neff, - - -	1 00	Eliza Gnagy, - - -	1 00	in Christian union, and matters pertaining	
		Bro. Gnagy, - - -	50	to the Church were generally set in order.	
		A sister, - - -	50	Three were separated from the Church, and	
		J. M. Whiter, - - -	5 00	two were received by baptism. A choice for	
		Susanna Blocher, - - -	50	deacons was held, resulting in the election of	
		John Aukerman, - - -	1 00	Brethren Jesse Wallace, John Eisenbise, and	
		Eliza Freet, - - -	25	Jacob Hahn. At the love-feast four more	
		Chas. S. Griffith, - - -	3 00	were received into the Church by baptism—	
		Ezra Minnich and wife, - - -	10	one of them of the Morrill church. About	
		Failed to get name of donor, -	1 00	one hundred and fifty members communed.	
		A sister, - - -	25	The attendance was large, and the order	
		Sarah Kilmer, - - -	5 00	good. Bro. J. T. Myers, of Pennsylvania,	
		Anthony Barnhart, - - -	1 00	was with us at the feast, and labored accept-	
				ably; also Bro. Kimmel, of Illinois.	

The future of Pony Creek church seems promising. A deep religious feeling appears to have taken hold of the people in general. The clouds that have hung, threatening, over the church so long, seem to be dispersing, and a brighter day is dawning. May this be the happy condition of all the churches in the Brotherhood, is our prayer. J. S. MOHLER.

Morrill, Kan., June 9th, 1886.

From Quemahoning Church, Pa.

WE can report that in temporal blessings we have received far beyond what we deserved, not only as regards health and home comforts, but we have good prospects for a plenteous harvest and good fruit crops.

Concerning the spiritual harvest we must report that not many sheaves were gathered in during the last year in our congregation, although we think if our zeal were such as the work demands, there would be a glorious ingathering of souls. Our love-feast is appointed for next Sunday eve, June 20th, to commence at 5 o'clock P. M. The council meeting preparatory to the feast was held at the Stanton's Mills church last Saturday, the 12th inst. The reports of the deacons indicated peace in the church, and the business before the council was soon disposed of. There were two young applicants just verging on manhood.

It is always beautiful to see the young come out on the Lord's side, but the course of these young men has more than an ordinary significance, as they are the sons of our Elder E. J. Blough, and it shows that, while he rules well in the Church, he is not negligent concerning the spiritual welfare of his own family, which is a desirable qualification of an elder. I think it is a strong support to any minister when members of his own family profess and practice the gospel he is called to preach to the world. But, O, how discouraging and sad it must be to be the servant of God when the world observes how his own sons and daughters reject his teachings and admonitions!

Last Sunday evening, the 13th, I had the pleasure of attending a love-feast in an adjoining congregation, Middle Creek, where many members and outsiders had assembled. After the examination exercises, the congregation resorted to the water to witness the baptism of three applicants. I never remember of seeing so large a congregation on such an occasion. Most of the interest centered on one of the applicants whose age is nearly fourscore years, and, as near as I know, never made a profession of religion; and, when he openly expressed his intention to join our Church, many persons doubted his sincerity. His faith seemed to be stronger than many supposed, and he expressed himself that he stood the performance of baptism better than he had expected. Though he delayed his return to God until, apparently, the eleventh hour, yet we hope he may still fully realize the richness of God's love and mercy in the remaining days of his earthly life, and enjoy the rest that remaineth for the children of God.

Two weeks ago the adjoining congregation of Brother's Valley held a council-meeting, when one applicant was baptized, and two brethren were elected to the ministry and five deacons also chosen. Bro. Mich. Weyland was ordained an elder to assist brethren Jacob Blough and Geo. C. Schrock who have become feeble through age and sickness. The ministers elected are brethren P. F. Cupp and D. H. Walker.

I forgot to say that our congregation has lately made arrangements for gathering funds for missionary and other purposes. This matter was formerly neglected. According to our plan no particular amount is demanded yearly, but we take the gospel plan "as the Lord hath prospered thee." We hope the members of our congregation will not underrate the increase the Lord grants them in temporal things, and withhold some of his share.

Four solicitors—one for each church in the congregation,—have been appointed. Two of them are young sisters and the other two are young brethren. J. D. BAER.

Friedens, Pa.

Orphan's Home Report, Southern District, Ill.

SINCE our last report two children have been admitted into the Home, and one, a boy, has been put into a private family. We have at present one, a girl, between eight and nine years old whom we desire to put in some suitable family.

The following sums were donated:—

Oakley Church, Ill.....	\$1 30
F. D. Rosenberger, Ohio.....	1 00
Laura Deutchman, Ill.....	1 00
A Sister, St. Louis.....	1 00
A. F. Thomas contributed twelve stamps.	

We solicit donations. By order of the Board of Trustees. R. W. HUFFORD.
Cerro Gordo, Ill.

Organization of Grand Prairie Church, near Sidney, Neb.

ON June 5th the Brethren who have settled in the vicinity of Sidney, Nebraska, met at the house of Bro. W. C. Teeter for the purpose of organizing into a body. Elder John Snowberger came to us by request and was leader in the work. Certificates of membership were read and the church starts into the work with some thirty members. Official members are as follows:—

Ministers, brethren Leonard F. Love and William C. Teeter; deacons, brethren Esaias P. Garman and George E. Whistler. Bro. Whistler and wife are now visiting in Montgomery Co., Pa.

We will soon have another minister, as Bro. John E. Young has located a claim among us and will make settlement in a few weeks. We feel much encouraged, and with official members who have had experience in Church work, what doth hinder the Grand Prairie church from being prosperous! Certainly, God being our helper, we can do some good in the name of Jesus.

A few of us were here last season and met

each Lord's day and studied God's Word. Twice we had preaching, once by Bro. P. A. Moore, of Ill., and once by Bro. J. E. Young of Beatrice, Neb. Now, a goodly number of us are settled near together and we will have regular services and Sunday-school. We have reason to expect many more brethren and sisters to join us from the East, and may we not hope for many additions by baptism in the time to come?

It might not be out of place to state that the Brethren here are all settled on homesteads and are well pleased with the country. Many more Brethren might find it to their advantage to settle among us. There is plenty of room.

Brethren, pray for us that in the end we may be found faithful!

We would be glad to see our brethren from the East at any time, and if those coming are ministers, we will have some work for them while among us. Elder John Snowberger, of Colorado, has charge of the church. O. D. LYON, Clerk.

Sidney, Neb.

From Union Church, Ind.

I WILL inform the members through the MESSENGER that we held our quarterly council-meeting to-day, June 12th, and everything went off pleasantly. We also agreed to hold our love-feast on the 7th of October, to commence at 4 o'clock P. M. We heartily invite all that wish, to be with us, particularly our ministering brethren. Any one coming from a distance will be met at the train in Plymouth and conveyed to the place of meeting. I wish to inform the Brotherhood that I intend to leave this part of God's heritage and go where I am more needed, as there are plenty of good brethren here to carry on the work without me. May the good Lord find me a place where I am needed! May God bless the Brotherhood, is my prayer! JOHN KNISLEY.

From Ames Church, Iowa.

WE have just closed another love-feast. Many hearts were made glad and drank deep from the Springs of Eternal Life. We had the usual good preaching and sociability. An hour was spent discussing the advisability of having an Orphan's Home in the Middle District of Iowa, which project bids fair to be carried forward successfully. During the hour of dinner, the missionary question was discussed. At this meeting four burdened souls came to Jesus and were received into the Church by confession and baptism. God bless them all!

The writer was in Hancock Co., Iowa, one week ago, and heard three sermons preached and saw two young married persons buried with Christ in baptism. The point deserving special attention is the fact that these are the first meetings held in Hancock Co., by the Brethren. May the Northern District of Iowa care for them! Address, Elias Long, Conwith, Iowa. May the work go forward! GEO. W. THOMAS.

Ames, Iowa.

In Memoriam.

WE are pained to announce the death of Sister Elizabeth Jones, which took place at the home of friend Henry Rinehart, Preble Co., Ohio, and in the Upper Twin Church. Her age was 75 years, 11 months, and 21 days. She was the daughter of Jacob and Hester Yost, and was born in Augusta Co., Virginia, June 18th, 1810. She was married to Morris Jones in 1827, emigrated to Ohio in 1829, and was baptized in May, 1870. The husband passed away Jan. 18th, 1881, aged 76 years and 18 days. She was the mother of eight children, five sons and three daughters. All are living and all were present at the funeral, which took place June 11th, at the Wheatville church. The sermon was preached from 1 Cor. 15: 21, 22.

This mother had been afflicted for three years, and for some weeks near the close of life had longed to die. For days she prayed that each one might be her last. June 8th, she prayed that her life might close. She fell asleep at 4 P. M., and awoke on earth no more. The spirit fled at 1 A. M., June 9th.

LONDON WEST.

A Home for Brother Hope.

I HAVE tried to keep a correct record of the donations I have received. I have given the names as correctly as I could make them out; if any are wrong, it was not done intentionally. I truly have to thank all for what they have done, especially the little folks. I am somewhat partial to them, for it greatly depends upon the big folks what kind of little folks there are in this world. Dear children, always seek to do a good, kind act for some one, and you will always be happy. I know that the Lord has blessed you and made you feel happy for what you have done for the homeless ones away in Sweden. Some of you will be more than likely to see the homeless family ere long, as they are soon to be in America. I feel that I for one would be glad to see them.

I shall still keep a record of what I receive after this. Just be free in donating, as all that we have justly belongs to the Lord anyway, and if he should see fit, he could take us, or what we have, at any moment. So let us be doing all the good we can, and give God the praise to whom it justly belongs.

I will here give you another cheering letter which I received; maybe it will be the means of causing other mothers to do as she did. Certainly the blessing of the Lord was resting upon that good mother at the time.

Dear Sister:—

I read your letter for the homeless in the MESSENGER. Then I read it to my children, and explained as well as I could to them who Bro. Hope is. So they all, from my little one of three years up to the one of eight, said, "Send my penny—send all of them." I hope all mothers will read it to their children and explain, so that they may become interested in the matter and understand who Bro. Hope is, and what he has done. In speaking of it to a sister, one of her sons was standing by and said, "Here is a penny." I will send a postal note and I hope you will do much good with your children's mission.

May 31, 1886.

So that sister raised and sent me \$1.26. See what an amount of good can be done by some one using energy! It always takes energy in a good work, and if our hearts are ready and minds willing, our hands and feet are swift to administer to the divine will of our Heavenly Father. So, thanking you all sincerely, I close, asking the blessing of God to continue with us in the name of Jesus.

I have received the following amounts for Bro. Hope's home:

May 10, A brother aged twelve.....	\$ 24
May 10, J. W. Gibson's family.....	1 70
May 11, R. Markey.....	75
May 11, C. C. Gibson's family.....	1 40
May 15, Annie & Candice Yost.....	14
May 16, I. M. Hayslett.....	1 00
May 18, Mary & Barbara Pefley.....	25
May 18, Mrs. Louisa Vaniman.....	1 00
May 30, No name given.....	42
May 30, Pleasant Hill S. School.....	9 51
June 5, Frankie Gillett.....	75
June 5, C. L. Gillett.....	31
June 5, Maggie Gillett.....	03
June 5, Leroy Gillett.....	02
June 5, Libbie Messner.....	06
June 5, Mamie Messner.....	01
June 5, Frank Messner.....	01
June 5, Fred Messner.....	08
June 5, Lillie Messner.....	05
June 7, Jasper Vaniman.....	10
June 8, Mrs. Maria Koons.....	44
June 8, Katie S. Deardorff.....	1 00
June 9, Mary Eby.....	1 00
June 9, Vinnie Stoner.....	13
June 9, Lizzie Shaw.....	10
June 9, Lila Bigler.....	10
June 9, Minnie Windle.....	25
June 9, Ida Shellenbarger.....	25
June 9, May Ely.....	10
June 9, Carrie Gibson.....	17
June 12, A Brother and Wife.....	1 00
June 13, M. A. Brubaker.....	25
June —, G. W. Gibson.....	25
June —, Mary M. Gibson.....	10
Total.....	\$23 00

MARY M. GIBSON.

From Thornapple Church, Michigan.

THE love-feast held at this place on June 10th, was a feast which will long be remembered by those who participated in it, not because we had plenty of food for the physical man, but because of the amount of love and the amount of Gospel food the spiritual man had to feast upon. The number of communicants was not as large as usual on such occasions; neither was the ministerial force as large as at former times, because of the near approach of Annual Conference, as quite a number started thither before the meeting. Nevertheless the time was well occupied, and the Gospel sword was wielded with great power, to the pulling down of the strongholds of Satan, and the upbuilding of Christ's kingdom here upon earth. Especially the farewell address by Bro. Rairich was soul-feasting to those who hunger after righteousness. The writer made an effort at this meeting to secure something for the

home of Bro. Hope, and the result was \$9.50 which will accompany this letter to Mt. Morris to be applied in the proper place.

L. D. FRY, Clerk.

"I Long to Be There."

THE above caption expresses the leading thought of a hymn sung by the students of Mt. Morris College in their chapel at morning devotions, June 9th. I was the more forcibly impressed with the thought because I had long desired to visit the brethren in this part of the vineyard. Being unexpectedly permitted to gratify this desire, I am happy—but we must part so soon. Though this mars our present pleasure, still such joys give us a foretaste of the joys when we shall meet to part no more.

We were impressed with the system and order of the various departments of the Publishing Company's office. Even the waste-basket—the receptacle of light and refuse matter—is presided over by a faithful canine servant, who sees that every particle consigned to his care is kept to its proper place without partiality. Other more important features might be noticed, but we must be brief. Let us return to the College.

Before entering, as if to prepare us for the sacred associations here formed, our attention is called to a memorial grave, decorated with sweet flowers, planted, trained, and cared for, by loving school-mates in memory of a dear one taken from their midst by the ruthless hand of death. Here may be seen in living green her name *Laura*, emblematic of her good name kept alive in their hearts.

We may have some idea of what is taught in the College by the effect it produces. When you see the brethren and sisters assemble in the chapel for services in proper order, and observe a respectful demeanor pervading the entire body of students—when you behold those young sisters going to their ordinary meals all with their plain, proper covering on, you will probably exclaim with the writer, "This is better order than in many places where we find objections to the College." Though well pleased with the most that I saw, as in all human affairs there were a few individual matters that might be better. We fail to see the propriety or need of even a modest little breast pin or finger-ring, and some other similar ornaments. An intelligent young lady friend remarked to me, "It is a pity that these young people cannot understand that they will be more respected, both in the world and in the church, if they leave off such things." Let us all try to profit hereby. J. D. HAUGHTELIN.

MATRIMONIAL.

HOWTEN—ETTER.—At the residence of the bride's father, Grace Hill, Washington Co., Iowa, May 27, 1886, by Elder John Thomas, assisted by Rev. Grumert, Mr. James S. Howten of Sedalia, and Miss Mary Etter, daughter of Bro. Henry and sister Mary Etter.

IDA ETTER.

Address: Brethren's Publishing Co.

ANNOUNCEMENTS.

Love-feasts.

- July 3 and 4. Little Traverse church. Emmet Co., Mich., 8 miles north-east of Harbor Springs, on farm formerly occupied by Eld. Martin Cosner. If coming, inform Samuel Weimer.
- Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
- Sept. 10, at 10 A. M., West Otter Creek Church Macoupin Co., Ill.
- Sept. 10, Bear Creek church, Christian Co., Ill.
- Sept. 10, Bear Creek, Christian Co., Ill.
- Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
- Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snively's, 5½ miles north-east of Kearney, Neb.
- Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying.
- Sept. 24, Rockton, Pa.
- Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
- Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
- Oct. 9 and 10 at 10 A. M., Middle Creek church Mahaska Co., Iowa.
- Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
- June 19 and 20, Maquoketa church, near Lost Nation, Clinton Co., Iowa.
- Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
- Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

Advertisements.

Rates—Per Inch each Insertion:

One time or more	\$1.50
One month (4 times)	1.80
Three months (12 times)	1.20
Six months (25 times)	1.00
One year (50 times)	.70
No advertisement accepted for less than 100	

No Cuts inserted unless 12½ Pica wide and on metal base.

Excursion to Colorado.

BEGINNING May 1, and ending Sept. 15, the Chicago & Iowa R. R., will sell excursion tickets from Mt. Morris, Ill., to Colorado for \$47.70. Apply for further particulars to F. F. KNOBLE, Mt. Morris, Ill.

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ALLOWS an easy record of names of all members in each congregation, whether living or dead, date of baptism or letter, with date of death, age, removal, etc., with an official record of elections, ordinations and an appendix for history of congregation, biography of members, etc. Price, \$1.00, post-paid. Address, Brethren's Publishing Co.

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J. K. WEIDNER,
West Earl, Penn.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 10th, 1886.

LEAVE SOUTH.			LEAVE NORTH.		
Mail	Exp'ss	STATIONS.	Exp'ss	Mail	
P. M.	A. M.		P. M.	P. M.	
8 35	8 35	Huntingdon...	6 20	12 30	
8 45	8 50	McConnellstown...	6 19	12 19	
8 52	8 55	Grafton...	6 05	12 15	
7 02	9 06	Marklesburg...	5 55	12 05	
7 10	9 15	Enliten...	5 45	11 55	
7 15	9 21	Beaver...	5 31	11 49	
7 22	9 29	Cove...	5 33	11 43	
7 35	9 41	Saxton...	5 20	11 30	
7 48	9 55	Riddlesburg...	5 06	11 17	
7 53	10 00	Hopewell...	5 03	11 11	
8 05	10 10	Piper's Run...	4 52	11 02	
8 15	10 21	Tatesville...	4 41	10 50	
8 21	10 30	Everett...	4 33	10 48	
8 25	10 35	Mt. Dallas...	4 30	10 40	
		Bedford...			
P. M.	A. M.		P. M.	A. M.	

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Agents wanted. Any one sending us 25 cents in 2 ct. stamps, will receive one package by mail.

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t12

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.			
GOING EAST.		GOING WEST.	
<i>Live</i> Chicago.....	+ 8:00 A. M.	+ 8:00 A. M.	* 11:30 P. M.
Ar Ft. Wayne.....	1:45 " 7:40 "	8:55 " 11:20 "	8:55 " 8:50 "
" Crestline.....	7:05 " 11:45 P. M.	11:20 " 3:40 A. M.	11:55 " 11:55 "
" Pittsburgh.....	+ 8:30 A. M.	6:00 " 6:25 "	8:40 A. M.
" Johnstown.....	10:13 " 10:13 "	8:10 " 8:10 "	8:40 A. M.
" Altoona.....	11:40 A. M.	9:39 " 9:39 "	8:40 A. M.
" Huntington.....	12:50 P. M.	12:40 P. M.	6:40 A. M.
" Harrisburg.....	3:20 " 12:50 P. M.	1:15 A. M.	1:15 P. M.
" Philadelphia.....	6:50 " 6:50 "	4:45 " 4:45 "	5:05 " 5:05 "
" New York.....	9:35 P. M.	6:55 " 6:55 "	9:30 " 9:30 "
<i>Live</i> New York.....	* 9:00 A. M.	* 9:00 A. M.	* 6:00 P. M.
" Philadelphia.....	11:50 " 11:20 "	11:20 " 8:50 "	8:50 " 8:50 "
" Harrisburg.....	8:40 P. M.	2:00 P. M.	11:55 " 11:55 "
" Huntingdon.....	6:30 " 6:30 "	8:10 " 8:10 "	8:40 A. M.
" Altoona.....	8:10 " 8:10 "	5:20 P. M.	8:40 A. M.
" Johnstown.....	9:34 " 9:34 "	7:45 P. M.	8:40 A. M.
" Pittsburgh.....	11:15 P. M.	7:45 P. M.	6:40 A. M.
" Crestline.....	7:20 A. M.	1:35 A. M.	1:15 P. M.
" Ft. Wayne.....	12:30 P. M.	5:10 " 5:10 "	5:05 " 5:05 "
Ar Chicago.....	6:00 " 6:00 "	9:30 A. M.	9:30 " 9:30 "

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., July 6, 1886

No. 26.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ANNUAL MEETING NOTES.

ON Friday evening, June 18, we took leave of our home family, and, in company with a number of others, entered one of the modern railroad coaches for Annual Conference. The evening was pleasant, and the moon being in her glory, everything seemed to unite in making the trip pleasant. The coach on this side of Pittsburgh not being full, we had the luxury of two seats facing each other, which, for a small man, makes a tolerably enjoyable bed. Our experience, however, was just a little short of the enjoyable, but much better than it might have been. At Pittsburgh the coach was quite full, and we took a sleeper, and sweetly slept the hours away until awakened by the porter, who informed us that it was time to get up, as we were nearing Xenia, where we were to change cars for Dayton. As we entered the city, everybody was showing somebody else the ruins caused by the late freshet at that place; and some draw on their imaginations largely to see something of the uncommon. One lady saw in a garden, near a house, a horse that had succumbed to the great flood. But when reminded of the time that had elapsed since the event, she said, "I guess I am mistaken; it may be drift wood." Those who read about the flood, were busy pointing out places of interest, while those who know all about it put on a broad smile and heeded Solomon's advice. It is wonderful how communicative some people are and how cheaply they sell their wisdom.

After a short stop, we again took the cars for Dayton, and arrived at about 10:30, Eastern time,—one hour earlier by the time there. As there was no regular train leaving on the road we wished to go until afternoon, a number of us went to the Dickey House, where a good dinner was prepared for us, after which we took the train for Arcanum, the place of Meeting. The ride was a pleasant one, and the window views grand. The season being more than ordinarily favorable to vegetation, everything looked most promising. The grain fields were waving with a harvest already turning golden for the reaper, the corn was rapidly shooting upward, the clover fields lying in great swirls, and the occasional fields checkered with stacks already made, reminded us that we were in the midst of the "barley harvest,"—not of Palestine, but of the Miami Valley, which for beautiful farms and fertility of soil cannot well be excelled. As we were hurried along through this growing plenty and beauty, the thought came to us, If these people are as good spiritually as the country is naturally, it must be a goodly land in which to dwell.

As we passed by Miller's Crossing, the railroad depot for the Meeting of 1884, we were reminded of the pleasant season spent there at that time—the most pleasant, we believe, that we ever enjoyed at an Annual Conference—not because we suppose that the Brethren are better there than at other places, but because they had more favorable opportunities of making the accommodations such as they should be. Such advantages can be had only near large towns and cities, or at places es-

pecially adapted to the wants of such large meetings.

On our arrival at Arcanum, we were told that our railroad trip was ended, and that we had five miles of stage experience before us. This change of program was brought about through the pluck of the Pennsylvania Railroad Company, and we must say they did it well. They had at their command all the 'busses and hacks for miles around, and were prepared to meet any emergency in the way of accommodation. The change in travel proved very agreeable, and all expressed themselves delighted with the "stage ride." Bro. Wenger, of Indiana, was one of the company, and he so entertained us with his experience last year at Mexico, that we left the five miles behind us much sooner than we expected. Our Western brethren are inclined to go back on the Mexico Meeting, but if we live we hope to have an opportunity of doing the thing over again, under more favorable surroundings and circumstances.

On our reaching the place of Meeting, quite a number were already present, and services were being held in the Tabernacle. After looking around awhile, we accepted an invitation from our brother, John H. Brumbaugh, formerly of Pennsylvania, but now of the Miami Valley, to go along home with him, some twelve miles south, in the Salem congregation. The distance being considerable, our arrival was after night-fall, but we were kindly received and well-cared for during the night. The next morning, Sunday, we were taken to the Salem church, where services were held by the strange brethren present. We made the acquaintance of the resident ministers, but cannot name them now. At this church they retain the old custom of having a chapter read before the regular services, by one of the deacons, and also of all bearing testimony to the word preached after the sermon. To us this seemed a little odd, but it was because we were not accustomed to that way. After all, we are largely creatures of circumstances, and most readily fall in with the customs around us, especially when not considered heterodox. We become accustomed to our own, and think them the very best, while others declare us out of the way and unorthodox. A little more general information and the exercising of good common sense, will liberalize our views and set us on a higher plane in life. There were also services at the same place in the afternoon and evening,—all pleasant and entertaining. During the day we made several calls with relatives, and put up for the night at Bro. John R. Brumbaugh's, also a relative, but further off in lineage. Our stay in this kind family was very pleasant, and indeed we can say the same of all with whom we had the pleasure of associating.

On Monday morning, we were taken to Union Center to take passage on the T. C. & St. L. R. R., and after a long delay had the pleasure(?) of taking a dilapidated baggage car that run on freight time though a regular train. The ride was not enjoyable, but good for dyspeptics, if not too far gone. At Ludlow we had to wait a short time to change cars. At this place are the Ludlow Falls and a summer resort. The Falls present a very pretty sight, and we were entertained, because the surrounding scenery was Keystone-like, and made us think of the beautiful rippling Juniata.

Of the Meeting we have but little to say, as Bro. Miller has given an extensive account of its doing. We venture, however, a few remarks. As usual

there were a few brethren present that had a disposition to monopolize the business of the Meeting, and seemed to feel that no business could be done without the direction of their superior wisdom, and would contend for the floor with a persistence scarcely courteous to the hundreds of others who felt like speaking, but too modest to push themselves forward. We say just what we mean, and the Report will show that we are not mistaken. We are decidedly in favor of changing the rules, so as to give only one speech on the same subject without permission from the Meeting. This is all Christian courtesy ought to demand, when there are so many brethren present who perhaps are equally endowed with wisdom. We hope that our brethren will take this suggestion kindly, and hereafter be just a little more considerate. It is right to prefer, but not always to prefer self.

Another remark. In looking over the business that was before the Meeting, we can count with the fingers of our right hand the Districts from which came three-fourths of all of it. And from these same Districts it has been coming for years. The sum and substance of them is rule—rules and regulations for preachers, for elders, for editors, for dress. Does it not seem a little strange that a few Districts have all this kind of work to attend to? The inference to be drawn from it is that they are endowed with more than an ordinary share of excellence and wisdom, and we hope they are.

Outside of these few hints given, the spirit of the Meeting was most excellent, and we especially admired the golden words spoken by a number of our aged brethren who seemed to be filled with the good and gentle Spirit of the Master. The new officers acquitted themselves nobly. The general spirit of the Meeting was pleasant and Christian, and we were made to feel that, though, on some subjects there are differences of opinion, we are learning to be more liberal in regard to these differences, and that this liberality will tend towards unifying our hearts, and a union of hearts will finally bring about a unity of practice. Love brings together, while a disposition to force and coerce drives apart.

THE HUMBLE EXALTED.

God chooses the humblest instrument. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming-bird. He passes by the lofty pine and huge elm tree, and lavishes blossom and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd-boy; Amos a herdsman; the apostles were ignorant and unlearned; Zwingle was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm-servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindustan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herd boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.

MEN often pity God's people but their pity is misplaced.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE DIVINE ESSENCE.

BY C. H. BALSBAUGH.

To Brother and Sister Prowant, of Ohio:—

AN atheist sneeringly asked his Arabian guide, who seemed excessively devotional, "How do you know there is a God?" To which he replied, "How do I know that a camel and not a man passed by my tent last night?" God has his unmistakable footprints. They are not only discernable in nature everywhere, more clearly still in the hearts and lives of those in whom he dwells. "God is Love, and he that dwelleth in love, dwelleth in God, and God in him."

The unloving are Anathema Maranatha. Such an epistle as you have written me can no more come out of a Christless heart, than the Divine Incarnation can take place in Beelzebub. God knows my necessities and into whose heart and purse he has access to relieve them. To open our hearts to God as implicitly as we open our eye to the light, is sure to bring inward illumination and outward help. God has given me a special education for a special mission and "I magnify mine office." He has crushed me into a chaotic mass like a marred vessel on the potter's wheel, and shaped me anew under the mouldings of Omnipotent grace, so as to destroy all desire for human approbation, make me self-distrusting, and bold in the consciousness of an Almighty and holy Other. I can be nobody else, and nobody can be me. Imitation destroys originality. If we could, or would learn this great lesson, especially our ministering brethren, God would gain utterance that would astonish angels and men and devils. Few consider it worth while to trade with a single pound, and so they borrow and become bankrupt, and drag along in the rut of insupportable repetition. God has given us all a calling as high as Christ Jesus, but most of us miss it, and pass through life the miserable slaves of the flesh and its debasing habits. The slave of Jesus is the freest soul in the Universe. God is fettered by the necessities of Eternal Love and Righteousness and Holiness, and it is these very fetters that constitute his absolute and eternal liberty. No soul is free till bound so fast by the chain of Divine Love, that *not to love* would be very Hell. He that must force himself into forms of goodness is not yet free as Christ is free. "The glorious liberty of the children of God" is the very liberty of God himself. The stream *must* flow downward because impelled by a Divine law. What is freer than the flow of a mighty river? And what is more inexorably bound by law? To be crucified is hard, but to deny to love the liberty of Crucifixion is harder still. We have not many Pauline Christians, not many to whom daring and suffering and sacrificing for Christ is the very honey of existence. When we consider the essential nature of God, the

cross is the most natural phenomenon conceivable. The soul to whom sacrifice is not the rarest pleasure, has not yet known the power and sweetness of love.

The stamps which you sent me, coined as they are out of your sweat and blood, and flavored with your earnest prayers for my pen ministry and the extension of the kingdom of Jesus in the Church and in the world, are a token that you have entered into the secret of the Redeemer's supreme blessedness.

Your donation is opportune, as are all Divine orderings. He knows when to tie the colt so as to fulfill prophecy and meet his personal necessities. He knows when to call in the lad with his five barley loaves and two small fishes, so as to furnish opportunity for the exhibition of his power, and fill a hungry multitude. He hears the young ravens cry, and when I need stamps or stationery they are sure to come.

The miraculous which is so incredible to the unbelieving, is the ordinary to faith when the meal dwindles to the bottom of the barrel, and the oil sinks low in the cruise, I repair to the All-owner with as much confidence as I go to my well when I am thirsty. I often recall an utterance made to me many years ago when I was in deep spiritual dejection. A physician of high distinction, and wonderful knowledge of nature and man, did his utmost to inspire me with hope in the Divine goodness. Not succeeding, he looked at me sadly and said, "*Oh that I could give you my happy faith.*"

As soon as we learn to pray without reservation, "Thy will be done on earth as it is done in Heaven," we will realize the comprehensiveness and sweetness and absolute validity of John 15: 7.

Now, a few words on the passage to which you make special reference. The seventh of 2 Corinthians is an exultant chapter. The apostle seemed riding on the highest wave of conscious triumph. Some of the Corinthians had grossly misbehaved. They were in some things quite disorderly. Made even a bad use of their supernatural endowments. He threatened them with stern discipline if he visits them again. Declares that he deferred his visit so as to give them time to rectify their misdeeds prior to his advent. 2 Cor. 1: 23. In the 7th chapter it appears that when Titus came he brought a very favorable report of their spiritual state, which so transported the apostle that he was almost beside himself for joy. 2 Cor. 5: 13.

In the 11th verse of the 7th chapter he bursts out into a strain of jubilation in which he commends the Corinthians in the highest terms for their Christian disposition of the scandals and wrongs that had existed among them. They not only *sorrowed*, but after a *godly sort*. They became *exceedingly careful* about the repetition of such errors. They *cleared themselves* not only of the old sins, of all desire to cherish or express carnal inclinations. They were indignant at themselves for their folly. They feared the invasion and power of evil. Their hunger for the Christ-life was vehement, and they be-

came zealous in its promotion and took a noble revenge on themselves in the utter crucifixion of the flesh from which their wrongs had sprung.

Paul regarded Titus' testimony satisfactory evidence that the old leaven was thoroughly purged out, and that they would henceforth walk in newness of life. Largeness of mind is not necessarily rightness of mind. The one in the absence of the other has given the Church incalculable trouble from the beginning.

The Corinthians were big-souled, and knew more of supernatural gifts than of the "more excellent way." Knowledge puffeth up, but charity edifieth." There are two knowings: one "gendereth to bondage," the other to liberty. Love only knows the depth of being. There is Infinite Humanity in God, and it is only when Deity is incarnate that we are truly human. Nineteen centuries of Christian history have been too short to teach even the Church the sublime and thrilling truth that we are not our own—that nothing less than human enshrinement of the Holy Ghost can meet the Divine Ideal of Man.

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

OUR Annual Meeting is now a thing of the past, and we have no disturbing influence to record, save the rain on Sunday and Tuesday.

The measure providing that a brother could serve on a Standing Committee but two years out of four has brought a number of new names on the Standing Committee, including a new list of officers this year; and although fears were entertained and even expressed because so many veteran brethren were left on the retired list, yet we feel glad to say that we never knew the business of our Annual Meeting to pass off more harmoniously, or her rulings to be less criticised than this year.

The past has abundantly proved that it is a mistake to conclude that the business of the Church will not prove a success unless certain brethren are at the helm.

No doubt but Israel keenly felt the loss of Moses at his death, but in the meantime the Lord had a Joshua prepared, and in due time a Samuel, and an Elijah fell in line of God's faithful. So we conceive that there are Joshuas, Samuels and Elijahs being reared up to day to bear the future mantle of the cause.

The Church Erection and Missionary Report by D. L. Miller was read in the early part of the meeting and proved to be an interesting document. Although there has been much said about the cause being discouraged and injured, the report showed that the cause grew in the last year.

How elders and housekeepers can turn a deaf ear to the numerous pitiful calls for help, for the Bread and Water of Life, we cannot explain, for "Whoso hath this world's goods, and seeth his brother have need and

shutteth his bowels of compassion against him, verily how dwelleth the love of God in him?" 1 John 3: 17.

The Tract Examining Committee was in session before the Annual Meeting. A list of the works they sanctioned for publication was at the editor's tent. We regret that the Committee overlooked such standard tracts as "Origin of Single Immersion" by J. Quinter; "Trine Immersion Traced to the Apostles" and "The Perfect Plan of Salvation" by J. H. Moore; "The Sabbath" by M. T. Baer. A number of the works in their list have appeared in our advertising columns for years, and the first edition has not yet been disposed of. What encouragement our Tract Work can have to handle those works we fail to see. The Committee's own works to us are rather prominent in the list.

The Committee has included in their list a number of our prominent works as "Bible Lands" by D. L. Miller, "Trine Immersion" by J. Quinter, "Doctrine of Brethren Defended" by R. H. Miller, but these can as well be handled by our publishing company. Besides our Tract Committee does not control funds sufficient to handle such expensive works.

A large percentage of our tract matter must be held for gratuitous distribution, and her treasury replenished by donations.—Standard works can be handled successfully by publishing companies, but the tract enterprise can only be handled successfully by the Church, for it must be supported by her liberalities. The Church, then, in turn becomes the Tract Work's agents, both in gathering funds and in distributing her matter.

THE GOSPEL DISPENSATION, Represented by the Seven Churches of St. John's Revelation.

BY JAMES EVANS.

JESUS is Lord and Christ. He has all power in heaven and earth. The Father has given him authority to execute judgment because he is the Son of Man. See John 5: 27. His human nature is still presented to us. It is not Divinity alone that appears in Jesus. He is the Son of Man, our elder Brother, who appeared in the flesh to take away our sins. He rules in the midst of the churches. All things are under his control. He rules behind the veil. The operations of his hands are visible alone to the eye of faith.

The history of the seven churches unfolds the mystery of the seven lightstands. Their history covers all the time from the apostolic age until the close of this dispensation.

The Ephesian church presents us with a picture of the church either during the latter part of the apostolic age, or a little after, probably both. Works, labor, and patience are found yet as prominent features of the churches. Evil and false apostles are not endured. The churches still labor and toil patiently for the Master's sake. But their love was a little cooler than it had been. They are reminded of the love of their espousals. See Jer. 2: 2. Their earliest love

is brought before them. If this failed to rekindle their love, to quicken them to a renewed life, then their lightstand would be removed.

Works, labor and patience, though excellent in themselves, would not suffice unless a quenchless flame of love burned beneath it all. Love and life are inseparable. The intenser our love, the more life we possess, the more qualified we are to impart vitality to others. Love vivifies our works and labor, and imparts energy to the gospel we preach. We may labor and toil much, and see little fruit, and wonder why it is so. The reason, perhaps, is, our love lacks the burning zeal, the divine fervor that the indwelling Spirit ever kindles, when love reigns in its primitive purity.

The Ephesian Church hated the deeds of aspiring, ambitious teachers, who sought to lord it over God's heritage. These men brought the people under bondage. They conquered the people for so the word „Niccolaitans" signifies. This ambitious spirit continued to conquer the people until the little horn of Dan. 7th attained its marvelous power during the ages of papal supremacy.

The promises were to the overcomers.—The blessedness of the first resurrection is only promised to such. They shall eat of the Tree of Life in the paradise of God. This paradise will transcend the earthly paradise, as much as the heavenly excels the earthly. Its trees do not grow out of the earth. The earthly Eden was only a faint picture of the transcendent glories of the of the world to come.

Eden with all its beauty, the land flowing with milk and honey, were types of a more glorious land than Adam or Israel saw. No earthly sun shines on that paradise. The breath of eternal spring will give perpetual bloom to its fadeless beauty. That breath will be the eternal Spirit of the living God. The waters of life are there. The throne of God and of the Lamb is there.

But who are the overcomers? They are those who like Jesus in the wilderness overcame all forms of temptation. Jesus conquered with the word of God. We overcome only when we use the sword of the Spirit. We must conquer self, fleshly lusts, love of the world and its friendship. We must have fellowship with Christ in suffering. Jesus has suffered in the flesh; so must we. The man who cannot conquer a habit that is detrimental to holiness has no promise of the Paradise of God. We eat the flesh of Christ with bitter herbs. We are crucified with him. None but overcomers can reign with Christ. All others fall by the way. They lack the faith that overcomes the empire. The world overcomes them. They are slain because they would not conquer.

The Smyranean church represents the suffering church during the time of pagan persecution. This state continued until Constantine became head of the Roman world. The church endured much tribulation during ten persecutions. To encourage them to face death and torment, Jesus declares that he is the first and the last. If he is the last,

then he must triumph at last and his suffering people must triumph with him. When kingdoms and empires are things of the past, they will reign with Christ. Death could not deprive them of their crown of life, for their Leader was dead too and is alive forever. Then they, too, will live again.

Cotemporary with the tried, afflicted church was the synagogue of Satan. These claimed to be the true Israel of God. But they lacked the signs of the true church.—They would not hear the apostles. They were corrupt and were grievous wolves, destroying faith and obedience where they could prevail.

The flames of persecution, kindled by Nero, Trajan, Antonius, and Diocletian, enkindled the zeal of the Smyranean state. Hypocrites were driven out of the church. The blood of martyrs became the seed of the church. God bore witness to the faith of those heroic men and women who loved Christ more than life. Gifts of healing and miracles were still with the church. The same witnesses that we have for trine immersion, testify that miracles were performed, that the sick were healed. If their united testimony is false, then they are unworthy of being quoted for anything.

INTEMPERANCE.

BY JACOB RIFE.

INTEMPERANCE not only destroys the health, but inflicts ruin upon the innocent and helpless. It invades the family circle and spreads woe and sorrow all around. It cuts down the youth of our land in all their vigor and strength. It produces weakness not strength, sickness not health, death not life, causes the wife to become a widow, and the child an orphan.

The land is covered with idleness and poverty; disease and misery are the result.—Intemperance makes victims for our jails, and supplies the almshouse and asylum with paupers. It will excite the father to butcher his children, and helps the husband to kill his wife, and furnishes the victim for the scaffold. In short, it destroys life, curses God, and despises heaven. It brings shame and misery to our homes by the coming of a drunken husband or father, and drives away joy and expels every ray of happiness from us and drives love from the family circle.

When we contemplate the enormity of crime and misery that intemperance has brought on our land, we are made to ask, "What am I doing to stop its progress?"—We seldom hear a prayer offered in behalf of the temperance cause, and hardly ever hear a sermon preached against the ruinous course of King Alcohol.

In traveling through Illinois last summer we arrived in a city just at dusk. In looking out of the window, we saw several large buildings which we took to be slaughterhouses. But upon inquiry I learned that they were distilleries, eleven in number, with a capacity of malting two hundred thousand bushels of corn every twenty-four hours. This I learned from an official, a revenue

collector and liquor inspector. He further said that one bushel of corn will make four gallons of proof whisky. According to his statement, the distilleries of that one city will make eight hundred thousand gallons every twenty-four hours' run. Enough whisky to make every man, woman, and child in the State of Illinois drunk. Illinois is not the only State that manufactures liquor; Indiana, Ohio and others are doing likewise. They make millions of gallons and bring misery in our land by it. The same official said it gave employment to thousands of men from the man that raises the corn to the man that deals it out in the drink. May I not add that it goes further yet? It gives employment to the sheriff, constable, judge and jury. It gives employment to men to enlarge our prisons and asylums. It gives employment to the coffin manufacturer, and to the undertaker who buries its convicts. There was one consolation I got from conversing with him. He said the time was coming when Prohibition would sweep over the land of America and remove the curse from us, though it may not be for the next twenty-five years. Would to God there were one universal temperance society and all mankind were members of it! The glorious cause of Christ would be advanced, thousands of orphans and broken-hearted wives would raise their thanks to God for the success of the temperance cause. Let us, as a body of Christians, strike at the root and origin of the evil. The best that I can see at the present is to inform the reason and address the judgment and force conviction on the understanding and the heart by preaching against the evil in every district of our beloved Brotherhood, and also by educating the minds of the young and rising generation. Let your influence be thrown against it on the train, in the depot, at the hotel or wherever we be. Let us not forget the God-given right of petitioning our Heavenly Father in prayer, and hope there may be a united prayer of the Church that those that are bound by the fetters and chains of King Alcohol may be released, and the tyrant driven from our land. As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal. 6: 10.) This good is done by the church through the gospel, in prohibiting its members from visiting the saloon and becoming intoxicated, thereby bringing reproach upon the church, and shame and disgrace on themselves as members of the body of Christ, and also often misery and ruin on their families. Would to God that no members of the Church would ever darken the doors of those dens. Members that continue to visit those places should be dealt with as transgressors of the Gospel. All that we can do now, under the present rulings of Conference for those who are not of the household of faith, is to pray God to speed the means of Prohibition that the curse may be driven from our land, and the wailings of the drunkard's wife, and the cries and weepings of his children be hushed, in this land of Bibles. I imagine I hear a voice from the dark and dismal grave of the drunk-

ard, saying, "Oh ye sons of dissipation and excess, come and behold the companions of your revels, the victims of your folly, all poisoned by intemperance, all doomed to a premature and disgraceful death.

Look at these facts and be admonished. These are the warnings of the awful consequences that follow, and will eventually overtake the intemperate man and lay him low with his comrades. If you wish to know who is the most degraded and wretched of human beings, look for a man who has indulged in this habit so long that he will curse it and yet cling to it and say, "One glass more and I will quit it." I have heard men use that expression, and yet they filled a drunkard's grave.

One thought more on this subject,—never take the first drink and there will be no call for the second. Beware of this "one more," it has led its thousands to utter ruin and everlasting misery.

Boston, Ind.

CHRIST OUR SANCTIFICATION.

BY B. C. MOOMAW.

NUMBER III.

JUSTIFICATION is the work of Christ *for* us. Sanctification is the work of Christ *in* us. The one satisfies the law for past failures and transgressions and pronounces the pardoned sinner righteous. The other places us in possession of a *real* as well as a judicial righteousness. By its operation, the righteousness of Christ, imputed to us by faith, is wrought in us by the power of God, until we are finally transformed into the perfect image of his Son. Nothing could be more unequivocal than the scriptural teaching on the subject of sanctification. In general terms, we see that it is an essential result of the divine plan which proposes man's *entire* recovery from all the consequences of sin. As long as the least weakness or imperfection, or the slightest stain of sin remains, the work of redemption would not be complete. To be a little out of the right way, is to be entirely lost. "Though a man should keep the whole law, and yet offend in one point, he is guilty of all." Who, then, can be saved? "With God all things are possible." *Christ is made unto us sanctification.* Our sanctification is not in ourselves but in *him*, and we, at present, receive it by faith. All that God does is perfectly done; there is no coming short, or incompleteness in any of his works. When the work of grace is finished in his saints, they shall shine forth as the sun in the kingdom of the Father. Christ uttered the decree of sanctification in Matt. 5: 48, "Be ye therefore perfect, even as your Father in heaven is perfect." Paul declares that "this is the will of God, even your sanctification." He prays that the saints may be sanctified *wholly*, and their whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thess. 5: 23. These Scriptures not only

pel, but they also clearly define its nature and reveal its scope. There is no partial or approximate sanctification here, neither is it limited to the soul, but includes the whole being, with all its members and faculties. It covers all the ground, and leaves not the slightest space for the world, the flesh or the devil. It gives no license to a single thought, desire, purpose, word, or act of sin.

We must also bear in mind that scriptural utterances in reference to the effects of grace frequently embrace its final results and *perfect* fruits. The spiritual condition of all believers here is best illustrated by the idea of a growth. None but fanatics dream of absolute perfection in the flesh. But all healthy growth is perfect, to a certain degree, in each of its several stages of development. Take any healthy specimen of the vegetable kingdom at any stage of its growth, and find, if you can, any imperfection. You will find incompleteness or lack of maturity, but you will not find it lacking anything essential to its constitution at that particular period of its existence. So with reference to a healthy spiritual condition in the flesh. You will always find in the most perfect, incompleteness and immaturity but not necessarily deformity.

It is just as absurd for any one to claim absolute perfection in this life, as for the green stalk to claim that it is the full corn in the ear, or for the sprouting blade to assert that it is the ripe wheat. As a rule, those who claim absolute sinlessness fall an easy prey to the devil, for in their conceit of perfect holiness, they neglect to watch against temptation, and so are constantly exposed to its snare.

Sanctification of the will is the normal and essential degree of holiness in all believers from the earliest moment of their conversion to God. Not only is this entirely possible to every Christian, but it is absolutely necessary to him. Without it he has no assurance of any work of grace in his heart. It is the invariable and absolutely essential evidence of regeneration. "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10: 26. None are without sin, but all Christians are without willful sin. This important distinction is manifest in the first epistle of John, also in the seventh chapter of Romans. Listen to the beloved apostle: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1: 8, 9. But in the third chapter the same apostle says, "Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin because he is born of God." Here is a seeming contradiction between these two scriptures; but when we reflect that in the first he was speaking of involuntary sin, and in the latter of that which is voluntary or willful, the mystery is made clear. I am inclined to think however, that the latter Scripture has prophetic reference to our state in the better world. The first

resurrection will be a birth into the visible kingdom of glory. They who shall be partakers of that resurrection will be, in the final and perfect sense, born of God, and they cannot sin because his seed remaineth in them. Here is a deep and glorious truth, full of mystery and power and consolation. But at least so far as the *will* is concerned, it is also true here, that he that is born of God doth not commit sin. The will is the responsible part of man. It is the faculty which determines the quality of guilt or innocence in any action we may perform. An action which is guiltless when performed contrary to the will and against its earnest protest, becomes sinful in the worst sense when committed with the consent or by the dictation of the will. An action performed without the dictation or the consent of the will may be sinful in itself, but it does not stain the soul with guilt. For all such sins, and there are many, even with the best, "we have an advocate with the Father, Jesus Christ the righteous." Paul well defines these important distinctions in the 7th chapter of Romans, "For the good that I would, I do not, but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Here is the vast and vital difference between voluntary and involuntary sin. Let every one learn the important lesson.

The death of voluntary sin is the work of regeneration; but sanctification in its development here, and its consummation hereafter contemplates the entire eradication of that which is involuntary. The work is begun in the proper conversion of every Christian, and continues throughout the entire period of his earthly pilgrimage. It marks his growth in grace. The entire subjection of the will to God's will, is the fundamental condition of sanctification. It is the first grand stage which leads to the final and perfect consummation in glory. It is the broad foundation upon which must be built the resplendent superstructure of the beauty of holiness. The standard of personal holiness in believers here, is often far in advance of the most consecrated and unworldly Christian. See how it beckons far along the narrow way, and high up the hills of glory. Is there an enemy's camp to be assaulted? The banner waves upon the ramparts and the enemy flees in utter rout and confusion. A consistent life is always a life of victory. How few of us live up to our privileges in the gospel! Upon every lip is the confession of shortcomings. Here we see the necessity for constant diligence, consecration, and prayer. God has called us to become his sons and daughters.

"Seeing we have these great promises, let us cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of the Lord."

If we had more painful preachers in the old sense of the word, that is, who took pains themselves, we should have fewer painful ones in the modern sense, who cause pain to their hearers.

IS IT I?

BY LEAH REPLOGLE.

WHEN the Lord told his disciples that one of them should betray him, they began immediately to search in their own hearts for the man of sin. In like manner, when we see the effects of sin around us, we should first look for the cause in our own hearts. Our dear Lord has given us many words of warning; therefore let us examine our hearts; let us go to him with the question, Lord is it I? When they could not, by the light of their own conscience, find the hidden sin, they asked for help from their Master. When the Lord delayed his answer, they beckoned to the beloved disciple to ask of the Lord for them. So we may sometimes beckon to those who lean on Jesus, (who live in close communion with him) for information or instruction concerning the will of the Lord. While the Lord, himself, does the cleansing, he sometimes permits his beloved disciples, as it were, to hold the light for us that we may see ourselves to some extent as he sees us, that we may learn to abhor ourselves. We may often need to ask, Is it I? Is it I that shall betray Thee? Is it I that shall be tempted? Is it I that shall stumble, perhaps fall by the way? Let him that thinketh he standeth, take heed lest he fall. Is it I that through my weakness or spiritual blindness am sinning against the Lord? Let our prayer be, Lord reveal unto me the hidden sin in my heart, that I may learn to hate it. Let thy light shine round about me, even though it may prostrate me very low upon the earth. Let me hear thy voice, even though it be the voice of thunder. Those who journey with me, may not see the light, nor understand the voice, but thy word is precious to me. Acts 9: 3. "If I may not go to Damascus, nor whither thou wouldst have me to go by sight, let me go there by faith; only let thy Spirit lead me."

When the night grows dark, and the waves of conflict roar, let me hear thy gentle voice, It is I, be not afraid.

RESTORATION.

BY E. J. BEEGHLY.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." Gal. 6: 1.

THE apostle Paul in this concluding chapter exhorts the Galatians to the practice of several important duties which include us also, in order to live an holy and righteous life which is necessary to evidence the truth of their conversion to Christianity, and how to deport themselves one toward another upon supposition of their falling into error or sin; not with vigor or severity, but with mildness and lenity. "Brethren, if a man be overtaken in a fault,"—here an evil is supposed to be committed. The wisest, the holiest and the best of men may be overtaken in, and surprised by a temptation. "If one be overtaken," implies that any one may be. Sin

or misery which befalls some, may befall others, for we are all partakers of the same frail nature, subject to the working of the same corruption, and liable to the danger of the same temptation. The duty with relation to those who happen to fall into error or sin, is, to set them aright, to restore them and put them in fellowship with the body again. Here three things are necessary in restoring such ones:

1. An eagle's eye to discern where the fault lies.
2. A lion's heart to deal faithfully and freely with the faults.
3. A lady's hand to use them gently and tenderly.

The persons particularly named, who are and ought to manage these duties of brotherly reproof are those named,—*"ye that are spiritual."* The manner how this duty of fraternal correction is to be done, is with patience and meekness, not with severity and roughness. "Ye that are spiritual, restore them in the spirit of meekness."

This should be the consideration of all, "Considering ourselves, lest we also be tempted." Who knows what the strongest saint and stoutest Christian may prove in the wind of temptation? "Therefore let him that thinketh he standeth take heed lest he fall," and exercise great candor and Christian tenderness toward them that are fallen before them.

GUIDES.

THE false friend is like the shadow of a sun-dial. Light burdens borne far become heavy. The richest man carries nothing away with him but a shroud. No wind can do him good who steers for no port. There is no such thing as an insignificant enemy. The sheep that bleats loses a mouthful. Nothing is done while something remains undone. Not every one that dances is glad. A landmark is very well placed between the fields of two brothers. The arguments of the strongest have always the most weight.

HATING DOES NOT PAY.

It is not worth while to hate. Your life is not long enough to make it pay to cherish ill-will and hard thoughts towards any one. What if that man has cheated you or that woman played you false! What if this friend has forsaken you in your time of need or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the "undiscovered country?" All who treat you wrong now will be more sorry for it than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying in the world, some hasty greetings and abrupt farewells, and life will be over, and the injured will be laid away, and ere long forgotten. It is not worth while to hate each other.

A CHOSEN GENERATION.

BY ANDREW HUTCHINSON.

NUMBER II.

WE now wish to notice the Scriptures relied upon by those who claim that this choosing business is something in which man's will has nothing to do. 1st Rom. 8: 21, says, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" This Scripture is quoted very freely to show that man is in the hands of the Lord, as the clay is in the hands of the potter, to be moulded and fashioned as he may choose to make him. Now, please notice that the Apostle is speaking of what the Lord can do and not what he will do. For the key by which to unlock this problem, I refer you to Jer. 18: 5-10, "Then the word of the Lord came to me, saying, O house of Israel cannot I do with you as this potter? saith the Lord." You will here notice that he is talking about what he can do. But let us see whether he does do that way? We continue the quotation. "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." While we admit the power of God, we wish to get the reader to see the difference between what God can do and what he will do. He called the attention of the Israelites to the fact that they were in his power, to do with them after the manner of the potter with the clay. But he then plainly tells them that his treatment toward them would all be determined and controlled by their regard for his word. Hence, we see nothing in this case to warrant the idea, either, that we are merely passive in the hands of the Lord, or that we can disregard God's Word with impunity. We will next notice the language of Peter. 2nd Epistle, 2nd chapter, 12th verse, "But these, as natural brute beasts, made to be taken and destroyed." Here we are told, is a case against which there is no offset; for St. Peter says, they are "made to be taken and destroyed." But I ask, Why made to be destroyed? I shall call on Bro. Peter to answer. He says in the 15th verse of the same chapter from which we have quoted above as follows, "Which have forsaken the right way and are gone astray." It certainly follows as a settled question, that Peter is speaking of characters who had been in the right way and have abandoned their first faith: for he says, "which have forsaken the right way." They certainly could not forsake the right way before being in it. Then, having gone back and walking no more with him, it is easy to see why they are

made to be taken and destroyed. Paul says, "But we are not of them who draw back unto perdition." Heb. 10: 39. It is not to be wondered at, that those who thus draw back, should fall under the judgment of God. They have trodden under foot the Son of God, and counted the blood of the covenant, wherewith they were sanctified, an unholy thing. Jude expresses it about like this, "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."—12th verse. Why are they as trees without fruit? *Ans.*—Because their fruit is withered. Why withered? *Ans.*—Because they have forsaken the right way, and are gone astray. "As the branch cannot bear fruit of itself, except it abide in me." John 15: 4. Again, "If a man abide not in me, he is cast forth as a branch and is withered;" and the worst of all follows, and that is, "that men gather them, and cast them into the fire, and they are burned." Now, those that Jude speaks of, must have been fruit-bearing trees or the fruit could not have withered if there was no fruit. He further says, They are twice dead. How is that? First, they are dead in sin, having forsaken the right way; hence they died, and as the tree dies—the fruit withereth, so that they are dead in that respect. And, secondly, they are dead unto repentance. Paul says of such as fall away, that it is impossible to renew them again unto repentance. Heb. 6: 4-6. Again, Heb. 10: 26, says, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no sacrifice for sins." Then it follows as a self-evident fact that if there remaineth no more sacrifice for sins, that there can be no pardon, and, if dead in trespass and sin, and dead unto repentance, I would like for the adulterer and adulteress to find a place to slip out of that web if they can; for that is an act to which they always give the consent of their will. There are other things that men are guilty of, which they themselves say is a nasty, filthy habit and a habit too that cannot be indulged in, without first gaining the consent of the will. We notice what is said about sinning willfully. Please take time to study these lessons. They are aimed for good.

(To be Continued.)

GLEANINGS.

BY SARAH M. SAUNDERS.

THIS morning, May 28th, the MESSENGER, No. 21, made its weekly visit to my humble home and with what joy I peruse its pages to glean the rich harvests of golden grains from them and especially those articles written by those who are termed the "weaker sex," which, by the way, I am inclined to believe, applies only to *physical* strength or force of muscle in many instances.

There is so much real spirituality and true goodness to be found in M. E. Snively's appeal to the Sisterhood, so much earnest Christian concern for the missionary cause, so much true, womanly dignity expressed and implied, that I read and re-read with increas-

ing interest. And those "Jottings" by our sister, whose name Wealthy A. Burkholder, has become so familiar with us all through reading her noble essays in our periodicals. How my heart beats in unison with hers, as none but the truly isolated from church privileges can sympathize with the isolated. If those brethren and sisters who are so situated that they can attend church every Sunday, and prayer-meeting each week, could but know what loneliness the isolated members experience, and what longings for the companionship of saints, they would not find so many trivial excuses for staying away from church, when they happen to feel a little "stupid" or perhaps the "sun shines too hot," or "it may rain before I get back and soil my new bonnet." If such would only feel the necessity of sending out missionaries into fields where the church is unknown! The great commission is, "Go ye into all the world and preach the gospel to every creature." When I look around and read the reports of the different missions and contemplate the small amount of work the Brethren do in the missionary cause, compared with other religious denominations, I am made to wonder, What will the harvest be? When I read of churches composed of two or three hundred members of wealthy brethren who are interested enough in the missionary work to donate less than ten dollars to the cause, I am made to blush for shame. They absolutely refuse to obey the words of Paul when he required the church to "lay by in store as the Lord had prospered them," and refuse to be assessed the paltry sum of ten cents yearly "on the one hundred dollars of the valuation of property." How dwelleth the love of God in such? I am heartily ashamed that such a state of affairs can be credited to a church of the Brethren in the State of Indiana. Awake! ye drowsy sleepers. "Arise from the dead, and God shall give you light."

JOTTINGS.

BY JOHN J. HOOVER.

I WAS just thinking of the great gathering of the people of God, "from the East and from the West, from the North and from the South." The mind takes in a scene like unto this, a large assembly now at Pittsburg, O., greeting each other with that friendship and love that comes from God though Christ our Lord. While thus engaged, amidst smiles and tears, the sound of the incoming train is heard. All are on the alert now. "I know our children must be on that train," is the expression of many a fond and loving heart, and away to the platform we see them going, some to meet their children, and some to meet brother or sister long parted, and some to be disappointed. The ponderous engine rolls by, the train is halted alongside the platform, all eyes eagerly watch, as brethren and sisters from Kansas, Nebraska, Iowa, Missouri, Illinois and Indiana step from the cars to the platform; many happy greetings now, and many disappointments.

The mind now widens its field of operation; not far away is another train coming,

and a little farther on, another, and now, upon the various lines are they coming from every direction, some fifty, some a hundred, some two hundred or more miles away, but coming, all flocking together to one place, some there, some on the way, some starting, some preparing to start, while others have a great desire to be there but cannot in person; but in thought, in mind, in prayer, in spirit all are there, which includes the humble writer of these lines. "All with one accord in one place."

So far, a grand success has been achieved, there seems to be no lack in the arrangements that were made to bring us together in person, the all-protecting hand of God has guarded each train as it plunged along over prairies, mountains, bridges, and through forests, until all reached the place of meeting, and now, if the same earnest efforts and precautions and arrangements are made and used to bring us together in mind, in thought, in principle, as was used to bring us together in person, that same Divine Hand will guard, guide, and help us to be just as successful in the spiritual work, and the final terminus of the whole will be,—father, mother, sister, brother, son, daughter, all, all at home together in heaven, where we can all rest and be satisfied. Glorious thought!

The writer, with several of the members from this church, attended the love-feast at Bethel on the 12th, where we met with elders D. Bechtelheimer, of Juniata, Nebraska, and J. Kelso, of Somerset, Pa. The feast was an enjoyable one. Bro. Bechtelheimer officiated. The 13th being Pentecost, we had a splendid discourse from 2nd chapter of Acts, Bro. Kelso leading and Bro. Bechtelheimer following. I believe all felt that it was good for them to be there.

My call for deacons has received no response as yet; hope to hear from some of them soon.

June 14th, 1886.

A WORD OF ENCOURAGEMENT TO THE YOUNG.

BY J. C. EMMERT.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Ecc. 12: 1.

I AM young in the cause as well as in years, but have realized what it is to remember and obey my Creator in all things, and feel that I have experience enough to offer a word of encouragement to those that have not yet taken up the cross. We all know what a dread is upon our minds when our employer tells us to do a certain amount of work and we fail to do it; we feel as though we hated to see or speak to him; just as our first parents felt when they disobeyed God by partaking of the forbidden fruit. They felt that they had not done as God commanded, and therefore they did not feel like speaking to him as before and went and hid themselves, as all the sinners will do, or try to do when Christ shall come to make up his jewels. There was a time when our first parents

could not sin, because they had no law to govern them, but after God told them what to do and what not to do, then they could sin through disobedience. This is just the way with the youth. There is a time when he knows no sin, because he is unconscious of a law; but, as he grows older, he will grow wiser and finally he will know the whole law. Then, if he knows good from evil and does evil, he sins.

Now then, just as soon as every youth has come to the age to know good from evil, he should fear God and keep his commandments. He should remember that he cannot keep all of God's commandments by living a moral life only; he may live honestly and appear to the world to be a perfect Christian, and yet in the eyes of God he is far from it. Why? Because he cannot be a Christian until he has taken upon himself the cross of Christ, and this he has not done. The youth should do this "when the evil days come not" for then he has not many or no sins to repent of. If he waits until the evil days come and until he gets old in years, it goes much harder to repent and become as a little child.

The happiness that the Christian enjoys cannot be expressed. Of course the sinner has happiness too, such as it is. He can enjoy all the amusements, all the luxuries that this earth can produce; still his happiness is marred to a certain extent by a guilty conscience. His happiness is "like grass which groweth up; in the morning it flourisheth and groweth up, in the evening it is cut down and it withereth." The true follower of Christ enjoys happiness that the tongue cannot express, especially when practicing the commandments as laid down by the great law-giver, Jesus Christ. This happiness is only a foretaste of our happiness in our home in heaven, and, as I have said in the beginning, I am young in the cause, but I have so much real happiness that I feel to prevail on my young friends to take up the cross of Christ; then we can go hand in hand marching to Immanuel's land.

Shady Grove, Pa.

HOPE ILLUSTRATED.

BY MARY C. MILLER.

NERO, the last of the Cesars, died without hope. When he came to die, he was a poor man; he had not the courage to die. He lived in a golden house here, but he had no hope for anything of that nature in the life beyond. He shrank from death when it came to him, but could look with pleasure upon his victims dying under the torch, on the cross or clothed in the skins of wild beasts, to be torn to pieces by dogs. They endured death better than he did.

Hope for the future life takes away, to a great degree, the dread of death. If we have confidence for the future, we have nothing to fear like those who have no confidence, no hope beyond this world. When infidels come to their death beds, according to good authority, they see nothing bright beyond

them, all is darkness and gloom. They have lived vainly, and have no confidence which reaches to the next life, and consequently are in doubt; uncertainty catches hold of them; they begin to be shaken in their philosophy, and as one of them, when told not to give up his skepticism but hold on to the last, exclaimed, "Alas! I have nothing to hold on to." He had no anchor for his soul while sailing through the dark, deep, and lonely waters of death. He had no hope. He lived without God and without hope in the world, and so he died. I would rather die by persecution with hope in my breast, than to live and die the most honored sinner in the land.

THE EARTH BED OF CHILDREN.

SACRED places for pure thoughts and kindred meditations are the little graves in the cemeteries. There are the depositories of the mother's sweetest joy—half unfolded buds of innocence and purity, nipped by the first frost of time, ere yet a canker worm had nestled among the embryo petals. Callous! indeed, must be the heart which can stand by a little grave-side and not have the holiest emotions of the soul awakened to thoughts of the purity and joy which belong to God and heaven, for the mute preacher at his feet tells of life begun and ended without a stain, and surely if this be vouchsafed to mortality, how much purer and holier must be the spiritual land enlightened by the light of infinite goodness, whence emanated the soul of that brief sojourner among us? How swells the heart of the parent with a purified joy while standing by the earth-bed of a lost little one, chastened because a great treasure has been taken away; joyful, because that precious jewel glitters in the diadem which God is holding out as a crown of invitation to those especially who have little children in heaven.

PRODIGALITY OF SLOTH.

SLOTH by bringing on disease, absolutely shortens life. Sloth, like rust, consumes faster than labor wears, while the key often turned is always bright. But dost thou love life? Then do not squander time, for that is the stuff life is made of. How much more than is necessary do we spend in sleep, forgetting that the sleeping fox catches no poultry, and there will be sleeping enough in the grave. If time be of all things the most precious, wasting time must be the greatest prodigality. At the working man's house hunger looks in but dares not enter. Nor will the bailiff or the constable enter, for industry pays debts, but despair increaseth them. Diligence is the mother of good luck. God gives all things to industry; then plough deep while sluggards sleep, and you will have corn to sell and keep. One to-day is worth two to-morrows. If you were a servant, would you not be ashamed if a good master should catch you idle? Are you, then, your own master? Be ashamed to catch yourself idle.

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75 cts. Will pay for the MESSENGER from July 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. S. J. Harrison and wife, with Mr. Burrows, of the *Lanark Gazette*, paid us a pleasant visit last week.

BRO. J. G. Royer preached a dedicatory sermon in the new church near Buchanan, Mich., on Sunday, June 27.

THE amount credited to the Goshen church, in our last report, should have been credited to the Rock Run church, Ind.

SISTER Della R. Henry, of Hollidaysburg, Pa., says they had a good love-feast. Two sisters were received into the church by baptism.

BRO. D. W. Thomas, of Homeworth, O., says: "One was added to the Sandy church recently. We held our communion meeting on the 9th inst., and had a very happy time."

ONE of the strongest evidences a man or woman can give of having a proud spirit, is, when they refuse to take counsel of those who are older in years and experience than themselves. To be wise in our own conceit is to give manifest proof of folly, and to be self-opinionated, is to be proud in heart.

BRO. Hope says, in a letter just received from him, that he is now on a farewell visit among the churches in North Denmark. Two had been baptized at their love-feast in the Thyland church, and three in Malmo, Sweden, and others stand near the kingdom. Bro. Chr. Hansen will move to Thyland and take charge of the church at that place during Bro. Hope's absence. Sister Hope's health is not as good as it was. If she is well enough, they will set sail on the 24th inst.

THE General Church Election and Missionary Committee will meet at this place on the 6th day of July. Those having business to lay before the Committee, should forward it to the Secretary, D. L. Miller, at once.

WE learn from Bro. G. M. Noah, of Nora Springs, Iowa, that Bro. Wm. Hipes will devote his time to the ministry of the Word. He says that Bro. Hipes is an able minister, and can doubtless do much good in the vineyard of the Lord. His address at present is Lime Springs, Iowa.

LAST week, Henry Davy and —Holsinger, of the Old Order Brethren, called at our office. They had been sent out to this State by their Annual Meeting to settle some church trouble. We enjoyed an hour's conversation with them. On Sunday, Henry Davy preached in a school-house, two miles east of Mt. Morris.

WILL our correspondents please be careful when sending us church news to give the name of the church, the county and State in which it is located? We sometimes receive letters simply saying, "Our church," and we are left in doubt as to the name and locality. We are aiming to make our paper as interesting and instructive as possible, and we ask our correspondents to help us in the work.

A SISTER, living near the city of Cincinnati, Ohio, writes us and expresses a desire that some mission work might be done in that city. She has been wishing and hoping that some of the brethren would start the work and carry it forward. There are many calls for preaching the Word, and it seems that all cannot be filled. The laborers appear to be few, and so the Macedonian calls go unheeded from year to year. If we, as a church, are laboring to the full measure of our ability to fill these calls, then are we blameless, but if souls perish and we are not doing our duty, will not God require their blood at our hands? Let us ponder these things well, for they concern our immortal interests.

BRO. I. J. Rosenberger has something to say about the work of the Tract Committee. Bro. R., it seems to us, is just a little too severe in his criticisms. It is presumable that the Committee did the best they could with the material before them. In regard to the handling of the larger books by the Executive Committee of the tract work, they can secure them at wholesale rates and handle them, and thus secure an income of funds for the Tract Society. Already one of the authors of the books named has made a liberal donation of books to the Committee, and others will doubtless do the same. In this way the funds for the publication of tracts will be increased, and this shows the wisdom of the Committee in placing the books in question on the list. Bro. R. H. Miller's book, "The Doctrine of the Brethren Defended," is out of print. As there are a good many calls for it, a new edition should be published, and the Tract Society can probably do this as well as any one else.

BRO. Isaac Billheimer has changed his address from Monitor, Ind., to Buck Creek, same State. His correspondents will please make a note of this change.

A BROTHER at Berryville, Va., sends us an order for a half dozen of Bro. Miller's books, "Europe and Bible Lands," but fails to sign his name to the letter. Of course we cannot send the books until we get the name.

THE amount of money spent for strong drink last year (1885) in Great Britain, reaches the enormous sum of six hundred and sixteen million dollars. The report containing this statement is made by Mr. Dawson Burnes, a member of the Statistical Society of London. He says:

It is clear that the amount of the National drink bill is enormous, being equal to the nation's expenditure for bread, butter and cheese; is not far short of the rents paid for farms and houses in the United Kingdom; is three times the amount spent for tea, sugar, coffee and cocoa; and is six times the amount of our expenditure on linen and cotton goods. Taking the families of the United Kingdom at six millions, the gross expenditure for drink in 1885 gives an average expenditure per family of \$102.50; or reckoning five persons to a family, \$20.50 per head. Of course, if those who do not drink at all are subtracted, the average is very much greater; rising in fact to \$170 per family of five persons.

In America, we do not have as exact statistics as are given in England, but it is believed that our expenditures for alcoholic beverages are a duplicate of that of our cousins across the water. If so, the United States expends annually the enormous sum of over one thousand million dollars. This money is not only wasted, but worse than wasted. Spent for strong drink, it produces a swarm of evils that otherwise would not have existed. We can only realize the power of this evil when we look at the capital it represents.

SOME of the brethren offered as an excuse for not doing more for the missionary cause, that the meeting at Mexico, Pa., set the work back. Now that the A. M. for this year has set that matter right and placed herself firmly on record as forming a united mission work, it will be in order for those who have heretofore held back in this good work, to show their loyalty to the general Brotherhood by going to work without delay and helping to carry on the work. The receipts for this year ought to show a large increase over those of last year, especially from those churches that were hindered, as they claimed, by the meeting at Mexico. Remember that it is made the *duty*, by A. M., of every elder in the Brotherhood, to have the church under his charge appoint a solicitor for this important work. Only about one-fifth of the churches have done this. We ask those elders who have not already done so, to delay no longer in carrying out the decision of the A. M. in this important work. You may not think it of so much importance, yourself, but there are some in your church who would gladly give if they had an opportunity. If you fail to have a solicitor appointed, you are hindering the work of the church and the blood of perishing souls may be required at your hands.

OUR Report of the Annual Meeting will be gotten out just as soon as it is possible to complete the work on it. We had a good reporter, and the work was well done. We hope our brethren who were anxious to have us get out a Report will make an effort to sell it. It costs a good deal of money to hire a reporter and publish the Report, and unless we can sell a good many we shall lose. Send in your orders at once, and we will mail you the complete Report as soon as it is printed.

ON Saturday morning, the 26th inst., our little town was startled by the intelligence that sister Wingert, wife of Bro. Daniel N. Wingert, had died very suddenly the evening before. She had been in her husband's store during the evening. She was in the enjoyment of her usual health, and was cheerful and lively. She started home, and when she got to the house, which is only a few blocks from the store, sat down on the side-walk, spoke a few words, passed into unconsciousness, and in a few minutes her spirit took its flight for the eternal world. Aunt Nancy, as we all familiarly called her, was an exemplary Christian, a kind mother and a devoted companion to her husband, with whom she lived nearly forty-three years. She was a constant attendant at our church services and prayer-meetings, and we shall miss her when we meet to worship God. Her life was a model of consistency, and her praise was on the tongues of all who knew her.—She has gone to her reward. We extend to our dear brother, who is growing old, and who deeply feels his loss, and to the bereaved family, our warmest sympathies in this sad hour of their affliction. May God comfort their hearts, and help them to look forward with bright hopes to the happy meeting with the loved one in heaven.

DISCIPLINE.

WE offer a few thoughts on discipline, and upon its practical results as observed in the family, the State and in the church. We use the word, not in the sense of a set of rules for the government of our social conditions, but rather as the correction or chastisement necessary to the well-being of the members of society. The word as defined by Webster means, "The treatment suited to a disciple or a learner, education, subjection to rule, submission to order, correction, chastisement, etc., etc."

The effect of a proper enforcement of discipline in the family is so apparent to all that we need scarcely refer to it. The proper training of children is made the subject for considerable advice in the word of God, and Christian parents are commanded to "bring them up in the nurture and admonition of the Lord." Eph. 6: 4. To do this, it is necessary to enforce discipline, to correct, restrain, and even chastise. One of the most important lessons for the young to learn, is that of self-restraint, and the parents who fail to bring their children under proper re-

straint and discipline, fail in a most important work. Unless they are brought under such restraint or discipline in the home, they go out into the world totally unprepared for the struggle of life. They learn, then only, by sad experience and failure, that the most important part of their education has been neglected. The discipline of labor and of self-restraint are the very foundation stones of character. Without them the work of character building will be a sorry task, and will only result in mortifying failure. You may mark the career of the young man who has not been well-disciplined at home, who has had his own way, around whom no wholesome restraints have been thrown, and you may predict his ruin and failure with almost absolute certainty.

As in the family, so in the government or State, discipline is an absolute necessity. "The powers that be, are ordained of God." Its machinery and workings are for the most part in the line of discipline, of restraining and punishing the evil doers and of protecting the good. Those whose business it is to administer the law, are a terror to those who do evil, "for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Thus God sanctions and divinely approves the necessary discipline of the State; and were it not for this God-given protection, life in this world would be unbearable, without it anarchy and ruin would result; and this is what a certain class of men, who do not believe in the Bible and who are devoid of the spirit of the age, are laboring for. The anarchist would abolish all law and all order, would strike down all self-restraint and cast wholesome discipline to the four winds of the heavens and lead a life of murder, rapine, and every excess of wickedness. The only hope of the State is to maintain the ability to enforce wholesome laws, to restrain the evil and to discipline her citizens. Without this the terrors of anarchy must prevail.

If discipline is important and necessary to the well being of the family and of the State, how much more important is it in the church! It is strange that some people who recognize and enforce this principle in the family and accept it as of the utmost importance in the State, are not ready to use it in the church. They may be called in a certain sense religious anarchists. To enforce order, to correct wrong doing, in fact, to bring a member of the church under proper and wholesome discipline, is entirely wrong in their eyes. It has pleased God to sanction a discipline, a discipline for the family and State, and is it possible that he has left his church without means by which she may purge and purify herself? Like the family and the State, the church is made up of individual members, and these are to be brought up to the full measure of usefulness in the church by the use of the discipline given to

them by the great head of the church. Wicked men have, in all ages of the church, sought to make her livery the cloak to forward, selfish schemes, and she has the right and the power to rid herself of the reproach brought upon her by unworthy sons and daughters. Those who hold that she has not this right, are placed in a position where they are compelled to justify the practice of the State Church of Germany, of England, and of Roman Catholic countries. In these churches, discipline in the sense in which we use it, is unknown. A man or woman may commit almost any crime, and yet enjoy the communion of the church. The result is, that the light of these churches is turned to darkness, and great is the spiritual darkness in them.

The Lord has given abundant warrant for the use of discipline in his church. The eighteenth chapter of Matthew contains in itself sufficient law on this matter: "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican," ought to settle the question as to the right of the church to deal with evil doers. But if we did not have this direct authority from Christ himself, the apostles have given a number of references to the matter. The Holy Ghost itself administered the first act of discipline in the infant church by removing Ananias and Sapphira, not only from the church, but from the world, for their wickedness in lying to God. Paul severely rebuked the Corinthians for not using the necessary discipline and delivering the evil doer "unto Satan for the destruction of the flesh." 1 Cor. 5: 1-7. And in the same chapter he gives further instruction, so that the church is warranted, not only in putting such away, but also for putting them in avoidance. So also he directs the church to purge herself and make herself pure by putting away those that are unclean and are guilty of crimes, from among them. We have also the example of the apostle in administering the discipline to Hymeneus and Philetus, who had made a shipwreck of faith, and whom he removed from the church by delivering them to the prince of this world to the end "that they might learn not to blaspheme." 1 Tim. 1: 20. Other Scriptures might be adduced to show the practice of the apostolic church in the matter of purifying itself, by using disciplinary measures even to expelling the offending member. This extreme measure, however, it must not be forgotten, was only used in extreme cases.

We infer from the foregoing, that it is in accordance with the will of God that the church shall maintain her purity and integrity by correcting those who do wrong, and by putting away those who are impure, and this purging is the proper discipline for the evil doers. So God deals with individuals, "For whom the Lord loveth he chasteneth; and scourgeth every son he receiveth."

TO THE CHURCHES OF MIDDLE PENNSYLVANIA.

THE delegates to our last District Meeting will remember that a District Mission Board was appointed, and also solicitors in each congregation to collect funds which were to be forwarded to the Treasurer of the Board. We do not know whether the Treasurer has received any funds, but we do know that some are needed, and therefore earnestly urge the solicitors in the various congregations to go to work at once. Altoona is now a mission field of the district, and we must have some funds to carry on the work there. The brethren who are sent there to preach, cannot go at their own expense; neither can they afford to spend their money and wait a month or two until it is refunded. There are other points at which mission-work should be done; and now, as we have a missionary organization, we are anxious that it shall be effective in carrying on the good work. We know that money is not all that is needed. Men full of the spirit are needed; yet the important query comes to us as it did to the mind of Paul, when he asked, "How shall they preach except they be sent?" Perhaps a question bearing still more directly on this subject is the one, "Who goeth a warfare any time at his own charges?" But it is not necessary that we quote Scripture to prove our duty in reference to this matter. It is as clear as the mid-day sun. We hope there will be no delay on the part of the solicitors in performing the work assigned them. Send all money to Andrew Bashore, Oakland Mills, Pa.

J. B. BRUMBAUGH, Sec.

THE CUP OF BLESSING AND THE CUP OF HORRORS.

JOHN B. GOUGH, the great temperance lecturer, did more perhaps than any other one to educate public sentiment against the rum traffic. In one of his lectures he used the following language, referring to a cup of cold water as the cup of blessing, and to the wine cup as the cup of horrors:—

THE CUP OF BLESSING.

"There is no poison in that cup; no fiendish spirit dwells beneath these crystal drops to lure you and me and all of us to ruin; no spectral shadows play upon its waveless surface; no widow's groans nor orphan's tears rise to God from those placid fountains; misery, crime, wretchedness, woe, want, and rage, come not within the hallowed precincts where cold water reigns supreme—pure now as when it left its native heaven, giving vigor to our youth, strength to our manhood, and solace to our old age. Cold water is beautiful, and bright, and pure everywhere. In the moonlight fountains and the sunny rills; in the warbling brook and the giant river; in the deep, tangled wildwood and the cataract's spray; in the hand of beauty or

on the lips of manhood—cold water is beautiful everywhere.

THE CUP OF HORRORS.

"Rum! There is a poison in that cup. There is a serpent in that cup whose sting is madness and whose embrace is death. There dwells beneath that smiling surface a fiendish spirit which for centuries has been wandering over the earth, carrying on a war of desolation and destruction against mankind, blighting and mildewing the noblest affections of the heart, and corrupting with its foul breath the tide of human life, and changing the glad, green earth into a lazar house. Gaze on it! But shudder as you gaze! Those sparkling drops are murder in disguise; so quiet now, yet widows' groans and orphans' tears and maniacs' yells are in that cup. The worm that dieth not, and the fire that is not quenched, are in that cup.

"Peace and hope, and love and truth, dwell not within that fiery circle where dwells that desolating monster which men call rum, corrupt now as when it left its native hell, giving fire to the eye, madness to the brain, and ruin to the soul. Rum is vile and deadly and accursed everywhere. The poet would liken it, in its fiery glow, to the flames that flicker around the abode of the damned. The theologian would point you to the drunkard's life, and thunder in your ears the drunkard's doom, while the historian would unfold the dark record of the past, and point you to the fate of empires and kingdoms, lured to ruin by the siren song of the tempter, and sleeping now in cold obscurity—the wrecks of what was once great, grand, and glorious. Yes, rum is corrupt and vile and deadly and accursed everywhere. Fit type and semblance of all earthly corruption!

"Base art thou yet, as when the wise man warned us of thy power and bade us flee thy enchantment. Vile art thou yet, as when thou first went forth on thy unholy mission—filling earth with desolation and madness, woe and anguish. Deadly art thou yet, as when thy envenomed tooth first took hold on human hearts, and thy serpent tongue first drank up the warm life blood of immortal souls. Accursed art thou yet, as when the bones of thy first victim rotted in a damp grave, and its shriek echoed along the caverns of hell. Yes, thou infernal spirit of rum, through all past time hast thou been, as through all coming time thou shalt be,

ACCURSED EVERYWHERE.

"In the fiery fountains of the still; in the seething bubbles of the cauldron; in the kingly palace and the drunkard's hovel; in the rich man's cellar and the poor man's closet; in the pestilential vapors of foul dens, and in the blaze of gilded saloons; in the hand of beauty, and on the lip of manhood; rum is vile and deadly and accursed everywhere.

"Rum, we yield not to thy unhallowed influence, and together we have met to plan thy destruction. And by what new name shall we call thee, and to what shall we liken thee when we speak of thy attributes? Others may call thee the child of perdition, the base

born progeny of sin and Satan, the murderer of mankind and the destroyer of immortal souls; but I this night will give thee a new name among men and crown thee with a new horror, and that new name shall be the sacramental cup of the rum power; and I will say to all the sons and daughters of earth: Dash it down! And thou, rum, shalt be my text in my pilgrimage among men; and not alone shall my tongue utter it, but the groans of orphans in their agony and the cries of widows in their desolation shall proclaim it the enemy of home, the traducer of childhood, and the destroyer of manhood, whose only antidote is the sacramental cup of temperance, cold water!"

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

Wayside Gleanings.

OUR love-feast was held May 22nd, and we had a pleasant meeting. Bro. Daniel Vaniman, of Macoupin Co., did the preaching, and did it most acceptably. One very young sister was received by baptism at the hands of our dear Elder Henry Lilligh.

I agree with Bro. Benj. Rohrer in regard to having the MESSENGER pasted and trimmed, and "would not have it go back to the old style for anything." I save the papers and then distribute them at some of our appointments outside of our home church, and all seem anxious to read our church paper.

On May 1st and 2nd, Bro. Henry Lilligh held three meetings in our new mission in the north-east part of Fayette Co., Ill., and baptized three young sisters. Over three hundred people witnessed the baptismal scene, and we hope that many good impressions were made. On the eve of June 5th, I tried to preach to the people at the same place, and again, at eleven o'clock on the next day, I had the privilege of baptizing one more young sister. We have some fourteen members in that locality, and a good many others very near the kingdom. May they come soon!

For the satisfaction of your readers who are interested in opening up new missions, I would say that I have purchased a little farm in that locality, and aim to move on it soon.

GRANVILLE NEVINGER.

Mulberry Grove, Bond Co., Ill.

From Mingo, Iowa.

OUR love-feast is among those things that are past. We feel to say that we had a very enjoyable meeting. A very large turnout of brethren and sisters from adjoining churches but not so many laboring brethren, but enough to do justice to the occasion. Their labors were much appreciated. May God still bless them and aid them to carry on the good work. On Saturday, the 12th, a number of brethren and sisters, occupying about seven teams, started very early for the Ames church. The weather was very warm and the roads quite dusty, but we reached the

place in due time, for the meeting did not begin till 2 o'clock. We never had been there before; nearly all the faces we met were strange to us but we can truly say we found many warm hearts ready to receive us. The evening service was very pleasant and enjoyable, and at this meeting was the first time that I ever saw the single mode of feet-washing practiced. We thought it a good way as there was no confusion. On Sunday morning at 9 o'clock, we had a half hour's discourse from Bro. Seibert on the Orphan's home. We believe all were interested in this work, or at least they should be, for we think it is a very important matter. We feel to ask the dear brethren and sisters to prayerfully consider this matter that they may be ready and willing to lend a helping hand to carry on the work now begun, for it cannot be done by a few. If all will be liberal in giving, how soon this home might be established! May God bless us all and assist us to do right. LIZZIE HILARY.

From the Sugar Creek Church, Ohio.

I WILL give a few items of news. Our love-feast occurred on the 5th of June. We had an enjoyable time. During the love-feast a choice was held for two deacons, and the lot fell upon Bro. John Shutt and Henry Hochstetler. May they hold out faithful to the end! Brethren Noah Longanecker and Elward Loomis were with us during our love feast and gave good instructions, and confirmed those in the work of the Lord.

SIMON HARSHMAN.

From the South Beatrice Church, Neb.

I WANT to give you a word of news from this place, as I do not see much that is written from here. Not because we are idle, not because we have no brethren capable of writing, not because we are uninterested in the blessed cause of the Master, nor is it because we have no one to preach the gospel of glad tidings to us.

No, dear Brethren, but we have quite an able ministry and we often have to think of souls starving for the Bread of Eternal Life, not only in this Western country, but even in the East. I remember, when living there, not many years ago, how we were isolated from the Church and had no one to preach for us. We have thought so often how glad we would be if we could only divide up our ministry so that all could get an equal share of the gospel delivered unto them.

We held our home communion on the 5th of June, commencing at four o'clock in the afternoon. We had a very enjoyable meeting and the saints were made to rejoice and many built up and strengthened in the Lord. We organized a Sunday-school at the church the first Sunday in April, and chose Bro. Thomas Graham, Superintendent; had a full corps of officers and teachers and an average attendance of one hundred and twenty-five.

May 30th we also organized a Sunday-school, five miles south east of the church, at what we call the Welcome school-house.—

Chose Bro. Daniel Bashor as Superintendent. With five teachers this school is located quite a ways out on the prairie and in a neighborhood where there are a good many old settlers. We get most of their children to come out to Sunday-school, as it is quite a new thing to them. We hope and pray that we may still be able to gather them all in and teach them in the ways of holiness. We feel much encouraged with the interest they take in this work.

Last Sunday, as we were on our way to the school, we saw about thirty-five young men and some old, gray-headed fathers, engaged in playing base ball on the prairie, while their little children go to Sunday-school. Oh, that God would awaken every true son and daughter to a full sense of their duty, that they may go forth to gather in the little wanderers!

Dear brother or sister, in the last day, shall we come bringing our sheaves with us or shall we come without them? This remains for us to decide. We cry aloud to every brother and sister, "Come and help us!"

J. P. HARSHBARGER.

Beatrice, Neb.

From Sugar Valley Church.

OUR love-feast is in the past; we had a love-feast indeed. Our officiating brethren were, John Beaver, from Buffalo Valley, and Andrew Bashor, from Lost Creek Valley. They preached the Word in its purity. Four weeks ago, Bro. Israel Etter, from the city of Williamsport, came to our church and was received by baptism into the church. When he came to the love-feast he brought his companion along and then she was received into the church. Another brother was also received into the church. So we see the Lord is still working. There are others almost persuaded and we hope they will soon come.

DANIEL SHROYER.

From Claar Church, Blair Co., Pa.

It is with pleasure that I again write a few lines for the readers of the G. M. I am glad to say that the Brethren are in peace and love at this place, as far as I know. On Sunday, the 23rd, we held our regular services in the Claar church. We listened to a very good sermon, preached by Bro. Michael Claar, on the missionary work. After preaching, Bro. Claar was elected delegate to Annual Meeting. As some of the Brethren live quite a distance from the church, Bro. H. D. Brumbaugh has arranged his barn in which to hold meetings. Bro. Claar preached two good sermons in it for us. Although there are only about sixteen members in this vicinity, he had a congregation of over one hundred and thirty. We hope that Bro. Claar will continue his meetings, and that some good may be done. The Brethren's Sunday-school at this place is large and doing well. May the Lord bless all the efforts of the church to do his will!

H. H. BRUMBAUGH.

Our Meeting.

ON the evening of the 22nd, we had the pleasure of welcoming Bro. J. M. Mohler in our midst again, who commenced a meeting in the town hall. Until last night, the 3rd, he continued earnestly preaching the Word to all who had a desire to hear it in its primitive purity. Owing to rehearsals for Children's Day, and to the darkness of the night, the meeting was not as largely attended as it otherwise would have been. The gospel was preached with power, and while it was received by some honest hearts, a few were vexed and left, using their influence to keep others away. There were no insinuations thrown out, but the Word was preached—not Creeds and Confessions of Faiths. He tried, in a Christian and intelligent way, to reason the matter with them, to see whose doctrine, faith, and practice they had accepted—Christ's or the Reformer's. But the truth was not what they wanted, hence their sweet tempers were ruffled, and a commotion was the result. We are taught that the Word of God is sharper than any two-edged sword; hence it makes deep wounds sometimes. It does seem strange that men and women professing to be intelligent and humble followers of Christ, will deliberately deny him. It is no wonder there is so little real, practical religion in the world. The opposit to the truth always comes from those making a profession of religion. They will not accept the whole truth themselves, and those who are searching for the true way they hinder. How little Christian courtesy some people do have! But notwithstanding all the opposition, the meeting increased in interest, and, we think, could Bro. Mohler have remained another week, more souls would have been gathered in.

On Saturday afternoon we met, when our brother gave us some very good advice from Matt. 18; and then we resorted to the water-side, where our little son of thirteen years was baptized. Thus early he has come out from among the world, and with us is trying to walk in the narrow way. There were others who were "almost persuaded," but said, "After a while." May they not have to take up the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved."

One Sunday afternoon we met to organize a Bible class or Sunday-school, and in this way we will try to study and teach the Scriptures together. We have a number of children to start with, and perhaps can gather in others who are not attending any school. Our Sunday evening prayer meeting will probably be removed to the hall, thus giving a better opportunity for others to attend. Of course we shall meet with opposition, but there is nothing good in the world that is not assailed. We go forward, relying upon the strong arm of God, who has promised to be with us to the end of the world. While we have opposers here, we are glad to state that we also have our sympathizers—those who acknowledge that we have the truth on our side. The cause is slowly working its way.

How much better it would be if all would cheerfully accept the gospel as their rule and practice, instead of saying that this is not necessary, that it is non-essential, etc., thus dwarfing their religious experience and denying the plain words of Jesus. How will we render account for all the unbelief and deception in our hearts? What consternation there will be in the day of final accounts, when many will call, "Lord, Lord," but he will say, "I never knew you, depart from me!"

Another father in Israel has passed away—Eld. John Glock. He was truly a faithful soldier, and fought many a hard battle bravely. Surely his correct Christian life is worthy of imitation, and calls loudly upon us to follow his example. Thus are they falling on the right and left, and who will take their places?

Sister Snavelly's appeal last week was timely, for there is so much to be done. There is missionary work all around us, and while we should aim to send the glad tidings over all the world, let us not overlook home work. There is something for all to do, and while some may not have money at their command, yet they can "help a little" in the great work of saving souls.

WEALTHY A. BURKHOLDER.

Fannettsburg, Pa.

"Let Us Not Be Stumbling-Blocks."

At our last Annual Meeting, we, the sisters working in the missionary cause, were the occasion of some remarks among the old brethren, as to our appearance on the stand; and it is by request of an old father in Israel that I write this short article.

I spoke to this brother in regard to the meeting which the sisters held, and about raising funds, etc., and he said, "Sister, my heart and hand are with you in the missionary work, and I would have freely given something, but when I looked on the stand and saw the many different kinds of apparel, and the pride among the sisters, it only caused me to draw my purse strings the tighter." Now, sisters, let us take a lesson from this; try to rid ourselves of this pride, go to A. M. as becometh sisters professing godliness, and pray God so to direct us in all our ways that we may not be a stumbling-block in the Master's cause.

ISABEL IRVIN.

From the Tuscarawas Church.

THE GOSPEL MESSENGER continues to make its weekly visits, bringing ever and anon words of consolation to weary pilgrims, encouragement to those who are young, and good counsel to the erring ones, whereby they may be enabled to see the exceeding sinfulness of sin, and be made wise unto salvation. Our love-feast is now one of the things of the past, having been held on Thursday evening, June 12th. The evening was a most beautiful one, and, as a result, the attendance was large, both from our home members and from the adjoining churches.

The meeting will long be remembered on account of the event of which it was commemorative, as well as the excellent preaching and good attention given to the word preached. The ministerial force was large. Truly we had a feast of love and a time of refreshing from the presence of the Lord. We feel to increase our diligence in the cause we have espoused. Several days before our feast we were made to rejoice to see two more added to our number by baptism. Oh, how we are made to rejoice to see our young associates decide to go with us on the pilgrim's journey! Let us, who have begun the good work, ever remember Lot's wife, and never look back to the beggarly elements. Oh my young comrades, although we are in our youth, let us so deport ourselves that we may not be a hinderance to others, but that we may be living epistles of Christ, known and read of all men, written not with ink, but with the spirit of the living God. Let us ever be upon the alert, lest Satan get the advantage of us.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13: 11.

Pierce, Ohio.

REUBEN SHROYER.

From Chippewa Creek Church, Mich.

THE Chippewa Creek Church held her love-feast on Saturday, June 19th. Brethren Geo. E. Stone, Eleazer Bosserman, David Baker, and Wm. Kree were the ministers present with us. We had meetings on Friday evening and Saturday forenoon, when three more were made willing to say, "Lord, what wilt thou have me to do?" and were baptized. The brethren held forth the Word with power, so that saints were made to rejoice and sinners to turn in with us and serve God. The following texts were used: Friday morning, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming," 1 John 2: 28; Saturday forenoon, St. John 15: 1, 2; Sunday morning, "He shall tell thee what thou oughtest to do," Acts 10: 6. We closed the meetings on Sunday, hoping God may bless the brethren for working so faithfully with us. Come again, brethren, and labor with us; we feel that there are still many more out of the fold of Christ in this part of God's moral heritage. We feel like again giving an invitation to the brethren who may happen to travel this way. Stop and see us; we are glad to have the brethren visit us. We need a minister here to preach for us. Our Missionary Board sends us a minister once every month, for which we are very thankful. May God send his choicest blessings upon our church, that we may grow more in numbers and also stronger in the faith of our Lord and Savior Jesus Christ, so that when we are done with temporal things, we may be accepted of him who sitteth upon the throne and is judge of the quick and the dead. WM. F. JEHNZEN.

Rodney, Mecosta Co., Mich.

From the Pine Creek District, Ind.

THIS district lies in the midst of a thriving, thickly-settled country. It has a membership of three hundred and seventy-five. In it are four church-houses, with six ministers, including two elders—David Rupel and John Barnhard. The latter, once a very active and influential brother, is now entirely disabled by nervous palsy. May the Church, in her prayers, often remember him who has so faithfully labored for many years.

This church has ever been blessed with a faithful ministry, many of whose representatives have fallen in battle here and could say, "I have fought the good fight, I have kept the faith." They are now resting from their labors and their works do follow them. When we think of the past, we can remember how, in our youthful days, those veterans, then living, rode on horseback through almost impassable woods and roads to their various appointments. Sometimes in log school-houses, sometimes in the dense forests, under the tall poplars or the giant oaks, they held forth the gospel of Christ to large assemblies of attentive hearers. Many have been saved by their ardent labors, and the church of to-day owes her origin, under the blessings of God, to those faithful ones who, though dead, are yet speaking.

In this district there are now located seven towns, with an abundance of spiritual wickedness and soul-destroying evils. In this same territory there are twenty church-houses of different denominations, and a number of organized churches that have no houses of worship. St. John, the divine, were he in his exile, might have written several epistles to these churches—perhaps one to the church at Pine Creek, to consecrate her more to God for the saving of souls and the spreading of the gospel. On her borders lie fields unoccupied. Who is to blame? May God bless our great Brotherhood with the true missionary spirit, whose foundation is in the gospel of Christ, and consists not only in noise, but in self-sacrificing and world-denying. Go, trusting in God's promise, and teach all nations. "Lo, I am with you alway, even unto the end of the world."

JACOB HILDERBRAND.

Walkerton, Ind.

From Little St. Jo., and Beyond.

ON the morning of June 9th, I started en-route for Pittsburg, Ohio, the place of the Annual Meeting this year, stopping on the way, pursuant to previous arrangements with the brethren of the Little St. Jo church, De Kalb Co., Ind., to attend their love-feast, held at the barn of Bro. John Stafford. At an early hour on the morning of the 10th, the people began to assemble, so that by 10:30 A. M., the time for public preaching, a large audience was gathered in the barn. The very best of attention was given while the writer addressed the meeting, after which preparations were made and the entire multitude fed in the barn.

Public preaching began again at 3:30 P.

M. to a large and attentive audience. Then, at 6 o'clock, the brethren and sisters, numbering sixty or seventy, took their seats at the Lord's table where, with solemn joy, we engaged in the communion services.

This church has formerly had some drawbacks, but at present is doing well, under the oversight of Eld. Jacob Gump of an adjoining church, and Bro. John Stafford, the only resident minister. As evidence of its prosperity, nine were baptized not long ago, one more recently, and three more the day of the feast, making thirteen in all, who for the first time united in these solemn ceremonies.

I cannot pass unnoticed one very commendable feature of this meeting, that of excellent order observed by the spectators.

The barn was packed full, and a large number stood outside in front of the open doors, and yet perfect quietude pervaded the entire assembly during the exercises. The young folks of that community deserve much praise.

The next day went to Defiance Co., Ohio, and on Saturday, the 12th, met in council with the Poplar Ridge Church at their north meeting-house. All passed off in the most agreeable manner.

Met the next morning with their flourishing Sunday-school. Had a pleasant talk with the scholars, and preached twice during the day.

It was especially gratifying to meet with the members and friends in this church, as the writer had labored in a series of meetings here last Fall, when the Lord blessed the work with several additions.

Monday afternoon I started for Annual Meeting on the Tiffin, Ohio, railroad, arriving on the grounds Tuesday, about sunrise. Then, after enjoying one of the most agreeable and harmonious Annual Meetings on record, I started on the homeward route, stopping off at Defiance again, and was conveyed to the neighborhood of the South Poplar Ridge meeting-house, where appointments had been announced for the writer. I addressed a good sized audience on Saturday evening. Met with a lively Sunday-school next morning, and preached twice during the day.

This church is under the care of Eld. J. Kintner of the Maumee church, and at present has three resident ministers, who, with the laity, work together in pleasant harmony with the General Church.

Arrived home Monday eve, June 21st, thankful to find all well.

THURSTON MILLER.

South Bend, Ind.

From Maple Valley Church, Ia.

OUR love-feast passed off pleasantly. It began June 12th and continued over Sunday. Bro. Robert Badger from Dallas Co., and Bro. Trostle from Woodbury Co., were with us and delivered the Word with power. It was truly a season of refreshment. One young man came out on the Lord's side and was baptized in the evening before the communion services. This is the second addition to the Church this year by baptism. How en-

couraging it is to see souls take up the cross of Jesus! Oh, that the walls of Zion may be built up and the good work go on!

It is such a pleasure to read the news from the different churches throughout the Brotherhood. Let us each try to do our part in the vineyard, and "work while it is day, for the night cometh when no man can work."

WM. LEONARD.

Glen Hope Mission Fund.

WE, the committee appointed to audit the account of Bro. J. W. Wilt, of the Glen Hope Mission fund, found the account as per statement.

Amount of Cash received.....\$1297 45
Amount of Cash paid out..... 1177 87

Total,.....\$119 58

Charges of Bro. Wilt for soliciting
and services rendered during
the erection of said church, \$59 50

Balance in hands of Bro. Wilt.....\$60 08

Ministerial services rendered from
May 13, 1882 to Nov. 1885, 94
days at one dollar per day.....\$94 00

For use of horse and buggy..... 41 55

To Cash Expenses..... 34 12

Total,.....\$169 67

Individual contributions received.... 48 46

Cash received from the Missionary
Board..... 65 00

Total,.....\$113 46

Balance due.....\$ 56 21

We, the committee, do hereby certify that the within report is correct to the best of our knowledge, and we farther recommend that the same be accepted.

A. B. BURGET.

SIMON SNYDER.

J. L. REPLOGLE.

Concerning North-western Kansas and Colorado.

—ISOLATED members desiring preaching, or members wishing to be organized into a church, should notify the District Mission Board, through the undersigned, its Secretary.

—What efforts are being made in every congregation in the District to increase the mission and meeting-house fund? The Board very much desires to inaugurate an earnest effort at a number of places in the District by September 1st, and if the churches would be disposed to contribute of their Lord's bounties, considerable assistance can be given them in the ministry. Of course, if spiritual things would be reaped, carnal things must be used. So says Paul.

—The needs of nearly all the churches in the West is painfully apparent, and how to meet them the Lord only knows. Our District embraces eighteen counties in Kansas and all of Colorado,—an area equal to three States like Ohio; and to perform the duties in so vast a field with so few laborers is impossible. We pray that some hearts in the East may be moved to come to our help.

—Will the churches comprising this District please take into consideration the pro-

priety of arranging their Fall love-feasts in such a manner as to favor those ministers who may wish to attend all, and report their conclusions to the next District Meeting?

M. M. Eshelman.

Belleville, Kan.

From Chenoa Church, Ill.

OUR love-feast, held at the hospitable home of Bro. Krautz, is now among the annals of the past, but it lives in our memory as one of the bright spots in life's pathway. Brethren T. D. Lyon and Thomson from Hudson, brethren Most and Hershey from Cornell, admonished all to follow the Lamb of God that taketh away the sins of the world. One came out, being willing to forsake sin and help to advance the cause of the Master.

HENRY J. FORNEY.

Reminiscences.

ON the morning of June 14th, I left my home near Centerton, Ind., (a small station on the Indianapolis and Vincennes R. R.) to attend our Annual Meeting, and arrived in Indianapolis an hour after starting. I found the excursion train on the I. B. & W just ready to start, having a goodly number of brethren and sisters on board. Although I started alone, nearly every one on the train being entire strangers to me in the flesh, yet we soon formed many acquaintances not soon to be forgotten by me, as I am isolated from the Church, and very seldom see the face of a dear sister.

Arrived at the meeting grounds near Pittsburgh about three o'clock in the afternoon of the same day, and began looking around for familiar faces, and very soon I met with brethren whom we had known in past years, among whom was Bro. Bueghly, of Waterloo, Iowa, Sidney Hodgden, of Galesburg, Kansas, M. M. Eshelman, D. L. Miller and many others whom we have learned to love as brethren through the medium of our Church paper.

We were made to feel that these annual reunions afford us a foretaste of that great reunion which awaits all the faithful at the end of their pilgrimage through this vale of tears. O, what a happy meeting that will be when we shall no more take the parting hand, where congregations never break up and Sabbaths never end.

I started home at 1 P. M.; on Thursday arrived in Indianapolis, too late for the train going out for Centreton. Staid in the city with a friend and attended the meetings then being held in the City Hall by the far-famed southern revivalists, Sam Jones and Sam Small. They are making quite a stir in religious circles, but to my mind it seems that their discourses are only good lectures, as they do not preach the gospel in its purity. They tried to show the people the importance of a clean record, but failed to tell them what they must do to be saved.

Oh, the great need of Priscillas and Aquillas to instruct those people in the way of God more perfectly. What shall the harvest be?

SARAH M. SAUNDERS.

Go to Meeting.

NOT long since I saw an article from a good brother East, saying that they did not get to meeting on account of it being so far away, and stating that it was about fifteen miles. Now, brother, how close do you suppose our Western Brethren have meetings? We attend meeting every Sunday, and only one out of four is less than sixteen miles, and some even as far away as twenty-six miles; neither do we complain, but feel thankful that we can go, and that the good Lord gives us health, strength and mind to want to go. Brethren, let us not get weary in well-doing, for in due time we shall reap if we faint not. G. W. FESLER.

Mission Work of Southern Indiana.

WE left home May 21st for a trip among the isolated members of the Southern District of Indiana. We met at Indianapolis, and left there for Crothersville, Jackson Co. We had meeting near that place in a school-house the next night. Had meeting next day at the Bethany Church. We had in all four meetings at this place, and baptized two. Went from here to Uniontown, about eight miles north, and had two meetings near there, after which two were baptized. Went from there to Shoals, Martin Co., and held three meetings with good attention.—From here we went to Velpin, Pike Co., accompanied by Bro. David Norcross. Here some difficulties were adjusted and five sermons preached to attentive audiences. We left for home June 1st, feeling sorry that we could not stay longer. The prospect of gathering souls into the vineyard of the Lord, seems encouraging. DANIEL BOCK.

J. E. BRANSON.

At Work on Wolf Creek, O.

THE Wolf Creek church paid her annual visit on the 17th of May. In addition to the general visit inquiry was made as to changing from the double mode to the single, and as to organizing a Sunday-school. These questions had been agitated with us for some time and we took this way of disposing of them.

The church was well represented at church council on May 20th. The general work and business were satisfactorily and pleasantly transacted in the forenoon session. Then came the "tug of war."

One fourth of the church voted against changing from the double mode, however quite a number of these said that if the majority of the members wanted the change they would accept it. The Minutes of the Annual Meeting were read and, after some reasoning, the minority were kindly asked to accept the situation. This they did not feel willing to do. The majority were then urged to be satisfied for the present. This was not satisfactory. After talking over the subject for several hours, it was deferred until the 29th of May, with the thought that prayer to God, fasting for all, and kind intercourse with each other would bring a happy result

The sequel demonstrates the wisdom of this course. The church was well represented and the adjoining elders and others, with Brethren J. Flory and Meyers from Virginia, met with us. The spirit of compromise was manifest at the onset of the business. Our Elder J. Garber, who at the former meeting had taken very little part in the controversy, prudently in the meanwhile had used his influence to bring about this agreeable result. On the part of the minority he stated that if the coming communion on the 8th of June was held as usual, hereafter they would accept the change without any reserve. This was unanimously accepted by the church.

It was decided to have the supper on the table hereafter at feet-washing, which is not the general practice in the Miami Valley.

The church then decided to hold a Sunday-school for one season. A tender feeling pervaded the council and the elders present gave good and timely advice and the conclusions gave general satisfaction.

On June 1st the members met at the Ever-sole meeting-house to organize a Sunday-school. Bro. J. Hepner was elected Superintendent; W. Gilbert, Assistant; J. Brumbaugh, Secretary; E. Erbaugh, Treasurer.—A large class met on the 6th of June to read the Word and learn of him who died to save us.

Our feast came off according to appointment. A peculiar feature of our meeting was that none of the twenty-two ministers in the adjoining churches were with us, though all live within a nice drive of the church. Perhaps they were preparing for the Annual Meeting. The Lord, however, sent us Brethren J. Wagner and J. Stoner from Ill., and S. T. Meyers, — Meyers, S. Sanger, J. Flory, and — Shickel from Virginia. We had a grand meeting, long, long to be remembered. "Bless the Lord, O, my soul!"

JNO. C. BRIGHT.

New Lebanon, Ohio.

From Bijou Hills Church, Brule County, Dakota.

THE love-feast we held on the evening of June 12th, was one long to be remembered by this little church, owing to the rainy afternoon. Some of the brethren came a distance of from twenty to forty miles. Twenty-two communed, and one was baptized. This makes four baptized since last November. Three more were recently received by letter. Bro. B. F. Miller, of Alpena, came to our assistance, and, together with Bro. Murray, did excellent service in the Master's cause. All the brethren and sisters enjoyed the meeting real well. As for some of us, it has been a long time since an opportunity has been given us of meeting around the Lord's tables. May the strength derived therefrom help each one of us to press on to duty promptly. All things look very encouraging for the building up of a large church here in Brule County.

As I receive many letters of inquiry in regard to this country, let me say that those

who come here are delighted with this part of Dakota. Recently two brethren came to look at the country, one of whom bought and the other bargained for land. The value of land is steadily advancing, and the crops of all kinds are splendid. Good health, good water, good land, are what the Brethren desire. All these combined, we think, are to be found here. And a little band of earnest workers for the Master's cause is among the many inducements offered to the Brethren to come and look at this part of the Great North-west. We ask the prayers of all the dear brethren and sisters in behalf of the cause here; and whenever an opportunity is presented to any of the ministering brethren, please come and preach for us. To those dear ones who came so far to assist us, we tender the gratitude of our hearts for their kind remembrance. May God bless you! May we all continue to work while it is day with us, and finally meet in heaven to part no more, is the prayer of one who loves the cause and work of our Lord Jesus Christ.

June 16th, 1886.

W. G. COOK.

From Cartersville, Virginia.

IT has been some time since you have heard anything from our little flock. Bro. George Graybill and Bro. Denton were with us on the fifth Sunday, and preached three sermons for us. The most important one was on prayer, which made a deep impression on my mind. It will raise the fallen, cheer the faint, heal the sick, and lead the blind, and will bear us up as on eagle's pinions to soar far above the dark and miry clay, in the spiritual elements of eternal happiness. If we were given more to prayer and less to profane babblings and idle conversation, which we are commanded to shun, and of which we will have to give an account in that great day of reckoning, we would be more benefited, and there would be more progress in the church. Is not this a command as well as any other? "Whosoever shall keep the whole law and yet offend in one point, is guilty of all. Idle and profane babblings will increase more and more to ungodliness, until they do engender strife." So let us be careful to let our light shine, that we may not be a stumbling-block in the way of others. Avoid hypocrisy—a hypocrite is worse than an infidel. "There is nothing covered that shall not be revealed, or hid that shall not be known." God knows our hearts if others do not. Pray for us; "the prayer of a righteous man availeth much."

June 4th, 1886.

FLORIDA ETTER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

TROTTER.—In the Deep Water church, Mo., June 14, 1886, sister Sarah Trotter, of dropsy. After a lingering illness of twelve years, she passed quietly away. Funeral services were conducted Bro. by John Hougendouglar. LIZZIE FARNESTOCK.

HOLLER.—In Topeka, Kansas, June 17th, John, son of Eld. Christian Holler, aged 53 years, 4 months and 17 days. Services by elders William Gish and A. Pearsal. JACOB FRIDY.

MYERS.—At Shenandoah, Alum Springs, Va., June 1, 1886, Abram Myers, aged 87 years, 7 months and 30 days. Friends, wishing the particulars, will please address the daughter, Annie E. Myers.

BRUMBAUGH.—In the James Creek church, Huntingdon Co., Pa., Oct. 29th, 1885, sister Elizabeth Brumbaugh, aged 49 years, 11 months and 7 days.

ZOOK.—At the same place, March 16, 1886, Bro. R. A. Zook, aged 41 years, 4 months and 6 days.

FLECK.—At the same place, March 16th, Maggie J. Fleck, aged 18 years, 10 months and 13 days.

FLECK.—At the same place, April 14th, Bro. Daniel Fleck, aged 84 years, 9 months and 10 days.

BRUMBAUGH.—At the same place, May 23rd, Bro. Samuel H. Brumbaugh, aged 26 years, 8 months and 20 days.

MCCALL.—At the same place, March 1886, Bro. Michael McCall. GEO. BRUMBAUGH.

ABBOT.—At Maryland, Ogle Co., Ill., April 19, 1886, Mary C. Abbot, daughter of Bro. John and sister Margaret Abbot, aged 19 years, 6 months and 27 days. She was a loving daughter and a kind friend. She leaves a kind father and mother, brothers and sisters to mourn their loss. Funeral sermon by Bro. Melchor Newcomer.

MONIZ.—In the Maple Valley church, Iowa, June 20th, sister Catherine E., wife Bro. J. H. Montz, of lung disease, aged 32 years, 4 months and 21 days. Funeral sermon by Bro. John Early from Heb. 4: 9, to a large and attentive audience.

She leaves a husband and two small children to mourn their loss. She was the daughter of Bro. Samuel and sister Mary Ann Fox and granddaughter of old Bro. John and sister Catherine Sprogle. She was an exemplary member of the Brethren Church and a zealous Sunday-school worker, always gathering in the lambs. The relatives were telegraphed for, but, on account of distance, none were present except one brother and sister and the writer, her eldest brother, who arrived twenty-four hours before she died. C. J. Fox.

WINTERS.—In the Powell's Valley church, Gresham, Oregon, June 3rd, sister Mary Winters, aged 45 years, 8 months and 13 days. The deceased was born in Ireland, and at the age of twenty years emigrated to America, where, three years ago, she united with the Church and has been a worthy sister. Just before her death she was anointed in the name of the Lord. She bore her long sickness with Christian fortitude. She leaves a husband and three children to mourn their loss. She told them and her friends to meet her in heaven. Services by J. M. Haskell, the Baptist minister, assisted by Bro. J. A. Royer, to a large congregation. MARGARET METZGER.

WINGERT.—At Mt. Morris, Ill., June 25th, sister Nancy Wingert, wife of D. N. Wingert, aged 67 years and 7 months. She was born in Franklin Co., Pa., Nov. 25, 1818. Our sister was beloved by all who knew her. Her remains were followed to their last resting place by a vast number of sympathizing friends. Funeral services by Bro. Joseph Amick, assisted by Levi Trostle and M. S. Newcomer.

BOYER.—At Martinsburg, W. Va., June 6th, Bro. Solomon Boyer, aged 72 years, 3 months and 1 day. He was a worthy brother and a deacon in the Berkeley Church. He was afflicted with a cancer in the mouth, and was unable to take any nourishment for fifteen days before his death. Funeral services by Bro. David Long of Md., assisted by F. M. Woods and the writer. JOHN BRINDLE.

HUMBERT.—In the Middle River congregation, April 6th, sister Sarah A. Humbert, wife of Samuel D. Humbert, aged 45 years, 6 months and 14 days. She had been failing in health for several years previous to her death. She bore her illness with Christian fortitude and died in the hope of immortal glory. Funeral by Rev. P. S. Miller.

THOMAS.—In the Beaver Creek congregation, June 15, 1886, Joseph William, youngest child of Rev. Jacob and Betsie Thomas, aged 15 years, 9 months and 10 days. Death relieved him after six weeks of intense suffering. Funeral by Rev. Martin Miller from John 11: 28, 29. I. NEWTON CLICK.

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ANNOUNCEMENTS.

Love-feasts.

- Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
- Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
- Sept. 10, Bear Creek church, Christian Co., Ill.
- Sept. 10, Bear Creek, Christian Co., Ill.
- Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.
- Sept. 11, Monroe Co. church, Ia., at 8 o'clock.
- Sept. 11 and 12, German Settlement, Maple Spring church.
- Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snaveley's, 5 1/2 miles north east of Kearney, Neb.
- Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying.
- Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.
- Sept. 24, Rockton, Pa.
- Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
- Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
- Oct. 9 and 10 at 10 A. M., Middle Creek church, Mahaska Co., Iowa.
- Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
- June 19 and 20, Maquoketa church, near Lost Nation, Clinton Co., Iowa.
- Oct. 8, at 4 P. M., Pine Creek church, Ind.
- Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
- Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
- Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

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Mail	Exp's	STATIONS.	Exp's	Mail	
P. M.	A. M.		P. M.	P. M.	
6 35	8 35	Huntingdon	8 20	12 30	
6 45	8 50	McConnellstown	6 19	12 19	
6 52	8 55	Grafton	6 05	12 15	
7 02	9 05	Marklesburg	5 55	12 05	
7 10	9 15	Entriaken	5 45	11 55	
7 15	9 21	Beaver	5 39	11 49	
7 22	9 29	Cove	5 33	11 43	
7 35	9 41	Saxton	5 20	11 30	
7 48	9 55	Riddlesburg	5 06	11 17	
7 53	10 00	Hopewell	5 03	11 11	
8 05	10 10	Piper's Run	4 52	11 02	
8 15	10 21	Tatesville	4 41	10 50	
8 21	10 30	Everett	4 33	10 48	
8 25	10 35	Mt. Dallas	4 30	10 40	
		Bedford			
P. M.	A. M.		P. M.	A. M.	

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SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.

GOING EAST.

Lve Chicago...	† 8:00 A. M.	* 3:15 P. M.	* 5:00 P. M.	* 11:30 P. M.
Arr Ft. Wayne...	1:45 "	7:40 "	8:45 "	4:30 A. M.
" Crestline...	7:45 "	11:45 P. M.	12:10 A. M.	10:10 "
" Pittsburgh...	9:30 A. M.	6:30 A. M.	6:50 "	6:00 P. M.
" Johnstown...	10:13 "	10:13 "		
" Altoona...	11:40 A. M.	11:45 A. M.	10:35 "	11:05 P. M.
" Huntingdon...	12:50 P. M.	12:50 P. M.	1:55 P. M.	2:40 A. M.
" Harrisburg...	8:20 "	3:20 P. M.	4:45 "	5:55 "
" Philadelphia...	9:50 P. M.	6:50 "	8:55 "	8:40 "
" New York...	9:35 P. M.	9:35 "		

GOING WEST.

Lve New York...	* 9:00 A. M.	* 9:40 P. M.	* 8:00 P. M.	* 6:50 P. M.
" Philadelphia...	11:50 "	11:20 "	11:20 "	8:50 "
" Harrisburg...	8:40 P. M.	2:00 P. M.	8:10 A. M.	11:55 "
" Pittsburgh...	9:30 "		8:25 "	
" Altoona...	5:20 P. M.	5:20 P. M.	8:10 "	3:40 A. M.
" Johnstown...	9:34 "		8:35 "	
" Harrisburg...	11:15 P. M.	7:45 P. M.	12:40 P. M.	6:40 A. M.
" Crestline...	7:20 A. M.	1:35 A. M.	8:20 "	1:15 P. M.
" Ft. Wayne...	12:20 P. M.	5:10 "	1:15 A. M.	5:05 "
Arr Chicago...	9:00 "	9:30 A. M.	6:30 "	9:30 "

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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No. 27.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

A NUMBER of our Eastern Brethren called with us on their way home from Annual Meeting.

SISTERS Rosie Snowberger, W. A. Burkholder and Clara Horn are visiting old friends among us, and attended our services in the Normal Chapel on last Sunday.

BRO. J. M. Mohler, of Lewistown, is now at home with his family. We have no doubt but that a short vacation from continued ministerial labor will be to him both pleasant and profitable. He gave us a short visit during Commencement.

If you want to read an interesting and instructive work on the power of faith and prayer, send for a copy of "Supernatural Healing," by Bro. B. C. Moomaw. Price reduced from \$1.00 to 75 cents, and profits to go to the missionary fund. Send for it, and it will do you good.

NOTWITHSTANDING the dullness of the times, our city is showing signs of progress. New buildings are under way, the water works about completed, and now we are to have electric lights. As light expels darkness, we hope it will affect the morals of our people as well as our streets.

If you wish to keep posted on our educational work and our schools, send for and read the *Golden Dawn*. In the July number will be found an account of the closing exercises of the schools at Huntingdon and Mt. Morris. Subscription price \$1.00 per year, or balance of the year for 50 cents.

THE Pennsylvania Railroad will give a large number of excursions during the summer, thus affording rare opportunities for those who may wish to visit points of interest or visit friends. Their coaches are of the latest and most approved style, and the best of accommodations are given.

MORAL CULTURE.—Nothing can so raise man to the highest development of his power, or so expand and purify his emotional nature, as moral culture. How to bestow it upon another, how to attain it for ourselves, are problems worthy of the deepest consideration and the most earnest endeavors.

BRO. P. F. Cupp, of Snyder, Somerset Co., Pa., was with us during Commencement. His daughter, Linda, was one of the graduating class. He has lately been called to the ministry, and, like many others, deprecates his lack of literary attainments, although in this respect much better off than hundreds of others.

BRO. I. W. Leatherman and family are arranging to leave us, with the intention of making their home in Nebraska. We wish them success in whatever field of labor they may enter. We understand that he expects to teach and preach.—Bro. I. is an efficient workman, and we hope that his field of labor may be worthy of the man and that he will prove a power for good among the people with whom he casts his lot. He carries with him the good wishes of the school and church at Huntingdon.

ELD. J. S. Mohler's book, "Life on Wheels," will be read with pleasure and profit by everybody.—Only fifty cents, post-paid. Don't fail to send for it. Per dozen, by mail, \$4.50.

NOT what we take up for ourselves, but what we give up for Christ's sake, or for the good of others, makes us rich. Lodge this principle deep down in the conscience, and it will sprout up into a hundred beautiful acts, and one of these will be the practice of entire abstinence from intoxicants.

THE clatter of the harvester is heard in our fields white for the harvest. The golden grain is being reaped, and the sheaves gathered into the garner. Every-where life and activity is to be seen, and all seem anxious that nothing goes to waste. Do we have the same activity manifested in life's harvest, or are souls less precious than the sheaves of the field which perish in being lost?

ON Saturday evening, June 26, we held our communion meeting. The examination services were held at 4 o'clock, and the ordinance services at 7:30. The meeting was well attended, pleasant and soul-refreshing. As the Normal graduating class of eight were all members, they were desirous of communing together before separating. May they, with all others of the Father's children, be so happy as to meet on the other shore where sad separations shall never be felt.

BRO. Quinter, in conferring the degree upon the Normal Class of 1886, said, that to the church and school it was one of peculiar interest, not that the members of it were better than those of former classes, but on account of their relation to the church. Of the three young men in the class, one was a minister of our church, who took the course to more fully prepare himself for the great responsibilities of the high and holy calling. The other two were ministers' sons. And of the five lady graduates, three were ministers' daughters, and the other two members of the church.—From this it will be seen that the class was one of no ordinary character, and suggests a few facts that are worthy of thought. That six out of a class of eight were the children of our ministers, ought to mean something, and evidently does.—There is no other class of members in our church that so deeply feel the need of a more liberal education than do our ministers. Many of them have been called to this most responsible position from the plow and workshop, without any literary qualifications outside of those received in our common schools. And even these advantages were denied some. As they try to be obedient to the call, they experience the disadvantages under which they have to labor, and sadly deplore the condition in which they are placed. Many of them partly make up this deficiency by making use of such opportunities as are afforded for self-improvement. This is a great help, but cannot afford them the literary drill received at schools of a higher grade. While they cannot fully remedy the mistakes of their own lives, they do all they can to save their children from their own sad experiences. Hence the large percentage of our ministers' children found in our schools. The percentage, on the whole, is not as large as shown in our present class, but in looking over our different catalogues we find it quite large, and shows plainly that the desire, on the part of our ministry, is growing.

A FRIEND informs us that there are a number of members living in Everett, Pa., and that a good work might be done there with regular services and an active minister. There are many such places all over the land where precious sheaves are going to loss for want of being gathered.—More laborers are wanted to gather in the Lord's harvest. Who will send them?

WE have our compositors busy at work on the Report of A. M., and will push it through at the earliest date possible. By the time your orders reach us, we hope to have it ready to send out.—For the few last years the sale of them scarcely covered the cost. As this Meeting has been one of unusual interest, we hope the demand for the Report will be larger than ever before. Send in your orders. Single copy, 30 cents, or \$3.00 per dozen, post-paid.

THE MIGHTY HAND.—Philosophy fails of its noblest object if it does not lead us to God; and whatever may be its pretensions, that is unworthy of the name of science which professes to trace the sequences of nature, and yet fails to discover, as if marked by a sunbeam, the mighty Hand which arranged them all; which fails to bow in humble adoration before the wisdom and power, the harmony and beauty, which pervade all the works of him who is eternal.

BRO. W. J. Swigart's parents sojourned with him a few months during the summer. The father has been blind for a number of years, and of late has been somewhat afflicted with paralysis. As a token of the kindly feelings held towards him by our members, a number of them threw together and bought for him a reclining wheeled chair. The gift was highly appreciated by him, and we hope may, in a small degree, at least, help to make smooth his weary course in life's journey.

TYPES OF PRAYER.—If prayer is the measure of love, we fear that the standard of love, with many of us, would be below our own estimation. We can hardly enjoy a duty which we have no time to enjoy, for neglect is the legitimate fruit of indifference. The Pharisaical type of prayer never comes from a penitent heart—we get that in the publican's prayer—and it is as useless and impotent as the vain repetitions of the heathen. Belief with the heart is always followed by confession with the mouth, with unvarying certainty.

GUIDES AND GUARDS.

HE alone can successfully wield power who holds himself ever ready to lay it down.

We shall never improve the life of the world until we first heighten the tone of our own.

Lighten the hearts of the aged with your kindness, and make the young merry with gifts from your hands.

As pure and fresh country air gives vigor to the system, so do pure and fresh thoughts tend to invigorate the mind.

A man in antagonism with himself can have victory only in Jesus Christ. The tempted soul can find safety only at the cross.

The way to right yourself is to be careful not to wrong others: "With what measure ye mete, it shall be measured to you again."

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

DESTRUCTION OF SODOM.

BY B. C. MOOMAW.

FAR in the dim and distant ages,
So read the true and sacred pages,
There smiled in Jordan's vale a plain,
Where wicked Sodom left its stain.
To desperate crimes the place was given,
Until the vengeful wrath of heaven
Hung o'er the plain with threatening gloom,
And smote it with a fiery doom.
The rising sun that dreadful day
Flung all his radiant beams away,
And wrapt his disk with awful shroud
Of inky night and darkening cloud.
The shafts of vivid lightning woke
Sulphurous flames and rolling smoke,
While thunderbolts the heavens rend,
And tongues of liquid flame descend.
From every street, from every door,
We hear the wild and frightful roar
Of furious flames and falling walls,
And bursting of the livid balls,
As though all hell, her fiery store,
Had whelmed the guilty city o'er.
A frightful wail of wild despair
Is flung upon the burdened air:
But quickly every shrieking tongue
With flying dart of flame is stung;
And soon the fury of the storm,
Involving every quivering form,
Expende all its fiery wrath,
And hushed each dying groan in death.
All nature at the sickening sight,
Was struck with horror and affright,
And wept to see her lovely vale
Swept by the dread consuming gale.
Her trembling hills, her mourning skies,
And all the fountains of her eyes
Poured out a sympathizing flood,
And hid the scene of fire and blood.
From barren hill to mountain cave
Forever rolls the briny wave,
While far below in ruin lay
The relics of that awful day.
Thus Sodom and Gormorrah win
The judgment of their crying sin;
For justice lifts her sword of fire,
And smites with all her dreadful ire
The guilty nations who invoke
By wicked deeds, her fatal stroke.
And none escape, for heaven ordains
Consuming fire and torturing pains
For all who break her righteous word,
And disobey her sovereign Lord.

A CHOSEN GENERATION.

BY ANDREW HUTCHINSON.

NUMBER III.

THE next question is, How are we, as individuals, to know whether we are of the number chosen? We will let Bro. Paul answer. He says, "For the grace of God that bringeth salvation hath appeared to all men." Tit. 2: 11. He leaves none out, but tells us plainly that God's grace, which comes to us, has appeared to us, as individuals. Then as such, we must accept its teaching. It teaches us that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." This doubtless applies to such as have been brought under the influence of that divine teaching. We ask, Who in this land of Bibles, can say that they

do not know anything of such teaching? Then the grace of God has appeared to you. To further confirm what Paul says, Luke comes up and says, "But in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10: 35. Hence we discover that it matters not of what nationality we may be; if we accept the teaching of that grace by which salvation comes to us, we are accepted. Thus we see it matters not from what quarter we may come, the grace of God comes to us, as soon as we come in contact with the divine will of God, which teaches those grand lessons. Here comes in the responsibility of us who have the Bible, that we "go" with it to those who have it not. The case now rests with us. God has given us the light; and to us Jesus came and brought light and life by means of the gospel. Now, he said to his disciples, "Ye are the light of the world." Here we can begin to see unto what we are chosen, *i. e.* to be lights in the world. If we have light in ourselves we will not stumble nor cause others to stumble. We are not only chosen to salvation and to be a light in the world, but we are to place ourselves in such a relationship to other similar lights, that we may be mutual helps to each other. This collection of forces and lights, Jesus calls his body or church. We know that in natural things, when we look where it is dark, we do not see much. We call it "looking into the dark." If we place only one light in that dark place we can see some; then if we place a number of similar lights there, we can see everything clearly. The darkest room or cavern may be so lighted up as to leave no part dark. Then, while we claim that we are now responsible only for our own life and its influences, we should remember that if we refuse to let our light shine in harmony with the whole, that we then become personally responsible; for if our influence is not for the promotion of the cause of Christ, it is against it, and then our light becomes darkness. Who could, for a moment, think of being a dark spot in the great constellation? When we consider our calling in the light of the gospel, we can well afford to regard it a "high calling." We are chosen and called to work for the Lord. If we, ourselves, have tasted of the riches of God's grace, we ought to do like one of old, hunt up a brother and tell him, "We have found the Messiah," and urge him to "come and see." This is not the work of the ministry alone, but of the church as a whole. Our light or our mite, when considered alone, might not be sufficient to accomplish much, but when fifty thousand or one hundred thousand of such lights or that many mites are thrown together, the aggregate would surprise you. Can we not see at once why there is not more light going out from the church? The only deficiency is, a want of more united blending of lights. The lights are too far from each other; and if we want to know why more is not done toward the "go ye" of Jesus, the same is true again—the mites are too much scattered. We want them brought together. Let us take one look. We will look first at Bro. Hope in Denmark. See

him and his little family eating their "black bread with lard for butter," view him in his mission work, on foot, and then view him late, by the bedside of sister Mary, his sick wife, and then tell me, if you can, that you have no mite to give to secure a home for them in Kansas. We are a chosen generation to help to bear each other's burdens and so fulfil the law of Christ; let nothing come in between you and that object, till the mite comes.

(To be continued.)

PROVE ALL THINGS.

BY J. F. EBERSOLE.

"Prove all things and hold fast to that which is good."
1 Thess. 5: 21.

WHAT excellent advice and what a world of trouble could be avoided if we would always stop and look up the proof of all things we have to do with! Suppose, my brother, you have a case in court, how can you expect to gain it if you have no proof? If you say you have the evidence but withhold it, yet expect to gain the case because of your power or influence, you show yourself to be a very corrupt man; you want the judgment rendered in your favor upon hearsay, but the law presumes every man innocent until proven guilty (but not above suspicion). For want of proof, hundreds of really guilty persons are at large, who otherwise would suffer as thieves, murderers, adulterers, etc.

In the absence of proof, Pilate passed sentence of death upon Christ because of the outside pressure. Many others have likewise prostituted their influence and authority to wicked and base ends because of the outside pressure.

Time will prove all things and sure will be the fall of every thing based upon false and presumptuous designs.

"How long will ye judge unjustly and accept the persons of the wicked?" Who would do so but those who disregard the weight of evidence and seek to turn aside justice because it conflicts with their own base purposes and selfish ends?

I once knew a man take very strong exceptions to some points in a sermon on backsliding. He said that they were just intended for him, when asked why he thought so, he said, "Well, well, probably I am mistaken." He saw that if he undertook to prove his position, he would condemn himself. "The shoe pinched."

BEAR YE ONE ANOTHER'S BURDENS.

BY E. J. BEEGHLY.

THIS is a command given by St. Paul, which applies to us now as it did to the Galatians, to whom he spoke them. It seems he had reasons for instructing them to bear one another's burdens. It seems people then were already caring too much for themselves, probably thinking if they are only strong enough and can go through this world with

ease, they would care little for others who are weak, poor, and living under a burden. In the 6th chapter, 2nd verse of Galatians read, "Bear ye one another's burdens and so fulfill the law of Christ." This is a general precept, and requires us to sympathize with our brethren in all their sorrows and sufferings and to bear a part with them of the load and burden of oppressive wants and necessities, particularly bearing with the weaknesses and infirmities of our brethren. So shall we fulfill the law of Christ; that is, the law of love. The moral law enjoins us to love our neighbor as ourselves, to have our ears, our hearts, and our hands open to our brethren in distress. Our ears should be open to their mournful complaints, our heart open to sympathize with and mourn over them, our hand open to the relief of their necessities and wants. This is a burden which the law of Christ has laid upon us. To bear a part of our brethren's burdens with a compassionate heart and helping hand is a fulfilling of the law of Christ, because much love, which is the fulfilling of the law, goes out and is actuated in the bearing of it. When we see brethren and sisters in sorrow, in trouble and under a burden, let us sympathize with them, go to them, administer to their wants and necessities, and help them along again, especially, when they are worthy of it. When they get upon their knees and stretch forth their hands for help, let us not withdraw from such but approach them with a helping hand an encouraging word; but how often the contrary is seen! Some are getting loaded down by a burden or trouble, and are discouraged yet their friends withdraw themselves from them and speak discouragingly to them and find all the fault they can. They spread these reports, whether true or untrue, tell them all around so as to still burden them more and more, until they are over-burdened and will sink down lower than the grave and be forever lost. This may look a little rough, but such are truths and I have seen the like myself. But, Oh, how wrong it is to burden people; it is contrary to the teaching of the gospel and the fulfilling of the law of Christ.

Sabetha, Kansas.

WHAT I HEARD.

BY JOHN H. BRUMBAUGH.

RECENTLY the writer had the privilege of listening to a sermon in the village of Salem, by a minister of the U. B. Church. His theme was that "a person could have the remission of sin, the gift of the Holy Ghost (or new birth), and be initiated into the Church Militant, without baptism." Dear reader, I will give a few extracts of the most important things that our friend advanced in proof of his subject, with a little comment upon the same. And then let the reader draw his own conclusions, as we are only men and may both be wrong. "Paul commends the people of Berea for the searching of the Scriptures daily, to see whether these things be so." Dear reader, whenever you

hear a sermon, no matter who may preach it, it is your duty to search the Scriptures to see if these things be so. But to the subject:—

1. If there is so much in baptism as our Baptist friends have it, it is strange that our Great High Teacher, Jesus Christ, himself said so little about it, did not teach it, did not baptize, etc. I presume that everybody admits that it was not Christ's mission to baptize. But I assert that he had his chosen vessels who did baptize, and that remission of sins will follow if baptism and the prerequisites to it are believed and obeyed in the love of it. Christ says, "I am the way, the truth, and the life." He gave us the example in baptism before he went on his mission, and had it endorsed by three witnesses from heaven, and there was righteousness connected with it. Matt. 3: 15, 16, 17. He gave the precept by telling the Apostles, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19; Mark 16: 16. And Christ teaches "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. Christ, just before his departure from them, promising them the Comforter, says, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26; Luke 24: 49. Please turn with me to Acts 2, where the Apostles were at Jerusalem, and the Holy Ghost fell upon them. Now this Holy Ghost was to bring all things to their remembrance. Now let us see, while Peter is preaching so powerfully, whether it brings anything to his memory about baptism for the remission of sins. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ." And for what? "For the remission of sins; and ye shall receive the gift of the Holy Ghost." So Jesus taught, by his word and holy spirit, 1st, Faith, which changes the mind; 2nd, Repentance, or a godly sorrow for sin, which changes our lives; 3rd, Baptism, which changes our relationship, and puts us into Christ or his Church. The promise of the Holy Spirit follows and comforts and consoles and leads us into all truth.

2. Our friend says that the Apostle Paul, who wrote as much as, if not more than, all the other apostles together, did not command or teach baptism, and did not baptize. He further says that it is strange indeed, if baptism has something to do in bringing about regeneration, that Paul, in giving his charge to his dear son Timothy (also Titus), never said one word about it. Also the beloved apostles, John and Luke, are silent on baptism.

Our friend referred us to Paul's language

in 1 Cor. 1: 14, "I thank God that I baptized none of you, but Crispus and Gaius." He did not tell us that it was the contention which was among them, that gave rise to the above declaration, in reproving them for it. "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." "Did Paul teach baptism?" Paul declares that Ananias came to him while praying and said, "And now, why tarriest thou? arise and be baptized and wash away thy sins calling on the name of the Lord." Acts 22: 16. Read the following of Paul's writings. Gal. 3: 27; Rom. 6: 3, 4; 1 Cor. 12: 13; Acts 19: 5, 6; and 16: 14, 15, also verse 33; Heb. 6: 2; Eph. 4: 5; Col. 2: 12. Did Paul say anything to Timothy about teaching baptism? "Preach the Word." 2 Tim. 4: 2, 30. I ask my friend, Is baptism in the word? If so he told him without a doubt to preach baptism along with the balance of the Word. Paul tells Timothy in a warning way in the following verse that the time will come when they will not endure sound doctrine, the truth shall be turned into fables, etc. How about his beloved son Titus? "But according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Lord." Titus 3: 5, 7. Mark the words, "renewing of the Holy Ghost," signifying the new-born babe in Christ Jesus. Christ says "that which ye have followed me in the regeneration," etc. Matt. 19: 28. And how about the apostles John and Luke being silent on baptism? I will let the reader decide and pass on.

3. Our friend admitted that Peter said something about baptism for the remission of sins at his Pentecostal sermon but that was an exception. He referred us to Peter's language, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" Acts 10: 47. He says, Who could forbid water? Who would? I could not, but would baptize any time, ice or no ice. He thinks people ought to be baptized but not for the remission of sins but as an ordinance. He would object to be baptized for the remission of sins because man had to do the baptizing, and therefore he would have to look to man for the remission of sin instead of God. He placed considerable stress on the word "believe." "Whosoever believeth in him should not perish but have everlasting life." "Preached Jesus unto them." "I would have given the living water." "Be born of water," is a symbolic expression of the spiritual birth. This is the Savior's language to Nicodemus. He closed his sermon by saying that there was only one point he aimed to make and that is, Baptism is not essential to regeneration.

I would like to notice all my friend said, not for the sake of arguing but to try and get at the truth, but I am getting too lengthy. Please read Acts, tenth and eleventh chapters, carefully and you will see why it was that God sent the Holy Ghost upon those Gentiles prior to baptism. It was to convince the Jews that salvation was also for

other nations outside of their own. An angel was sent direct to Cornelius. The apostle Peter fell into a trance and saw heaven open, etc. After the mystery was solved, hear Peter, "Of a truth I perceive that God is no respecter of person, but in every nation he that feareth him and worketh righteousness is accepted with him." Acts 10: 34, 35. Peter rehearses the matter in the 11th chapter and the 15th verse. He says, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning," having reference to the baptism of the Holy Ghost at Pentecost. Now Peter, after having all this *direct heavenly proof*, asks the question, "Who can forbid water, that these should not be baptized?" And he commanded them to be baptized. If baptism is to be observed as one of the ordinances in the Church of God, then, I presume, they will re-baptize about as often as they observe the eucharist, or sacrament. But our friend told us that we would have to baptize every time we make a misstep, or commit a sin. Christ does not so instruct the Church. Matt. 18; 1 John 2: 1, 2. Paul on this line says, "Those that sin, rebuke before all, that others may also fear." Our friend says he would have to look to man for the remission of sins. That is certainly a strange doctrine to come from the pulpit. In view of the above, I will ask a question. When the children of Israel were bitten by the fiery serpents, was the healing virtue in the brazen serpent, or in their preacher and leader, Moses, or in God? Or was it in God's word, attached to the means? Answer for yourself.

Let us notice the expressions "believe," and "living water." Webster says a believer is one who receives the gospel as unfolding the true way of salvation, and Christ as his Savior. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." St. John 7: 38. Mark the word *believeth*; also *living water*. I affirm that to believe means to obey. And by obedience we get this living water. "Preached Jesus unto them." So did Philip to the eunuch. "And the eunuch said, See, here is water; what doth hinder me to be baptized? And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 35-38.

"But," says one, "such people as you and I cannot understand our duty, and we have to have a collegiate scholar to tell us what to do." Read Matt. 11: 25; 21: 16; Psalms 8: 2. Hear Paul: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor 1: 27.

In conclusion, if our friend's theory is correct, then the apostle Paul made a mistake when he said that we are baptized *into Jesus Christ*, and our friend cannot baptize people into Jesus Christ, because he has them *into or in Jesus Christ* before baptism. In the extracts which I have taken, I have tried to use all precautions not to misrepresent our friend in what he said. Of course I do not claim that I have everything he said

verbatim; but I do claim that I have the sum and substance of the matter as presented by him. "Prove all things, and hold fast to that which is good."

Clayton, Ohio.

CHRIST OUR REDEMPTION.

BY B. C. MOOMAW.

NUMBER IV.

THIS is the last glorious stage in the progress of divine grace. It is the grand, eternal consummation of all the work of Christ for us and in us.

In general, the word redemption is used to signify the whole of salvation, including all its processes and different stages, but it more properly bears a specific meaning, as is clearly indicated in our text, 1 Cor. 1: 30. The great transaction of the new covenant conveys the idea of a purchase. Our glorious inheritance of life and immortality was forfeited to us by the sin of our first parents, and by our own sin, and we ourselves, losing the liberty of the sons of God, become entangled in the bondage of sin, and the bondage of corruption, or death. This is true of the totality of our being, mind, soul and body. But Christ has bought us with a price, not of corruptible silver and gold, but of his own precious blood. He has also purchased for us our lost inheritance of immortality, righteousness, and bliss. His blood was the price, the full and lawful equivalent for all these things. This price having been paid, all that the purchase embraces is ours, really and legally ours. But we have not yet received the real and tangible possession of this inheritance. We have nothing more than the earnest of it. Our elder brother, who became our surety, and bought back this forfeited possession, now becomes our guardian, and holds in his hands the title-deeds while we are yet under age, and "subject to tutors and governors." Before we can enter into this eternal inheritance, we must pass through the necessary period of training, and wait until we become of age. We must receive this redemption *by faith*. It is in Christ,—laid up, reserved for us, and in due time will be fully bestowed upon us. If we rest and rejoice in this confidence, Christ becomes unto us redemption. In this, as well as in the matter of justification and sanctification, we must walk *by faith*, we must receive it upon the promise, for this is the divine way, the only way that we may reach the full and glorious realization. Faith will by and by become sight, but it must first be naked faith, resting alone upon the promise and the Word; stepping out and standing firm, not upon the visible things of sense or reason, but upon the invisible things of God.

Again, our lost inheritance has been usurped by enemies, and it is necessary that they should be evicted before we can enter into it, and enjoy it. Let us use a simple illustration. A man owns a magnificent estate. He has an enemy. This enemy lays a snare for him, overreaches him, gets a mortgage on

his property, and eventually takes possession of the estate. The former owner is reduced to beggary, and enters the service of his oppressor, becoming a slave where once he was the master. But the poor man has a wealthy friend, who makes application to the court for the recovery of the property, pays off the encumbrances, and enters suit for full possession. While this is in progress, and the poor man is waiting for the "redemption of the purchased possession," he enters the service of his benefactor, and, through motives of gratitude and love, remains in that service. In process of time the enemy is evicted, and the rightful owner re-enters his old estate, to find, with inexpressible surprise and joy, that it has been greatly enlarged and beautified. He also finds that it is secured to him forever, for the title now is in the name of his friend, instead of in his own name, as before, thus making it impossible for him ever to lose it again. The application is plain.

Christ, our friend, our elder brother, has redeemed our lost estate, and it is in his hands now, undergoing a glorious preparation for us. It is being much enlarged and beautified, and the title, forever *vested in Him*, will be *forever secure*. He has paid off all the claims of justice against us, and is now engaged in driving out our enemies. We feel that this is not entirely accomplished. We feel "that we are carnal, sold under sin." We are in the agonies of that perpetual conflict between the "law in our mind, and the law in our members." When we *would* do good, we find that evil is present with us, and that we do the things we would not. We utter the cry, "Oh wretched man that I am! who will deliver me from the body of this death?" "We groan in this tabernacle, being burdened, waiting for the adoption, to wit, the *redemption of the body*." This redemption will be fully and gloriously accomplished at the coming of our Lord, in the morning of the first resurrection, when the sleeping saints shall be roused from their slumbers, and, together with those that remain and are alive, shall be caught up to meet the Lord in the air.

Christ is the resurrection and the life; and he is the Savior of the body. He has bought us back from the bondage of death. We were the captives of the destroyer, but our glorious Lord hath paid our ransom, and our chains will surely be stricken off. The adamant gates of our prison-house were shattered by the lightnings of his glorious resurrection, and, because he lives, we shall live also. "He that raised up Christ from the dead, shall also raise us up by his spirit that dwelleth in us."

The coming of our Lord again, is the hope of the Church and of every believer, when the waiting and suffering saints shall put off the mortal, and put on immortality; when they shall be fully delivered from the limitations and imperfections of this "vile body;" when they shall be clothed upon with the house which is from heaven, and shine forth as the sun in the kingdom of the Father. The lost estate of Paradise will be redeemed,

but instead of the earthly Eden, exposed to the intrusion of enemies, it will be the heavenly Jerusalem, where nothing can enter to defile it. Immortality will be redeemed and restored to us, but instead of an immortality on the earthly plane of being, it will be on the heavenly. Instead of being "a little lower than the angels," we shall be "as the angels of God in heaven." Our bodies will be redeemed from the grave, but instead of a terrestrial body—a body of flesh as Adam's was, it will be a celestial, a spiritual body, fashioned after Christ's glorious body.

We know something of the nature of that body. It was glorious, "shining as the sun in his strength." It was not limited or circumscribed by any of the physical laws of this world. It could suddenly appear or disappear. It could rise from the earth and traverse the realms of space. It was not subject to heat or cold, hunger or thirst, sickness or death. It was beyond the reach of temptation. In all its impulses, and in the natural play of all its noble powers, it was in perfect harmony with God and holiness. This is the glorious redemption which awaits all God's people at the coming of his Son.

In this redemption all the material world will share, "which groaneth and travaileth together in pain until now." So that instead of a world where fierce destructions lie in wait on every side, where all animate creatures display the most savage passions, and destroy each other with relentless cruelty, there shall be a world in which dwelleth righteousness, where the lion and the lamb shall lie down together, and there shall be nothing to hurt or destroy.

God will extract the venom from the serpent's tooth; He will take away the savage instincts of the beasts of prey; He will quench the devouring flame; He will sheathe the fiery thunderbolt; He will fling the rising billows of the sea back to their caves, and bind the ocean in its rocky bed; He will remove every cause of disease, and distill the dew of immortal youth; He will break the rod of the oppressor, and bless the nations with the righteous and benignant reign of his Son; He will wipe away all tears from off all faces, and give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

BEING BORN OF GOD.

BY JOHN KNISLEY.

BEING born of God (see John 1: 13), is to be born according to the word of God (see John 3: 3-5). I firmly believe every adult, living in a land of Gospel light and Gospel liberty, must be born of water before he can breathe the breath of life from God, or before he can receive the gift of the Holy Ghost. As a child cannot or does not breathe this vital breath till he is born, so I believe none can breathe the breath of life from God or receive the gift of the Holy Ghost until they are born of water, as Jesus said to Nicodemus, John 3: 3-5.

I believe if a child dies in its infancy, it will be saved; but if a child is raised by

Christian parents and is brought up by them according to the directions of Paul (Eph. 6: 4); and if the child will be faithful to the parents until it crosses the line of accountability, living where there are Gospel privileges, and will not be born of water, as the Lord taught Nicodemus, there is no promise for such. There is a lawful birth so as to be a legal and legitimate heir, and if a child is not born into a family, it cannot be heir with those born into the family. But there is a legal way to adopt into the family, by the rule of adoption. God has given the rule of adoption, and no one can change that rule.

All that will be born of water, having repented, and having faith in God, being born to the honor of God, should live faithful until death, as the promise is not in the beginning, nor in the middle, but he that endureth to the end shall be saved. If any one would live a moral life till he reaches one hundred years of age and not be adopted according to the rule of adoption, if living where the liberty is granted, but still refusing the same, there is no promise. God has given us the plan of salvation, and we must comply with that plan and all will be well with us.

Dear members, do buy Bro. D. L. Miller's book and read it. It will bring your minds where our Savior and the apostles traveled, and the hardships they endured. We can worship without being hindered or molested. What are we doing for our Master and for poor souls? Let us all lay hold and do a little more to have God honored. Oh, let the dear brethren quit using tobacco and give one-half they spend for it to spread the Gospel, so that, by a united effort from all, there will be plenty of money to keep the Gospel moving into all places where it is not preached in its purity! Oh, dear members, if only the liquor could be stopped and the money spent put to a better purpose, what a good world we would have!

PROPHECY FULFILLED.

BY B. F. MOOMAW.

RECENT developments, transpiring around us, call to mind a declaration made by Bro. Howard Miller, in a communication to a member of the Progressive element about the time of its departure from the church, and its peculiar self-sacrificing principles; which was, in substance, something like this: You may think the change of practice will not be very great, only a little more latitude in the matter of dress, a supported ministry, etc.; but mark, when you have once reached the summit and gotten on the other side, there is no telling where you will stop. And seeing what has been done, and what is doing, within the short period of its separate organization, need we be surprised to see in its further development the most absolute latitudinarianism, provided it can so manage, as to maintain an existence, and is not absorbed and lost sight of among the sects—"of liberal ideas."

The signs, as we have them, in the First District of Virginia, unmistakably foreshadow the results. The little party here, of whom it may be said, *so much at least*, that

they have a considerable financial influence, which has enabled them to secure the services of their ablest evangelists from time to time, who have, in their united efforts, done all that they could do, with their influence they carried away with them from the church and its name, to sustain themselves and to build up an association, especially by alluring the weak members, and the members' children from the lap of their mother, the church, but failing, signally failing in this, and too weak in themselves to stand alone, they must seek, and find, a support by getting under the shadow of the tower of some building that will give them strength, and after fawning with, and courting the influence of the Methodists and others, finally, early in May last, having a communion service, invited all who were in good standing in their respective churches to partake with them, but, perhaps, none accepted the invitation. So, on the last Sunday in May, the Methodist friends, at a meeting-house owned in common by them and the Progressives, held a sacrament, or communion, and the Progressive minister and his wife partook with them.

I have no idea that they will ever draw members from that element, and consequently they, becoming weaker and weaker, will be likely to fall in line with their Methodist brethren; of course that will not be hard to do; recognizing them, as they do, in the Eucharist, they of course recognize their baptism, it being understood that baptism is an essential preparation for the communion.—*Straws show which way the wind blows.*

My only object in this communication is to warn our young people against the danger of being led into these labyrinths of deception, and that if it should come to the notice of those who have been drawn away, that they may see their situation, "repent and do their first works over again," "before the evil days come and the years draw nigh, when they shall say they have no pleasure in them."

No theology is going to honor God, or recommend itself to men, which does not acquit the Creator of unfairness in this fallen world, just as it exists, and even if never a soul were put into the everlasting paradise. When mankind are seen to be fairly dealt with out of Christ, then may they be brought to Christ; and finding themselves there treated better than fairly, they will sing the wonders of Redeeming Love.—*Pilgrim Faith Maintained.*

NEVER shall my hand or voice be lifted against so-called temperance fanatics. If ever a cause justified fanaticism, the temperance cause does. To me there is nothing more disgusting or more disheartening to the cause of humanity, than the selfish, ease-loving, luxurious man indulging in dissipation and denouncing the temperance fanaticism.—*Phillips Brooks.*

WE do not sail to glory on the salt sea of our own tears but on the red sea of the Redeemer's blood.

SECRET SOCIETIES.

BY C. H. BALSBAUGH.

THERE are ignorant people, and foolish people, and selfish, stubborn people, and God bears with them all, and so must we. Some cannot, some will not and many are so steeped in sense and sin that they have no thought about impotence, or volition, or insensibility. There is a colored man somewhere, I cannot tell where, as I have the fact only by anonymous letter, who is "desirous," even "anxious," to join the Brethren, but not willing to rupture his connection with the lodge of which he is a member. He asks for Scripture that plainly requires the sacrifice. If uniting with the Brethren is the same to this man as loyalty to Jesus, there ought to be no sacrifice to leave behind him the lodge with all its mysteries and fascinations and advantages.

Some people, and their name is legion, fallaciously, and, I fear, dishonestly contend, that their sin must be literally specified in the oracles of God before the church has a right to demand its abandonment. This is the subterfuge of many in wearing obnoxious apparel. Self-will, self-adulation, and love of applause lie behind many a rotten argument and hypocritical plea for what pleases "the lust of the eye, the lust of the flesh and the pride of life." I have often said, and here repeat it, that dress-legislation by the church, is for flesh-servers, world-lovers, and fashion-idolators. Those who are born of God, love Jesus, are full of the Holy Ghost, will gravitate crossward as inevitably as an apple falls to the ground when detached from the tree. So with many other things, and so emphatically with secret societies.—They are saturated with the spirit of the world, with which we lose all sympathy when "our life is hid with Christ in God."—Some are convinced that the doctrines and ordinances of the Brethren are Divine, and on the strength of that conviction they think they are justified in entering the sacred inclosure. This is a great mistake, and in many cases I believe fatal. Baptism and church-membership separate us not from the world in the ground of our being. Here is where the church needs ever to be reminded of the necessity of constant vigilance. The gates of pearl on earth are in many instances guarded by drowsy, indifferent, and temporizing angels, so that many enter who know nothing of conformity to Christ's death, nothing of the fellowship of His sufferings, and the power of his resurrection. The symbols of the church are for the God-begotten, not to beget. The dead body is buried; the living Christ is already beyond death, has risen out of and over it, and is the very power of the body's resurrection and holy use for all time to come. To be dead unto sin is to live unto God, and it is this dual fact that fits us for burial in symbol.

If our colored friend, and all others who desire or contemplate church-fellowship, can consciously testify to such immanence of the Divine working, it ought to be the most natural thing in the world to let the lodge

slough off as a part of the old carcass, and to have no more to do with it, and aught else whose spirit and tendency are antagonistic to the Heavenward movement of the new life. When Christ was risen from the dead, how utter was His separation from the world!

The lodge may have advantages; I know it has. I have attended funerals where ill and good were held in conjunction, which made the devil chuckle and put the church to shame. Their fraternity, their devotion to each other, and their palpable sympathy and generosity in suffering and want, may well make the Bride of Christ blush. This may be one reason why many are loth to leave them after having their eyes partly opened to the necessity of a higher life. But the whole structure of their organization rests on a carnal basis, and Christ is not acknowledged as the Foundation-stone of their endeavors, and the Goal of their hopes. Christ has but one body, and we cannot be organically connected with two. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Here at least we have the principle that lies at the threshold of the Divine-human life. God does not cut off father and mother, wife and children, brother and sister, and allow us to retain the lodge, or any other institution, or custom, or conventionality, which is inherently opposed to the cross of Christ. Luke 14: 33. Paul is vehemently emphatic in the enforcement of this principle. 2 Cor. 6: 14-18. To live in the experience of this sublime fact, and still hanker after the flesh pots of Egypt, the advantages of lodge membership, are incompatibilities which are eternally and essentially irreconcilable. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Then is God our Father, then are we sons and daughters of the Lord Almighty. The acceptance of the cross includes all this. Christ died, and as Christians we can know nothing but Him crucified. No danger that when *Emmanuel* dies that resurrection will not follow. "Whom God raised up, having loosed the pains of death, because it was not possible that he should be holden of it." "Neither wilt suffer thine Holy One to see corruption." To know nothing but the Christ crucified, is to know Him risen as well. The same principle is forcibly, almost harshly, enunciated in 1 Cor. 10: 20, 21. Were it not a fundamental matter that all organic connection with the world must be severed in order to be an accepted disciple of Jesus, such language would be arrogant and cruel. But it is the pivot of salvation, and no presentation of this central truth can be too incisive, positive, and inexorable. The "*wherefore*" of Philpp. 2: 9, with the grand context of which it is the hinge, should be enough to satisfy any Spirit-illuminated soul that no one can have the mind of Christ and find a congenial home in any secret society where His Cross is disowned. So also Heb. 12: 2, 3; and no less the ravishing elucidation of the position, relation and privileges of verses 22, 23, 24. He

that has been caught up into this third Heaven of peace and glory, will find the lodge a poor home, and the joys and advantages empty, tasteless husks. If the church is the best we know, then we know not the best. But if as members of the Body we know the Head, we want no more lodge, nor low companionship and joy of any kind.

Union Deposit, Pa.

THOUGHTS ON 2 COR. 1.

BY JAMES EVANS.

GRACE precedes peace. A graceless soul is not a peaceful one. When we believe through grace, then comes rest to our souls, and the peace of God.

God is the Father of mercies and the God of all comforts. His countenance is most lovely. He is not arrayed in gloom, terror, and the blackness of vindictive wrath. He looks on us with fatherly affection, and the rainbow is around his throne. We look to him for mercy, because he is great in mercy, boundless in his love, his mercy endures forever.

He comforts us in all our afflictions, not for our sakes only but that we impart to others the divine comfort we have received.

Great suffering brings great consolation.—Great sinners, when converted, have love the most. Luke 7: 47. Deep suffering, followed by great consolation, fits a man to comfort others in deep afflictions.

But if our sufferings are for Christ's sake, then our consolation will be great. If our comfort comes to us through Christ, how deep and abiding it must be! The cross has its compensation.

Paul was a great comforter. He abounded in the sufferings of Christ. He suffered in the flesh, and thereby received unto his soul a fountain of consolation, out of which flowed healing streams to heal wounded hearts and console the sorrowful in soul.

Paul once despaired of life, pressed beyond measure through abundant labors, cares and persecutions. Many brethren prayed for him, and God heard their prayers, and healed his body. Paul trusted in God who raises the dead. He knew that Jesus bore our infirmities and carried our sicknesses. Matt. 8: 17. He and the many who prayed for him believed the gospel of healing, and their prayers were heard. Paul was restored to health, and this restoration he calls "the gift bestowed on him by means of many" who helped by prayer to God.

Those who prayed for Paul gave thanks for this gift bestowed on him. Those who had no faith in divine healing, would have advised Paul to try a doctor and then perhaps have asked God to bless the means; of course had no thanks to offer.

We learn how helpful are the prayers of our brethren. When in trouble, we ask them to pray for us, and God the Father of mercies hears and answers our prayers.

We learn from this portion of the epistle the true cause of joy, viz., the testimony of our conscience. Our conscience testifies that our conversation has been in heaven, that in

simplicity and godly sincerity we have served God, and have not been led by fleshly wisdom. What joy to know that we are walking after the Spirit, living a life of faith and self-denial! Conscience is thus a witness for us, that we are keeping God's commandments and doing those things that are pleasing in his sight. Conscience is not a guide, but a witness. The light comes not from within, but from above. We do not obey the dictates of our conscience, but the dictates of God's Word. We rejoice in the truth.

PLAIN TALK.

BY J. S. FLORY.

I AM constrained to write a series of plain talks to my dear brethren and sisters of the Church of the First-born, and I preface these promptings of the Holy Spirit with an acknowledgment that I have passed through, quite recently, an experience more glorious than any other during my life. The Lord has by his grace shown me why I have had to endure so much that was dark and mysterious in the dispensation of his providence, and had to pass through so many trials, a siege of doubts, fogs, mists and unsatisfactory experiences in my religious life. Indeed, it is true, as Bro. Mohler says in a late article in the G. M., conversion is a work that does not end with adoption. Oh, what a blessed thought, that, like Peter, we may be following Jesus afar off for a time, but when a more thorough conversion takes place, our zeal becomes more fervent, our hopes brighter, and our love for the church greater just in proportion as our love for Jesus increases, and we seem to hear him say, "When thou art converted, strengthen thy brethren."

Our first subject will be relative to the ordained elders of the church.

In consideration of some things said of late I am made to wonder why there is such a prominent position assigned the elder.—The Scriptures teach that the office of the elder or bishop is a good thing. It also teaches that to be a member of the kingdom of Christ in any capacity is a blessed thing. One of the great errors of Christendom, through all ages, has been the exaltation of men to stations of prominence above what God designed they should occupy in the church, or the Scriptures warrant. Christ, though the Immaculate Lamb of God, the Head of the Church, Lord of lords and King of kings, served in the menial capacity of a *servant*. How loth is man to learn this lesson! An Elder, yet only a *servant*! Having been called of God, through the church, to serve the church, he is a servant of the church, and not a lord of the church. In him is not even vested the executive authority of the church, let alone the law-making power. He is but a bond-servant, bound by his voluntary vows and promises to serve the church to the best of his ability. What are his duties? Simply to keep order or act as a foreman under the authority of the church. In the church is vested the executive authority to govern the church according to the

laws of God, and the elder, or bishop, as foreman, lays before the church their duties and gives the church the opportunity to do all things necessary to the welfare of the congregation. This being the case, why say so much about who shall be the foreman? It is all-sufficient that the church is enabled to go ahead and labor and work to the promotion of the cause of Christ.

In our experience of over twenty years in the capacity of elder, or bishop, we never could see the propriety of one ordained elder in a congregation having a prominence placed on him superior to another in the same office. Even when there was a ministering brother having the qualifications of a bishop, I urged the church to have him ordained and always recognized him as equal in office with me in all things. When the only elder in a congregation, for a number of years, and another elder moved in, I always stated, when reading his letter of membership and office, that we recognized him in all things equal with myself in the oversight of the church. And how could we fulfill that essential evidence of true brotherly love "in honor preferring one another" in any other way?

When an ordained elder moves into a congregation and he is received on the evidence of his letter of membership, he must be received at "par value," so to speak, and as one of the elders of that congregation. As the church has more power than any ordained bishop can have, if he (the elder) is refractory or fails to rule well, assumes to lord it over God's heritage instead of working in the capacity of a servant, there is no need of any serious trouble about it.

God, through Christ, has given us the plain, fundamental principles of the church. His servants, through the advantages of a multitude of counselors, have, in a simple way, defined those principles, and it is the duty of the foremen of congregations to exhort the churches to accept and live out those divine behests of the gospel. Thus, an elder, as a servant in the hands of the church, ought not to be a man to be feared, and he ought to be so humble a servant as to feel very little in his own estimation, but willing to serve the church as best he can, and always willing to confer with the church in matters of church policy. For brevity's sake we have not linked in here the passages of Scripture bearing on this subject, taking it for granted we write as to wise men and women in the Scriptures.

It should be the aim of all elders to have that mind that was in the Apostle Paul, to glory in naught else but the cross of the Lord Jesus Christ. Exaltation is the forerunner of abasement, just as sure as pride goes before a fall, but he who humbles himself shall be exalted by the mighty hand of God.

A common mistake, and one fraught with so much mischief, is that of undertaking to force a number to accept of a principle of the gospel before they understand the meaning of it. It being a rule of the church is not a sufficient reason why one should conform to this or that. The principle of it as emanating from the Lord himself should be shown, and when the individual is so con-

verted as to have his will brought into subjection to the will of God, there will be no trouble about the matter. There is no rule or regulation of the church but what has its origin in the principles of the gospel, and all teachers should study to be so well versed in those principles as to be able to convince all well-disposed persons as to the propriety of entire obedience to the gospel which is equivalent to obedience to the church.

SISTERS' RIGHTS DEFENDED.

BY WM. H. BOWSER.

As there are some brethren who advocate that sisters have no gospel right to prophesy and speak in the church, only to let their light shine in their private conversation and by their chaste walk and deportment in life, certainly sisters ought to be examples to the world in that way as well as brethren, and ministers ought to teach these things, but to say that is as far as the sisters' rights go, is inconsistent with the teachings of the gospel. Paul, in his first epistle to the Corinthians, gives definite directions how sisters should appear when they pray or prophesy, as well as the brethren. Certainly, Paul wanted the sisters to pray and prophesy, as does every other consistent brother. But some brother will say that Paul teaches the Corinthian church that "it is a shame for women to speak in the church." 1 Cor. 14: 35. He also says to Timothy, "I suffer not a woman to teach." Tim. 2: 12. Certainly, brother, but do not be so narrow-minded, but take all of Paul's language on the subject, "The letter killeth but the spirit giveth life."

Paul also says, "If therefore the whole church be come together into one place; and if all prophesy, and there come in one unlearned or one that believeth not, he is convinced of all, he is judged of all." 1 Cor. 14: 23, 24. So forcibly would he be convinced, that God was working in you, that he would fall down on his face and worship God.—That is one of God's ways to make manifest his love and power unto the world. "Let the prophets speak two or three, but ye may all prophesy one by one, that all may learn and all may be comforted." Paul says all, and certainly that would include the sisters.

Paul's advice, relative to speaking in the church by asking questions according to ancient custom, is, that they should not do so, for by so doing they would usurp authority over the man.

In conclusion I would say, let us endeavor to keep the unity of the Spirit, but this we cannot do by reading the Scriptures with a prejudiced mind, having a dogma of our own to defend. Get a harmony of the Scriptures and you will have the true meaning, and not by perverted applications of disconnected parts to suit our own erroneous views.

North Hampton, O.

How few of us realize that as we rise each morning and commence our various avocations, that we are one day nearer our final home?

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THE sound of the reaper is heard in the land, and the bountiful harvest is being gathered in.

SOON the summer of life will be past, the great harvest ended, and shall we be among the saved?

THE salvation of each one of us depends upon our willingness to accept God's plan, and to be gathered in by the laborers of the Lord's harvest.

WE should not forget that the harvest will end, and that with the passing away of the summer of life and the harvest of God's grace, ends all hope of salvation.

AS our fields are richly crowned with God's bounty, so also the world to-day has a rich harvest of precious souls for God's ministers. Will you go forth to the harvest of the Lord? Behold! the fields are white for your sickles, why stand ye all the day idle?

AT this writing, July 5th, we are having very warm weather, and in some localities it is getting very dry. To-day, the mercury stands at 95° in the shade.

BRO. E. S. Young is now at Morgan Park, this State, where he is attending a Hebrew School. He is studying the language in which the Old Testament Scriptures were first written.

THE Burckey and Milan Restaurant in Chicago, known to many of our Brethren as an excellent eating house, was destroyed last week by fire. The rooms above the restaurant were occupied as sleeping apartments. So rapid was the spread of the flames that two of the inmates were burned to death.

THE General Church Erection and Missionary Committee met at this place on Tuesday, the 6th inst.

BRO. Royer spent Saturday and Sunday, the 3rd and 4th inst., with the Brethren at Naperville, Ill. On Monday he left for Indiana.

BRO. Sharp returned last week from a visit to Ohio. He goes west in a few days, and will spend some time in Kansas, Nebraska and Iowa.

BRO. S. S. MOHLER will spend some time in the mission field of South Missouri in the near future. We hope the Lord will bless his labors.

A COMMITTEE of brethren will meet at Ottawa, Kan., about Sept. 1st, to look over the ground and make preliminary arrangements for the Annual Meeting for 1887.

BRO. Orr has been preaching for the Brethren at Waterloo, Iowa. He held a number of meetings; the attendance and interest were good. At last report, two had been baptized.

OUR Brethren who may have occasion to stop in Chicago, will find a comfortable and cheap hotel at 268 State Street, known as Choate's Hotel. Mr. Albaugh, the proprietor, and his wife were raised among our people, and they make it very pleasant for all who stop with them.

EXTREME hot and dry weather prevails over a considerable portion of the North-west. As a result, spring wheat, oats and corn are suffering somewhat from the drought. But we should not complain. In many parts of the country our farmers have already harvested a heavy crop of winter wheat, and we shall have plenty and some to spare.

WE are receiving a number of letters regarding the location of Bro. Hope's home. We cannot find time to answer them all.—When Bro. Hope gets here, which will be about the first of August, he, with the Committee, will look over all the letters, and the matter will then be decided. Bro. Hope's own wishes in the matter ought to be regarded.

BRO. J. T. Quinlan, of Baltimore, Md., is laboring earnestly for the boys in that city. He says there are quite a number of boys who would like to attend the school and the meetings, but have no clothes. He hopes the Brethren will remember the boys. We should not forget to help our dear brother in his work. His address is 117 Hamburg Street, Baltimore, Md.

THE Mission Board of Northern Illinois met at this place on Monday, the 5th inst.—The mission work in Chicago was carefully considered by the Committee, and we hope that the difficulties in the way of locating a brother in the city to take charge of the work there may soon be removed. To make the work a permanent success, some able minister must take charge of it.

BRO. G. W. GIBSON informs us that Bro. G. W. Cripe will commence a series of meetings in the Macoupin Creek church, Oct. 1st; love-feast at the same place on Oct. 7th. Brethren expecting to attend the District Meeting of Southern Ill., to be held at Pleasant Hill, Oct. 12th, should make a note of this meeting.

BRO. LANDON WEST makes the following excellent suggestion, and we hope our brethren will think of it when they come together to thank God for the bountiful harvest they have gathered. He says:

"Would it not be well to suggest that our churches, in their 'Harvest Meetings,' which are held to express our gratitude to God for his many blessings, should there show their gratitude in full, by donations to the cause of Christ? When one is truly grateful for any favor, he ought then to be willing to please, if possible, the one doing the favor. Nothing can be more pleasing to the Master than to aid his people and the cause for which he died, and opportunities are abundant."

How much of our time do we waste in useless repinings and worry? It is safe to say that, as a rule, more imaginary evils and misfortunes come to us than real ones. We fret and worry, and get "blue," as the saying goes, and at last find that the cause of our trouble only had an existence in our own imagination. You meet your Christian brother, and you find him depressed, wearing a long face and a forsaken look. You ask for the cause, and the answer often is, "Oh, I've got the blues." Now, we wonder if a Christian has any right to get the blues? If our whole trust is in God, as we claim it is, why should we worry over imaginary or real evils? Are we not sure that the Lord will provide, or do we doubt his goodness? Do we forget how he has blessed us? How far beyond our desiring has he poured out upon us the blessings of this life? Do we forget the promise we have of eternal life? Surely no child of God should repine and worry.

THOSE who read the report of the Treasurer of the General Missionary Committee, will notice one item in the receipts marked interest on funds. Some may infer from this that the Committee have more money than they can use. This, however, does not follow. As is well known, the Committee meets quarterly. The Treasurer receives money during the quarter, and sometimes has a considerable sum on hand. An opportunity offers to put it out at interest, and this is done when it can be loaned securely, with the assurance of getting it back again when the Committee meets and appropriates it. It also sometimes happens that a surplus is left on hand after a meeting. If this can be put to use and made secure, it would only seem to be right to do the best that can be done with the Lord's money. We should not forget the fate of the slothful servant who hid his Lord's money in the ground and returned it to him without increase. This explanation is given so that none may infer that the Committee have more funds than they can use in the work, and that they are careful to do the best they can with the funds intrusted to their care.

SISTER Lizzie Johnson, of Garrison, Iowa, says her husband has been much afflicted, and suffers a great deal of pain from sore eyes. He has visited several eminent oculists, and he now has some hopes of receiving his sight and of being cured.

BRO. D. W. C. Rowe, of Dupont, Ohio, informs us that their church met in council on the 5th of June, and they had a pleasant meeting. They appointed a love-feast for Aug. 14 and 15. Two were added to the church by baptism.

THE Brethren of Frederick City, Md., will dedicate their new meeting-house on the third Sunday of this month. Bro. Quinter is expected to be with them. They extend a cordial invitation to all the members, who can, to meet with them.

EXAMINE carefully the report of the Treasurer of the Missionary Committee, and if you discover any errors in giving the correct amounts sent in, or if any have been omitted, please notify the Treasurer, Bro. D. L. Miller, Mt. Morris, Ill., at once.

BRO. A. W. Aurand, of Milltown, Hutchinson Co., Dak., would like to know if there are any Brethren living in that county. If so, he requests them to drop him a card. He would like to have the brethren come there and declare the faith and practice of our church. He asks the Brethren to pray for him, that he may be faithful to the cause of Christ.

THE Brethren in the North-western District of Kansas and Colorado are arranging for a vigorous campaign this fall and winter against the enemy of souls. We hope to hear of victory from that quarter of the Brotherhood. In other State Districts we also hear of plans for the contest. May we not have, in this year of grace, a movement along the whole line? Let us go forth as an army with banners invincible, in the name of our King, and many souls will be taken captive for Jesus.

FAITH HEALING.

WE do not wish to open a discussion upon this much-mooted question. Such a discussion, in our judgment, would not benefit any one in particular, and might result in some harm. We offer a few thoughts in all kindness, and with due respect to those who hold extreme views on "faith healing," as it is now generally called. We wish to be understood, when we refer to "faith healers," or "faith doctors," that we mean those who discard God's means, and profess to heal by faith and prayer alone, and not to those who believe that by using the means God has given, the sick may be restored to health.

That God does answer prayer is a fact known to the experience of every true follower of the meek and lowly Jesus. The Bible also sets this question at rest, for it abundantly teaches that God hears and answers

the prayers of his children. We should not forget, however, that our petitions may not at all times be answered. The All-wise Father knows what is for our good better than we do ourselves, and as we often ask amiss, he mercifully withholds. Every prayer, offered to the Almighty Father, should have in it the strong element of trust and confidence which characterized that most earnest of all prayers, offered by our Master in Gethsemane, "Not my will but thine be done."

We are firmly settled in our belief on this matter, and yet we are not ready to accept, with all of its glaring inconsistencies, the doctrine as held by the modern "faith healer." Many of our Brethren hold that the days of miracles are past, but because they so believe they do not hold or teach that God does not have the power to work miracles. So also in regard to the healing of the body. Many who cannot accept the extreme views held by many of the advocates of faith healing, by no means place a limitation on God's power. They believe that God can and often does, in accordance with his divine will, heal the sick, but that he does this only when we place ourselves fully in the line of his will, first by strict obedience to his word, and secondly, by using the means he has given us. Their faith and trust in God and in the Lord Jesus Christ, are not one whit less than that of those who are sometimes led to accuse them of a lack of faith, because they cannot accept the dogma of faith cure as held by some extremists.

We believe the teaching of these professed faith doctors to be wrong and misleading, and hence dangerous. Discarding all of God's appointed means, except faith and prayer, without even yielding obedience to the plain and simple commandments of our blessed Lord, they profess to be able, by the prayer of faith, to heal the sick, open the eyes of the blind, and unstop the ears of the deaf. We do not believe that any of our Brethren hold these extreme views, but a few are coming dangerously close to them. We say dangerous, because we believe that if man or angel teach that men can be saved or healed outside of God's means, such teaching comes not from God, but from the enemy of souls.

That sickness and all human suffering came into the world through the sin of our first parents, is a truth established by God's Word. But this by no means proves that personal sin on the part of the afflicted has been the cause of their infirmity. In the case of the man who was born blind, Jesus, in answer to the question, "Who did sin, this man or his parents, that he should be born blind?" said, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest." Here the Lord does not mean to teach that disease and sickness are not primarily the result of sin, for the whole Scriptures teach this. Neither

does he mean to say that the blind man and his parents are without sin; but he teaches that so far as this man's infirmity is concerned, it is not the result of personal sinning, either on the part of the man or his parents. At the time that this miracle was performed, the false doctrine that disease, sickness or bodily disorder was the result, or immediate consequence of personal sinning, was prevalent. This was set down in the Jewish Talmud, and taught publicly by the Rabbis, and accepted by the Jews. The disciples of Christ believed it, as their question clearly shows. The Master, in his answer, sets them right and corrects their erroneous notion, as he had often done before.

It is to be feared that with some, the healing of the body is made of equal importance, if it is not placed above, the healing of the soul. This, we believe, is an error. We believe that our blessed Master had a higher and a more exalted mission in the world than that of healing the sick. It is true that he did this, and that he has the power to do it to-day, but who will say that the salvation of the soul is not immeasurably of more importance than the healing of our mortal bodies? One soul is worth more than all the world with all the bodies in it. The Lord Jesus had a higher and a more glorious aim in view when he came into this world than to save our bodies from sickness and pain.—We live in them, they are doomed to decay and death. They are dust, and to the dust they shall return. But the soul shall live forever, and it was to save this God-given spark of immortality from everlasting death that Jesus died. Why should he die to save us from the slight sufferings to which our bodies are heir, when these very sufferings are often made of advantage to us in our spiritual growth and work out for us an exceeding and precious "weight of glory?"—Our bodies will suffer and die, and the soul, freed from the house of clay in which it passed its earthly probation, released at last, will spread its wings, and fly away to be forever at rest with its Creator and Redeemer.

Far be it from us to write a single word that might weaken the faith of any child of God. We would far rather never write another word than to be instrumental in such a work. But we fear that some may be misled by the teachings of the modern "faith doctors," and we only want to warn such.—"Whether a disciple of Jesus is to have sickness or health, is a question to be settled by God himself, according to his knowledge of what is for God's glory and for the disciple's truest good." To have this faith, to trust implicitly in the God of our salvation, is to have a faith and a trust immeasurably above that of the faith doctor who pretends to heal and yet never concerns himself about obeying the commandments of him who bore all our infirmities, and by whose stripes we are healed.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

From Fall River Church, Kansas.

ELDER G. W. Studebaker and wife were with us again. He held three meetings and two were added to the church. This makes four since Bro. Mahorney reported in April; one reclaimed and three by baptism. Two, thinking that conversion means conversion, have put their Christian manhood on one side and their tobacco on the other. May God help them to stick to their good resolutions and may others follow their good example.

This is the third time the old sister has come along with Uncle George. Come again, Aunt Betsy, your good example and holy conversation wield a good influence among us; it may seem wearisome for you to ride twenty miles in a buggy, but you can derive comfort from Psalms 92: 14. "The righteous shall bring forth fruit in old age."

We expect Bro. John Harshbarger to commence a series of meetings here on Sept. 10. On the 11th our communion meeting will be held. We have a little money collected for Bro. Hope's home, and not knowing where to send it, will inclose it with this in the name of the Fall River Church. Brethren, let us not be too sparing. There is not much danger of over-doing a good thing. If Bro. Hope should have enough left to buy a team of horses and a cow, it would not come amiss, and I think the good Lord will bless us for the good we do. C. E. GILLET.

From Spencer, Iowa.

WHAT would we do if we had no MESSENGER? Surely, our condition would be sad indeed!

Bro. John Early, of Cherokee county paid us a visit on the 16th of May and preached us three good sermons. He is not afraid to preach the whole counsel of God, let it hurt whom it may. Could not some good minister move among us? There would be plenty of work for him to do. If not, let brethren traveling on the Chicago, Milwaukee and St. Paul road, give us a notice and we will meet them at Spencer and be glad to take care of them while here. Oh, could those churches, well supplied with ministers and means, know the real condition of the isolated members, we would soon be well supplied with ministers and thus the cause of Christ be promoted. How eagerly we read the articles by brethren Qainter, Moore, and others, on the missionary cause! Brethren and sisters, I do not want to find fault, but, really, are you doing your whole duty? Christ says in the commission, "Go ye," but how will they go without the means? How will the means be coming if you should hear that members and others in the West were starving for want of bread, such in fact, is the case spiritually.

I do not write to complain, but to arouse you. Do not cease to write, to preach the missionary cause; write it on the door posts

and lintels; preach it broadcast over the land and the result will be grand beyond our conception. Many souls are perishing, starving for want of that heavenly bread. When you go into the sanctuary, remember the isolated, the famishing, and the perishing, at a throne of grace. Pray for us that we fail not.

S. D. BEACHLY.

From Mountain Home, Idaho.

THERE is plenty of room in this large territory for spreading the gospel, while in Montana I heard of only one sister in that whole territory. There may be more in Idaho. Bro. Isaac Hershey has charge over a little band in the north-western part. There may be at different places some isolated members, and to all such I would say, Stand firm in the faith; you may be the means of some brethren settling among you and do much for the Master. Some think the brethren should not leave the flock and scatter out that way to be isolated, but, brethren, it is one of the means of spreading the gospel over the land. If one is isolated and has the right spirit within, he can accomplish much good in the Master's cause. As a rule, the brethren are all free-hearted over this western country and any brother or sister visiting them is gladly welcomed among them. Our ministers, in traveling through the West, hardly ever stop and preach where there are no members. So in this way we can do much good towards spreading the gospel by being isolated. In many other ways one can do much good. Some may wonder why we are at this place. I made the change on account of wife's health as a change was necessary. We have been here only a few days and cannot tell much about the country, but will say it is a good stock country and a pretty good farming country where one can get water for irrigating the land. It also has a mild climate. Any brethren traveling on the Oregon Short Line will stop off at Mountain Home, Idaho, where they will be well cared for.

D. F. KEEFER.

From Crisfield, Harper Co., Kan.

To any Brethren in the East who are contemplating going West, we would say, Come to Harper County, and look. We have good land, good water, and we have raised a large surplus for the last three years. Corn is selling at from eighteen to twenty cents per bushel; oats, twenty to twenty-five cents; wheat, sixty cents; live hogs, three cents per pound; bacon, eight and ten cents; flour, two and three cents; land, \$5 to \$20 per acre, owing to location and improvements. Four good school buildings in this township.

One brother and one sister, besides myself, are the only members I know of. Eld. John Wise and William Johnson preach for us once in a while. We usually have good audiences at our meetings, which is every fourth Sunday in the month. Two railroads traverse our county, namely, the Southern Kansas and St. Louis, Ft. Scott & Wichita. We write this to the MESSENGER, that brethren

coming to our county may know of our location. We saw a notice in the *Anthony Republican* of a committee of Brethren sent from Pennsylvania to look at Harper County, with a view of a colony coming here. I hope and pray that the Lord's vineyard may be extended.

W. R. ROWELL.

From McPherson Co., Kan.

WE held our council-meeting June 1, at the house of Bro. Jacob O. Brubaker, three miles west of McPherson. There was considerable business before the meeting, which passed off pleasantly and satisfactory to all. Bro. J. D. Trostle, of Dickenson County, was with us, he being our elder. We can say we were glad Bro. Jacob was with us on that occasion, as it was the first council the Brethren had since we moved among them. It caused our minds to run back to the councils we used to attend in the East, where everything worked for the peace of the church and for the promotion of the cause of Christ. There were eight received by letter at the council. We now number forty members. We have an organized church with three ministers and four deacons. At present we have six meetings a month; have large congregations all the time, with the interest manifested that they want to learn more of the Brethren. We have one applicant for baptism on next Sunday.

If our ministering brethren in the East, where there are generally five to six ministers at one meeting, could only think of the good they might do by coming out here to Kansas, where there is so much preaching wanted and needed! The people here are anxious for the Brethren to move in. They want them to come and preach.

We have decided to hold our communion, the Lord willing, Sept. 11, at 2 P. M. The place is not decided on by the church yet. Notice will be given. Now, brethren, try and be with us.

I think we have as good a county as there is in the State. As I have traveled over the State, and have looked at nine different counties, I find more good land here in one body than you will in many of the eastern counties. There is no rock here. The land is smooth and level. If Brethren and friends wish information of the country, write to Bro. Joseph Masterson, Galva, McPherson Co., or Bro. F. H. Bradley, McPherson, or to the writer. Bro. Bradley is a land agent, and one that can be relied upon; always ready to assist the Brethren.

E. W. SLUSHER.

From the Winamac Church, Ind.

SEEING so many reports from the Brethren from different churches, I thought a few words from this little church would not be amiss. We have meeting every Sunday. The third Sunday in April, we had the pleasure of receiving a sister back into the church and on the fourth Sunday, two young men were lead into the beautiful river, called the Tippecanoe, and baptized according to the

great command of our blessed Master. The third Sunday in May, one more came and wanted to get the promise of eternal life. Soon after two more, a husband and wife, were received into the church. From this you can see that we have not been laboring in vain. May God help them to live the life of the righteous. J. E. FREDERICK.

From Berthoud, Colorado.

IN MESSENGER No. 24, is an article from Denver Junction by John S. Snowberger, which gives an account of their first meeting. He said it was perhaps the first meeting held by the brethren in this wild country. We think a slight correction will not be out of place as Bro. Snowberger is not aware of the fact that the brethren have been preaching in the west end of this county for about four or five years once a month.

We had a pleasant love-feast at the house of the writer on May 15th. Two were added to the church by baptism at this feast. These two are the first that have been baptized in the county that I know of. The Brethren's way of preaching is liked by all except those who do not like to be convinced that they are not keeping the commandments as taught in the Scripture. W. T. SMITH.

TREASURER'S REPORT

Of the General Church Erection and
Missionary Committee, Ending
July 6, 1886.

Cherry Grove church, Carroll Co., Ill.	\$9 50
Pleasant Ridge church, Ia.	1 85
Mt. Morris Sunday-school.	9 80
Palestine church, Darke Co., O.	5 00
Lydia Leedy, Andrews, Ind.	50
A few members, Beaver Creek, Md.	1 50
Melissa A. Lautzenhisser, Treas. Social Meeting, North Manchester, Ind.	5 00
Nettle Creek church, Wayne Co., Ind.	20 00
Lower Twin Valley ch'h., Preble Co., O.	4 00
Elizabeth Lichty, Hamlin, Brown Co., Kan.	1 00
E. R. Wimer, Long Creek, Ore.	50
D. N. and L. Forney, Davenport, Neb. (Lydia Wertz), Black River church, Moline Co., O.	2 00
Cerro Gordo church, Ill.	5 00
J. R. Royer, Darlach, Pa.	6 69
Maria Anderson, Reading, Pa.	1 00
Mary F. Seibert, Harrisonville, Mo.	1 00
David Ausherman, Middleton, Md.	50
A sister, Mexico church, Ind.	2 50
S. Kuhn, Naperville, Ill.	1 00
A. W. Price, Oregon, Ill.	2 00
Church of Southern Cal.	2 25
A. Glick, Fairview, Kan.	25
Mary Hill, Beallville, Pa.	7 70
Logan church, Logan Co., O.	7 00
J. Reither, St. Charles, Ia.	1 00
Plum Creek church, Pa.	1 00
Amanda Clifford, Menlo, Ia.	19 75
Covington church, Covington, O.	5 00
Jos. Replogle, Hagerstown, Ind.	1 50
A brother in Ind.	20 00
Tulpehocken church, Lebanon Co., Pa.	

Levi and Hannah Good, Belsano, Pa.	30
West Otter Creek church, Ill.	1 50
D. G. Hendricks, Chester, Pa.	2 00
David Horner.	1 00
A sister, Va. building fund.	1 00
G. L. Snider.	60
A sister.	1 00
Middletown, Md.	1 00
Samuel Harley, Ephrata, Pa.	1 00
Levi Landis, Ephrata, Pa.	1 00
Hiram Snyder, Ephrata, Pa.	1 00
E. Kenigmacher, Ephrata, Pa.	1 00
Upper Stillwater church, O.	10 25
Oakley church, Cerro Gordo, Ill.	3 00
Andrew J. Kreps, McVeytown, Pa.	50
Woodland church, Ill.	6 57
Macoupin Creek church, Ill.	8 25
Two sisters, Sangerville, Va.	1 00
Naperville church, Ill.	19 70
Waddams Grove church, Ill.	21 22
Bettie Shultz, River, Ind.	25
L. P. and R. Donaldson, Everett, Mo.	1 00
Chippewa church, Wayne Co., O.	12 55
A brother and sister, Warry, Md.	57
Abram Schwartz, Libertyville, Ia.	1 00
A brother, Wash. Ty.	2 00
E. M. Sumstine, Salem, Neb.	1 00
Bessie Sumstine, Salem, Neb.	25
Mary E. Brooks, Salem, Neb.	1 00
Fanny Keim, Salem, Neb.	25
Henry Balsbaugh, Harrisburg, Pa.	1 30
Hurricane Creek church, Ill.	3 10
Church at Goshen, Ind.	32 60
Big Creek church, Ill.	1 00
Pipe Creek church, Miami Co., Ind.	13 50
English River church, Ia.	3 40
James Quinter, Huntingdon, Pa.	30 41
Lydia Leedy, Andrews, Ind.	50
Owl Creek church, O.	1 95
Barbara Roesch and daughter, Gaylord, Minn.	1 00
Sarah A. Croft, Sand Spring, Ala.	25
J. Swartz, Elida, Ill.	50
Mohican church, Wayne Co., O.	6 00
Isaac Penroyd, Glenwood, Mich.	55
J. D. Yoder, Monitor, Kan.	2 00
Mary Haines, Union Bridge, Md.	2 00
Salem church, Montgomery Co., O.	4 75
Wooster church, Wayne Co., O.	25 00
Huntingdon church, Pa.	39 01
Ludlow church, Darke Co., O.	2 00
Lower Fall church, Ind.	1 25
Somerset church, Somerset Co., Pa.	8 50
Jac. B. Cober & wife, Hespeler, Can.	2 00
Isaac Hoyt, Hespeler, Can.	1 00
N. P. Cober, Hespeler, Can.	1 00
Four Mile church, Ind.	5 50
Tilly Schrock, Somerset, Pa.	2 50
Solomon's Creek church, Elkhart Co., Ind.	18 00
Loudanville church, O.	8 80
Henry Myers, North Manchester, Ind.	2 00
Martha Hoover, North Manchester, Ind.	30
A sister, Logan church, Ind.	1 00
Martha Eby, Mt. Vernon, Ill.	50
Pike Creek church, Ill.	1 70
Hiram Mengas by David Rupel, Pipe Creek, Ind.	1 55
S. Middlefork church, Ind.	16 25
Rebecca Dierdorff, Dayton, O.	1 00
Newton church, O.	10 00

White Oak church, Lancaster Co., Pa.	
Danish Mission.	17 68
Jacob Keen, Carrollton, Montgomery Co., O.	10 00
Beaver Run church, Mineral Co., W. Va.	7 50
Julia A. Gilbert.	1 00
Lydia Fox.	1 00
Wm. Burger, Patterson, Ind.	50
J. Miller and wife, Milford, Ind.	1 00
Daniel Landis, wife and daughter.	1 60
Salimony church, Ind.	5 30
Waddams Grove church, Ill.	5 50
Benj. Bowman, Cerro Gordo, Ill.	4 05
White church, Ind.	1 25
West Otter Creek church, Ill.	2 15
Pine Creek church, Ogle Co., Ill.	14 25
Eliza Kollar, New Phila., Pa.	5 00
Jacob Reihard, Fairplay, Md.	1 00
H. S. Manchly, New Basil, Kan.	1 00
M. J. Good, Mt. Jackson, Va.	2 00
Yellow Creek church, Ill.	12 50
Fannie Fogle, La Paz, Ind.	1 00
Johnstown church, Pa.	11 60
Weeping Water church, Neb.	3 35
David A. Arnold, Lanark, Ill.	3 00
Williams Creek church, Tex.	3 55
Interest on funds.	36 12
Sugar Creek church, Ill.	3 00
W. T. Forney, Hawkeye, Neb., for the Chinese Mission.	1 00
E. P. L. Dow, Loudonville, O.	1 00
Rock River church, Lee Co., Ill.	75 00
West Branch church, Ill.	8 60
Bequest of Alice Engle, Union Bridge, Md.	292 00

FOREIGN MISSION.

Elizabeth Lichty, Hamlin, Kan.	\$ 2 00
Deer Creek church, Carroll Co., Ind.	2 00
J. S. Gabel, Osceola, Ia.	1 50
John P. Zeigler, Mayland, Va.	1 25
J. Reithers, St. Charles, Ia.	20
A. H. Cassel, Harleysville, Pa.	1 00
Elizabeth Cassel, Harleysville, Pa.	50
A sister, Harleysville, Pa.	1 00
First District of Virginia.	17 85
Jacob Senger.	50
Sarah Bowman.	50
Daniel Holsinger.	1 00
Sarah M. Saunders.	50
D. P. Wine.	50
D. G. Hendricks.	2 00
Lydia Shewman, Bath, Ind.	3 00
A. J. Kreps, McVeytown, Pa.	1 00
A brother and sister, Waverly, Md.	25
A brother, Wash. Ty.	1 00
Hannah Bean, Providence Square, Pa.	2 00
H. Balsbaugh, Harrisburgh, Pa.	50
Estate of Henry Eby.	58 94
Clara E. Ross, Mound City, Mo.	50
Isaac Clingenpeel, of Bachelor's Run church, Flora, Ind.	6 75
Amos Shellabarger, Rex, O.	50
A sister, Shenandoah Co., Va.	4 00
Lower Miami church, O.	1 50
David Irwin, Lena, Ill.	5 00
Johnstown church, Pa.	11 20
Tuscarawas church, Ohio.	3 00

SISTERS' MISSION.

Sisters at Knob Creek church, Tenn.	\$ 5 25
Fannie Quinter, Treas. Sisters' Mission	13 80

Sisters at Mt. Morris, Ill.....	11 26
Sisters at Lanark, Ill.....	26 50
Sisters at A. M., at Pittsburgh, O....	145 68
Sisters at A. M., at Pittsburgh, O....	1 00
Mollie Swank, Pittsburgh, O.....	5 00
Sisters of Chippewa church, O.....	8 00
Sisters of North Manchester ch'h, Ind	2 25
Zilla Smith, Pine Creek, Ind.....	1 00
Sisters of North Beatrice church, Neb	5 00
Collected by M. M. Gibson, Virden, Ill	4 00
Sisters of Mt. Zion, Ohio.....	4 20
A sister, Hagerstown, Md.....	50
Hannah Zumbrun, Wolf Lake, Ind...	1 00
Sisters of Mt. Morris, Ill.....	3 45

EXPENDITURES.

For Bro. Hope's expenses.....	\$300 00
For mission work, district of Eastern Tennessee.....	100 00
For mission work in the Texas Mission Field.....	100 00
For mission work in the district of Southern Missouri.....	100 00
Daniel Vaniman's traveling expenses to attend meeting of committee..	7 50
James Gish's traveling expenses to attend meeting of committee....	2 54

Please examine the above report carefully and report at once any errors to the Treasurer. The report only gives the amounts received up to July 6th. Money received after that date will be found in the next report.

D. L. MILLER, Treas.

From Ozawkie Church, Kan.

I NOTICE in MESSENGER No. 25, that you are receiving some letters relative to a home for Bro. Hope where land is cheap and where there is a settlement of Swedes and Danes. There is a Swedish church in Lawrence, and one in Ottawa, Kansas of the Lutheran faith. We have one Swedish brother; now his wife and one son-in-law have made application for baptism. I think it would be a very good idea if the church would decide to locate Bro. Hope in Kansas. I wish he could come here and preach to the people. McLouth is twenty-one miles from Leavenworth on the Leavenworth, Topeka & South-western R. R. It is very hard to know whether those people (Swedes and Danes) understand matters pertaining to the church properly. While looking over the brief report of some of the Annual Meeting work, I was made to weep for joy when I noticed that the Brethren are trying to bring about more uniformity of order in the church. How can the church prosper if we all want our own way and the church will let us have it? It does seem to me that after reading such articles as Bro. Hutchinson's, Bro. Eby's, and others, we should take their good advice.

A. L. BOWMAN.

To Annual Meeting and Back.

WIFE and I boarded the train on the 7th inst., en route to A. M. We made close connections and reached Clark's Station, on the I. B. & W. R. R., at 7:40 o'clock on the morning of the 9th. We were met by a son of our dear brother Geo. Stump, and taken to the Palestine meeting-house to love-feast

the following evening. Although the morning was rainy, a goodly number of members came in the course of the day. At night their large house was full, and standing room was in demand. It was a very enjoyable meeting. A large number communed. During the meeting, which closed at noon on the 10th, three persons were added to the faithful by baptism.

On the morning of the 11th, we passed on to A. M. I found the Standing Committee well represented. After the organization of the S. C., I was a free man, and could enjoy the meeting more than I have done for many years. I added many new names to the list of those whose names I love to remember.

On the evening of the 17th, bidding adieu to loved ones and to the place of meeting, we were soon speeding on our way homeward. We had the company of members as far as Kansas City. We arrived at home on the evening of the 19th, and found all well, thanks to our kind Heavenly Father for his care over us and ours.

Yesterday, June 27th, we opened our new meeting-house in Conway Springs, for public worship. The church had called for ministerial aid from abroad, but none came. So the dedicatory exercises were conducted by the home ministers. We had a large crowd of people—the largest religious meeting ever held in this region. Our house is not yet plastered, but we intend to use it as it is, until we can raise money enough to finish it fully. In the afternoon, we organized a Sunday-school, with a full corps of officers and teachers. There were ninety-two scholars enrolled, and we expect more to come in yet. May God bless our humble efforts to do good and to glorify his name!

JOHN WISE.

Conway Springs, Kan., June 28, 1886.

From Astoria, Ill.

THE synopsis of a sermon by Bro. J. Holinger: Text, John 2:5, "Whatsoever he saith unto you, do it." This was spoken by a woman and it is so large a sermon that it includes the whole Bible, but according to last Annual Meeting no sister, as well as brother, can speak in public unless they are adorned as it becomes those professing godliness. This, it is to be hoped, will be the means of securing a greater oneness in Christ.

"And the books will be opened." This is in the plural number. One of the books we believe to be the New Testament and the other the book of remembrances. There are also two parts in conversion, man must make a start and do whatsoever God has commanded him if he would have his name written in the Lamb's Book of Life; the other part belongs to God, who is and ever has been doing his portion of the work. We should be as children; when they stumble and fall, they ask father to help them up again; so we should ask our heavenly Father to help us.

Sinners look into the church and see a fallen member or perhaps worse, a hypocrite. They say, "I do not care to be in company with such bad men;" but let us tell you these are the very characters you will associate

with when you must leave the presence of God forever. Then, would it not be wisdom to have company with the people of God now and in eternity? We can see the sins of our youth and our folly in sinning. The devil is always striving to have laborers and when he has them, he cheats them out of heaven and eternal glory with Christ and the Father. The more we labor for God in doing whatsoever he has commanded us, the brighter and brighter each succeeding day and year becomes. And you, who proclaim the gospel, shun not to declare the whatsoever, etc., knowing that now you have the most humble position of the church to fill, being servants of all, while others are the judges. Then let us not forget Mary and her sermon, for wherever this gospel is to be preached, this shall be told as a memorial of her.

D. E. ESHELMAN.

From Elk Lick Church, Pa.

By previous arrangement, Bro. Silas Hoover, of Thornville, Ohio, came among us on the 19th of June and was present at our quarterly council. For more than a week from that time, Bro. Hoover continued to preach the whole gospel and we had such an ingathering of souls as had not been here for several years.

On Friday afternoon, June 25th, there were twenty-two persons buried with Christ by baptism. Hundreds of people stood on the banks of the beautiful river to witness the performance of the sacred rite. To quite a number of the spectators this was a new scene. Bro. Hoover informed the multitude that this is not a new thing. It is as old as the Christian church and dates back to the time when our Savior was baptized of John in Jordan.

In all there were twenty-seven added to the church by baptism during the meetings. On the 26th we had our love-feast, and a glorious time it was; it was a time when we thanked God and took courage.

Bro. Hoover preached his last sermon here on Sunday, the 27th of June, and then started for his home in Ohio. May the Lord abundantly bless his labors. There were numerous strange brethren with us during our meeting.

May the blessings of God rest with his people everywhere and keep them faithful to the end so that we may all obtain a crown of life.

HOWARD H. KEIM.

From Rushville, Neb.

As I have been here a few months, I will try and give my opinion of this beautiful valley. The soil is of a very rich quality and certainly will be very productive. Oats, wheat and corn are looking very well. The country is healthy, and the best water I ever drank is found here. We have no church organized yet, but talk of so doing in the near future. There is one minister besides myself, Bro. Ephraim Studebaker. We have had meeting at my house once, as school-houses are scarce in this new country.

Any brethren wishing to come to this country, would do well by coming at once as land is advancing in price rapidly. Any one wanting to write to me concerning this country, please send me two stamps and I will answer any questions asked me. DAVID BARE.

From Limestone County, Ala.

THE GOSPEL MESSENGER is a welcome visitor with us here for I have not heard any of our brethren preach since I came here, and the MESSENGER makes me grow stronger every day by reading it. We try to teach our doctrine to others by giving them the papers to read, for our doctrine has never been preached here in this part of the South. I do not know of any members in this State and I get very anxious to hear some of our own brethren preach. I have not seen any for almost two years, so the MESSENGER is my preacher. I am not able to hold my Sunday-school yet, as I had my leg broken last Fall and am still a cripple, not able to walk without crutches. On that account I had to quit my Sunday-school, but if I get better I will be able to start again. We had quite an interest but it died out because of my affliction. Oh how I desire to work in the vineyard of the Lord, for here is a great field to work in! Behold! the harvest is great, already white for the sickle but how few are those that are willing to labor! How much more good we could do in the mission work if we all would improve our talent in that way! I endorse what sister M. E. Snively has said on that subject. It should stir us all up to the redoubling of our diligence in praying and giving of our means as we can spare.

Sisters, all who are able to go and teach and give of your means to those who are starving for the bread of life, do so and the great work will prosper. How can we see it stop? Let us push on the great wheel that has commenced to roll in our Fraternity. God bless the brother's work in Baltimore city, as he is trying to save the young men! Go on, brother, the Lord will bless your labors. We need workers in our own country as well as in Sweden. In the South we need preachers to build up churches. There are many out of the fold yet. How can they believe without a preacher? As Philip opened his mouth and "began at the same Scripture and preached unto him Jesus," Acts 8: 35, so it is in this country; we need many who will preach the everlasting gospel. I ask the prayers of all the brethren and sisters in my afflictions. SARAH A. CROFT.

From Lexington, Ohio.

BROTHER J. G. McClure and wife moved to Iowa; they will be greatly missed both in Sabbath-school and church work, but we trust our loss will be to others' gain. We are glad to say that Bro. S. W. Hoover, of Dayton, Ohio, who came to us March the 11th, stayed until the 19th, preaching in all thirteen sermons which were not in vain. The immediate result was, three precious souls baptized into Christ, one sister and two brethren,—the sister and one brother being heads of families. The church was greatly revived and we, with others that were almost persuaded, say, "Bro. Hoover, come again, and as many others as can." We believe that there might be a large church built up here by proper attention which is far more than I can do alone. God bless the isolated churches. ALLEN OCKERMAN.

A Caution.

THE ministerial list in Brethren's Almanac and our highly perfected mail system afford great facilities to the church in general as well as to the advertiser, and individuals who are over egotistic in their extreme views and desire to advertise themselves and at the same time sow some evil seed, to seek the advantages of these facilities.

MORAL.—Can we not use proper precaution, with firmness, as to how we receive and endorse such literature that may reach us? Let us not forget too soon the lesson learned but a few years ago. There is more strength in the elements of *firmness* and *unity* than there is in all the printing-presses on the continent. S. W. GARBER.

From Pomeroy, W. T.

A FEW items from our far-western country may be interesting to some of our brethren and sisters. We have had very dry weather for some time but at present we are having a good rain. Crops look well, considering the long dry weather we had. Fruit is going to be plentiful. Health is generally good and times good enough, for which we ought to be thankful. Now, we cannot see why it is that our brethren do not make more effort to come to our territory, for I think we have as good a country as there is anywhere. It is a healthy country and good for stock and grain as well as for fruit and all kinds of vegetables. Land is cheap and the water is good. We would like for some of our good brethren and able ministers to move out here and build up churches. There are three counties here that have members scattered over them and have no minister. They are Garfield, Columbia, and Assotin. We will gladly give information to any of our brethren wishing to come. A. E. TROYER.

From Elk Lick Church, Pa.

I JUST arrived home from a series of meetings held in the above-named church. The brethren built a commodious house in town where these meetings were held. By request of the above named church commenced meeting on the evening of the 19th of June. On the 26th they had a love-feast and closed the meeting on the 27th. During the meetings twenty-seven were added to the church by baptism. May they all be pillars in the church of Christ and prove faithful until death and finally obtain the crown. Baptism was administered in the Casselman River close to town. Large crowds of people gathered on its banks to witness the scenes.

The ministers in that church are Bro. Nathanael Merril, Bro. George Keim and Bro. Howard Keim. May they be endowed with heavenly wisdom so as to fully discharge the duties devolving upon them until victory will perch upon their banners. Many thanks to the brethren and sisters for their kindness and to the community for their good conduct and respect shown me.

SILAS HOOVER.

From Hillsdale, Wis.

AFTER looking over the pages of the G. M. and seeing that a great many missionaries are being sent over almost every part of the United States, I have been made to wonder why there are not some sent to the State of Wisconsin. We, as a little band of brethren and sisters, would welcome you gladly. There are fourteen of us here and it has been over a year since we have heard any of the brethren preach. Are we not starving for spiritual food? You that are blessed with the privilege of attending meeting, do not forget us, and when ministering brethren are out on their missionary work, try and give us a call and see if we do not need spiritual help. May the Lord help and bless us all in our isolated condition! MALINDA WILLIAMS.

From Brother Studebaker.

I HAVE received many letters the past week since you gave notice through the MESSENGER, referring to the fact that I had an ear trumpet by which I could hear conversation (even a whisper) and also preaching. I would say, that I have been very deaf for years, as you all know, but I now enjoy a blessing I never thought I would have the privilege to in this world. To those who are afflicted, I would say that if they want the trumpet complete, I can have one sent to them for ten dollars. Send address plainly written, and remit in post-office order or New York Draft. The trumpet is not large and can be carried around the neck. It is worth its weight in gold. Any person once using it, would not be without it for any price. I have tried almost everything and this is the only one that proved a success. I would advise every one who wishes to hear again, even though he have not done so for forty years, to buy one of these and be comforted. I have no stock of them, but I will assist any brethren or sisters, who are afflicted, by getting them one, as I would have thanked any one to have done for me.

Troy, Miami County, Ohio.

From Vermillion Church, Ill.

WE met in council on the 19th of June which was our regular meeting, and disposed of all business that came before the meeting, I think, to the satisfaction of all present.

It was agreed to hold our love-feast on the 11th of September, commencing at 2 o'clock P. M. Hope the brethren will remember this and meet with us, as we need their assistance very much in the work.

MOLLIE KEISER.

"Faith Healing."

I HAVE received a copy of Bro. B. C. Moomaw's book on "Faith Healing." After reading it myself, I loaned it to several others and we are all well pleased with it.

I would like to say to the public that every family in the Brotherhood should have this book. Those who do not believe in faith healing, or, in other words, do not believe that God means what he says, ought, by all means, to get the book and read it through, prayerfully and carefully.

And those who do take God at his word should get one so that, if possible, they might have their faith increased and loan the book to others, especially those that are afflicted. There is none of us but what need our faith increased, and if the love of God dwelleth in us, we will take him at his promise.

I would heartily recommend all to purchase one of Bro. Moomaw's books.

F. C. MYERS.

St. Louis, Mo.

From Cerro Gordo, Ill.

I took the train for St. Louis to attend their communion meeting which was held on May 20th. Had a pleasant meeting. Sister Wolf from Adams Co., Ill., was there. All of the members could not attend the meeting on account of being sick and a few were not at home, so I did not see all the members. One more was added to the fold. The Church is prospering and the members seem built up. I think more will come out on the Lord's side before long, and help to carry on the great work.

JOHN METZGER.

From Carleton, Neb.

I WISH to give a little history in connection with what Eld. J. S. Snowerger says on p. 380, No. 24 of the G. M. Eld. J. S. Flory moved to Buffalo, Weld Co., Col., the winter of 1873-74. The spring of 1874 quite a number of other members moved into the valley and took claims. The summer of 1874 Bro. Flory had regular meetings at Buffalo and at Sarinda. At one of these meetings at Buffalo, James A. Flory, now a minister of Carleton, Neb., was baptized in the South Platte River by Eld. Flory. The fall of 1874 the members held a love-feast at Sarinda, when an organization was effected. Sometime after, the church was disbanded by some moving to Longmont, Col., and others East.

LEVI HOFFERT.

From the Monticello Church, Ind.

OUR communion meeting was held recently, and I thought of the words of our divine Master, in Matt. 23: 37: "How oft would I have gathered your children together as a hen gathereth her chickens under her wings." We saw our good and beloved brother, John Snobarger, of Colorado. When our dear brethren and sisters surrounded the tables, our hearts leaped for joy, and brought forth praise to God through Jesus, that he had

spared our lives. The old brother was the first, or among the first, to start the church here, and while we were young in the cause of Christ, he aided us much with his fatherly counsel and advice. Will our hearts be so glad when Jesus comes again, that we may surround his table in the evening of this world? The Monticello church consists mostly of young members. The old ones are nearly all gone, but two communed this time who participated at the first communion that was held in the Monticello church. Dear Bro. John, remember us at a throne of grace with all the other loved ones scattered abroad.

R. H. WHITCHER.

From Mooredale, Pa.

THE Brethren of Upper Cumberland have organized a Sunday-school at the meeting-house at Huntsdale. Have good attendance. Much interest is felt in its success. The school numbers usually seventy scholars.—We use the *Young Disciple* and *Brethren's Quarterly*. We find the *Quarterly* to meet the wants of the school, better, in fact, than any paper we have yet seen. On June 6, at the meeting-house at Huntsdale, four persons were received into fellowship with the church by the sacred rite of baptism. Still the good work goes on. There are always some who are willing to forsake sin and take up the cross and follow the Master.

JOHN L. WILLIAMS.

Southern Kansas Mission.

I THOUGHT it would again be necessary to say something about the missionary cause, since there were some changes made in the management of the Board. Instead of five, there are only three retained, namely, M. O. Hodgden, President; S. E. Cornelius, Treasurer; and the writer Corresponding Secretary. As all the churches in Southern Kansas are furnished with Minutes of D. M., I will only refer them to the Minutes for further instructions. I wish it distinctly understood that if the Board fails to do a great work, they are not alone to blame. To make a success of this work, the Brethren must operate with the Board. You might say that we are set apart to do this work, and you look to us to do it all, but stop and think.

First, it is necessary that every church in Southern Kansas operate with us in trying to raise the necessary funds.

Second, it is the duty of every member living in Southern Kansas to work with the Board to find out where those isolated members live, and inform the Board of their whereabouts, that we may send a shepherd "to the lost sheep of the house of Israel."

Now, Brethren, let us all put a shoulder to the wheel, and let us work together for good, that we may all glory in the salvation of many souls that were brought to Christ by our united efforts. I will make a special call on the brethren that represented the churches at D. M. to lend us a helping hand in trying to carry out the work. Our hands are virtually tied that we can do nothing unless you will help us. It is of little use to devise

plans and organize a Board if we will then not do anything.

Now, Brethren, let us hear from you. I hope every mail will bring us letters stating that there are some dear isolated members found. They are scattered over every county in Southern Kansas. We are still finding them in this county, which has been settled by the Brethren for the last twelve years.—This fact was fully demonstrated at our church meeting yesterday, June 5. A sister, living in this county for the last six or seven years, has at last been found by the Brethren, and her letter was read, and she is now rejoicing with us. Let us send brethren out among the highways and hedges and bring them in!

J. B. WOLFE.

From Rockton, Pa.

ACCORDING to promise made I will report our laboring with the brethren and sisters of the northern part of our District. We began our labors June 5th, by reading John 1: 11, continued with devotional exercises till June 13th. The services were held in the Hickory Grove School-house; the order and attention were good. In the evening of June 13, we commenced at the Mountain School-house, two miles west from where we first labored. We continued till the evening of June 15th. Two precious souls were made willing to follow their Savior and, on the morning of the 16th, were united to the church by being buried with Christ by baptism into death and were raised to walk in newness of life. May God ever help them to hold out faithful until death. Others were almost persuaded but, like one of old, left the most important work for a more convenient season.

J. H. BEER.

From Carson City, Michigan.

As I always love to read church news I will inform our many brethren that, according to previous arrangements, the brethren of New Haven Church were permitted to hold a communion meeting at the residence of Eld. Daniel Chambers. The meeting was well attended, the weather being as favorable as any could wish for. A goodly number of members from adjoining churches were present; the greater number were young in years. Oh, how it makes our hearts rejoice to see so many of our young people among the followers of the Lord, and yet how strange that some of our older members expect the younger ones to walk more circumspectly and orderly than even the older ones do.

The ministers present at our feast from adjoining churches were Eld. Benjamin Fryfogle, from Sunfield Church, Bro. J. F. Raich, from Thornapple Church, and brethren G. Sprang, David and Levi Baker, from Saginaw Church. The Word of God was spoken by these brethren with power and demonstration of the Spirit. Two precious souls made the good confession and were baptized; They then engaged in the communion services with the brethren. May the good Lord bless all his children, especially the babes in Christ.

E. BOSSERMAN.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

AYERS.—In Wade Branch church, Kan., May 2nd, 1886, Bro. John H. Ayers, of dropsy and heart-disease, aged 57 years, 10 months and a few days. He leaves a wife and seven children to mourn their loss. Funeral services by Bro. James E. Hillsey, from Psalms 16: 10: 11. GEO. MYERS.

CAYLOR.—Near Dayton, Ohio, June 21st, 1886, sister Catharine Caylor, late widow of John Caylor, and daughter of Jacob and Christiana Grow, aged 71 years, 9 months and 16 days. Services conducted by Elders George and Jacob Holler from Rev. 14: 12, 13. Sister Caylor shared the care of a large family, and her joy and peace were not unfrequently mingled with occasions of sorrow, the pangs of which none know so well as mothers. Her life as a mother has been worthily spent, and its fruits still abide to her praise. As a Christian lady and member of the Brethren Church, she has indeed been exemplary. With the people of her choice she often met to worship her Savior. With Christian fortitude in all her afflictions, she awaited patiently the time allotted to her. G. W. HOLLER.

CHROUL.—In the Newton Grove church, Cass Co., Mich., May 19, 1886, sister Catharine Chroul, aged 66 years, 2 months and 16 days. Funeral sermon by Elder Stretch. Sister Catharine leaves a kind husband, nine children, the youngest of whom is 23 years old, and thirty-one grandchildren to mourn their great loss. She was born near Harrisburg, Pa., in 1820, and emigrated to Ohio in 1832. In 1840 she was married to Bro. Devolt Chroul; in 1863 they moved to Elkhart Co., Ind., and in 1868 to Marshall Co., Ind., where she was first stricken with paralysis, three years previous to her death. She had three strokes in all, dying one year after the third. Feb. 2nd, 1886, she removed to Cass Co., Mich. She bore all her afflictions with Christian fortitude, until she bade all a long farewell.

CLINGINGSMITH.—In the Hadley Creek church, Barry, Ill., June 26, 1886, sister Lovina, wife of Eld. John Clingsmith, aged 70 years, 5 months and 26 days. She retired on the evening of the 25th, in as good health as usual. At about ten o'clock she was discovered to be helpless and unconscious. The doctor was called, and he pronounced the disease apoplexy. She breathed her last at a quarter before five o'clock the next morning. She leaves a husband and two grown sons to mourn their loss. Funeral services were held at the house by Bro. Wm. R. Lierle, from St. John 14: 1, 2, "Let not your heart be troubled." D. CLINGINGSMITH.

KEIM.—Near Farmerstown, Holmes Co, Ohio, Sept. 12, 1885, sister Catharine Keim, wife of Joseph Keim, aged 71 years, 8 months and 2 days. She raised seven children, three sons and four daughters, and had thirty-three grandchildren and two great-grandchildren. Services to a large audience by the writer, assisted by Rev. Claar.

SCHMUTZ.—In the Sugar Creek congregation, Tuscarawas county, Ohio, April 10, 1886, sister Elizabeth Schmutz, aged 82 years, 8 months and 4 days. Funeral services in the town of Ragersville by Rev. Noll and the writer.

KELSEY.—In the bounds of the same congregation, March 24, 1886, Martha, wife of friend Wm. Kelsey, aged 28 years, 6 months and 9 days. She leaves a husband and two children to mourn their loss. Funeral services by Rev. Haefle and the writer.

OLINGER.—In Baltic, Tuscarawas Co., Ohio, March 12, 1886, John Olinger, aged 91 years and 6 months. He was born in the year 1794. Services conducted by Rev. Wilson Yeisley and the writer. M. H. SHUTT.

HOMER.—At Elderton, Armstrong Co., Pa., June 25, 1886, Elizabeth Homer, aged 84 years, 2 months and 26 days.

ROBERTS.—In Walkerton, St. Jo Co., Ind., Matilda Roberts, aged 69 years. She was a member of the Brethren Church for many years, and died in the full triumph of faith. Services by the writer, assisted by Eld. Rupel. JACOB HILDEBRAND.

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THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE OLD LOG SCHOOL-HOUSE.

THE recollections of our early childhood days are not only deeply impressed upon the mind, but they are fraught with an interest uncommon to any other period in life, and there is no other history read with a greater zest than that connected with our early experiences. A few days ago, under rather peculiar circumstances, our mind was directed to the old log school-house in which we took our first lessons in the elements of the English language. Just how far we were advanced in our literary attainments, will not add to the interest of our paper. It will be enough for us to say that the text books used were "Byerlie's Spelling-book" and "Pike's Arithmetic." To master these was all-sufficient to make a Master fully fledged to keep a district school.

The house was built of round logs notched at the ends, projecting out several feet at each corner, thus forming a convenient ladder for climbing up to the top. The roof was made of clap-boards, split from straight-grown oaks and unshaven. At one end was the large stone chimney with its ten-foot wide fire place. Whether the chimney was built first and the house put to it, or the chimney built to the house, we cannot now decide, but this we do know, the chimney was the more lasting part of the structure, as many of them stood years after the old school-houses had crumbled to the dust. Into these chimneys were dragged great logs cut to a length that would allow them to enter the fire-place. In those days the land was cleared by clearing out the underbrush and deadening the large trees. In the course of a few years these would get quite dry. In this condition they were prepared for wood, and when several were placed together in one of these fire-places, they made a blazing hot fire, so that the faces, hands and feet fronting the fire were made warm enough, if the other side did chill and creep.

In front of this fire sat the lads and lasses, solemnly intent on the lessons for the day. The order was for the boys to sit on the right side, from the fire, and the girls on the left, but in the early part of very cold days, the girls were given the front seats, while the boys took those farther back. How good government was maintained under such circumstances may be a query to the modern teacher. But schools in those days were kept by a school "master." The morals that were not inculcated by reading a chapter from the Bible, were appended by the great rod that was seldom out of the clutch of the lord who ruled within, and whose power was absolute. The sins of modern schools were seldom hatched in the old log school-house.

The first teacher, of whom we have any recollection, was familiarly known as "Old Master White." If he had any other name we never learned it. He was reputed as being a man of good moral character—so considered in his day and generation. He did not fight, neither did he use language of doubtful propriety when sober. "Old Rye," a beverage common to the times, to him, presented a strong temptation which, at times, got the mastery of his better judgment. After indulgences of this kind,

the old log school-house had a badly-tempered master, and a great cloud of fearful apprehensions hung over the school. His words were few, but his promises were yea and amen. The amen in the sense of the yea completed, was the part of the program that we were all glad to reach. The great crime of the school was fighting, and the penalty for those of a mature age was twenty-seven stripes for the one that led off, and twenty-three for the other one. In the school were two young men in their teens, and both had advanced as far as arithmetic. Between them existed a jealousy as to which was the better. This feeling grew from words to blows, until a regular fist fight was the result. This brought into requisition the then adopted school government in its strictest sense. The violators were called before the school, the nature and magnitude of the crime set before them, and the penalty announced. On the next day, in the afternoon, and at the close of the school work of the day, the two young men were to stand up, in the presence of all, and receive the twenty-seven and twenty-three lashes, as decreed by Master White, none to hinder or molest. Though a mere child, it was a scene that we shall never forget, and we are not sure but that it did us as much good as the ones who received the punishment. It was a forcible presentation of the truth, that the way of the transgressor is straight. We do not wish to throw out the impression that the infliction was brutal. It was not. It was a moral duty that the force of circumstances made necessary, and it was done in this spirit, and left a lesson in the minds of the beholders that was never forgotten.

If such was the educational status of the people, you may ask, What was the religious? We answer, about the same as the relation that now exists between school and church. You know it has been said, There is no new thing under the sun.—Things we now see, enjoy and experience are largely repetitions of the past, brought out under different circumstances and differently clad. Man to man, on the whole, has always been much the same. The old log school-house then held a congregation for the preacher much the same as our modern houses now, for the minister.

In church houses and ministers there has been a great change, but the change has been equally great with the old style log houses as the old style homespun preachers and hearers. We have heard it said of some of our old log school-house preachers, that when they went in the house to preach they either left their flint lock guns at the door on the outside, or stood them up in an inside corner, to be taken in charge again after services. Such things look very strange to our modern way of thinking, but it is because we do not see the change of circumstances. In those days our preachers traveled long distances on foot through forests infested with wolves, panthers and bears. To keep at bay these dangerous foes, the flint-gun was one of the essentials, and if a seasonable buck or bear happened to cross the pathway, they were looked upon as "oxen in the ditch" that needed helping out. Yet these were men of God, and faithfully preached the Word. There were other things done by these good men that would now seem equally strange. Their apparel was as great a contrast to the present as were some of their habits. In some places ministers would stand up and preach with nothing on as clothing but pants and shirt, even shoes and stockings, in some cases,

were omitted. But "like priest, like people" was as true then as now, so that there was a certain harmony in all their oddities, and God, the Great Searcher of hearts, looked upon their interests and purposes, and not upon their appearances.

There is a considerable cry about departures from ancient usages, and much of it because men forget the old log school-houses and their affinities. Our old brethren were men among men, as the Christian always must be. So was the Master, so was Paul, and so were all successful laborers. We long ago have left the old log school-houses, because they have answered their purposes, and we have no more use for them. Why not use the same wisdom in regard to the usages and customs of their people? Together they were homogeneous; apart, they become human oddities.

GOLDEN GLEANINGS.

To have what we want is riches, but to be able to do without is power.

To all men, and at all times, the best friend is virtue; and the best companions are high endeavors and honorable sentiments.

He that has tasted the bitterness of sin will fear to commit it; and he that hath felt the emptiness of pleasure will not seek it.

To discover a truth and to separate it from a falsehood, is surely an occupation worthy of the best intellect, and not at all unworthy of the best heart.

Has any one wronged you? Be bravely revenged; slight it, and the work is begun; forgive it, and 'tis finished. He is below himself who is not above an injury.

It is quite easy to perform our duties when they are pleasant, and imply no self-sacrifice; the test of principle is to perform them with equal readiness when they are onerous and disagreeable.

Look on the bright side of things, for none are so unhappy as those who are forever thinking how hard their lot is, and how much better off are others. Think of those who have less, and life will be joyous.

That happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little, always has enough.

The Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love unto the end.

Endeavor to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own that require a reciprocation of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mold another in conformity to thy will?

A court of equity is ever sitting in heaven, to receive appeals from the wrongful decisions of men here below; and in that court a judge presides whose impartial hand holds the scales of justice even; whose unerring eye marks the least inclination of either; and from whose sentence injured innocence is therefore taught to expect redress.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE DUTY THAT'S NEAREST.

Seek not for your duty in matters beyond you;

Don't question your conscience for what you should do;
Remember that always an answer is ready—

An answer that's easy and simple and true.
For surely this answer is always the clearest,
The duty to do is the one that is nearest.

Don't think you must search through the world for a duty,

You will always be able to find one at hand,
Do that, and the next you will find in due season,
No better performance can conscience demand,
So you will gain the approval that's dearest,
By always performing the duty that's nearest.

Ambition may whisper that duties are trivial

That lie in the scope of your daily home life—
Then what you should do is to conquer some kingdom;
But remember, yourself you must conquer through strife.
You will find you can best answer honor's demand
By doing the duty that's nearest at hand.

Little things are the best preparation for greater,
You can't do the last till you have done the first,
And of all the mistakes you may chance to fall into,

You will find that this error is one of the worst—
In trying to do what your pride may command,
Neglecting the duty that's nearest at hand.

If you first do the things that are closest around you,

The way will be cleared to go farther along,
Scorn nothing that comes in the shape of a duty,
And be sure in so doing you'll never go wrong.
Scorn nothing, not even a trifle the merest,
If only it comes as the duty that's nearest.

EDUCATION.

THE above subject is one of all-absorbing interest to every man and woman who feels the necessity of self-improvement. The All-wise Creator, having bestowed upon man the faculties of reason and judgment, has made him a free, moral agent. This endowment, conferred upon man and denied to the remainder of his creation, not only places us uppermost in the favor of God, but it makes us responsible to him for the manner in which we have used so sacred a trust. The reasoning faculties and powers possessed by us are capable of indefinite improvement.

Are we not, then, violating God's law and slighting his mercies if we neglect the use of this means of elevating the soul, the mind, the heart, and ennobling the existence of ourselves by improving and developing our immortal minds? The parable of the talents is vividly illustrated by this fact. We have within us, immortal minds, for the use or improvement of which we must in a coming day render an accurate account. Shall we be able to return them with at least an advancement of one hundred per cent, or shall we say, "Lord, here is thy talent that I have kept laid up in a napkin"?

Education, however, to produce its legitimate results, must be accompanied by its twin sister, Religion. The want of this very important element in educating the masses, has thwarted, to a great extent, the great object of that important institution. I say important because there can be no permanent organization without it, devotional, political, or social. Unless education be built upon

the basis of moral training, we cannot expect to see as a result, the upbuilding of national greatness. The founders of our nation saw that the success of true government depends upon the education of the masses. This means that self-government being the only true, legitimate kind, must be performed by morally educated officers, elected by intelligent and moral people. Hence the purity and greatness of the nation will be in proportion to the moral education of those who indirectly govern it by choosing officers to represent the various departments of government.

Thus we see, in an extended point of view, the good effects of education. Heathenism may even look into the great institution of education where the arts and sciences may advance and the great men, poets and philosophers, may take their positions upon the stage of fame, but without religion for a basis, a nation, tribe, or people never did or never can rise from barbarisms; but both education and religion combined, form a power that no obstacle can check or overcome,—a power which presses onward, tearing down paganism and building Christian nations upon its ruins,—a power, happy and dominant in its effects, controlling in its nature and charms and incalculable in its results. By it, nations have risen from the lowest stages of savage life to populous and powerful organizations,—nations where God is feared, where wealth, opulence, splendor and magnificence have reared their lofty forms, and where the worship of a Supreme Being receives the attention of monarch and peasant, the ruler and the people.

Let us take a near view of the subject. We are placed in a land in which the education of the masses is acknowledged a necessity, in order that the people rule. Do we see good results coming from it? Undoubtedly we do. We have grown from a little handful of people in a little more than a century to a mighty nation. Instead of having to travel from place to place, making long and tiresome journeys on foot or on horseback, our country is covered with a net-work of railways which bring into close connection vast distances; systems of education that offer to rich and poor alike, the blessings of an education; schools and colleges of various grades are opened unto all. Another, but not least of these, is the religious basis of all things.

But, brethren, taking all of these things into consideration, may we not justly inquire why it is that so much evil seems to result from education? Why are our cities and towns full of vice and folly; why are the votaries of education and refinement found surrounding the billiard table, or visiting the resort of the drunkard, where the bane of everything holy and sacred in man is offered to young and old, male and female? What influence upon the young is exerted? Certainly a sinister one. Whence the armies of swindlers that crowd our cities and towns? Is a want of education the cause? We must answer negatively, for these same characters are for the most part educated. What, then,

is the cause? We answer, it is improper education. The whole truth is that there is too much of the bone and sinew of true intellectual advancement left out of the question. By this we mean that there is not enough religion in our teaching, in the common as well as in the high schools and colleges. We, as teachers, do not fully recognize that our work is to prepare souls for eternity, to elevate the standard of the mind and soul of mortals that are destined for immortality.

It therefore becomes the duty of those, whose business it is, either as parent or teacher, to educate the young and prepare them for their respective spheres in life, to see to it that religion is the basis of his work and that the education of the mind is the education of the soul, and is therefore a work no less divine than that performed by the occupant of the sacred desk.

The Brethren's schools we believe, are doing a good work, and by their existence we are blessed with the opportunity of sending our children to an advanced school where they can be placed under the care and instruction of religious teachers. May the Lord speed their work!

By these and such institutions of learning, the race will be fitted for the incoming of a brighter era, and the enemy will gradually lose ground until the Savior's kingdom will have become perfect. Let us, dear brethren, labor to this end, that we, at last, though we fail to reach the topmost steps of the temple of perfection, may at all hazards drink at the fountain which gurgles from its base.

Circleville, W. Va.

A CHOSEN GENERATION.

BY ANDREW HUTCHINSON.

NUMBER IV.

OUR last closed with a call to view the case of Bro. Hope and family, and now we wish to have each one take a careful view of himself. Are we so using ourselves, and that with which we are blessed as to glorify God in the using? We all desire a blessing or a reward, and we certainly do not expect either if we do nothing. Solomon says, "The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat." Prov. 13: 4. Again, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 25. This we all regard as strictly true when applied to temporal things, but, judging from what we see and hear, and know to be true, we would be led to conclude that there are persons who look for a blessing outside of the ordinary arrangement of things, or that they look for a reward before the labor is done. Again, there are other good, honest souls who feel that what they can do, would be so little that they could not expect a blessing or a reward. Have you forgotten the case of the poor widow who cast in two mites and was blessed? Also the case of the poor publican, whose prayer was very short? Yet he was justified rather than the other, whose prayer was more lengthy.

We are chosen to work in the Lord's vineyard with the gift we have; and as we cultivate it, God will bless, and our talent will grow. Therefore, let no one fail to work because they cannot do as much as some other one that they look at. It may be that the one you are looking at, has been at work a good while, and, as a result of their working and God blessing the work, they have attained to their present standard. They may have been just as weak at your age as you are now. Consider the following: "O that thou hadst hearkened to my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea." Isa. 48: 18. Here we see how it was with ancient Israel who were the first chosen of the Lord. Their being "chosen" did not excuse them from keeping the commands of the Lord, but, to the contrary, only placed them where the Lord looked for the fruit. So it is now with us,—we are a chosen generation, and unto us the Lord looks to have his last will put in force, and that is, "Go ye into all the world and preach the gospel to every creature." When we talk of going we are sometimes told there is certainly nothing in the way and there is plenty to do; but St. Paul has a question in here that we would be glad to have explained, and that is, "How shall they preach except they be sent?" Rom. 10: 15.

There is nothing more plainly taught in the Bible, than that there must be a combination of the forces and influence of each member of the Brotherhood in order to make the church the proper executive power to put in force the Lord's will. The Lord said to those who were before us the following words, "If ye be willing and obedient, ye shall eat of the good of the land: but if ye shall refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isa. 1: 19, 20.

When the minister goes forth to preach, he wants (and according to Paul he must have), the power of the Lord through the medium of the church, to sustain him; he not only wants and needs such, but must have such, before the church can become the Lord's executor. Then the question comes to each of us as individuals, Am I any part of the church? We certainly feel that we are. If so, surely we must be interested to see that the will of our Father is put into full operation, for we all desire to be legatees when the time comes to receive the inheritance. Who shall have the reward? St. John will answer. "Blessed are they that do his commandments that they may have right to the tree of Life and may enter in through the gates into the city." Rev. 22: 11. Here we see at a glance just how the case stands. The reward is promised to those who do the Lord's commandments, and the first and leading of all the commands is, to "go and teach." People must first be taught before they can obey. Hence, the "go ye" of the Savior is given to the Church and not to the ministry only. Now, I must close this talk for the present, and I wish to say that our minds revert to the noble and heroic deeds of

some of our worthy and self-sacrificing brethren and sisters who have spent their life and means for the cause of Christ. We love to dwell upon the theme of their glorious victories in life as well as their triumphant death. But what good will their work and victories do us if we do not work? "Ye are a chosen generation."

GOOD AND BAD SEED.

BY SUSIE HEARNE.

ONE day I went to call upon a friend who lived in a pretty cottage lying back from the highway. A path went straight up through the garden from the front gate and it was my custom to look, on my way, at the pretty beds which all through the Summer were gorgeous with beautiful flowers. On this particular day, as I opened the gate, I saw the lady I wished to visit, in her garden, busy pulling up weeds. It was early spring and there were scarcely any flowers to be seen. My friend saw my eyes directed to a very untidy bed and before I could ask her to explain to me the reason of this unsightliness, she said, "Oh I see what you are looking at, and no wonder! The fact is, my sister, I sowed a lot of seed in that bed. We bought it as good seed from a good shop and have carefully watched its coming up and so afraid were we lest we might injure the tender young plants that we have not even weeded the bed, that is, I look rather. My friend added in a pained voice that she much feared that all coming up would be only weeds. As she said this I examined the soil narrowly, and after a while was compelled to reply, I fear you are right for I can see nothing but weeds. I do not know whether or not my readers will guess at once the two texts that immediately came into my mind, and which I felt I should like to put right across the bed for a lesson to all who might pass that way. They are "Whatsoever a man soweth that shall he also reap," (Gal. 6: 7,) and "he looked that it should bring forth grapes." Isa. 5: 2. There is a sentence out of a verse in Haggai 1: 19, which is not commonly known, but it comes in appropriately here. It is, "Ye looked for much, and lo! it came too little." I want to write about one or two instances of seed sowing, both good and bad, by which we may be enabled to understand better such an important subject.

I once knew a man terribly addicted to drink; the usual effects of such a life were seen in his home, where lived a broken-hearted wife and neglected children. He was induced to sign the pledge, and, oh, what joy this gave to all who knew him! Such a changed and happy home; such church-going on the Sabbath day; such a buying of new clothes and furniture; such a return of relations and friends to visit him who, on account of his dissipated habits, had, for a long time, held aloof; and when the communion season came around, the man was to be seen sitting at the Lord's table. This blessed state of matters went on for some time. When to his

friends' consternation, he fell into temptation and, truly, his drunken fits were now too terrible to describe. What was the reason of this downfall? It is so easy to answer from God's Word. The man was only reformed, not regenerated; so the enemy of souls had no difficulty in sowing in his heart the bad seeds of self-reliance and independence of God, which bore, alas! an awful crop, so of him it may be said, the last state of that man was worse than the first. Yet, like the package of seed bought by my friend which looked so good and from which they had such high expectations, so the good-looking seed in this man's heart turned out to be tares. Oh, let us be watchful about this "turning over a new leaf" as it is called, which means in so many cases, a trying to do right without Christ in the heart—an utter impossibility. When Satan can only succeed in getting people to seek to be good in their own strength how pleased he is! he knows they must soon fall, and then he has more power over them than ever.

Let me tell another experience. I once knew a young lady, remarkable for her worldliness, dressed in the height of fashion, and looking always most conspicuous,—any one could easily see that her portion was only in this life. A gracious work of revival was going on where she lived and some, whom she knew intimately, were converted. One day a Christian lady said to her, "Will you let this time go by and still reject Jesus?" The question proved to be good seed sown through the human instrument into the heart of this young lady. After a severe conflict, for Satan cannot bear to lose one of his deluded victims, the heart's door opened from the inside, and the Savior, Jesus, took full possession. This was a case of true regeneration and not merely reformation.

Pray, be careful what seed you buy; test it well. Every friendship we make is like either good or bad seed; the same may be said of every plan we propose, every visit we pay, every book we read; everything that happens to us in our daily life is either good or bad seed to us, and, let us remember, each will bear such a crop. Sometimes the reaping is a hundred times more than the sowing.

Let us consider what seed we are sowing in our hearts, for it rests with us to make the choice. Oh, may God grant that the seed we sow may not rise against us in judgment!

A MISSIONARY MEETING.

BY LIZZIE H. DELP.

How deep a root the missionary work has taken in some churches, can be inferred from the size and spirit of the meetings recently held by the Episcopalians in Philadelphia. The academy of music was thronged from parquet to roof; and horticultural hall, in which an overflow meeting was held, was also filled. They collected \$80,000, the result of the "Five Dollar Missionary Enrollment Fund." In this way they mean to raise \$1,000,000, throughout the country. Dr. McVickar spoke of the good work done by

missionaries in the past. He said it was owing to their efforts that the prophecy of Voltaire who once said that by the dawn of the nineteenth century, Christianity would be swept from the face of the earth, was not only refuted, but a Bible Institute established in the very house in Paris that the distinguished Atheist once occupied. Another speaker referred to the western labors, to the wonderful growth of mining towns and their great lack of religious life.

Brethren, let us not be of those who are at ease in Zion; surely our love for Jesus will cause us to make nobler efforts to glorify him. There are many in our church who are deeply interested in mission work and are doing all they can for the cause. Let us read again the missionary record of Paul. He placed education, fame, honor, and finally his life upon the missionary altar. We can tell the love of Jesus to our neighbors and friends. There is work lying near us. Many are in the regions of spiritual darkness and bondage by their ignorance. Tell them of the divine light that will brighten their souls, of the freedom they will have in Christ Jesus.

TO THE SISTERS IN CHRIST.

BY M. E. SNAVELY.

ANNUAL Meeting is in the past. The report in last issue of G. M. has been given to the public, and those who were not present are now aware of the result of the Conference.

With reference to the Sister's Mission I wish to say a few words, especially to those dear sisters who endorsed the plan and so nobly and energetically commenced a work which we believed would be far-reaching in its results—a mighty lever in the work of christianizing the dark homes of our own and of foreign lands. While I did not then, and do not now see WHY any brother or sister should object to a plan so eminently in accord with the gospel, yet it is a fact that Annual Meeting has decided adversely to the organization of Mission Bands. This news doubtless comes to many earnest, devoted, self-sacrificing sisters with crushing, depressing power. To all such I will say, Do not be discouraged. Let us work on in such fields and in such ways as we can. Our efforts must not be paralyzed because of oppositions. Let us work in harmony with the church requirements. The strongest brother in the opposition would not stay our labors if directed in harmony with his wishes.

Our relations towards the work are not changed. Our personal responsibility towards God is not changed. The world is yet the field and we are still stewards, and not proprietors of what we possess, and therefore are under the same obligation to give as "God has prospered us," and to help carry the story of the cross to waiting millions. Let us, then, not allow a change in method to discourage our hearts and arrest the Lord's work. Let us do nothing that will bring reproach upon the church, or put to shame the

Savior of the world. For one thing, dear sisters in Christ, I plead, *Let the spirit of God direct all our work*; so shall it meet the approval of our brethren who now oppose the plan upon which we have been working; so shall it meet *Divine* approval, which, after all, is the one thing that should be the object of our aspirations.

May the Lord help us all to submit with true Christian deference to the decision of Annual Meeting, without abating one iota of our zeal for the Master's work. Perhaps this discipline is needful; it may be the means by which we will be properly directed and impelled. For my own individual self I have no doubt of it. Possibly no other discipline would have wrought out in my personal character, the result designed by the All-wise Father. He seeth as we do not; and, while I know, dear sisters, that many, very many feel sad and oppressed and distressed, we need not despond. "All things work together for good to them that love the Lord. A bruised reed will he not break and smoking flax will he not quench." So out of the ashes of our buried hopes, plans and purposes, may yet spring such results as will be well pleasing to the Lord. Oh that we may strengthen both hands and hearts! Oh that we may be strong in the Lord, and in the power of His might we will succeed. Perhaps we have been leaning upon our own strength. Let us lean upon Jesus and ask help of the Divine Father.

When we all come to see this, there will be perfect union, and until then, let us bear and forbear, crushing out every unchristian feeling which the action of the Annual Meeting may have dictated to our human hearts. Let us be humble, earnest, zealous, prayerful, and active in the Lord's vineyard, and the very God of peace will be with us. If we desire it, the Lord will in his own good time provide a way in which we may labor acceptably.

"In some time or other
The Lord will provide
It may not be my way,
It may not be thy way,
And yet in his own way
The Lord will provide.

"Despond, then, no longer,
The sea will divide,
And this be the token,
No word he hath spoken
Was ever yet broken,
The Lord will provide."

Oh, may we be shod with the preparation of the gospel of peace, and clothed upon with his righteousness, and if the way seems dark we may grasp the outstretched hand of an omniscient, pitying Savior. He will lead us safely through. May God speed the work, cheer our hearts, strengthen our souls, and prosper the church! Amen and amen.

ST. JOHN, THE DIVINE.

BY M. M. SHERCK.

AMONG the apostles of our Lord we notice Peter, whose impulsive nature was such that he could see above all things else, the forwardness of the gospel. The same is attest-

ed by his manner on all occasions both public and private.

Paul, the scholar, who being brought up at the feet of Gamaliel, was versed in the Law, possessed a gift of eloquence in which he expounded the truth of the gospel.

But while Peter was ready of speech in revealing the Scripture, while Paul was eloquent, the more quiet-natured and beloved disciple John seemed to bask in the very essence of the love of the Savior and his gospel. Yet, while the rest of the apostles performed their part in the cause of Christ, for him it was reserved to reveal unto us "the things which must shortly come to pass."

Being the youngest of the twelve, he enjoyed, above the others, the especial favors of the Master. He is four times referred to in the Scripture as the disciple whom Jesus loved. At the transfiguration of Christ on the mount he was present. At the last supper there was leaning on Jesus' breast the disciple whom Jesus loved. He witnessed the agony in Gethsemane at the crucifixion on Mt Cavalry. While standing at the foot of the cross, the last words of our blessed Savior, addressed to any person, were addressed to him. On the first day of the week he is the first of the apostles to arrive at the tomb where Jesus was laid. After toiling through the gloomy night on the wind-tossed waves of dark Galilee, he is the first to recognize Jesus walking on the shore in the morning. After the ascension we hear of him, in company with Peter, preaching the gospel, for which he was twice cast into prison. After the martyrdom of his brother James, who was the first of the apostles to die in defense of the faith, he remained at Jerusalem for a number of years, strengthening the believers, and as a firm pillar in the churches. Thence removing to Ephesus, he labored among the churches of Asia Minor.

About this time, between the eighth and ninth decade, A. D., under the cruel persecutions of the Christians by the Emperor Domitian, he was banished to the isle of Patmos, at that time a fortified island under the control of the Romans, and condemned to labor in the mines. Thus it was, that while desolate, persecuted, banished from church, home and friends, from all but the presence of his enemies and the glory of the Almighty Father that he received and delivered unto us the Divine Revelation.

When he returned to Ephesus, he continued the same mild, faithful disciple to the end, admonishing the brethren as children to love one another and thus fulfill the law of Christ.

ROYAL CRUMBS.

BY M. M. ESHELMAN.

—At our late Annual Conference, during the discussion on granting certificates to members, I desired to offer a suggestion, but quite a number of other brethren were so active in securing recognition from the Moderator that I had not the heart to make myself felt. I shall, therefore, make my speech now. Those who receive the report will

find that some of the speakers from the West made frequent allusions to disorderly members coming from the East. The suggestion I would have offered is this: Let every question be presented and discussed without reference to the points of the compass—without saying east, west, north, south; for God knows and we know, that sin is also in the west, and Satan walks everywhere in order to overthrow the faith of Jesus. It may be that disorderly members go from the west to the east, from north to south; hence, in Conference, the discussions should turn on the merits of the question rather than to the place where the evils are. When we get the remedy, then apply it to the place of evil.

—The religion of Jesus is not a form of godliness, as good as any form, but it is the genuine thing itself. It is not a system as good as some other systems, but the only genuine system of religion on earth. It claims not to be the nearest the truth, or very nearly like the truth, but the truth itself. Its advocates do not get up the plea that there is as much authority in God's form of godliness, but *more* authority. It is not as near right as some other form, but *precisely* right—the exact thing itself. It cannot be compared to something else. It is beyond all other religious forms.

—Some say they think it is right to obey the gospel of Jesus. It is right to obey the gospel whether they think it right or not. Thinking does not make it right. It is right by virtue of divine authority behind it. Quote feet-washing to the man who thinks a thing is right because he thinks on it, and he will not think it right for him to obey it. He insists that whatever a man thinks is right, that it is right to him; but when you think feet-washing in the house of the Lord is right, he will not say of you that you are right. Here is one thing in the gospel that does not become right because you think it right. Even if you assume what he assumes, he will not now say it is right; but God's things are right, no difference what men think. He has put the seal of pleasure on his things.

COME.

BY RACHEL WEIMER.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mark 11: 28.

WHEN a man is forsaken by friends and kindred and stands looking over the rugged path of time, casting his eyes far out, he sees Jesus standing upon the battlement of heaven with outstretched arms of bleeding mercy, saying, "Come unto me and I will give you rest." Come! What a word! How tenderly Christ invites me to come. "Come unto me, for my yoke is easy and my burden light." Dear reader, have you come to Christ? Have you found his pardoning grace sufficient for your sins? If not, delay no longer; to-day Jesus stands crying, "Turn ye, turn ye, why will ye die?" See the Savior uplifted, bleeding, groaning, dying, all for me. Yes, dear reader, for you the crown of thorns encircled his brow, for you the soldier's spear brought blood from his side, for

you he cried in triumph, "It is finished," for you salvation is free to-day and if you accept it unconditionally as a sinner, you will be saved for eternity. Come to him and he will save you from the awful place of torment. He says, "Come, and I will give you rest." Come, sinners, come to him, seek him before it is too late with you. What a glorious word! "Come unto me, for my yoke is easy and my burden is light." Sinner, why not come to him now, for he says, "Now is the accepted time, now is the day of salvation"? To-day he is calling you and will still call, "Come to me."

There are thousands to-day, who stand so unconcerned as if they had no soul to save, no hell to shun, no heaven to obtain, no God to love, no judgment to meet. They are warned time after time of the danger they are exposed to, and Christ still calls for them to come.

Brethren and sisters, let your light so shine that sinners may see your good works and glorify our Father in heaven, so that many sinners may be brought from darkness to the great and marvelous light and be saved.

GUIDES AND GUARDS.—Can we be unsafe where God has placed us and where he watches over us as a parent a child whom he loves?

The devil, in the last day, shall rise against us in condemnation, for that he hath been more careful to get souls than we have been to save them.

Let your pleasures be taken as Daniel took his prayers—with the windows open; pleasures which need not cause a single blush on an ingenuous cheek.

Hope is the best part of our riches. What profiteth it that we have the wealth of the Indies in our pockets, if we have not the hope of heaven in our souls?

If we embrace error, we reject truth, and the rejection of truth necessarily involves the rejection of the God of truth.

Never let your zeal outrun your charity; the former is but human, the latter is divine.

WHEN God intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it humble; when he intends to save a soul, he first makes it sensible of its own miseries, wants, and nothingness.

EVASIONS are the common shelter of the hard-hearted, the false, and the impotent when called upon to assist; the really great alone, plan instantaneous help, even when their looks or words presage difficulties.

LIFE is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we will be willing to have an assembled world to read.

HE will be easily content and at peace whose conscience is pure.

EDUCATION.

BY OLIVER C. SLIFER.

EDUCATION not only includes that which we learn from books, but the whole course of training,—moral, physical, and intellectual.

Moral education should receive our first attention, as it is necessary for our happiness in this world and in the world to come. Hence, the great necessity of more Sunday-schools for the young, because the grand truths of the gospel, if learned in youth, will cling to them through life and prompt them to do noble deeds for the good of mankind. With all the advantages of the Sunday-school, there must be a corresponding training at the home of the child in order that he may form good moral habits. It is more especially the duty of the mother to make her home so attractive that the son may have no desire to seek pleasure at the treacherous saloon, nor the daughter the alluring ball-room. They should, by all means, be provided with plenty of good books, for children will read, and if they are not provided with good books they will be very apt to procure bad ones and probably become miserable "dime novel" readers.

Physical education does not necessarily include the art of boxing, dancing, running foot-races, that is, there is no special benefit derived from them, hence they are excluded from true physical education.

The youth should be educated in the art of handling the plough instead of the base-ball bat. He should be taught that it is honorable for him to earn his bread by the sweat of his brow.

The girls should be made to understand that they are not educated physically, until they can knead bread artistically, and sew exquisitely.

Intellectual education is obtained by carefully examining a thing and observing and remembering the results. It is very generally conceded by all great educators that a child may be overtaxed in its studies in the same degree that a young house-plant is burdened by blooming too soon.

The best authorities agree that the child's character is fixed by the time it is five years old, some put it even earlier. If mothers could be so impressed as to be made to remember this, they would be more careful in the training of their children.

Parents should be very careful what they say and do before their children for they are ever watchful and ready to imitate, whether it be good or evil. Great men usually have good mothers. More men would be great if more mothers were wise.

No persons need to fail if they are rightly educated. If education would receive more attention, the number of criminals would be less, *i. e.* if they were morally educated. To be thoroughly educated, morally, physically, and intellectually, is not only to be good but great, and a person who has attained that degree, deserves to be admired.

Beaman, Iowa.

"SHOULD WOMEN PREACH? NO." WHY NOT?

BY H. W. STRICKLER.

ABOUT three years ago, in this month, I think, appeared a lengthy article under my name, which gave some reasons why women should preach, and from time to time others have written on the same subject, advocating about the same, until in G. M. No. 25, first page of current volume, Bro. Geo. A. Shamberger says, "No."

By your permission I will, with all brotherly love and regards for Bro. G. A. S. and all of like opinion, review his article, believing it is now high time to dispel the shade of darker days by the glowing noonday light of the glorious gospel of Jesus Christ, which, Paul says, "is the power of God unto salvation to all them that believe."

After giving a number of extracts from historians, some of whom he calls "heretics," Bro. Shamberger says, "These give us the idea that women preached during the first ages of the church." He says, "Nothing can be further from the facts in the case," and submits some history to establish his so-called facts, which would seem to confirm the idea that they did preach; and we wonder why they did not continue so noble a work as that in which they were engaged. It is a fact that priestcraft did work in somewhere and hinder those faithful workers of God.—For my part I think that much of it came

which Dr. Wm. W. Harding says: "The sacerdotal order was originally the instrument by which the members of the Jewish theocracy were taught and governed by things spiritually. . . . But, during the times of the Judges, the priesthood sank into a state of degeneracy. . . . Under these circumstances a new order; most certainly a priest was instrumental in affecting the change in the sacerdotal order."

In Deut. 13: 1; 18: 20; 17: 18, a class of prophets is mentioned whom "Solomon took and formed into theological schools, and in them were gathered promising students, and trained, . . . and generally the prophets came from these schools.—They were called preachers, and held a pastoral or quasi-pastoral office." B. D., pp. 550 and 551.

Bro. S. quotes from Mosheim: "Some, particularly the eastern churches, elected deaconesses, who performed several offices in the church." From Neander he offers this: "Although the dividing wall between man and woman, in respect to the higher life, was removed by Christ, and in him man and woman became one, yet Christianity would have the woman remain true to the position assigned her by nature." Bingham has said, "We are not to imagine that this consecration gave them any power to execute any sacerdotal office or do the duties of sacred functions." He also denounces Tertullian as a heretic, because "he allowed women to preach and exercise and administer baptism." Here he gives another witness that women taught and exercised in an official capacity. In the

above we see that his own references admit of offices among women in the church.

Now let us examine God's Word: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her." Ex. 15: 20. Dr. Smith, in his Bible Dictionary, says, "Her Bible distinction was, sister of Aaron. In Num. 12: 1, she is placed before Aaron; and in Micah 6: 4, is reckoned among the three deliverers, and is the first personage in the household to whom the prophets' gifts are directly ascribed." "The prophetic power showed itself in her under the same form as it did in the days of Samuel and David."

"And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me." 2 Kings 22: 15. This is the language of the prophetess Huldah, and it was to her Josiah sent for authoritative advice when Hilkiah found the book of the law. See 2 Kings 22: 14; 2 Chron. 34: 22. Read her speech, 23 to 28 inclusive.

In Luke 2: 36-38, we have an account of a prophetess administering unto Christ and "spoke to all them that looked for redemption in Jerusalem." In the year A. D. 63, Luke says that Paul's company entered into the house of Philip, who had four daughters which did prophesy. He recorded it in Acts 21: 8, 9, and about this time Paul said, "There is neither male nor female, for ye are all one in Christ Jesus." Gal. 3: 28.

Here we have a chain of women servants recognized as prophets, from 1100 years before Christ, and reaching down 65 years into the Christian age, which shows it to be written among the latest writings of the New Testament, except Revelations.

It is plainly taught that under the gospel dispensation women should prophesy. In Acts 2: 17, 18, Peter quotes from the Prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Here it is plainly declared that women shall prophesy, and in this respect there is no difference between them and the men.

But Bro. S. objects to the above texts on the ground that he says prophesy and preach do not mean one and the same thing, and that they are never used as synonyms. If they do not, then such men as Noah Webster, Dr. Wm. Smith and Wm. W. Harding are accountable for leading us astray, for we must depend on them for the interpretation of our language. Webster says, to prophesy is to foretell, to instruct in religious doctrine, to exhort. To preach is to proclaim, to make known, to pronounce a public religious discourse. Wm. W. Harding says, "To preach, in the Hebrew, to bring glad tidings, to call, and in the Greek, to announce fully, good news to proclaim, to be free in speech or action. A prophet, in Hebrew, signifies an inspired person, an announcer of the words of another, not from his own influence and will,

to foretell the future and secret events, and who reveals the will of God." Dr. Wm. Smith says: "Prophet is an ordinary Hebrew word, signifying to bubble forth, like a fountain, and means one who announces or pours forth the declarations of God." He further says: "The English word comes from the Greek *prophetes*, which signifies in classic Greek, one who speaks for another, especially one who speaks for a god, and so interprets his will to man." He further says, "Prophecy comprehends three things: prediction, singing by the dictates of the spirit, and understanding and explaining the mysterious things of Scripture by an illumination and motion of the spirit."

The foregoing clearly sets forth the following: First, to edify; second, to exhort; third, to comfort; fourth, to foretell; fifth, to instruct in religious doctrine in public religious assemblies; sixth, glad tidings and good news; seventh, interpreting and revealing the will of God to man. Hence, as woman was to prophesy, she may lawfully do all of these things. Now, from Paul's language, in 1 Cor. 14: 3, we have synonymous terms with the above, and we see no lawful reason why woman should not exercise these privileges given to her by divine inspiration. Now this brings us to our text for the last half of our argument.

Lorraine, Ill.

(Continued in our next.)

FROM C. H. BARSHAUGH.

My Dear Brother:—

YOUR letter of the 11th inst., sent to Mount Morris, and forwarded to me, came yesterday. Accept my warm thanks for the inclosed stamps. They are much needed, and come as a Godsend.

I unhesitatingly accept your principle of Biblical interpretation, namely, that every part must be so construed as to harmonize with every other. But the Bible is a large Book, containing the mind of God, including facts and ideas and principles, too deep and vast and far-reaching for finite comprehension. We must expect to find in the record of the Divine administration many things that lie outside and above both our reason and experience. The general drift is plain. We must be holy, our will must be yielded to God's will, we must love even to the forfeiture of life for the Divine Glory and human weal. So far there is no difficulty in reaching the mind of God. In details there may be misconception and error; but we must be sound in the cardinal truth and the Divinely-fixed end. Ritual and means may be faultless, while the root of our being is wholly wrong. We may err in form and measures, while our whole soul is in sympathy with the grand purpose of God in Christ Jesus.

The nearer we are to God in the core and essence of our being, the more luminous will be the letter and form. He that reads the Bible only with the natural understanding, however disciplined and acute, will never know the mind of Christ.

I find no difficulty in disposing of 1 Cor. 11: 16. Your reference to Matt. 5: 44, is not pertinent. You suppose an *impossibility*.—The insertion of 1 Cor. 11: 16 immediately after Matt. 5: 44, is as utterly impossible as to make Christ both yea and nay. God never puts a positive and negative into such juxtaposition as to neutralize each other.—The same is true in relation to 1 Cor. 11: 5, 16. Paul was strongly contending for one custom, and just as strongly reproofing another. It would be extremely illogical for the Apostle to upset by a flat negative what he so earnestly upheld only a minute before. The *custom* of the churches of God was a *covering* for women in prayer. But the Corinthians were a loose people, just issued from gross licentiousness and idolatry and followed customs *alien* to those that became godliness. Some were *contentious* in behalf of anti-Christian requirements, and Paul plainly and emphatically told them in verse 16 that neither at Corinth nor in any other church could such departure from the Divine order be allowed. This makes the apostle consistent, and through all the centuries puts shame on the woman praying to God with her head uncovered, "for that is even all one as if she were shaven." The word "*contentious*," in verse 16, is quite enough to show what "*custom*" the Apostle is referring to. He is contending for a *covering*, while others persisted in the custom of bare-headed worship. May we know Jesus and the power of His resurrection!

Union Deposit, Pa., June 25.

THE ORIGIN AND ORGANIZATION OF THE CHURCH.

BY DANIEL HAYS.

In the tenth chapter of Matthew we have an account of the first organization of the church. Christ, the Head and Founder of the church, called his disciples to him, and gave them power against unclean spirits, and to heal all manner of sickness. Then follow the names of the disciples. These Jesus sent forth to preach, defining the scope of their mission, the word they should proclaim, the work they should do, and the manner and method of their work. The chapter details the character of the disciples and the nature of their work. They, as sheep, are sent forth in the midst of wolves. As ministers of the Most High, though arraigned before kings and courts, the spirit of wisdom should be given them, far exceeding the wisdom of this world. The hatred of the world, the opposition of friends, the fleeing from city to city, the tender care of our Father, the bearing of the cross, and the reward upon diligent, faithful discipleship, and much more, far-reaching in its scope and in its application—all given with a force, and a beauty of diction which the pen of inspiration alone can give.

With these facts now before us, let us pause with the inquiry as to the origin of the church. As baptism is the door into the church, Christ, the Head, being baptized, became the door, and beyond, the embodiment

of the church; and the disciples being "called out from the world," in baptism "put on Christ," and became "his body." With a living, personal Christ as Head, and a living, consecrated discipleship as a body, we have all the essentials and characteristics of the church. Paul says, "He is the head of the body, the church." Col. 1: 18.

The origin of the church and the organization of the church differ, in that the former necessarily precedes the latter. What has no existence, cannot be organized. When Christ called his disciples to him, gave them power, and put them in working order, to go and preach the gospel, that was an organization. We have the fact, then, stated that the church had its origin and organization under the presence and supervision of the Head of the church.

We should not overlook the fact that, as the term church means "an assembly of the called," the first whom Christ called out from among the world, were of the Jews. This includes the Jews with the world, and reveals the fact that when the Jews came to Christ, they left the Jews and their religion. This fact is fatal to the theory that Christ and his disciples were Jews, and ate the Passover Supper, etc., because they were Jews.

The facts now before us are important.—Settle it that the church in its origin, organization and work was a fixed fact during the ministry and under the presence of the Savior, and it forever settles all doubt as to the essential being and form of all that Christ enjoined upon his disciples during his personal ministry. More than this, the church was not only founded by Christ, but he also gave the law to govern it, "the gospel of the kingdom." "Jesus came into Galilee, preaching the gospel of the kingdom of God." Matt. 4: 23. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. 24: 14.

There was no church organization on Pentecost, much less was that the birthday of the church. The terms, "my church," "tell the church," "hear the church," employed by Christ before, show that the church had an existence then, for how could Christ possess what had no existence? It was in a church capacity that the disciples observed the ordinances with the Savior. It was in a church capacity that they chose Matthias to fill the apostleship in place of Judas. To the church he left the promise of the Comforter, the Holy Spirit. The office of the Holy Spirit was not to bring a new law, but to guide the disciples into all truth, and to bring all things to their remembrance that Jesus had declared. John 14: 26. The apostles preached on Pentecost by the power of the Holy Spirit. How? The Holy Spirit brought the gospel—the words of Jesus—to their remembrance. The apostles preached by inspiration. ALL THE NEW TESTAMENT WAS WRITTEN AFTER THE DAY OF PENTECOST; and what the apostles and evangelists wrote by inspiration, whether as Gospels, Acts or Epistles, they preached by the power of the Spirit (Acts 1: 8) to the world, and in the churches before they wrote it, and what they wrote is the

New Testament. This was the law and practice of the church in the apostolic age, and should be now.

BEGINNING OF EVIL.

CANON FARRAR says: Let none of you deceive yourselves with the notion that you will not be tempted, and terribly tempted, to do wrong, or that, unless you be armed and watchful, you will not be awfully liable to be wounded, even unto death. Sin wounds, and, it may be, slays us, in two ways. It creeps towards us stealthily; or it crashes out upon us suddenly. It comes with the glide and rustle of the serpent, or with the crouch and bound of the tiger. It comes with the shout and charge of an enemy, or kissing and smiting under the fifth rib, with the smile of some false friend. How often is a man's fall, or a boy's fall, sudden, in a moment—in a sudden flash of fatal anger; in a sudden burst of ruinous temptation. The tempting opportunity always meets sooner or later the susceptible disposition, and then

There cometh a mist, and a weeping rain,
And life is never the same again,

And yet, common as this sudden failure is, the other form of defeat is far more common, in which, when the wakefulness of battle has sunk into deceitful sleep, then in silence

Slowly drawing near
A vapor, heavy, baneful, formless, cold,
Comes creeping on, for many a month and year
Unheeded.

The thought becomes the wish, the wish the act, the act the appetite, the appetite the habit. The evil first draws, then drags, and lastly drives. The sin becomes, first, pleasing, then easy, then frequent, then habitual, then confirmed; then the man is impenitent, then obstinate, and then—ah! my brethren, then comes what comes hereafter. And all this may date, alas! from one day's unwatchfulness, from one hour's disgrace.

MORAL BLINDNESS.—Years of prosperity following one upon another in unbroken succession have a strong tendency to make us blind and deaf to the deeper teachings of events. We take the world as it is, and finding it full of good things, we allow ourselves to be bribed with comforts. But after a time a bolt flashes across our bright sky, and in a glance we read the tremendous possibilities of existence to which we have deliberately blinded our eyes.

AN ENEMY TO SELF.—Pride is the child of plenty, begotten by self-indulgence, which hardens the hearts of men, against the fear of God, and the love of their neighbors; rendering them insensible to the judgments of the former, and the missions of the latter.—Let every man take care, by hampering the flesh, he do not rise up an enemy against himself.

EVERY road which leads to a throne is delightful, were it bristling with thorns; every road which leads to a precipice is frightful, were it covered with roses.

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LET us watch and pray lest we enter into temptation.

THE enemy of souls is no less active now than he has been before, and because of this we must take heed to our ways, lest while we think we are standing, we may suddenly fall.

LET us not fall out by the way. We may not all be able to have the same mind in regard to all things, but this we can do, we can, for the love of the brethren, submit our judgment to theirs when we are in the minority.

THE \$1.00, credited to Bro. William Clemmer in last report of the Bro. Hope Home Fund, should have been credited to Margaret Merchant. Bro. Clemmer handed it in and it was credited to him by mistake on our part and not on his.

WE are in receipt of a letter, signed, "A brother's wife," asking that the brethren and sisters pray for her sick husband. He is sick in body and mind and she wants prayers offered for his recovery if it be the Lord's will, if not, that he may be received into the heavenly Kingdom.

WE have on hand a good supply of the "Classified Minutes." This work was published by the consent of our A. M. It is well arranged, and those who have bought and examined it, are highly pleased with it. We ought to be able to sell a good many more copies, and this we must do before we get out of it the money we invested in its publication. A copy should be in the hands of all of our ministers, and as many of our deacons and lay-members as are interested in knowing the advice and ruling of our Annual Meeting. Send in your orders at once.

BRO. C. H. Balsbaugh's address is Union Deposit, Dauphin County, Pa. We publish this by special request.

BRO. Israel Miller, of Atchison, Kansas, makes an earnest appeal for some of the brethren to stop and preach for them.

WE can now fill all orders for hymn books promptly. We were out of some of the different styles of binding, but are now fully supplied. Send in your orders.

BRO. Geo. Cline, of Kempton, Ind., says he has purchased one of Bro. Quinter's books on "Trine Immersion," and finds it a grand work. The arguments used are beyond contradiction, and he heartily recommends the book to every brother and sister in the church, and especially would he ask the ministers to read it carefully, as it will help them greatly in their work.

THE work of exploration in Egypt is being carried forward with considerable energy, and about \$8000 will be expended this year in the work. The buried cities of the Bible are being uncovered, and additional evidences of The Book are being discovered. Ramases and Pithom, Exodus 1: 11, have been fully identified, and some important discoveries have been made in the land of Goshen. Further investigations will be made of the route taken by the Israelites when they were led out of Egypt by Moses. At some time in the future we will give our readers a full account of the more recent discoveries that have been made.

"THE men who complain that they are unable to support the church at home, or to contribute to the spread of the gospel abroad, usually spend more money in useless, wasteful habits than would be required of them if they paid their just proportion in all church and benevolent enterprises. Let every tobacco user set aside an amount equal to that spent on the filthy weed, for missionary purposes, and both he and our missionary societies will be surprised at his generosity. So long as preaching the gospel of life and glory does not cost more than cigars and fine cut, no one ought to complain, or feel themselves the subjects of oppression."

WE clip the above from the *Evangelist*, a Disciple paper published in St. Louis. It appears they, too, have members who are not able to contribute to the spread of the gospel, and yet can find money to waste for tobacco.

BRO. Royer spent several days last week with the Brethren at Franklin Grove, Ill.—They had a few interesting meetings. The Brethren feel that there is a good prospect for an ingathering of souls at Franklin, and they are arranging to hold some special meetings during the fall and winter. We hope to hear the same good news from every church in the Brotherhood. Let a forward move be made on the ranks of sin. Now is the time to lay the plans and prepare for the work. Do not forget, that if you cannot get a minister to come to your help, that you have a power in your home ministry which if fully consecrated to the work, will, under God's blessing, accomplish much good. Let the home ministers go to work, and they will be surprised at the results.

The Sunday-school *Quarterly* is being pretty generally introduced into our Sunday-schools, and is, as a general thing, so far as we can learn, giving good satisfaction. If our schools would all use it, we could put the price down so that we could compete with other similar publications. We can fill all orders promptly.

THE Executive Committee of the Brethren's Book and Tract Work are anxious to carry forward the work. Bro. Landon West, Secretary of the Examining Committee, sends us a letter containing some excellent suggestions. The letter will appear in our next issue as it came too late for this week. Let our brethren and sisters not forget this important work and remember that the Committee must have means to print tracts. Let your donations to this important work be liberal.

THE DEATH OF ELDER CHRISTIAN KEEFER.

A PRIVATE letter just received brings to us the sad intelligence of the death of another veteran of the cross. Bro. Christian Keefer, for many years the elder of the Welsh Run congregation, located in Franklin Co., Pa., and Washington Co., Md., has departed to be with the Lord. Another old soldier has gone to his reward, and we mourn the loss of a father in Israel. We have not the data to give anything like a biography of his long life of service and usefulness to the church. This we leave for others to do.

Associated with our earliest recollections is the kindly face and pleasant words of Bro. Keefer, for he always had a cheerful word for the children. During our youthful days he was a constant visitor at our old home in Maryland, and many hours have we in silence listened with attentive ear to his conversation with father and mother. He was an interesting talker, and his voice had a musical cadence in it that was always pleasant to the ear. More than thirty years ago he preached a sermon in the old log meeting-house on the Creek hill that brought conviction to our heart. It was under his spiritual guidance that we were brought into the church, and for years we listened to his goodly counsel. So in his death we suffer a personal loss, and feel that a second father has been taken away from us. The last time we met was at the funeral of our earthly father, nearly two years ago. They had been warm, personal friends for nearly half a century.—They had labored together in the church for many years. After the funeral he said to us, "One by one my old brethren and friends are passing over the river, and I shall soon follow them."

Bro. Keefer was ripe in years, and had served the church well and faithfully, both in the ministry and eldership, for a long time. He represented the Western District of Maryland on the Standing Committee in

1866. He was a pleasant, easy speaker, and was loyal to the church of his choice. His life-long companion survives him, and to her we extend our heartfelt sympathies. May God help her to bear the bereavement with Christian fortitude!

LAST WORDS.

A KIND, tender-hearted husband stood by the open grave of his gentle, loving wife.—In life she had been to him a true-hearted, faithful companion. They had journeyed together in this world for nearly half a century. God had blessed them with good children, a pleasant home, and they had lived happy in his service and in each other's love and affection.

Suddenly, and without a moment's warning, death had come to the beloved wife.—Without an opportunity to utter a parting word, or to leave a message of love for the dear ones she was leaving behind, the silent messenger had come, the silver cord was broken, and the tongue was silenced. The husband was not at the side of his stricken companion. So sudden had been her death, that, although separated by only a few blocks in the village, before he reached her the spirit had taken its flight. And now, standing by the open grave, that depository of so many earthly treasures, into which the loved form of the dear wife was being lowered, the sorrow-stricken, bereaved husband, in the anguish of his broken heart, cried out in a voice subdued by grief, "Oh, if she could only have spoken to me again!" Ah, yes, if only a parting word could have been uttered! If only some message of love could have been left to comfort and console the sorrow-stricken hearts, how it would have been cherished and kept alive in the memory, how the recollection of the dying words of the loving wife and mother would have given solace in the dark hours of grief! But God willed it otherwise, and he took her home, and she left no token to those she loved best on earth.

We thought, as we stood by, mingling our tears with the mourners, and listening to the agonizing cry of that faithful heart, how careful we should be to speak kindly to those we love! How often, when we are in the strength and vigor of health, we forget that there is but a step between us and death, and how often, when we are burdened with the cares of life, and unnecessarily worried, an unkind word, a sharp reproof, or an uncalled-for complaint comes quickly to our lips, and without bridling our tongues we speak words that deeply and cruelly wound those whom we love! If, perchance, these very words were to be the last that our friends should ever hear from us, if we knew that before we should again have an opportunity to speak to them and make an effort to heal the wound we had made, the loved

one would be cold in death, and the warm sympathizing heart that had always been true to us would be forever silent, would we speak the unkind words? How the very memory of an unkind word would bring to us remorse, were we called upon to stand by the open grave of the one who heard from us the last unkind words of reproof and reproach! Ah, if we could only know how often our words cut deep into the quivering heart that loves us, how careful we would be to bridle our tongues, and keep back the unkind word!

We know not what a day, or even an hour, may bring forth. Then let our words be gentle and kind, and we shall have no cause for reproaching ourselves when our loved ones are called away from us. And if sudden death should overtake them, we might long, as did the bereaved husband, for a parting word, but not having that, we could have, as he had, the consciousness, that we had not spoken unkindly to them.

SILENT WORKERS.

MANY of the greatest works of Christian charity with which humanity has been blessed in this world, have been carried forward by an army of consecrated, silent workers.—Our Divine Master himself performed his great work of love when he walked among men, quietly and without attempt to gain popular applause. His whole life was fully in keeping with his words, "When thou doest alms, let not thy left hand know what thy right hand doeth." Many of his most wonderful miracles were performed in isolated places, by the wayside, away from the crowded thoroughfares of the cities, and often the words, "See that thou tell no man," followed the healing of some poor, wretched sufferer.

Nature herself teaches us a lesson on this point. The greatest and most marvelous results are produced by her silent forces. The sun, the moon and the stars move noiselessly in their appointed spheres. The swelling bud, the green leaflet, the fragrant blossom and the golden fruit are all produced by the silent forces of nature. What ear hath heard the falling of the rays of light, with their marvelous chemical powers, painting the colors of the rainbow on the flowers, and changing our barren earth to a very Eden of loveliness and beauty; or, who hath heard the growing of the grass, the opening of the blossom, or the ripening of the fruit? All this is performed as silently as the gentle fall of the dew.

So it is with the silent workers for the Master,—the quiet, unassuming, devoted Christian men and women who give liberally of their means to forward the work of the Lord. They are workmen; and are sometimes accused of not giving, and they are quite willing to remain unknown to men, but they are known to God who rewards openly.

We have many of these self-sacrificing men and women in our church, and we thank God for them. They are silently, without show or ostentation, doing a great work for the church and for the world. Their giving is as silent as the falling of a ray of light, but it is doubly blest. They are known only to the Searcher of all hearts, and their reward is surely laid up in heaven. They are known to exist among us only by the fact that those who are connected with our missionary and charitable work receive letters from them like the following, received some time ago for the missionary fund. The letter was short, containing only a few words, but these few words carried with them a wonderful power for good, and these are the words:

Enclosed find fifty dollars for the spreading of the gospel.
Two SISTERS.

Many letters of this kind are received, some containing the widow's mite, and others the offering of the Lord's tenth, and all of them are full of the true spirit of Christian charity. It is these quiet, unassuming workers, who labor in silent, unswerving faith and trust in God, that make the many great charities of the world at all possible.—They are the bone and sinew of orphans' homes and like institutions. These are they whom God uses as ravens to answer the prayer of some needy saint, and these are the silent forces that move the Christian world to activity in missionary work.

The great general plans for, and leads his army on, to victory, and he usually gets more than his share of the praise of men, but we should not forget that it is the common soldier that bears the brunt of the battle. The great leaders in the world's charities, who have used the means placed in their hands honestly and judiciously, have had, and are having, due honor paid to them, for doubtless the world owes them much, but let us not forget the army of silent workers, who gave the means to carry on the work.

The work of Francke, in establishing an orphans' home at Halle, Germany, and of his worthy imitator in the same kind of work at Bristol, England, as well as the hundreds of similar noble Christian institutions, that have, since Francke's time, sprung into existence for the bettering of the condition of poor and unfortunate children, were only made possible because of the silent workers. And while we all take part in commending the men who have taken the lead in these great works of charity, who shall say that they are worthy of more honor, or that their reward will be greater than the thousands of widows known only to God, who gave their mites, or those whom God had blessed more abundantly, who gave silently and liberally for the support of the work? Do we belong to this army of silent workers for the Lord? If not, we should not hesitate to join it, for God's blessing rests upon its quiet work.

TWO KINDS OF WINE.

THE following article on this interesting question is given to our readers from the *Weekly Witness*. It shows very plainly that two kinds of wine are referred to in the Bible. It is worth a careful reading:

The wine question came up in America as soon as the total abstinence or teetotal pledge was introduced from England, about the year 1834. There the reformation was carried on chiefly by laymen, most of them workingmen. Here it was begun and carried on mostly by college-bred men, chiefly ministers of the gospel. Previously the pledge had excepted fermented liquors, the agreement being merely to abstain from what were called spirituous liquors, by that term meaning distilled liquors. Chemistry, however, showed that the alcohol or intoxicating principle was not the product of distillation, but of fermentation, and that it was precisely the same intoxicating principle in fermented as in distilled liquors. Experience, also, showed that men could get drunk upon wine, beer and cider as well as upon whiskey, and ruin themselves and families on either. Indeed, the quantity of alcohol in a glass of brandy and water, as ordinarily used, was not greater than in the same measure of many kinds of wine and beer. Consistency, therefore, either required the giving up of the partial pledge or the adoption of the pledge of total abstinence from all intoxicating drinks. Earnest temperance men generally chose the latter alternative, though some, who were highly revered, went back and walked no more with them—chiefly on account of their belief that the Savior made and drank intoxicating wine. Dr. Crosby's position is merely a repetition of that of the good men here alluded to, only that they did not use abusive language toward teetotalers, nor call the pledge atrocious. It was, however, at once seen by our highly-cultured presidents of colleges and divinity schools and ministers of the gospel who had espoused the temperance reformation, that a thorough examination should be made of what the sacred Scriptures did really teach on the wine question; and that thorough examination was made by men who were, in learning and ability, fully equal to those who now take for granted that all the wines mentioned in the Scripture were intoxicating, but who have probably never examined the question with the same thoroughness.

The results of many articles and treatises published on the subject were briefly as follows:

1. There are several different Hebrew words all translated "wine" in our version, doubtless therein following the Vulgate, but representing very different preparations of the fruit of the vine.

2. One of these (*tirosk*) was generally used where wine is favorably spoken of, and another (*yayin*) usually where it is denounced. In the frequently-occurring phrase, corn and wine, for instance, so often promised as a blessing, two of the chief crops of Canaan for human sustenance were meant, and not

intoxicating wine and whiskey. Wine in the cluster could not mean fermented wine; and where it is said, "Corn shall make the young men cheerful, and new wine the maids," it was not meant that the maids should be tipsy while the young men were sober. It is said that a minister in Scotland, to make the passage suit his ideas of the intoxicating character of the wine mentioned, assured his hearers that the corn meant beer or whiskey, both of which came from corn (that is, grain). This interpretation, by the way, is just as good as that of those who say: Wine in the cluster means the fermented liquor which can be made from grapes. By far the majority of the cases in which wine, in our version, is mentioned in the Old Testament, the original words may be fairly understood as meaning the grape crop, or some nutritious and harmless beverage made from it, whilst one of the original words is almost invariably used where wine-drinking is condemned and a woe pronounced upon it. This, indeed, might be inferred from the very opposite language of inspiration concerning the different kinds of wine, as Scripture cannot, properly understood, contradict itself, and the wine which stingeth like an adder and which is, in its very nature, a mocker and raging, cannot be the wine which is coupled with corn as a blessing.

Here the question arises, How could unfermented grape juice or wine be preserved? and the answer is, Just as it is at this day on the slopes of Lebanon, and many parts of Palestine. There, according to the testimony of missionaries who have lived many years among the natives, the grape crop is a very important part of the sustenance of the people; a large portion is eaten in the natural state, some portion is dried into raisins, a small portion is made into fermented wine; but by far the largest share of it is prepared by boiling the juice into a syrup, just as maple sap is boiled with us. This syrup serves them largely instead of sugar, and it is mixed with water when used as a beverage. It has no intoxicating principle at all. Customs do not change in Palestine from the earliest ages, and, doubtless, what is common now was common in Bible times. The points here merely summarized, were brought out with much research, great learning, and a logical probability amounting to conviction, by the writers to whom we have referred, some of whose articles were published by Mr. Delavan, in his *Temperance Documents* on the wine question, and widely circulated.

In the languages of Greece and Rome the Hebrew distinctions were not kept up, drinkables coming from the vine being generally called wine. There is no reason to suppose that in our Savior's time there was a totally different use of the grape crop from what preceded it and came after it. Unless the boiled or inspissated product was then unknown, and the juice of all the grapes not eaten was fermented, both kinds must have been included in the Greek word, wine. Otherwise there is no trace of any mention of what must have been by far the most common use of grape juice, except in one instance,

where it is called "the fruit of the vine."—Yet even in that instance, so eager are wine-drinkers to press everything into their service, they hold that fruit to be intoxicating wine.

But, if boiled grape-juice was called wine in Greek and Latin as well as the fermented juice, there should be some trace of this fact in classic writings; and it is just here that the most striking confirmation of the "two-wine theory" comes in. The classical writers have been searched, and it is found that wines are spoken of as going to the head, or not going to the head. Some could be drank without any preparation, but the greater number of kinds mentioned had to be largely diluted with water, just as we dilute fruit syrups now. Some needed equal parts of water, some twice as much; and one kind—which must have been boiled very thick—is mentioned, that needed six parts of water to one of wine. Now, this proportion must have been on account of the thickness of the syrup, and not on account of the strength of its alcohol, for even high wines do not require six parts of water to satisfy the most moderate drinkers. Nay, one kind of wine is mentioned, which was dried, doubtless by boiling, to a paste or cake (just as maple-sugar may be made from the syrup) for the facility of carrying on journeys. These statements are quoted from memory from a very elaborate work entitled, "Henderson's History of Wines," written long before temperance societies were thought of, which could have no aim but to quote classical writers correctly. One statement, as near as we remember, was that Roman writers mention nineteen kinds of wines, only six of which were liquid, the others requiring to be mixed with water, and that the most esteemed and costly wines were those that did not go to the head.

It will be seen from the following quotations, copied from a little book just issued by the National Temperance Society, that many men of eminence have held the same views as are expressed above, and which, so far from being "threadbare," are, we think, undoubtedly the correct views:

Rev. Dr. Albert Barnes, in his commentary on John 2: 10, says:

The wine of Judea was the pure juice of the grape without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication.

The Rev. Dr. Jacobus, commenting on the wine made by Christ, says:

This wine was not that fermented liquor which passes now under that name. All who know of the wines then used will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities such as we here get in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were least strong.

Dr. John J. Owen, in his "Commentary," says:

As wine was a common beverage in that land of vineyards, in its unfermented state, our Lord most likely drank it.

Dr. Eliphalet Nott, President of the Union College, says:

That unfermented grape-juice was called wine, is as apparent as is that it was used as a beverage. It was not only called wine, but it was also accounted to be "good wine."

Rev. Dr. William Patton says:

More than thirty-five years since, when revising the study of Hebrew with Professor Seixas, an eminent Hebrew teacher, I submitted to him the collation of texts which I had made with the request that he would give me his deliberate opinion. He took the manuscript, and a few days after returned it with the statement: "Your discriminations are just; they denote that there were two kinds of wine, and the Hebrew Scriptures justify this view." Thus fortified, I hesitated no longer, but, by sermons and addresses, made known my convictions.

Dr. G. W. Samson says:

The Egyptians and Hebrews had an unfermented wine, as a chain of authorities from Moses, the historian and lawgiver, to Fuerst, the latest lexicographer, attest. * * * Modern investigations lead to the conclusion that *tirosk* was *must*, or unfermented wine.

Prof. Moses Stuart says:

"Facts show that the ancients not only preserved their wines unfermented, but regarded it as of a higher flavor and finer quality than fermented wine." There is no ancient custom with a better amount and character of proof than this. * * * My final conclusion is this—viz., that whenever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean—only such wine as contained no alcohol that could have a mischievous tendency; that wherein they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine.

It requires more than the customary "pooh pooh" from drinkers to extinguish these authorities.

ESSAYS.

OUR CHILDREN.

BY S. W. GARBER.

BRO. A. W. Reese's article, on page 374, concerning Brethren's children, is timely.—As I have had some observation among the Brethren, as well as among others, I feel to make a few additional remarks.

We once took charge of a school in a neighborhood away from the Brethren. The people generally were members of a popular church. All seemed pious and just. Some of my pupils were members, and also belonged to the choir. They came with their Testaments and hymnals, looking upon it as sacrilegious for a professor of religion to open school each morning without devotional exercises. But we were forced to use emphasis to refrain them from taking a social hop at recreation. A part of this time we had our home in a family which seemed extremely pious. Worship was held each night and morning, the different members of the family engaging alternately. We learned the family once made a corn-husking frolic; the intoxicant was passed so freely that all ended in riot. No family worship was held that night.

The lesson we desire to impart is, Cannot we, as brethren and sisters, and parents, bring up our children in the church, to love the church, and to treat devotional exercise with respect and reverence? Besides family devotion, we submit the following as auxiliaries to this end:

1. Make the Bible and the church a family topic. A mistake is made in withholding this conversation from their presence. Children are seekers after truth and knowledge, and if we are indifferent to them, their resort is eavesdropping, and their countenance expresses, "I stole a pin." Be frank, and sow seeds of trust.

2. Form a habit of taking them to preaching, and never allow the habit of leaving them to "keep house" (?) that is, to ransack old buildings and plunder around, in company with others that may be "let loose" for the day.

3. The Sunday-school (not a "dress parade," of which Bro. Reese speaks), but strictly a Brethren's school, is the nursery of the church; in connection therewith a Bible school for the older members.

4. Have a careful watch over their associations. Make judicious choices for them.

5. Encourage them in every way that may lead them aright. Make home and the family attractive.

If we bring them up in the church, they naturally and early will seek admittance, which will avoid the tears and prayers over "my straying children." May we have divine aid in bringing "them up in the nurture and admonition of the Lord."

FRAGMENTS.

BY LYDIA C. NEWCOMER.

AFTER reading Annual Meeting Notes, I feel pleased. For some time I have felt a desire to give some thoughts by way of encouragement, to aid the good work in various ways, in order to throw in my mite. That paper in regard to uniformity in dress among our sisters, I think, should be applied to the brethren as well, to work unitedly in that direction as well as in the mission work. My heart is in the work, and a non-compliance to the former is one of the greatest hindrances to it. I, for one, am willing and even anxious to give my share in money. Why not, if we love Jesus enough? But we who try to live out the order in self-denial, do not feel to give any money for costly array of any kind, no less for others than ourselves, because we love our neighbors as ourselves.—Talk of consecration, and then spend time, which is money too, and more than that, upon useless work! If we would value time like the Queen of England did before she died, we would not want to be like butterflies, but be like doves. We can attain to that degree of perfection that we "hate even the garment spotted by the flesh" (Jude 23; Rev. 3: 4), and money, too, because the love of it is the root of all evil.

I think the Bible plainly forbids the wearing of gold, and hence members should be prohibited from wearing jewelry or pearls of any kind. I agree with Bro. Hutchinson in No. 19, as to the covering; no frills or ruffles for us, and I believe we will not find much time to go without the covering, except, perhaps, under some circumstances. The covering is worn not only for man's sake,

but for the cause of angels, and they are ministering spirits. Heb. 1: 14. When do we not know their aid? He who knows the worth of prayer often wishes to approach the altar. I have often received help. How often does prayer rise from the heart, day and night, if we love God supremely! We have neighbors, some of whom might join our number if we would unitedly be more consistent. Read John 10: 16; Eccl. 12: 11. The covering should certainly be white, in the public assembly at least.

With good wishes for the prosperity of Zion, I will add, that I think we should have more system in giving. In order to be still more united in practice, I think it would be well if all the churches would adopt the single mode of feet-washing. Some have passed it; if we preach it, we should give all a chance to wash and wipe, as the Savior says: "Ye ought to wash one another's feet."

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Bro. C. C. King, of Baker, Ohio, writes a short essay on Paul's life and work, in which he says that Paul was a prisoner of Jesus, and that his bondage was the bondage of love.

—Sister Katy Shideler tells us, in a letter received some time ago, that she has been suffering from rheumatism for some time.—She suffered a great deal of pain, but she put her trust in the Lord and prayed for relief. She is now about well again, and says, "I feel to praise the Lord and do more for him than I have ever done before."

—Bro. G. Girl, of Drury, Rock Island Co., Ill., says they are living isolated from the church, and would like to have some of our ministering brethren visit and preach for them. There is a union meeting-house near them, but no meetings are held in it now.—This might be an excellent place for the brethren to do some work and build up a church.

—Bro. Wm. A. Stoper, writing from the Camp Creek church, Ind., says the church there is still alive and at work for the Lord. They have meeting on the first and third Sunday of each month, and usually have good attendance. Bro. Daniel Shively is their elder, and Geo. Shively and Aaron Mow are in the ministry. They are young in the work, but are doing well for the church and for the salvation of souls. They have had no accessions to the church for some time, but hope the good seed sown will be as bread cast upon the waters, gathered not many days hence. They are in the midst of the popular churches, and not many are found willing to accept the plain teaching of the gospel.—Bro. S. thinks that sprinkling is just as much baptism as single backward immersion. He wants to go forward in the work, and not backward, as Eli did when he fell and broke his neck. He exhorts us all to have a forgiving spirit and to labor for love in the church.

—Bro. Daniel Yothers is living at Summit, DeKalb Co., Ind., and wishes to inform all who know him of the fact. He has had his home at this place for many years. He has enjoyed good health until last spring, when he was taken very sick, and was compelled to sit in his chair for over a week. He spent his time during his sickness very profitably and pleasantly in reading the Bible and the MESSENGER, and in meditation and prayer.—He asks an interest in the prayers of God's people.

—Bro. A. N. Huffman lives at Lone Pine, Whitman Co., W. Ty. The MESSENGER, he says, is a great comfort to them in their isolation. It reaches them regularly. Bro. David Brower, of Oregon, visits them about once a year. They also go to meeting at Moscow, Idaho Ty., a distance of forty miles. He would like to send more money for the spread of the gospel, but does not feel able, having a family to support. He thinks some of the brethren ought to locate in Washington Territory and help on the good work there. He will do all he can to assist them. They have a good country, and if any one wishes any information in regard to it, he will very gladly send it. Cannot some ministering brethren go to Washington Territory?

—Bro. E. B. Winslow has this to say about war: "If, during the early age of the church, a new doctrine had been introduced that Christians might prepare for war by making ships for war, building forts, defending themselves against their enemies, and in cases of extreme necessity, as they thought, defending their lives and families, to save their country from ruin, even to the killing of their enemies, would they have been owned as Christians by Paul or any of the apostles? Would it have been another gospel or would it not? Look at Gal. 1:8, 9. I know it to be contrary to the gospel of the Son of God.—Have preachers any right to call themselves Christians and at the same time approve of war? Please give your opinion." [We answer most emphatically, No. The gospel of Jesus is above all things a message of "peace and good will toward man," and no one who is for war and bloodshed can consistently take the name of Christ upon himself.—ED.]

—Bro. Josiah Heiple, of Ligonier, Westmoreland Co., Pa., writes that he has not heard any of our brethren preach since he has been in Westmoreland Co. He asks the Brethren not to forget them in their isolation, for their hearts are aching to hear the gospel preached. "See thy people mourn and weep; day and night thy lambs are crying, Come, Good Shepherd, feed thy sheep." He asks the brethren of the adjoining churches to arrange to preach for them, and closes his letter as follows: "Brethren, we read in John 21: 16, 'He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee.' He saith unto him, Feed my sheep.' Have pity on us; do come and preach for us. But it is of no use to say you feel sorry for us, if you don't come to preach for us. It is your duty to

come when we have the door open. Brethren, read this prayerfully. Let me hear from you either by mail or through the MESSENGER. Let us all strive for the Master's cause."

—Bro. Keelin Leonard, of the Maple Valley church, says they re-organized their Sunday-school April 24th. Bro. Wm. Leonard was elected Superintendent, assisted by John Fox. Brethren S. Montz and Jos. Taylor are teachers. The church is in a prosperous condition. During the winter, Brethren Robert Badger and Isaac Myers were with them, and preached the word with power. Five were added to the church. Bro. Leonard is now in his seventy-fifth year, and his wife in her seventieth. They ask God's people to pray for them.

—Sister Sarah A. Wilson, of Mt. Carmel, Ohio, thinks that it is just as important to take care of members after getting them into the Church, as it is to get them in. The many calls for preaching ought to be filled, and the gospel preached to every living creature, and especially to those who call for it.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

A Trip to the Glen Hope District.

On the 27th of March I went with Bro. Harvey Beer to Ansonville, to visit with the brethren and sisters of that place. We arrived there on the same day, and found them still holding fast by the anchor of faith. They gave us a very cordial reception. Bro. Beer preached ten sermons in all, to attentive audiences. We feel persuaded that some were made to see the importance of preparing to meet God. The disagreeable weather and the very muddy state of the roads, prevented many of the people from turning out, but still we had the presence of those who have sympathy for the people of God and his Word. On Saturday, April 3rd, the brethren met in council, which was something new for them, as they had not had any meetings of that kind yet. We advised them to hold another council before District Meeting, to elect a delegate to lay their wants before the D. M. I will say that this church has been neglected, and not properly fed. Its members have no regular meeting, and it is only by chance that they get any preaching. I will say to all ministers who have charge over such fields of labor,—Before you leave them you should see that they are properly instructed how to proceed with church government. We returned home, leaving a warm feeling behind for those we love. If any brother who reads this would like to go and preach for this little congregation, he will receive a cordial welcome, and God will surely reward him for his labor.

On the 10th of April, we held our council in the Rockton church. Business went off all right, in love and union. We appointed Bro. Henry Beer our delegate to District Meeting. We also agreed upon our love-feast, and set the time for holding it Sept.

24th; we likewise called for a series of meetings by our home brethren, to commence on the same evening. Thus far we have a large and attentive audience. This district numbers about fifty-five members, and is, I believe, all in good working order. My prayer is that God may rule and overrule us in the way that he would have us go. May God keep us faithful until death.

Rockton, Pa. JOHN A. BRILHART.

From Shady Grove, Franklin Co., Pa.

THIS beautiful Sabbath morning I have felt grieved because I was not permitted to meet with my dear sisters and brethren at the house of worship; but it happened, as it frequently does, that it fell to my lot to stay home. And this, with me, is but a small portion of the great cross that very many of our dear sisters have to bear. They are obliged to tarry at home for weeks, and even months, while their husbands are gone forth into a world filled with wicked and rebellious people, who will not have the man Christ Jesus to reign over them. They go forth manfully to fight the battle of the Lord, and I oftentimes think how much discouragement our dear ministering brethren must meet with. On some occasions, but little interest is taken in the meetings, and yet it is expected of the minister that he will deliver his discourse to a few souls scattered through the church, and a great number of empty pews. On other occasions, church-houses are crowded night after night with intelligent hearers, and, after the ministers have exerted all their powers in trying to point out the only true and safe path, and have reasoned with the people out of the Holy Scriptures, and have made it so plain that even a fool could not err therein, yet how marvelous it does appear that the great mass of people will turn a deaf ear, and choose destruction rather than life everlasting! But the faithful minister can cherish the consoling thought that he has delivered unto them the whole law, and their blood shall be upon their own heads in the day of judgment, while he will be richly rewarded for every day's labor in the vineyard of the Lord.

And, dear sisters, we too shall receive our reward if we are faithful in our calling, even if we cannot help to fight the battles. Even though we can but "tarry by the stuff," yet shall we receive our reward, and a glorious crown to wear in that new and better world.

ELIZABETH A. KOONTZ.

From Camden Church, Indiana.

On the fifth of November last, by request, we attended a communion meeting at the Oakland church, which is situated in the eastern part of Wells Co., Ind. We had a good meeting, notwithstanding the membership is small. I had a special call to come and hold a series of meetings. I agreed, the Lord willing, to be with them on the 23rd of January, 1886. When that time came, I left my home and wended my way to the place of meeting. I arrived there at 7:30 in the evening and found but a small

congregation, on account of the inclemency of the weather. We preached to them the best we could. The next day there was a fair audience, and at night the house was crowded with attentive hearers. But we had to labor under very trying circumstances. It seems that the people were so filled with prejudice that they took back seats at first; but before the meetings closed, they took front seats. Brethren, we, as ministers of the gospel, ought to be very careful how we act toward these people. They said that we, as a people, are so selfish. Some told me that I was the first one of our ministers who had ever been in their houses. I can say that I never stood before a more attentive people in my life. They seem to examine the Word to see whether the things taught are so. Our meetings continued until the night of the 31st, and the interest increased to the end. The night we closed, the house was crowded, and a considerable number had to go home on account of the lack of room. The labor fell on us alone. We expected Bro. John Eikenberry to be with us, but he failed to come, from some cause unknown to us. The meeting should have been continued another week, but I took a severe cold and broke down. We had no additions to the church, but we think there is a good field there to labor in, and we want to call the attention of our co-laborers to it. The few members who live there desire more preaching. Bro. Samuel Neher has the oversight of the church, and he has a large field of labor,—more than he can do.

I desire to express my thanks to those whose hospitality I enjoyed, and especially to Bro. Wm. Hartman, who is a deacon in the church, and whose home we enjoyed as our own. Our prayer is that God may bless him and his family. His wife is not a member of the church, but we hope that, ere long, she too will join in with her husband. Let me say a word to the children, as we did not get to see all of them the morning we left there. It seemed to me, from their little acts of kindness, that they wanted to make me happy while I was with them. Now, children, be good. Obey your parents, for this is the first commandment that is given you.

We believe we left many warm friends behind us. Our prayer is, that if we meet no more on earth, we may yet meet around the throne of God, where there will be no parting.

WILSON HUTCHISON.

Penville, Jay Co., Ind.

Altoona and Glen Hope, Pa.

We notice, in the last MESSENGER, that Altoona is a charge to the mission fund, and I believe Glen Hope is also, from a report in the same. Why is this so? Are there no brethren in Altoona whose intelligence compares favorably with those to whom it was said, "Go, teach and baptize, etc., etc." Or cannot the Brotherhood trust them?

It has been the experience of at least a number of those who may read this article, that those who were the least promising, have often made the ablest ministers. Hence I think it but due the Altoona brethren that

their church be regularly organized, and that ministers and officers be elected and ordained to their respective responsibilities. The same may be said of Glen Hope. It is evidently a singular train of circumstances, as well as a never-before-heard-of condition of church membership, if there can be any reasons offered why this should not be, not only in the above named places, but in many more. I fear, since now we are living in a spirit of emigration, that railroads and telephones and the luxurious seats afforded for comfort in travel, the good dinners prepared and eaten, as well as cheap land sites or a paid ministry, are, individually or collectively, holding out inducements to continue Mission fields. I tell you that the sister churches are not doing this, but are organizing at every point, and their success is apparent. It is unquestionably not only an unnecessary waste of time, but also an uncalled for outlay of mission funds, to continue a field where there is material to make the place self-sustaining. The church news seems to warrant this declaration. I see, in the reports of those who travel, that they lodged with brother So-and-so, whose wife, sister So-and-so, prepared a very palatable meal, after which they took a train with comfortable seats of modern build, affording wonderful pleasure, after which they arrived at brother and sister B's, where a bountiful table was awaiting them,—thus making modern railway coaches and good dinners the leading topic of their narratives. I may add, in conclusion, that I do not expect to set all things right, or work a complete reformation. My object is possibly to lead the thoughts in this direction, and open the way to further consideration.

J. G. L. MYERS, M. D.

Osceola Mills, Clearfield Co., Pa.

From Centreview, Johnson Co., Mo.

THE Brethren of the Centreview congregation met in quarterly council on the eighth of this month, to work in the Master's cause. The business before the meeting passed off harmoniously. The Brethren here felt the necessity of having help in the official corps; so they called for one speaker and two deacons. The lot fell on Bro. Noah Early for speaker, brethren John Byerly and Isaac Rothrock for deacons. We hope these brethren will all take hold of the work enjoined upon them, with zealous hearts, and help carry on the good work of the Lord. The adjoining elders present at the meeting were S. S. Mohler and P. S. Garman.

July 9, 1886.

AMANDA WITMORE.

Wayside Gleanings.

THE Mulberry Grove Church is moving along slowly, but, we trust, surely. Our veteran elder, D. B. Sturgis, had his office and contents destroyed by fire last Sunday evening. Cause unknown to the writer. We are sorry to record that our young sister, Ida Lilligh, had the misfortune to fall and break her arm on last Lord's day. Sister Ida is a daughter of our dear elder, Henry Lilligh

and, although very young in years and in the service of the Master, yet she is a model young soldier. She is improving, at this writing. Bro. Henry was absent at the time of the accident. On July 3rd, according to previous arrangement, our elder, H. Lilligh, left home and the harvest field to preach to the people in the north-east part of Fayette Co., and the Lord rewarded him with the ingathering of three more precious souls. Bro. Henry held four meetings, and left three appointments for the first Lord's day (and Saturday previous) of August.

When I think of what we are doing for the Lord, and what we could do if the church and ministry would unitedly take hold of the work, I cannot but wonder, "What shall the harvest be?" May we all walk more worthy of our calling, and may God bless his chosen people everywhere, is my prayer.

GRANVILLE NEVINGER.

Mulberry Grove, Bond Co., Ill.

To John Wise for Church in Kansas.

MARY Miller.....	\$1 00
Hannah Sellers.....	25
Anna Light.....	25
Anna Speck.....	25
Charlotte Wise.....	25
Susan Brenneman.....	10
Eliza Shaffer.....	10
Lizzie Bock.....	25
John H. Wise and wife.....	50
John W. Moore and wife.....	50
Abraham Young.....	2 00
Louisa Young.....	25
Anna W. Light.....	25
Mary Shannon.....	50
Julett Claggett.....	50
George Shannon.....	30
Phebe A. Haltz.....	1 00
Total.....	8 25

From North-western Kansas.

SINCE our last writing, we visited Bro. George Meyers' family. We number sixteen at the present time. We are still blessed with plenty of rain. I never saw better prospects for a good crop. There was scarcely a house here on March 1st; now they are dotted all over the county. If any minister wishes a cheap home, he would do well to come and see our beautiful country.

Will you please correct an error? My family is in Marshall Co., Iowa; not Marshall Co., Kansas.

ESROM SLIFER.

Bird City, Cheyenne Co., Kan., July 1.

From the Adair Church, Iowa.

I WOULD say to the readers of the MESSENGER that we, the Brethren, held our council-meeting July 10th, previous to our communion, which will take place in the Adair church, Oct. 16th, and to which a general invitation is extended to all the brethren and sisters, and especially to the ministers. The business was transacted to the satisfaction of all present.

NOAH CALVERT, Clerk.

July 12, 1886.

From Arcadia, Ind.

WE had our regular council meeting last Saturday. Business passed off pleasantly. All are in love and union, as far as I know. We appointed the time for our communion meeting on Oct. 7th, commencing at 2 P. M. We give a hearty invitation to all. Our regular meeting on the 4th of this month was a season of rejoicing to us, as we had two applicants for baptism. G. W. BOWSER.

From Yellow Creek, Ill.

INASMUCH as church news is desirable, and we are always glad to hear the glad tidings when sinners turn to God, I will give some from here. We were made to rejoice since our District Meeting, as we had quite an ingathering of late. There were fourteen baptized into Christ, thirteen since District Meeting. Others are still halting. May they soon decide! We are encouraged to put forth greater efforts to bring sinners to the fold of Christ. JACOB DELP.

From Frontier, Michigan.

OUR Sabbath-school is progressing nicely. The attendance and interest are good. The attendance is as good as any one could wish. Brethren and sisters, pray for us that we may sow much seed, that it may grow and bear fruit to the honor and glory of the only begotten Son of God, that we may make an unbroken school in our Father's kingdom. NOAH LONG.

A Location for Bro. Hope.
Gowrie, Iowa.

SEEING a sketch in the MESSENGER regarding the location of a home for Bro. Hope, has induced me to write. We believe this is the place for Bro. Hope and that he is the man for this place. Our country here is settled principally by Swedes, Danes, and Norwegians; the first two in our immediate neighborhood and the latter farther north. Land is cheap, both improved and unimproved. Hard times make many people dissatisfied here as well as elsewhere, so they will sell cheap. There are five members here, all Americans, and, for our own pleasure, one speaking our language would be the most gratifying, but for the advancement of Christianity one needs to speak in a different tongue.

We sometimes have meetings here by Eld. Sisler and B. F. McCune, of Dallas county, but our neighbors say they cannot understand English preaching, as it is so different to them from ordinary conversation.

We will cheerfully and gladly furnish you with further particulars, should they be desired. I might add that our brethren come over fifty miles to preach for us, which is too far to come often.

Weather extremely dry for over six weeks but crops bid fair at present. Corn has never been better, and will doubtless be a heavy crop, should we get rain soon.

A. B. WOODARD.

From the Sappy Creek Church, Neb.

WE held our first love-feast one year ago last December, at Bro. Davison's in Furnace Co., Neb. It was indeed a feast to the soul. Last Spring, in council, it was decided to have a feast on the 13th of June at our place. It was a success in every way. Ministers present were Eld. David Bechtelheimer, from Adams Co, Neb, and Bro. John Garver, from Norton county, Kan. Heckman and Lomax Miller are our home ministers. It was agreed to have another one the 19th of September. The 16th of last January we had our quarterly council. It was a pleasant meeting. A move was made to do something for Bro. Hope, and four dollars and fifty cents were subscribed at the council, to be paid at our next meeting. The members here are not wealthy but will do what they can to spread the gospel.

We would like very much if some of our brethren would come and preach for us; we need encouragement. If some of our preachers who travel through Kansas would come eighteen miles north of the State line into Harlan county, they could find us and have a series of meetings for the good of the cause here. We would also like to have some brethren move into our county. The crops were very good last year.

I have yet a little to say of the MESSENGER No. 4, present volume. It came loaded with heavenly manna. C. H. Balsbaugh's letter to Bro. Victor Long is rich.

The church of God is composed of lively stones and such as are not lively stones have only a form of godliness.

J. P. NOFZIGER.

From Rush Center, Kansas.

INASMUCH as many of the Brethren are seeking new homes in the West, though it is true that all will not locate in the same place, I hope you will not think me presumptuous in calling attention to this part of Kansas (Rush Co.), as offering some inducements to the emigrant. Notwithstanding the fact that many of its former settlers have become discouraged, and have left the country in disgust, owing to the drouth and hot winds that sometimes blighted their crops and also their prospects, yet others are highly flattered with the present outlook, and anticipate success in the future. I am glad to say that the prospects for farming are better now than at any time in the past. The rain-belt has already reached to within a few miles of us, and the rain-fall in the county has materially increased during the past two years. Last winter we had a heavy snow-fall, and this spring we have plenty of rain. The soil is in excellent condition, and small grain looks fine. Lands are becoming of some value, and good locations are eagerly sought after. Two railroads to run through the county are in contemplation, one of which will certainly be built in the near future. This will give an additional impetus to the settlement of the county. The county possesses many advantages, of which I will not now speak.

I have written the above only for the purpose of inducing some of the brethren, who contemplate locating in the West, to come and look at our part of the country. Son, daughter, and I are the only members living within the county. We have been here three years. If some of the brethren, and especially the ministers, who contemplate seeking new homes in the West, were to locate among us, we would hail their advent with joy. The harvest is already ripe, but the laborers are not here to gather into the garner. We would be glad to correspond with any one or many, who think of coming to Kansas. W. A. FISHER.

Two Useful Books.

QUINTER on Trine Immersion, is well-worth reading. The style is clear, convincing, and abundantly fortified with facts and truths. Some new arguments are presented, and the reader is carried forward with a perfect chain of reasoning. It is creditable alike to the author and the fraternity of apostolic faith and practice.

The "Classified Minutes" are worthy a place in every family in our Brotherhood. As a record of judgments they outweigh any single individual's mind and only a conceited heart would assay to believe itself more capable to render impartial judgment than the work of the church, for the ministers stand as the mind of God's people on questions of fellowship and orderly government. He who squares his life with truth cannot fail to realize how just are all God's ways; and as the mind of the church inclines to humbleness of heart, we may profit by studying the work of the past as given to us in the Classified Minutes. M. M. ESHELMAN.

From Bonasa, Kan.

I LEFT Cerro Gordo, Ill., on the 11th of March, on my way to Kansas and arrived at Bonasa, Kan., the 15th of the same month and have been here ever since. I came by the way of Garden City, on the Santa Fe railroad, to Bonasa. Bonasa is growing rapidly at present. When I arrived here, there were only fifteen or twenty buildings in the town and now there are seventy buildings. Bonasa, it is supposed, will be the county seat of Wichita county. It is situated four miles north of the river of White Women and six miles south of Beaver River. The lay of the land could not be made any nicer and it looks as rich as any of the Illinois land, just enough sand in it to work good.

Last September the first settlers came to this county; now it is all taken up. I am satisfied if the rainfall is sufficient, that there will be no drawback on this country. I think there cannot be a better place found for Bro. Hope than here. Land is cheap, and no doubt this will be a railroad point.

J. P. REPLOGLE.

MANY hope for heaven without ever entering the way that leads to heaven.

From Monticello Church, Ind.

OUR communion meeting is an event of the past and one long to be remembered by all participants. The attendance was good and we had the best of order during the entire meeting. All seemed desirous of seeing the teaching of the Brethren carried out. During our meeting four united with the church; three by baptism and one reclaimed. So the good work is still going on. Bro. J. S. Snowberger, of Colorado was with us, coming unexpectedly; he caused much rejoicing among the members and his friends. Also Bro. Bowsher, Bro. Freeman and Bro. Spangel were with us.

J. A. WEAVER.

MATRIMONIAL.

BOWMAN—WHITMER.—At the residence of Eld. B. B. Whitmer, Belleville, Kan., June 27, by M. M. Eshelman, Mr. A. S. Bowman, of Jefferson Co., Kan., and Miss Ida Whitmer, of Republic Co., Kan.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

STUDEBAKER.—In Willow Springs, Douglas, Kan., June 9, of consumption, sister Mary Studebaker, wife of David Studebaker, aged 23 years, 1 month and 6 days.

She joined the Brethren's church last winter at a series of meetings conducted by Bro. Peter Whitman.—She lived a Christian life up to the time of her departure. She leaves a husband and two children to mourn the loss of a dear wife and mother. She bore her affliction very patiently, never murmuring. She said if she could have her choice to live or die, she would rather die. By request, Bro. Wm. Jarboe preached her funeral, from Rom. 8. Hymn 611 was sung by her request.

NETTIE STUDEBAKER.

SCHUTT.—In the Eldorado church, Cedar Co., Mo., June 23, of dropsy, sister Schutt, aged 54 years, 3 months and 19 days.

She suffered for several months, but bore her sufferings with Christian fortitude and resignation. She called for the elders and was anointed some time previous to her departure. She was the mother of eight children, three of whom preceded her. She was a zealous and active sister, and was much respected, both in and out of the church. Services by Thomas J. Allen, from Rev. 14: 13.

KRALL.—In the Roann congregation, Miami Co., Ind., June 30, of consumption, sister Susannah Krall, wife of friend Henry Krall, aged 33 years, 7 months and 1 day.

She leaves a husband and four little daughters to mourn their loss. She was a pious mother and a consistent member. We are led to believe that our loss is her great gain. Services by David Swihart, from Eccl. 12: 13, to many sympathizing friends.

RODIBAUGH.—In Libertyville church, Jefferson Co., Iowa, April 29, Bro. Abram Rodibaugh, aged 70 years and 14 days.

He spent nearly all his life as a friend of the church, and a regular attendant at her meetings. At his last sickness he became concerned about his salvation, called for the elders, and, upon confession and promise, was anointed according to Jas. 5: 14. In a few days he quietly fell asleep in the blessed hope of a glorious resurrection. Services by Bro. J. H. Fillmore.

HANEY.—In the Libertyville congregation, Jefferson Co., Iowa, June 19, sister Susan Haney, consort of Daniel Haney, aged 77 years, 6 months and 18 days.

She was a faithful member of the church for many years. May all her children follow the advice and example of their mother, and meet her in her heavenly home. Services by Bro. J. H. Fillmore, from Rev. 14: 13.

JAMES GLOTFELTY.

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ANNOUNCEMENTS.

Love-feasts.

- Aug. 14 and 15, at 10 A. M., Blanchard church, 1 1/2 miles west of Dupont, Ohio, at Eld. John Prowant's barn. Those coming by rail will be met at the trains at 6 and 12 A. M. and 3 and 8 P. M., the day before and the day of meeting, by informing D. W. C. Rowe, Dupont, O.
- Aug. 21, at 10 1/2 A. M., Killbuck church, nine miles west of Muncie, on Jackson Street Pike, Delaware Co., Ind.
- Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
- Sept. 4 and 5, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Will be met at station and conveyed to place of meeting.
- Sept. 4 and 5, at 11 A. M., Marion County church, Iowa.
- Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
- Sept. 10, Bear Creek church, Christian Co., Ill.
- Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.
- Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.
- Sept. 11, at 3 P. M., Bear Creek church, Neb., at the house of Jacob Zern.
- Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over Sunday.
- Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
- Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.
- Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.
- Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snavely's, 5 1/2 miles northeast of Kearney, Neb.
- Sept. 11 and 12, Greene, Butler Co., Iowa. Meeting to commence on Friday and continue over Sunday.
- Sept. 14 and 15, at 3 P. M., Shannon, Ill.
- Sept. 16, at 10 A. M., Green Town church Howard Co., Ind.
- Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.
- Sept. 24, Rockton, Clearfield Co., Pa.
- Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
- Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
- Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
- Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
- Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.
- Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
- Oct. 8, at 4 P. M., Pine Creek church, Ind.
- Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
- Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
- Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

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PENNSYLVANIA RAILROAD

TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsburg.
Pacific Express, 8 25 P. M.	1 00 P. M.
Mail.....2 14 P. M.	8 15 A. M.
Fast Line.....6 30 P. M.	11 55 P. M.
Way Passenger 12 06 A. M.	8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp'ss, 8 35 A. M.	5 03 P. M.
Mail.....8 25 P. M.	4 45 P. M.
Mail Express.....8 05 P. M.	4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M., Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

J. R. WOOD, Gen'l Pass. Ag't.
 CHAS. E. PUGH, Gen'l Manager

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.

GOING EAST.			GOING WEST.		
Leave Chicago.....	+ 8:00 A. M.	* 7:40 P. M.	Leave New York.....	* 9:00 A. M.	* 8:00 P. M.
Arr. Ft. Wayne.....	1:45 "	8:45 "	" Philadelphia.....	11:50 " 11:20 "	8:50 "
" Crestline.....	7:05 "	11:45 P. M.	" Harrisburg.....	8:30 "	11:55 "
" Pittsburg.....	* 5:30 A. M.	8:30 A. M.	" Huntingdon.....	8:10 "	"
" Johnstown.....	1:13 "	10:18 A. M.	" Altoona.....	8:34 "	8:40 A. M.
" Altoona.....	1:40 A. M.	11:40 P. M.	" Pittsburg.....	9:15 P. M.	6:40 A. M.
" Huntingdon.....	12:50 P. M.	3:20 P. M.	" Crestline.....	7:20 A. M.	1:15 P. M.
" Harrisburg.....	8:20 "	6:50 "	" Ft. Wayne.....	12:20 P. M.	5:05 "
" Philadelphia.....	6:50 "	9:35 P. M.	" Arr. Chicago.....	9:00 "	8:30 "
" New York.....	8:35 P. M.	9:35 "			

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., July 27, 1886.

No. 29.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. and sister Davis, of our town, are off on a visit to the brethren and sisters of Eastern Maryland, and expect to be gone several weeks. We wish them a pleasant visit.

BRO. S. O. Brumbaugh, of Grafton, Pa., a late graduate of the Medical University, of Philadelphia, intends to locate in Pottstown, Pa. We wish him success in the healing art.

THE wind is blowing over the oats stubbles, the crickets are chirping, and we are reminded that fall is approaching. So are passing away our days, and before we think of it the Master will call. Let us be ready.

THE Annual Meeting Report will soon be completed, and orders for it should be sent in at once. Every brother and sister interested in our church work should read the Report, as in it can be seen how it is done and by whom.

ELD. Em. Slifer says: "Our love-feast at Brownsville, Md., came off on the 19th. We had an enjoyable feast in all respects. Strange speakers were Daniel Eckerman, E. W. Stoner, and David Long. Three were added to the church."

BECAUSE a man does not coincide with the views and notions of others, is no evidence of his being a heretodox. The true man is the one whose convictions are based on the Word of God. He should have the privilege of enjoying a religious conviction of right, he should not demand that others must believe as he does.

WHAT God cares for riches is best seen in the fact that some of the vilest men can obtain them. The only things of intrinsic worth are the things no bad man can get. The most depraved man can get wealth, and honors, and reputation, and the like; but he lacks the main thing, that which lasts where eternity reigns.

SOME of our brethren in the ministry are preparing to enter the field, during the coming fall and winter, as evangelists. This is right, as there is much land yet to be possessed. There is a great work to do, and it ought not to be left undone. If man's responsibilities are great in comparison to the greatness of the soul, great, indeed, must they be.

As we are now commencing to prepare for the publishing of the Brethren's Almanac for 1887, we call for corrections for the Ministerial List. We want reported all errors in the present list, all changes to be made, and all new names to be added. No note has been made of changes, corrections, etc., reported prior to this date. Please make a note of this, and act accordingly. For copy, we call for biographical sketches of ministers and elders who have been favorably known throughout the Brotherhood, and any other matter of general interest. Those who have or wish to prepare matter suitable for an Almanac, are invited to send it in as soon as convenient. Attend to this call, and oblige us as well as the general Brotherhood.

BRO. Quinter is called to Fredericksburgh, Md., over Sunday. Their new church house is completed, and he is called upon to assist in the dedicatory services. This is rather a new field for our church, and we hope that the best of consequences may follow the ministry at that place.

HENRY WARD BEECHER, Brooklyn's great preacher, is now sojourning in England, and is honored with large congregations wherever he speaks. He understands human nature, and well knows how to cater to the wants of the people. That he is a great man in oratorical power and human wisdom, there can be no question. But in all his acknowledged greatness, there is a commonness about his manner and general deportment that is not only surprising to those who meet him the first time, but adds greatly to his popularity. We shall never forget the impression made when we heard him give his lecture on the "Common People." We shall not tell you of what he reminded us when he first appeared on the stage, but if you have seen an engine gradually heating up for a tremendous run, you have a fair picture of Henry Ward Beecher getting ready for a speech. It comes slowly, but it comes; and as it comes it grows in volume and power until it thunders. Yes, in a sense, he is a great man, and we do not wonder that the world stands before him in awe and admiration. Yet the least saint in the kingdom may be greater than he.

NEW FIELD OPENING.

A man shall now in correspondence with a man in England, who is asking for information of our church and people. He first learned of our church in an account given of it in "Hertzog's Ecclesiastical Encyclopedia." But how he learned of our publishing house he does not say. The description there given of our people was so in accord with his views of primitive Christianity, that he wrote us for further information. We answered, as well as we could, the questions asked, and sent him a few of our tracts. From his first letter we give the following extract:

"I have long wished to find a people of simple and pious habits, who do not conform to the world as regards dress and display, and who are opposed to war and litigation, and with whom I could live a higher and purer life than among worldly people, who give themselves up to money-making and selfishness."

From his second letter we give the following:

"It has been well said, 'We find the comfortable power of ignoring facts strikingly exhibited among those who can find no words too swelling in which to speak of Jesus Christ, but who manage to avoid any attempt to seriously follow his example, or even to believe that they ought to follow it.' The Brethren, however, appear, as I understand, not only to believe in Jesus Christ, but, more than Christians generally, to strive in their daily lives, their actions, words, dress and deportment, to carry out his commandments, and to follow the example set by him. It is with such a people I wish to live, rather than with those who give a mere verbal assent to the truths of Christianity."

From this it will be seen that even in the great city of London there are those who are calling for and desiring the truth in its primitive purity, and shows the great necessity of extending our missionary work into our great cities and into foreign lands. As the case develops, we will give such notes of it as we may think will be of general interest to our readers.

TO THE CHURCHES OF MIDDLE PENNSYLVANIA.

As you will remember, from report given at our last District Meeting, the floating, or outside debt, of the Altoona meeting-house was paid off, so that there is no debt left except the loan from the Building and Loan Association, which will run out in a little over two years. To this installments must be paid each month. Half of this the Brethren in Altoona have promised and are paying. The other half, the Middle District of Pennsylvania promised to pay, amounting to about \$150, monthly, to each church, if all would pay. To-day, we are informed by the Treasurer, John H. Stiller, of Hollidaysburg, Pa., that no money has been coming in for that purpose, lately, except from Huntingdon and Clover Creek, and that he had to advance the money last month; to-morrow, the fifteenth, will be pay day for July, and nothing in the treasury.

Now, Brethren, you can readily see that this will not do. We cannot expect the Treasurer to pay these installments out of his own money, and yet, they must be paid. We hope that the churches that have not paid their dues will do so at once, and thus relieve our Treasurer from the difficulty in which he is placed. The amounts required from each church are so small that there should be no excuse for not paying. The church is now under the charge of the District, and it should not fail to take care of it. By paying these installments for the time named, the house will be free of debt and no one burdened.

THE HARVEST.

MONTHS ago the thousands of sturdy and industrious farmers throughout this broad land, were busy cultivating and fertilizing the soil and sowing the seed. Day after day, and from early morning till late in the evening, they toiled and labored that a good acreage might be suitably planted, after which the necessary implements were laid aside, and a bountiful harvest hoped for. The latter rains came, the little grains grew forth until the fields were covered with a beautiful carpet of green. Then followed sleet and snow, and for a season all was cold deadness—quiet sleep. But spring, with its sunshine and showers, soon came tripping along with its reviving powers,—frost, sleet, ice and snow melted away, summer followed hard after, and then—and then harvest time was here, and the sower went forth to reap. The promise was fulfilled—"Whatsoever a man soweth that shall he also reap." This is what he expected, and patiently and hopefully he waited for it. The harvest came, and with joy the husbandman went forth to reap and gather in the golden sheaves. We are glad to know that the harvest, on the whole, was a bountiful one—that the labor bestowed was attended with a rich reward. A bountiful harvest is a matter for rejoicing, not only on the part of the farmer, but by all, as the production of the farmer is the country's life. With a good government and a fruitful season, a nation should be both grateful and happy. Such is our lot, as a people, and because of it we ought to be very grateful to our heavenly Father.

He that taketh his own cares upon himself, loads himself in vain with an uneasy burden. I will cast all my care on God; he hath bidden me, they cannot burden him.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

TO AN AFFLICTED SAINT.

BY GERTRUDE A. FLORY.

Dost thou forget when weary, suffering, sore,
That Christ is touched by our infirmities?
The sweet, consoling words of sacred lore,
That he can save in all extremities?

Dost thou forget the cross, the anguish borne,
The pangs, the tears, the weary pierced feet,
The riven side, or how his hands were torn,
For love of sinful man? O, emblems meet!

Then, is it meet that Christ should die,
Should leave the glory home to dwell on earth?
And we ne'er have a grief, a tear or sigh,
But all for us be joy mingled with mirth?

Ah, no! for if we suffer here with him,
With him, in heaven, we shall be glorified;
There sorrow's tears no more our eyes shall dim;
Nor aught that radiant glory can divide.

Oh, come, afflicted one, to Jesus come,
And cast thy heavy burden at his feet;
Oh, let thy bitter murmurings be dumb,
And find in him a solace all complete.

Oh, let him take thy hand and lead thee on,
E'en though through fiery trials thou must go;
Thy brightest hopes and prospects here be gone,
That thy weak love to him may richer grow.

Arise, anoint thy head, and wash thy face,
And chase the gloomy shadows from thy heart;
Depend upon thy God for plenteous grace,
And bid thy unbelief and fears depart.

Oh, then, receive the chastening of the Lord
In meekness, and as from a loving friend,
Whose love and justice blend in sweet accord,
To guide and keep thee to the very end.

Then let this earthly tenement decay,
If it but lead thee nearer to thy God;
And run with patience the bright shining way,
E'en though thy pride must bend beneath the rod.

Thy present suffering cannot be compared
To the bright glory that awaits the just,
In those divine ethereal realms prepared,
For thee when God shall call thee from thy dust.

"LET US MAKE US A NAME."

Gen. 11: 4.

BY WILLIAM M. LYON.

THE above-named subject is one from which, by careful consideration and proper application we may gain many beautiful thoughts as well as useful truths. The sacred record reveals to us the journeying of the Babylonians eastward, till they came to a plain in the land of Shinar where they decided to locate. Prior to this time the whole earth was of one language and of one speech, but here the hitherto united family of mankind undertook a work that resulted in disappointment and confusion. Instead of union and oneness, there was now division, disorder, separation and dispersion. Why? Because they proposed to do something without the sanction of divine authority. The hand of the Almighty, instead of aiding them, was against them, hence the disastrous results and fearful consequences.

The Bible teaches us that their object in building this great city and tower was to

reach unto heaven, to have a great NAME. "Let us make us a name."

Human authority would inform us that this unwise enterprise engaged in by them, was to establish a national rallying point and thus secure their union and concentrate their feelings and interests and prevent their dispersion. Their design was, that the whole world should be one vast kingdom, and that Babel should be its capital or chief city.

We are inclined to accept the evidence of the sacred historian, when he says that they wanted to erect a building whose top should reach unto heaven. We will not attempt to give a description of this prodigious edifice, but our desire is to learn something good from its history.

1. WHAT WAS THEIR OBJECT?

They desired to have a great name and they purposed getting it by trusting to their own devices and work, and not according to the divine will. To have a desire to obtain a name—a GREAT name in the world, is natural. It is universal, and we may further say that if our object is to gain a name that is good in its truest sense, then it is a praiseworthy characteristic, a commendable ambition, a spirit worthy of admiration. "A good name is rather to be chosen than great riches."

The desire to have a great name is quite natural, but the way to get it is where the trouble is found. Like the Babylonians, too many want the name but do not like the way in which we are to get it.

We are quite willing to pick up the crown if we are but permitted to do it without being burdened with the weight of the cross. We are willing to go to heaven.

We are allowed to secure a ticket, one of his agents, and can board the line, switch off whenever we stop over as often and as long as we

The Babylonians wanted to work their way to heaven, to climb their own ladder whose rounds were made of self-trust, presumption, and man-made theories. They wanted to take a short route for it. Just so it is with the present generation. If they can take a "short cut" for it, the way will be crowded.

Many are saying by their profession, "I am on my way to heaven. Day by day I am nearing the heavenly portals; I will soon be at the top of the great edifice of life; then I can enter the gates of pearl." But how is this? Let us examine your building. Look at the foundation, How does it stand? Ah, what a piece of workmanship! Instead of being founded on the Rock of Ages, it stands upon the sands of infidelity and unbelief. The material composing this wonderful structure is an imitation of the good works in Christ Jesus, and only an imitation.

The gospel light shines upon it, and many very defective places are made manifest. The gospel hammer strikes upon it and it sounds empty—nothing solid about it, only a weak fabrication of man, built after the cunning devices of the enemy. The divine test is applied, and what is the result? Confusion, division, shame and separation. The work is confounded and the workmen scatter-

ed to toil elsewhere in disgrace and degradation. What a wreck of matter! All because man proposes to set aside the ruling of Divinity.

God set the limits, but man stepped beyond them, hence these evil consequences.

Let us learn a lesson from the unwise, erring Babylonians.

They toiled, they labored, they planned, they went on, no doubt, with pleasing anticipations till the hand of Omnipotence intervened and brought their undertakings to a disgraceful termination. So will it be with us if we fail to work according to the mandates of heaven. Jesus has opened up that "new and living way," the way to heaven, and if we plan and devise and formulate other ways and means than those he has given us, our work will end in defeat, in shame, and in punishment.

We may bring about these unhappy conditions in many ways. We may do it by seeking the praise of men. All that we do, if acceptable, must be done solely for the honor of God, and the praise of man should have nothing to do with it.

My dear brother, let me entreat you with myself, to look at this matter carefully and prayerfully. "Do all to the glory of God." Unless this principle prompts us to action and to obedience to God's law, we will fail in the end.

When God shall inspect the edifices of our lives, we will not be as workmen that "needeth not to be ashamed," if we shall have gone outside of the boundaries of the Christian life. The confusion, the disorder, the division to-day, among the chosen of God, has been the result of Babel-builders. No mar-

At this brother cannot understand the spiritual speech has been con-
fused. Babel of envy, jealousy and hypocrisy has taken the place of the grand and glorious monument of truth. "I'll be at the top,—I'll be higher than Bro. A., even if I have to build a Babel to do it."

Ah, how many we have to-day that are building these towers of hatred, malice, and revenge, only to end in ruin and despair! "Let us make us a name." The Babylonians got a name, just such a one as all will get who undertake to do anything that is not sanctioned by Jehovah. The sects, isms and schisms of the nineteenth century, have their origin with spiritual Babel-builders—those who were not satisfied to "press toward the mark for the prize" according to the heaven-arranged formula. Our subject implies the idea that man is not contented with the name that God would have him possess. He wants a name that the world will esteem, a high and popular name, not thinking that "whatever is highly esteemed among men is an abomination in the sight of God."

2. THE UNHAPPY RESULT.

All their toiling, laboring, planning, and expectations were in vain, simply because they got outside of their God-given element. No doubt they were honest and sincere, but this did not avail anything. Any work that has not the divine sanction, though performed with honest intentions and in sincerity

and truth, will come to nought, will be confounded, destroyed by the power of the GREAT I AM, and to the shame and loss of good-meaning workmen. What excuse, then, have we to offer if we fail to work in our proper sphere and element? None. God has marked the boundaries of the Christian life. He has set the limits. If we step over the line, though we may try to justify ourselves, saying, "We are sincere and honest in what we are doing," I tell you we *must* suffer loss, and the end will be sorrowful.

Instead of building towers of Babel (*i. e.* working contrary to God's law in any way), let us be erecting towers of truth, yes, monuments of lasting honor, founded on the Word of God, and then we will have a name in the sense that God desires to have, a name that will stand for us in eternity, a name recorded in the Lamb's Book of Life.

O, to have a name written in heaven! Joyful thought indeed! A name that will meet the smiles of the angelic throngs of heaven! A name that will not cause shame when our blessed Savior shall review the record of eternity. Is my name written there? Brother, is your name written there?

O, that we all might labor more for that glorious name! Let us love God, fear him, and keep all his sayings and commandments on earth, if we would have our names entered on the register of heaven by the hand of God's everlasting love.

A PROMISCUOUS TALK.

BY ANDREW HUTCHINSON.

DEAR fellow-pilgrims, I wish to have a little talk with you. I will first speak to the isolated. I often think of you, as you are located where you have not the privilege of meeting with those of like faith, and, as a result, you are lonely. Well, there may be a Providence in this, but I am made to wonder how you maintain your Christian character so well. Here you may think strange that I should express my surprise at such a state of things; but if you had seen as many failures as I have where church privileges were abundant, you would not wonder at my statement. I know of cases where members could not get to the Brethren's meetings more than once or twice a year and in a few cases not for years. If many who can hardly go to church where everything is favorable, could see those isolated ones joyfully climbing hills and crossing vales, and witness the joy of their hearts on hearing a very humble preacher, they would be ready to hide their faces for very shame. If our Brotherhood could have a clear view of the condition of those isolated ones and the throbbing of their anxious hearts, and could feel what a joy it would be to them to see the brethren coming to them with the message of salvation,—if this could be realized by our people, we would not need a solicitor, we would only need a receiver. It may be that our Father in heaven has a special design in having those isolated members and friends placed just where they are. This may be his way of prompt-

ing the brethren to go there to preach. In this way the call may come, but it is the duty of the Church to send faithful men to respond to the call. There is a great work for the church to do and the time is short.

We are sometimes made to think that where we have church privileges so frequently and so very convenient, that we regard them about as we do the sunshine. We utterly fail in our sense of appreciation. If we were placed in a position that we could not see the light of the sun for six months, and then could come again into its beautiful light, we would place an estimate upon it that we never did before. Just so it is with those who are isolated from the body of the church, or outside of an organized body of members. Sometimes it has been said of such, "If they want preaching, let them remain in an organization where they can have it." Then, according to our method of work, we would not enlarge the borders of Zion very rapidly, as we are not in a habit of going into new fields only as we are invited by some one who has pushed out into the world, and then says, Come. Now let us see, How is this thing any way? Will we go or will we not go? Jesus says, "Go." Jesus also says, "Wash one another's feet." Now, in this latter case, suppose we say, "You who wish to wash feet can do so, but I will not." Can that member expect the blessing that is promised in that act? All say, no. Then when he says, "Go" and we say, "Those who wish to take part in that can do so, but as for me, I will not," where is the promise to that one, especially when we take into consideration the language of the Savior, Matt. 4: 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?" The "go ye" came from the same mouth that "wash one another's feet" did. Now let us not condemn the isolated for going out into the world, but go to them with the Bread of Life and then their children and neighbors will get some of the crumbs.

We fully believe that we are all designed to be workers; but sometimes we have to think and wonder just what kind of a creature a preacher is expected to be. The apostle sets the standard high, but not near high enough to meet the idea of some in this age. Others can attend church if everything suits, but the preacher is always expected to be on the docket with a full stock of good things and then to tell it in such a style as will be pleasant to the ear. He must also be sure to keep us awake, for we do hate to go to sleep in church; but if we get a little drowsy, you must bear with us, we have to work so hard that we can scarcely keep awake. Well, look here, how is this case? I see the preacher has to work fully as hard as the rest of mankind and yet it will not do for him to get sleepy. You see no sleepy ones among the isolated, and they are not so nice about it either. They can relish it if it does come a little awkwardly, but many have their plates so clean, and their palates so highly educated, that it must be delivered to them in good shape or they cannot relish it at all. Such

ought to fast a while. If they will abstain from worldliness, God's word will taste better. David says, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Ps. 119: 103. Then we are here to enjoy what God has blessed us with, not for the gratification of the old man of sin—but we are here to use the good gifts of God in preparing for a higher plane. As we use these gifts here, they become helps, or if we abuse them they become weights; so we should use the world as not abusing it. Now a few words by way of explanation. I am insisted upon to go and visit the isolated, and it would be my great pleasure to do so, but the condition of my physical man forbids my doing so, only as I have such assistants as can do the baptizing. The character of my affliction is such as to disqualify me for all manual labor. I was violently dashed from a horse many years ago and so injured inwardly as to make me an invalid for life. I am a daily sufferer, but I thank God that I can enjoy the preciousness of his salvation. I hope by his grace I shall be able to vindicate his blessed Word while I am a sufferer here. Your prayers, dear reader, I crave.

THE GOOD SHEPHERD.

BY A. L. SNOWBERGER.

AWAY east, o'er the hills and valleys of Judea, the traveler meets with many things that point him back to olden times. Eastern customs and manner of living, unlike those of our own country, remain the same, and the every-day work, such as farming and tending flocks, is done in the same way as in the time of our Savior. Scattered along the hill-sides can now be seen flocks of sheep led by their shepherds. The sheep learn to know their shepherd, and when different flocks intermingle, they are separated by the voice of the shepherds, the sheep recognizing the voice of their leader. More than this, each sheep is given a name and this it learns to know when called. The sheep will not heed the call of a strange voice. This has been tried by travelers who find that the sheep will flee to the shepherd on hearing the strange voice. At night the different flocks are gathered into folds for safety, or are watched over by shepherds during the night, as when the angel appeared to them, announcing the birth of our Savior.

As sheep-herding was one of most common pursuits of the people to whom Christ was speaking, he makes use of this figure that they may understand him. He wishes to teach them one of the relations which he bears to humanity and the object of his coming to our earth. He represents himself as the shepherd, and the people as the sheep. One time, as he looked out over the multitude he was troubled for they were as sheep having no shepherd, as they had not yet learned to know his voice; the voice of the Good Shepherd. David, at one time said, "The Lord is my shepherd: I shall not want."

While on earth, Jesus was the shepherd and his disciples were the flock that gather-

ed about him to learn of him. Now he is our Great Shepherd, as is said of him, "The Shepherd and Bishop of our souls." Before he went away, he appointed other shepherds to tend his flocks, and these, at present, are the ministers of his church. In a conversation with Peter, he instructs him, "Feed my lambs; feed my sheep."

As the shepherd calls each sheep by name, so does our Savior name each one of us. He not only makes a general call, but he calls to each one of us, and makes inquiry concerning our welfare. More than this, He, with his strong arm, assists the weary ones over the rougher parts of the way. As the sheep run to their shepherds in time of danger, so should we go to our Shepherd in time of temptation, remembering that those near the shepherd are safe, while those on the outskirts of the flock are exposed to the attack of wolves. We, that at times stumble and go astray, let us not forget that the Shepherd will leave the ninety and nine and come to the wilderness to find you. This is a happy thought to those of us who have been trying to serve God and many times have failed to do that which is right. The Shepherd is seeking all such, and if we but stop and listen, we can hear the gentle voice of the Spirit, calling us back to the path of rectitude.

You who know not the shepherd, you who wander away in the paths of sin that lead to the dark regions of despair where no love, no happiness, no peace are found, Jesus is calling you. He calls through his word, he calls you through the ministry of his Church, he calls you through your in-born sense of right and wrong, but you do not heed his voice. You are as those who have eyes yet see not, have ears yet hear not because you have not obeyed that voice; you have not learned to love that voice; you have not learned to say with David, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." You have not learned to know the love that the Shepherd has for his flock,—so great that he takes upon himself their infirmities, bears their sorrows, suffers for their wanderings and dies that they might live.

The way to this life is in the path of the Shepherd, the path of self-denial, of virtue, and of righteousness. There is no other way. He is "the way, the truth and the light." No man can come to the Father except through Christ. All we know of Christ, all we know of the way of Life is found in his Word. Then the acceptance of and the obedience to his Word brings us into Christ, brings us in the way of life. May we be so spending our days that when the Shepherd comes we may know his voice, be glad to hear it and be of those to whom he shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

One of the difficulties we meet with in Bi-

ble study is that we are apt to associate the life and teachings of our Savior with the past of eighteen hundred years ago. If we could only realize that time in God's sight is different from what it is to ours, that a thousand years are as one day, how near it would bring us to him who had "not where to lay his head!" How near to Cavalry! Does it find us among those who are trying to follow the Shepherd or does it find us among those who stand scoffing on Cavalry? The question comes to us at the present day the same as when the "man of sorrows" strove with ignorant men and wept o'er their folly. The Shepherd's voice is calling as kindly to-day as ever before. The fold is within reach of us, the door is open, dangers are round about us and the Shepherd is pleading with us to enter. Are we within the fold? If not, why not?

Ladoga, Ind.

BOOK AND TRACT COMMITTEE.

Appeal to Elders, Ministers, and Churches.

THE Committee of the Book and Tract Work make this appeal to the Brotherhood for funds necessary to make the Work operative, which we desire to do at the earliest possible date.

The work of our last Annual Meeting is evidence of the growing interest felt in general missionary work, and the necessity of more extended efforts for the spread of the gospel, dissemination of gospel truths, faith and practice of the Church. In view of this we want to stir up our pure minds by way of remembrance, feeling that our appeal for funds in aid of the good work will not be in vain, but will meet with a prompt and liberal response in its support. It is the doer of the work that shall be blessed. The work asks the appointment of one or more solicitors in each district of church, which, if done at once, the canvass promptly made and the funds sent in, a short time only will elapse until your Committee will be placed in possession of means sufficient to a fair beginning of the work.

In small territories one or two solicitors can do the work, but where the territories are large, four or even as many as eight, if desired, may be appointed, suiting the number to the best division of the territory to be canvassed, which will lessen the labor of each solicitor and expedite the work. Sisters as well as brethren may be appointed to the work, hundreds of whom, we have every reason to believe, will be found willing to take hold of the WORK; good canvassers, full of zeal for the cause, enterprising, capable, and efficient workers.

We have blank sheets on hand for solicitors' use, which will be promptly sent to any address upon application. This is not absolutely necessary and we suggest, in order to save both time and money, that solicitors make the canvass without it, as most are doing. Take a memorandum of the names of contributors and amount received from each one, then, when the money is received by us, one

or more blanks will be mailed to the sender. The names can be transferred to it and the list presented to the church for approval. Many persons, especially Brethren's children, although not members of the church, will, if solicited, be found ready and willing to contribute to the Work. The opportunity to do good should never be withheld from any one.

Again, hundreds of churches will soon hold their Annual Harvest or Thanksgiving Meetings, others quarterly councils, all of which will afford abundant opportunities for collections—either by free-will or solicitors.

Brethren, the committee feel the great responsibility and importance of the Work committed to their care by the church, which, to the thinking mind, presents a wide field of growing grain—the world—for work. A great harvest may be gathered to the Lord, by the reapers all lending a helping hand.

Some may wonder how much money the Work is going to require from year to year. That will depend largely upon its extent; however, the object and desire of the committee now is, to obtain funds sufficient to place it upon a sound working basis, measurably above begging—and that within as brief a period as possible, and which we believe can be done within a reasonable time, consistent with the object to be accomplished. Send all moneys to J. A. Hepner, Dayton, Ohio. S. W. HOOVER, Foreman.

FROM C. H. BALSBAUGH.

Beloved Sister and Fellow-worker in the Vineyard of Jesus:—

You are not forgotten. I thank my Lord Jesus for your good letter. Glad your sky is cloudless, that the winter is past, the rain over and gone, that your path is strewn with flowers, that the time of the singing of birds is come and the voice of the turtle is heard in your land. Solomon's Song 2: 11, 12. With me it is a winter just now; but the sun is shining, drops of comfort, clear as crystal, are hanging on the ends of icicles, and the voice of the turtle is heard in the snow-swirling tempest. This cold, bleak wave is as essential as spring and summer. The Divine-human blood-drops in Gethsemane testify to the sacredness and high uses of chastening. *We must, through much tribulation, enter into the Kingdom of Heaven.* A few strokes of Aaron's rod will not kill the old serpent in us. We must die daily. Crucify, crucify, crucify, is a lifelong verdict against self. O how good is God that he will not spare the rod for our crying. God often makes a rod out of a brother or one near of kin, or even a professing ambassador of the cross. It is very painful, but salutary. Judas betrays and perishes. Peter denies with cursing and swearing and lives. Both sinned and helped Christ and the race. No finite Ken sees the reach and complications of Rom. 8: 28, Heb. 15: 9, 10, 11. I am a pupil of the Crucified and must not shy the cross. My teacher is infinite in love and wisdom. The lesson is hard, but when mastered is salvation. Jesus had to be deserted by his disciples in order to be touched with the

feeling of our infirmities and become a Perfect Captain of salvation through suffering.

Take no thought for to-morrow. Stumble not at the impossible. Remember that you are dealing with God. Rest always with perfect trust in your omnipotent, ever-faithful Redeemer. Let nothing satisfy you but a clean heart and perfect peace. These are inseparable. Many strain their vision to see God, but see only the picture of their own imagination. Sense weaves ten thousand veils before the eyes of the soul. Christ and the Christed only know the joy and glory of 2 Cor. 3: 18. One strain brings unrest and darkness. Desire nothing but the Divine will and glory. Trust no gush or river of joy that springs not out of the Throne of God and of the Lamb. Look always in the very eye of Jehovah-Jesus for guidance. Stop not to indulge your tears, but go forth weeping, bearing precious seed. Ps. 126: 6. Do little things if great do not offer. The great comes out of the little. In the manger is found the King of Kings and Lord of Lords. The cross lifts heavenward. With Jesus we are safe, even in desertion. Many cruel stabs do I get even from the hands of God's children, but other people's wrong is by grace over good. To love, to bear, to pity, to sacrifice as God does, this is redemption, this is heaven here and hereafter. When Christ hung on the cross, bleeding, suffering, dying for sin, the world wagged its head and said, Help yourself. The Brethren often do the same. "Inasmuch as ye have not done it unto the least of these, my brethren, ye have not done it unto me." Pray much, but praise more. Remember me when you burn incense.

CONSISTENCY.

BY J. D. MEYERS.

"CONSISTENCY is a jewel," and as a jewel, it should be eagerly coveted. The value of jewels depends upon their rarity. If earthly jewels are rare and valuable, how much more so are the jewels that enter into the adornment of our higher or spiritual life! Man should be consistent in *all* things, but especially so in his Christian life. What is true of one individual is also true of the entire body of Christ, the Church. Now, then, what is demanded by the Author of our salvation of the members of Christ's body in *one* part of God's moral heritage, the same is also demanded of all the members of said body in *all* parts of his heritage.

Our Brotherhood claims to be the Church or at least a part of the church of Christ on earth. If, then, a demand be made by the Church in regard to the actions or conduct of its members in an arm of the Church, the same demand should necessarily be made of the entire church.

"We are all members one of another." Yes, Christ's body is a united body, and that which affects one part of that body, necessarily affects all parts of it. All the parts of the physical body are bound together by cords of sympathy so that when one member

suffers all the members suffer with it." If this be true of the physical body, it is certainly true of the body of Christ, the church. Conceding the truth of the foregoing statements, we affirm: What retards the moral growth or spiritual development of the members of Christ's body in one arm of the Church, also retards this growth in all parts of the Church. If, then, a demand be made of the members of the church at one place, to put away or avoid certain things, the same demand should also be made of the members everywhere. For instance, a young sister in elder A's district is brought before the council and hastily expelled for wearing a hat. In elder B's district all the young sisters have been wearing hats for years. Brethren, where is our consistency? What will Christ think; yea, what will he do with such gross inconsistency on the part of the Church? It is not my object in this article to say whether it be right or wrong for the sisters to wear hats but I wish to call attention of the whole church to the inconsistency of its actions. If it is the Church's duty, by Divine Authority, to expel one sister for wearing a hat, it is her duty to expel all the sisters that wear hats; but if the members in one district will not tolerate the wearing of hats while the members in another district will tolerate it, what is to be done? Where is the consistency of which our Brotherhood boasts? Will Christ say to one sister that persists in wearing a hat, "Well done, good and faithful servant, enter thou into the joys of thy Lord," but to another, "Depart from me, ye cursed, into everlasting punishment prepared for the devil and his angels"? Would this be justice on the part of our Master? If not, how is it with the Church? Will the Church be held responsible for such inconsistency?

Brethren, I write whereof I know; not that I have any personal cause for it, but from the purest of motives. Not only is this inconsistency noticeable in the manner described, but also in other respects.

I should like to hear something from the pen of our older brethren on this subject. Meanwhile, let us all prayerfully consider the Christian propriety of allowing or not allowing the use of certain things, or the wearing of certain articles of dress, considered by some as evil.

JOY AND SORROW.

BY ENOCH EBY.

Joy when I read No. 27 of GOSPEL MESSENGER and see the rich report our Treasurer could make, compared with some former ones.

Joy to see the calls from the isolated members in the territories and all over the land; but sorry, very sorry that those calls are not and at present cannot be supplied. I hope the churches everywhere will carry out the wish of last Annual Meeting and give our Committee plenty of brethren for the large field. Such calls as Bro. Troyer from Pomeroy, Washington Territory, stir my spirit; I was there and can testify to his statement,

how much good might be accomplished if a faithful minister could be located at those points; ministers with limited circumstances can do as well there as in the most of the western States. Bro. D. F. Keefer from Mountain Home, Idaho, opens up a new point. I stopped with him in Cheeney, Washington Territory, where I know of six or eight good points for preaching, near Boise, Idaho Territory. I saw a notice some time ago; I have forgotten their names. Let me remark for the encouragement of all such isolated members, send for the G. M., read it diligently in connection with the Scriptures and by so doing you will not lose your interest in the workings of the Church. Lend it to your neighbors if you can spare it; get them to subscribe and write a short article two or three times a year so that your condition and wants are kept fresh before the Brotherhood, giving your address, county and State plain.

Sister Williams' appeal on page 429, current volume, touches our sympathy, but not having a knowledge of the post-office, and the county not mentioned, it makes it difficult to find. If she will be so kind as to give the above information, also the nearest railroad and the station to stop at, we will do all we can for them.

Bro. D. L. Miller, after experiencing what we have with our companions, permit me to say to the Brotherhood through the columns of the G. M., that all who feel an interest in Bro. Hope and family, should make them a subject of prayer during their voyage, so that the Lord may favor them with a pleasant and successful journey to us. How happy would I be if I could always realize the power of prayer in my spiritual duties as I did while crossing the ocean. I feel sure that sister Fry will also join us.

Lena, Ill.

HOW TO READ THE BIBLE.

You may read the Bible continually, and yet never learn anything by it unless it is illuminated by the Spirit; and then the words shine forth like stars. The book seems made of gold leaf; every single letter glitters like a diamond. Blind men may read the Bible with their fingers, but blind souls cannot. We want a light to read the Bible by; there is no reading it in the dark.

WHAT we want is a *real* advance, not a "new departure" from the path. Why should we, in correcting the lesser mistakes, rush into this other extreme of semi-plegian, semi-Socinian latitudinarianism? Why should we hurry from the old doctrines of free, unmerited grace, into the now prevalent way of looking at men as entitled to salvation,—unless they are very bad, or are furnished with extra probation?

To be always intending to live a new life but never to find time to see about—that is as if a man should put off eating, drinking, and sleeping from one day and night to another, till he is starved and destroyed.

"SHOULD WOMEN PREACH? NO." WHY NOT?

BY H. W. STRICKLER.

(Concluded from our last.)

"And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life."—Philpp. 4: 3.

HERE it is plainly declared that certain women "labored in the Lord," "labored much in the Lord." "Mary bestowed much labor." Rom. 16: 6. Phebe was a servant of the church at Cenchrea, and a teacher of many. Priscilla was also Paul's help in Christ Jesus, who, on account of her devotional exercises, received the thanks of all the churches of the Gentiles. It must be seen from the above that in the primitive churches woman took an active part in the religion of Jesus Christ, and we are not ignorant of what she did. She labored *with* the apostles in the gospel, not *for* them, as Bro. S. suggests in his article referred to above. Notice, that one who works *with* a man in the gospel is quite a different thing to that of working *for* a man who works in the gospel. She served the church. She was a succor unto many. She prophesied. "The aged women were teachers of good things." Titus 2: 3, 4. All this shows clearly that woman labored not only in private, but both in private and public.

Bro. Shamberger refers us to 1 Cor. 14: 34: "Let the women keep silent in the churches, for it is not permitted unto them to speak." Now it is by no means certain that a proper understanding of the above passage will render any proof that woman should not preach. Let us carefully examine in reference to speaking with tongues, and to edification, as to their true and proper end. Paul, in the 23rd verse, says, "If, therefore, the whole church be come together into one place, and all speak with tongues." Notice, the whole church was made up partly by women. In verse 24: "But if all prophesy;" and in the 26th verse: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Here the Brethren got into a like confusion as at their love-feast mentioned in the eleventh chapter. Here they are all,—some singing, some presenting doctrine, some speaking in unknown tongues, some revealing the mysteries, and some interpreting, which was not edifying. Hence his admonition in 27-33. There were also women there, asking silly questions and prattling to other women's husbands, hence his admonition in verse 34, "Let your women keep silent in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." Now the law commanded women to be subject to their own husbands, and many other restrictions not herein mentioned. In verse 35, "And if they will learn anything, let them ask their husbands at home; for it is a shame for woman to speak in the church," we have the following facts:

First, that the women here rebuked were not preaching, prophesying or praying, but asking unlawful questions of some one else, that might be fit questions to ask their husbands at home, but not other men, much less in the church.

There were also ignorant men in this confusion. "But if any man be ignorant, let him be ignorant." Verse 38. Now, if men could not comprehend the teachings of the prophets there in the council of the whole church, the apostle concludes that there is no help for them, but they must remain in ignorance.

Next we will examine 1 Tim. 2: 12. In this chapter the Apostle Paul exhorts men and women to pray for all men, and gives his reasons why. In the eighth verse, according to the Emphatic Diaglott, it reads: "I appoint therefore the men to pray in every place, lifting up holy hands without wrath and disputing." The Greek, also, has it the same. Here we see special directions for men to lift up hands that are not defiled, and that they shall not dispute among themselves. In the ninth verse the Greek has it: "In the same way, the women in apparel becoming modesty, and soundness of mind, to adorn themselves not with wreaths or gold or pearls or garments expensive." Here we have Paul telling woman how to pray. They are to hold up holy hands just like the men, and not allowed to dispute anymore than the men. They are to adorn themselves in modest apparel. The tenth verse says, "But which is becoming for women undertaking worship of God, by means of good words." Here it is plain that about the sixty-fifth year Paul instructed Timothy how to conduct affairs, especially the woman in times of praise, not in private, but every-where, which will necessarily include public places.

"Let the women learn in silence with all subjection." Verse 11. Here again he reminds them of the same error in which he found them at Corinth. Notice, he does not say anything about preaching or praying, either in private or in public, but learning.—"For I do not permit a woman to teach or to assume authority over a man, but to be quiet." Verse 12. In this verse we have the following conclusion, that Paul did not want the woman to teach her husband nor usurp authority over a man. We can see a vast difference between preaching in public and usurping authority. If man or woman had an office in the church, and, by virtue of that office, exercise authority, it has been given to them by the church, and as long as they do not abuse that power they are exercising by lawful right. But here we see that Paul refers to a more private matter, and speaks of women assuming rights over men, and refers, in the 13th and 14th verses, to the formation of man and the dangerous results likely to follow such unlawful assumptions.

But Bro. Shamberger says these are plain facts and clear evidences that women should not preach. In reply to this I will only say, that if Bro. S. will lay off his dust-covered glasses through which he looks back to his early training, and let the clear rays of the light of the glorious gospel of Christ shine

square in his face, he will perhaps see sights that will be both new and old.

Lorraine, Ill.

THE UNITY OF THE CHURCH.

BY DANIEL HAYS.

IN considering the unity of the church, there are three things we cannot do:

1. We cannot separate the church from Christ.
2. We cannot separate the church from the truth.
3. We cannot separate the members of the church, the body of Christ, one from another.

In its organization, nature and work, the church possesses the following characteristics:

1. It is a unit.—"That they all may be one."
2. It is one body.—"There is one body."
3. It has one Head.—"The Head over all things to the church."
4. It has one system of government.—"Walk by the same rule." "Mind the same thing."
5. It has one practice.—"One Lord, one faith, one baptism."
6. It has one Spirit.—"The unity of the Spirit."

UNITY IN DIVERSITY.—1 Cor. 12. The church is compared to the human body. The human body is a unit, but it has many parts. Each organ of the body has a separate office. The brain is the organ of mind as certainly as the stomach is the organ of digestion.—The organ of sight is to see with, the ear to hear with, and the feet to walk with. The stomach cannot perform the work of the brain, neither can the eye hear nor the ear see. Moreover, the organs of the body must act in harmony, or life cannot exist. All bodily action must be under the control of the mind.

So it is with the church. "There are diversities of gifts, but the same Spirit. There are differences of administrations (services), but the same Lord. And there are diversities of operations (workings), but the same God which worketh all in all." The Holy Spirit, then, bestows various gifts; the Lord administers, or serves; and God works all in all. The various gifts of the Spirit are "the word of wisdom," "the word of knowledge," "faith," "gifts of healing," "working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues," and the "interpretation of tongues." "The various services but the same Lord" appertains to Christ and the church. Christ sustains the relation to the church that the mind does to the body. All the members of the church must act harmoniously, and all the body must act under the control of Christ, the Head, or the church cannot exist. As the body is not one member but many, Christ, the Head, directs the several services of the different members of his body in one chain of harmonious action. It is God who has set every man in his place in the church. Where we are placed, there we should work. What would it profit, should

the feet envy the position of the hands? God has given each a special duty, and that duty can only be performed by an organ adapted to the work. In other words, God adapts the work to the gift. To one is given prophecy, to another the ministry, to another teaching, to another exhortation, to another giving, to another ruling, to another shewing mercy. See Rom. 12.

Then we have in the diversities of gifts by the same Spirit, the differences of administration by the same Lord, and the diversities of operation by the same God, animating, directing and working a body of many members and various functions, a trinity in unity, a unity in diversity.

SYMPATHY IN UNITY—BROTHERLY LOVE.—

Disturbance in any one organ of the body is felt in all the others. "If one member suffers, all the members suffer with it." Let the foot receive an injury, the head, the hands, the heart,—all bend in sympathy for its restoration. No part of the body can suffer, but the head is there, the heart is there, and, if possible, the hand is there. All the members have the same care one for another, because they are all the members of the same body, and are connected with Christ, their Head. That sympathy emanates from him. He can be "touched with the feeling of our infirmities;" and, though he is Head, he knows how to sympathize with the hands, the feet, and every member of the body that suffers. Did he not labor and suffer in the capacity of every member of the body? With his feet he went about doing good. With his hands he ministered to the wants of the needy. In every state of human suffering, in every church service, in every trial in life and in death, he experienced all, knows all, and sympathizes with all. This should reconcile every one to his station and his duty. Christian labor and Christian sympathy bring us into holy fraternal fellowship, love to Christ, love to the church, the bond of union—"brotherly love."

TO EVERY MAN HIS WORK.—"Now ye are the body of Christ, and members in particular." This means that every one in the body of Christ is a member with a work to do.—Well, what is the work of the minister, and what part of the body does he represent?—The minister is to "go," and as we travel without feet, the minister must represent the feet of the church. But who are to represent the hands and the shoulders of the church? Surely it is not equal that those who travel should do the work of the church, and carry the burdens of the church. All should put hands to the work, and shoulders to the burden, and by bearing one another's burdens, fulfill the law of Christ. "Workers together with him." This is a united work. When all the members work together, God comes down in grace, and blessing and power, and the work of Christ moves on to victory.

The unity of practice of the truth is the evidence that the church is led by the spirit of truth. The church is "the pillar and ground of the truth." As the "pillar of the truth," it is the office of the church to hold

up the truth—to proclaim it to the world.—As "the ground of the truth," the church must maintain the practice of the truth.—What avails the preaching of the truth without the practice of the truth? Practice gives validity and power to the word preached.—Practice is the life and strength of the church. It unites the church to the truth, to the Spirit, to Christ, to God.

"One family, we dwell in him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death."

WORK FOR THE MASTER.

BY ELMA.

PAUL sends a salutation to "the beloved Persis, who labored much in the Lord." We have no means of knowing in what particular branch of Christian industry Persis was engaged, nor is there any other mention made of this beloved disciple. Only one little sentence, and yet, how much is expressed in a few words!

Our friends are beloved because of the lovely traits of character which are exhibited in their lives. Laboring much in the Lord expresses zeal, diligence and activity in the cause. Work for the Master is what every true Christian desires to be engaged in.—Some few are permitted to choose their field of labor, and when this is the case, the laborer is brought into prominence before the world, showing how much can be accomplished when heart and brain are exercised for the promotion of the cause of Christ.

It is not of these, however, that I desire to write, but of those to whom their lot is assigned—some humble home, perhaps, where much toil and sacrifice are required, but where gratitude and appreciation are altogether lacking in return. Many humble souls are living noble lives of self-sacrifice without a cheering word or smile of approval from those for whom they are spending their best energies of body and mind.

To such I would say, If you are satisfied you are "standing in your lot," engaged in the Master's service, then go forward, looking to him for instruction and support. Trust him to keep you in a spirit of obedience, and moment by moment walk in the light of the moment. His time and his way may not be as you may choose, and his voice may seem sharp and piercing sometimes, even to the "dividing asunder of soul and spirit," yet continue to wait upon and trust him, "and it shall come to pass that at evening time it shall be light."

Are you oftentimes weary and ready to lay the burden down? Go to him who has invited you thus kindly: "Come unto me,"—the promise is sure—"and I will give you rest." Do you sometimes think the heavens are brass above? Let me assure you, he hears your groans and cries, though the answer is delayed. You may not have a salutation sent you that will go down through the ages to come, because you "labored much in the Lord," but if you are faithful to the trust committed to you, when your day of

service is over, you will hear the "well done" of the Master, which will be of greater value to you than even the commendation of a Paul.

THE CIRCUS.

BY S. W. GARBER.

THE season is here again. The highly-embellished mammoth poster, with its deception and delusion is hung up at the cross-road, ornaments entire side surface of buildings at public places; and the local paper is patronized by the concern at the expense of the subscriber.

Permit me to relate a few incidents which are facts, showing what the world thinks, if we, as a people, patronize such concerns and allow our presence there.

I once heard the following conversation: "Well, neighbor A., we were badly humbugged yesterday." "We were, indeed, and I saw some of our Dunkards there, too." "Yes, I noticed them, I suppose they feel that they were humbugged, too."

About the same time a lady friend asked my companion why she was not at the show. "You ought to have been there," she continued, "everybody was there." She then proceeded to enumerate about six or eight brethren and sisters, including a ministering brother and part of his family. Then she stopped, as if that was "everybody."

Our principles are known. We are not expected there. Will we go? If so, we will be seen by those who know our principles, and lose our influence and their respect. What did the clown mean, when he came into the circus hall and exclaimed, "I heard these people just came here to see the animals; I wonder why they don't now go home?"

Oh, yes! There it is. The children wanted to see the animals. Can we give our children nothing better than a lesson in such immorality? Better take them across the entire continent to a first-class Zoological Garden than to have their modesty tainted and morals corrupted by these concerns. Where is the ministry on the subject? Can't we unitedly use our influence against this evil? My dear young members, suppose you were under the huge canvas, enjoying the scenes. Suddenly the heavens would begin to roll up as a scroll, the earth would begin to tremble, and a voice say, "Where art thou?"

RELIGION is not unhealthy. It is the best of all tonics, and the safest of all stimulants. It is not necessary, when we are absent on vacation, for us to leave the Lord and our Bibles at home. To walk with the Lord by the sounding sea, or stand before him in the shadow of the mountains, as did Elijah in the mouth of the cave on the side of Horeb, is of all things the most to be desired.

God's presence is enough for toil and enough for rest. If he journey with us by the way he will abide with us when nightfall comes; and his companionship will be sufficient for direction on the road, and for solace and safety in the evening camp.

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Mt. Morris, Ill., - - - July 27, 1886.

75 cts. Will pay for the MESSENGER from July 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. Amick spent last week visiting at his old home in Indiana.

BRO. M. M. Eshelman was with the Brethren at Burr Oak, Kan., on the 20th inst.

BRO. Hope and his family are now on their way home. If all goes well, they will land at New York about August 3.

BRO. Orr has returned to Mt. Morris from his trip to Iowa. He enjoyed himself very much among the Brethren whom he visited.

BRO. Sharp will give us some notes of travel, under the head of, "On the Wing." We give his first letter in this number of the MESSENGER.

BRO. Royer is, at this writing, with the church at Astoria, Ill. He will spend some time in Central and Southern Illinois, and then go to Missouri.

PROF. J. W. Jenks, one of the former teachers in the school at this place, and our traveling companion in Europe, paid us a pleasant visit last week.

THE Sunday-school in the Belleville church, Kan., under the care of brethren A. W. Austin and R. C. Hillery, is in a flourishing condition, and is doing a good work.

BRO. John Forney, of Abilene, Kan., met with an accident recently, by which he was considerably bruised up. He was riding in a buggy. The horse ran away, upsetting the buggy with the above result. We hope Bro. Forney's injuries will not prove serious.

BRO. J. T. Myers, after spending some time in the West, has returned to his home in Pennsylvania.

BRETHREN Enoch Eby and D. M. Miller have returned from the mission field in Wisconsin. Four were added to the church by baptism during their stay in that field.

BRO. Hope and his family are now on the broad Atlantic. Bro. Eby suggests that we unitedly pray the Good Father, who holds the winds in His hands and who rules the storms, to give them a safe voyage to the land of their adoption. We believe that every pious heart in the Brotherhood will respond to this request.

SISTER Julia A. Gilbert, of New Lebanon, Ohio, informs us that their Sunday-school in the Wolf Creek church is quite successful. The highest number of scholars at any one time was 122. We are glad to hear of the success of our Sunday-schools, and trust our brethren will so conduct them that great good may come out of them for the Church and for humanity.

WE hear from a number of localities that Sunday-schools are being started where heretofore none have been held. We are glad to hear of this, and especially are we glad to note that the reports say "the minority kindly yielded to the wishes of the majority of the church." This is right. Let us not forget that we are all brethren, and that we all have the same object in view.

THE Executive Committee of the Brethren's Book and Tract work, are anxious to go forward in publishing and distributing tracts. In order to do this they must have money, and we hope our Brethren will see that they have what is needed to carry on the good work. The importance of the tract work cannot be overestimated. We are constantly receiving calls for tracts from our brethren who are engaged in missionary work. They know what a great help they are in the work of spreading the gospel.—Let us, then, send in our money, so that the tracts may be sent out. All money intended for this work should be sent to Jacob Hepner, Dayton, Ohio.

WE have the following letter from Bro. J. M. Snyder. We urge our Brethren to take hold of our German paper, and assist in its circulation. It can be made an instrument of great good among the Germans. "At our late Annual Meeting there were a good many Brethren who were made to feel that they should take more interest in the Germans and in sending the German paper to them. Now, we want to call your attention to this, so you will go to work. Many of you have German neighbors who would like to learn more of our doctrine; and instead of you asking them to subscribe for the paper, you who are able can do them good by sending them the paper. We have a number of sample copies of the July number, which we will send out free on application. Send in your names and addresses."

In the Treasurer's report of money received for the mission work, the name of Alice Engel should have been Mary Ann Engel. The mistake occurred in the hurry at Annual Meeting.

PROF. S. Major informs us by letter that his father, Eld. Thomas Major, met with an accident, from which he sustained considerable injury. He was crossing a street, at which place there is much traveling, and a boy, in driving a horse, drove against Bro. Major, and he was knocked down, and his right hip and one of his wrists were considerably hurt, so much so that he was rendered helpless. We are very sorry to hear of Bro. Major's affliction, and deeply sympathize with him, as all his numerous friends will do when they hear of it. We pray and hope that he will soon recover, and that in the meantime he will enjoy abundantly of the saving grace of our heavenly Father. Bro. Major has been living some time with his son, Prof. Major, in Chillicothe, Ohio, and it was there that the sad accident happened.

J. Q.

BRO. HOPE'S HOME.

THE time is now here when the money for Bro. Hope's home is needed. Some have said to us, "Whenever the money is needed to buy the home, we will send in our mite." Some of the churches have also promised to help in this work, when the help would be needed.

Let us now have the promised help. By the time you read this notice, Bro. Hope will be on his journey to America, and by the time you arrange for and send in your mites the home will be purchased. Remember that Bro. Hope has a sick wife and a large family of small children, seven in number, the oldest under twelve years, and that he has given ten years of his life to the work of the Church. In all that time he has received from the Church only his support. Every cent of the money sent him has gone for the support of his family and for the missionary work in which he was engaged, and he has not received a penny for his time. While he has thus been laboring for the Church, we have been, under God's blessing, laying up wealth, adding to our earthly stores and to our earthly possessions. God has wonderfully prospered us as a people in these ten years. And now that our dear brother has given all his time in sowing spiritual things for the Church, should he not as a matter of simple justice reap some of our gatherings? It was proposed to raise \$2700 for the home. This amount would require four cents from each one of our members. Some have given \$50, others \$25, and so on down, and still we are far below the sum proposed. The balance ought to be raised. This will be our last appeal for a home for our homeless missionary. Those who hope to reap the blessed reward of giving to those who need, should do so at once.

THE OATH AND AFFIRMATION— DIFFERENCE BETWEEN THEM.

WE have received several communications in the form of queries and correspondence, concerning Oaths and Affirmations. And we have been requested to write an article upon the difference between an oath and an affirmation, and to give the proper form of administering an affirmation. One brother says an officer, in administering the affirmation, used at the close the words, "So help you God." And he thinks an affirmation so administered differs but little from an oath. We shall endeavor to give some information upon the subject as proposed. And as the Christian character of the non-swearing doctrine is not called in question, we shall not go into a general discussion of that doctrine. We shall, however, offer a brief testimony in vindication of the non-swearing principle.

Our Lord, in his sermon on the Mount, used the following language: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the Great King: neither shalt thou swear by thy head; because thou canst not make one hair white or black. But let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 33-37.

The general view taken of Christ's prohibition of swearing is, that it was profane swearing, and the vain swearing of the Jews, that he prohibited, and not judicial swearing.—But this explanation of our Lord's prohibition of oaths does not seem at all satisfactory. Notice his language: "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." He evidently could not have had exclusive reference to profane swearing if he had any reference to it. He manifestly had reference to judicial oaths, for in profane swearing, people do not always swear falsely. And to forswear is to swear falsely, or to commit perjury. We must, then, infer that he had reference to judicial oaths. And so may we justly reason in regard to his quotation from the Jewish writers, "But thou shalt perform unto the Lord thine oaths." The oaths here that the Jews were required to perform, were no doubt judicial oaths. There can be no doubt that our Lord had judicial oaths in his mind when he gave the prohibition, "Swear not at all." Neither can there be any doubt that the disciples also had judicial oaths in their minds when he uttered the prohibition, "Swear not at all." If he, then, had judicial oaths in view, which he surely had, when he said, "Swear not at all. . . . But let your communication be, yea, yea; nay, nay; for

whatsoever is more than these cometh of evil," he certainly prohibited judicial as well as profane oaths.

That the disciples understood our Lord to prohibit all oaths, may justly be inferred from the language of the Apostle James:—"But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. Let it be observed, that the apostle, after forbidding to swear by heaven and earth, then says, "neither by any other oath." This surely makes the prohibition of all oaths positive. A fair and candid interpretation of the words of our Lord, and those of the Apostle James, will surely show that judicial oaths as well as all others, are prohibited by the Christian Scriptures.

But as the difference between an oath and an affirmation is more particularly what we are asked to explain, we shall endeavor to show what that difference is. In *Pardon's Digest of the Laws of Pennsylvania*, we have the following under the head of *Form of Oath*: "All and all manner of crimes, offences, matters, causes, and things whatsoever, to be inquired of, heard, tried, and determined, or done or performed by virtue of any law in this province, or otherwise, shall and may be inquired of, heard, tried and determined, by judges, justices, witnesses, and inquest, and all other persons qualifying themselves according to their conscientious persuasion respectively either by taking the solemn affirmation, or any oath in the usual and common form, by laying the hand upon and kissing the book, or by lifting up the right hand, and pronouncing or assenting to the following words: *I, A. B., do swear by Almighty God, the searcher of all hearts, that I will—: and that, as I shall answer to God at the great day, which oath so taken by persons who conscientiously refuse to take an oath in the common form, shall be deemed and taken in law, to have the same effect with an oath taken in the common form.*"—In the same work we have the following:—"But before such witness shall be admitted to depose, or give any manner of evidence, they shall first take an oath or affirmation, *to say the truth, the whole truth, and nothing but the truth.*"

From the foregoing extracts it will be seen that in the view of the law, an affirmation is not considered an oath. It will also be seen that there are three forms of bearing testimony, the affirmation, the oath by lifting up the right hand, and the oath by kissing the book. And it appears that the oath by kissing the book is considered to be the common form of taking the oath.

We have the following article on *Affirmation* in *The New American Cyclopaedia*: "AFFIRMATION, in law, a mode of giving evidence in judicial proceedings, adopted by Quakers

and other persons, generally on account of religious scruples, which prevent them from taking the oath. In this country, all persons are usually permitted to affirm upon expressing their preference for that form, and the mode of taking the affirmation is 'upon the penalties of the statute,' which are the same in the case of false affirmation as in perjury. This form of taking evidence was first introduced into the English law out of compliance with the demands of the Quakers, who obstinately refused 'to swear,' and it is there in terms still confined to them among Christians; although Pagans, Mohammedans, and believers in other forms of religion, are sworn, or give evidence in such manner as is ascertained to be binding on their conscience." It is to be understood that a false affirmation is perjury as well as a false oath.

The idea has been advanced by some that there is no difference between an affirmation and an oath. But this idea is not correct.—The command of the Savior is "Let your communication be, yea, yea; nay, nay." And when we are called upon by the officers of the law to give our testimony, and they ask us whether we solemnly affirm that a thing is so, or that it is not so, and we simply answer "yea" or "nay," according to what the truth requires, we surely do neither more nor less than what our Lord has commanded. But if we "raise the right hand," or "kiss the book," we violate his command," for our communication is to be, "yea, yea; nay, nay." All that is more than a simple reply is prohibited. But there is no more than a simple reply when we reply, "yea" or "nay."

And though the officer that administers the affirmation should add the words, "So help you God," even then there is no violation on the part of the person that affirms, of the command of our Lord, provided he only answers, "yea" or "nay." He is not accountable for any impropriety that the officers of the law do. But it does not appear that the law requires those that administer the affirmation to use the words, "So help you God."

In taking the view of our Lord's command that we have in our foregoing remarks taken, we do not by any means consider that he took an oath before Caiaphas as he is said to have done by those who justify the taking of oaths. The case is this: When our Lord made no reply to what the false witnesses testified against him, "the high priest answered, and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." Matt. 26: 63, 64. The advocates of oath-taking say that Christ was sworn by the high priest.—But surely there was no oath taken by our Lord. Does he say, "I swear by the living God," or "by Jerusalem?" He does not.—But when he was demanded to confess, or deny, whether he was the Christ, the Son of God; he simply replied, "Thou hast said,"

which is equivalent to affirming that he was the Christ. There is no oath whatever. He did not tell the truth, because he was put up on oath, but it was what Paul calls the good confession which he made before Pontius Pilate. 1 Tim. 6: 13.

We believe, then, that a careful consideration of the subject that we have offered the foregoing remarks upon, will lead to the conclusion that an affirmation is not an oath, and that when we are called upon to bear testimony, if we let our communication only be, "yea, yea; nay, nay," we do not swear or take an oath, though the officer to whom we may affirm may add some unnecessary and solemn words.

J. Q.

ESSAYS.

BIBLE WOMEN.

BY M. M. E.

I AM perplexed. I know that the source of all Christian authority is in the divine Head—Christ. I know that the Father gave all authority to the Son, our Savior, and that this Savior bestowed authority on the apostles, and through them to us. In an age of mists and fogs and the dust of prejudice, I can see the divine light on many holy, heavenly themes, but women, as used by the Lord God, perplex me.

The finger of God points to Ex. 15: 20, 21 as authority for woman's high calling 3377 years ago. That is so far back that it eases my mind somewhat. It does not strike us, you see. Miriam was a prophetess; and when she had escaped the ruthless hands of Egyptian pursuers, she broke out in song; and she commanded her sisters (I think she had a few of her sisters about her) to "sing to the Lord." I must admit that here is one instance where God permitted a woman to fill the office of a prophet.

But I read further, and in Judges 4: 4 am confronted with the fact that God had a woman on the judicial bench 3292 years ago. She, too, was a prophetess. And it is expressly stated that "the children of Israel came up to her for judgment." Had she only lived now, we would have prevented her occupying the place of man—we would have got a man to sit in judgment. But God works very differently from many of us. He will use good material wherever he finds it, though it may sometimes bewilder our half-open eyes. Sometimes he teaches us indolent men severe lessons. If he were to send Deborah to us to judge us, it would humiliate some of us very much. We would wonder why we were not appointed.

But I read on to 2 Kings 22: 14, 15, and another great fact stares me in my mental face. Priest Hilkiah and scribe Shaphan, accompanied by two other notable men, sought out Huldah, who was residing in a college in Jerusalem, and communed with her. This little occurrence took place 2510 years ago, and the fact that it came to pass so far back ought to comfort us poor males.

She preached quite a sermon to those four men, and prefaced it with, "Thus saith the Lord God." God spoke by her. She foretold events, and gave the reason of their coming. Now that God would use a woman when so many men were to be had, embarrasses me. I cannot see through it. Possibly my prejudice or early training has got between God and me. But I get a grain of comfort out of the fact that her audience was small. She had but four men to hear her. Miriam may have spoken to women only—may have gathered a few women in a tent and prophesied to them, but Huldah spoke to men. My only comfort is that God used her because he found her the right kind of a being, fitted for that kind of work.

My next harassing point is in Luke 2nd. This is in our dispensation—in the age that embraces us. Here is Anna, the prophetess. She sees Jesus. She bursts out in thanksgiving to the Lord. But she stops not with giving of thanks. She spake of Jesus to them. And, astonishing as it may seem, she "spake of him to all them that looked for redemption." My argument is worked up to the highest point. I must wipe my eyes and read again. Yes, it reads, "she spake to all them." I try to console myself with the thought that the word "all" here means women only—but I find this will not fit together. If "all" means women only, then I admit that men were not looking for redemption. This is too great an admission, for it would show that the men were far behind the women in looking for Jesus. I am in a dilemma. If I admit that "all" means men and women, then I concede that here is one woman in the gospel age that preached Jesus to such as look for redemption. If I urge that "all" means women only, then I grant that men are not looking for salvation. Perhaps some excellent explainer, with an armful of books written by such as were "down" on women, can shed some light here and help me out of this perplexing perplexity. I know that Anna, the prophetess, "served God with fastings and prayers, night and day," thus excelling many of us men; but this does not lift the confusion that has settled on my mind concerning her teaching those who looked for redemption. That God used women, I see. That some of them occupied the same positions held by man, I know.—That woman, when she is good, is just as good as man when he is good, is true. That many women in the church are gifted, and do love God fervently, is beyond doubt.—That not a few could excel me in preaching is unquestionable, and the zeal and affection, and fidelity of a large number of sisters is certain. That not a few are good judges in council—can express their views, and do, and weigh matters affecting the standing of members, is incontrovertible. Whether it requires more ability to point sinners to Jesus than to pass upon evidence affecting membership, I do not say. That we can see the teaching of the Scriptures on females taking part in admitting, correcting and excommunicating members, and yet we cannot see in the same Scriptures Anna's work, Phe-

be's service, Priscilla's labors, Tryphena and Tryphosa's help, is a little curious to some of us. We permit women to sit in judgment in the church, because we regard the gospel as requiring this of them; on the other hand, though the gospel says our "daughters shall prophesy," and the Holy Ghost instructs them to have a covering on their head during prophesying, we men are inclined to say Nay, dear woman, thou shalt not prophesy, because Paul said, when female members asked so many questions in public, they should keep silence in churches. If men would disturb a meeting in that way, an apostle would likely tell them to keep silent also. But let some brilliant mind turn on the electric current of divine truth so as to make these perplexities vanish. We pause to receive the desired illumination.

STRONG DRINK.

Oh! how harshly those two little words grate on my ears! I cannot hear them, cannot speak them without my heart giving a painful throb, my eyes very often overflowing. Why do you ask? Oh, gentle reader, I can scarcely tell you why, for the pain in my heart, the tears in my eyes. I look back through the mist that shadows the past, and see myself a little child, seated on father's knee, my head nestled on his loving breast, my hands stroking his beard, or running through his glossy black hair; sometimes helping him to sing some old home song or hymn. There are green spots in my memory that only the dethroning of reason will ever efface.

But now let me show you another picture. Sometimes I was afraid to go near him, shrank from him as though he was some horrid serpent. Oh, how terrible! you say. Yes, it was terrible, and all because of strong drink. Oh, fathers, mothers, young men and young women, hear my sad story and beware! For a long time I wondered why it was, when father came from the village, that he was so cross, and the family all so sad and silent, and I feared to climb upon my accustomed seat. But I learned why this was; and that learning was a blow to my trusting heart, piercing a wound so deep that one word now will cause it to bleed. O! the terrible scenes I might picture of a trusting, loving wife being obliged to seek a retreat to avoid the blows from the hand that should protect! But in showing this to you I open a wound in my heart that will take days to heal it, and I forbear.

That wife and mother died broken-hearted, which cured the father of taking strong drink, but in three months afterward he was laid by mother's side, and we were left—a large family of homeless children—bearing the stigma of "a drunkard's children."

Reader, you who were reared and tenderly watched over by a Christian father, may frown down temperance if you will, but I think you could hardly count, in a life-time, the broken hearts that were broken by intemperance. How many seemingly intelligent men, loving and kind to their families

when sober, become devils incarnate when filled with strong drink. Is that too severe? If you think so, stand on the street, near one of these horrible places where they sell it. See, there comes a noble-looking man, walking erect, with a firm, quick step; but see, he stops, half fearful that some one is watching, then enters. You wait here some hours, perhaps to see him come out. But oh, what a change! If it were not for the clothes you would conclude it was some other person.—No, you are not mistaken at all; the clothes he wears tell you it is the one you saw enter a few short hours before, but that is all that is left to identify him. His noble look is changed to one of extreme disgust; his firm, quick step is gone; he reels from one side to the other, barely able to keep his footing.—Now follow him. He goes on for a short distance, then enters a place similar to the one he has just left; his throat is dry and hot; he craves drink, and so pours down this raging fire in the hope of quenching this terrible thirst. But oh! vain hope, he builds a raging fire in his brain, reason is dethroned, and he comes forth from that fearful den, and reels into the gutter. Probably he is helped there by the hand that placed the sparkling cup to his lips.

After while an officer comes along, gathers him up, and marches him off to the lock up, there to stay till sober. Or, if he does not fall into the gutter, he staggers around through the street, insulting every one he meets with his profane and impure language. Oh, how my heart bleeds at the sight of man made in the image of God, sunk down to this low depth of depravity, bound by hellish chains, towed along by Satan, *right down to hell*, and all for love of *strong drink*! O man, stop and think of the fearful doom awaiting you!

Now we will leave him for awhile, and look into his home. Here sits the wife, with four little ones around her, on her lap a babe. She speaks not a word, but now and then a sigh or moan escapes her lips, and with frightened glances the children look into her girlish face, which would be very fair, were it not for the lines of sorrow drawn here and there. She has kept supper waiting for father, but the clock strikes nine, ten, eleven, and he does not come. She concludes he will stay in town to-night, as he often has before, and, with a weary sigh, rises, puts the supper away, thinking there is no need waiting longer, then sits down to her sighing and waiting. When the clock is striking one, several voices are heard outside, the door opens, and admits the intoxicated husband and father. Some compassionate friends had brought him home, because he did not know enough to get home himself. When once inside his own door, the friends slipped away, not willing to witness the heart-breaking scene that follows.

He closes the door, looks around, and then curses that poor wife, and heaps upon her every vile name that the mind could invent, because there was no supper ready. All this time she sat like a statue, with her babe pressed close to her heart, but now in a de-

spairing tone she cries, "Almighty God!" O! what a world of grief and heart-brokenness went up to the throne of God in that short sentence! If I should live till my hair is as white as the driven snow, I should hardly forget that despairing cry. This was seven years ago, but I see it all as I write, just as I saw it then. Four years that wife and mother has lain in the grave; died of complicated diseases, the doctors said, but methinks if they could have looked within that frail frame, they would have found the heart-strings snapped, the heart palsied with grief, and lying cold and dead, and all because of *strong drink*. There is no fluency of pen or tongue, able to describe its terrible destruction of life and health, not counting the hosts of orphans it makes nor the sad and broken hearts. I would give worlds, were they mine to give, if I could infuse into your heart the hatred I have of strong drink, only that you, my reader, may never have the cause to hate that I have; for mine is from a heart experience that I fear will only die when the memory of earth has died.

I shall ask the editors to withhold my name from this article, and shall give my reasons for so doing. I am well-known in many parts of the Brotherhood, also by those who are not Brethren, who know nothing of my early history, and I do not want to make it known in this way.

The form of that loved though erring father has mouldered to dust, and his deeds gone to the Great Judge, and will stand for or against him there as well as yours and mine. I told you before, that after mother's death he quit drinking, but he did more than that. Each morning he gathered his family around him and offered up petitions to God for forgiveness and grace, but that was all. Now, if repentance and prayer will save a soul, I can hope to meet him in the glory home; but if it will not, then I must mourn as one having no hope. We will leave it with God, who is love, and in him justice, and mercy blend into one shining ray. He will judge according to the deeds, and not the rank or station in life.

Almost every word of this article has caused me a headache and a tear, but I have written it in the hope of turning some poor wanderer's feet into the narrow way that leads to heaven, for there alone can the soul find peace with God. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." "At the last it biteth like a serpent and stingeth like an adder."

[A sufficient reason is given in this article for withholding the writer's name. We hope these words, wrung from a bleeding heart, wounded by the curse of strong drink, will reach the heart of some moderate drinker and save him.—Ed.]

MEN preserve the fire by blowing it; so, by diligence, we must kindle the gifts God bestowed upon us,

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

On the Wing.

ON the 12th instant, in company with friends, we left Lanark, Ill., and sped across the rich prairies of that State and of Iowa and Kansas. As we continued westward we observed the increased dryness of the soil, the scorched pastures and suffering corn, while extended strips of blackened sod along the railroad, betokened the ravages of the fire among the dried grass. The prospect for corn is not generally flattering just now.—There seems to be less wheat sown in the west than in former years, perhaps owing to the continued low price.

At Kansas City, we found that large depot and the broad and very lengthy platform crowded with teachers from the north, east and south, on their way to Topeka, to attend their great annual meeting. Both the U. P. and Santa Fe roads had to draw on other roads to assist them in moving this army of teachers. Our train of two engines and seventeen cars, carried on an average sixty-four passengers to the car, or more than a thousand passengers in all. The U. P. road filled its trains at the same time and carried about as many passengers, all on their way to Topeka, a city claiming thirty-two thousand inhabitants, the capital of Kansas, and a great railroad center, yet *not a single saloon in it*. Into this wide-awake, moral city came the teachers from every part of the Union, to hold their annual meeting, which they call

THE NATIONAL EDUCATIONAL ASSOCIATION.

Having attended this annual gathering of teachers more or less for about twenty years, we want to say something about its history, growth, object and influence.

Twenty-five years ago, thirty-eight teachers met in the City of Brotherly Love, to take counsel of each other in regard to the best means of educating the youth of our land. So well pleased were all with the results of that meeting that the usual officers were elected, and the teachers have continued to meet each year with apparent increased interest. Every State in the Union and every grade of teachers from the most primary "Kindergarten," to the State Universities are represented, and treat each other as members of the same great body and workers in the same great cause,—not a trace of aristocracy could we discover anywhere.

In the forenoon all meet together to discuss topics of general interest to all grades of schools. In the afternoon they meet at different places to discuss what concerns their grade more especially. For instance: The superintendent of schools, the teachers of primary schools, of "Kindergarten" schools, normal schools, colleges, agricultural schools, etc., meet and discuss what is of great importance to them and not so much to others.

In the hope that we may not tire the readers of the MESSENGER, and that we may present some facts in which every man, woman and child in the land should be interested,—we offer some of the features of this meeting

composed of about six thousand representative teachers, and affecting the interests of sixty millions of people.

The first query that came before the meeting was, "The relation of general education to labor," or

"HOW CAN WE EDUCATE OUR BOYS AND GIRLS AND MAKE THEM LOVE WORK."

I imagine I hear some say, "It cannot be done." Well, if some one would have asked you years ago how a reaping machine could be made that would also be a self-binder, would you not have said, "It cannot be done"? So you must not be surprised if you will find in the future the best educated are the best workmen. It is a question that most people are interested in and none more so than the teachers.

This question was ably answered by President Peabody, of the University of Illinois. His lecture was, "School Workshops," and he illustrated clearly how schools can be conducted that all their pupils will have their hours of work as regularly as their hours of reading, writing and arithmetic. The universal favor with which this lecture was received and the deep interest that was manifested in the discussions that followed, proved conclusively, that something will be done in our system of education to educate the hand of the child as well as the head and heart. It is a favorite idea of ours and we trust the time is not far distant when our system of training will remove every prejudice against higher education. It may not be generally known to the readers of the MESSENGER, what a great work is already being done in this direction. The "Kindergarten" schools teach the children to study and work at the same time, and by the time they are six years old they have acquired skillful hands and their minds are richly stored with knowledge of what is done on the farm, in the work shop, in the kitchen, etc. This is true education, and it is rapidly civilizing the Indian tribes and making the children of the wealthy also useful. The principles taught in the "Kindergarten," industrial schools, agricultural schools, etc., will, ere long, be taught in all schools, and labor be made honorable.

"HOW CAN WE BEST TEACH TEMPERANCE?"

This was the second important query that was discussed at the annual meeting of teachers at Topeka. The discussion was opened by Ellen J. Foster, of Iowa,—by a very able paper, showing the effects of alcoholic drinks with reference to physiology and hygiene. — Not only is the health of the race affected by whiskey, tobacco, and all narcotics and stimulants, causing cancer in the stomach, aiding all poisons that float in the air or water and enter the body, but it is the fruitful source of idiocy and mental derangements that fill our institutions to overflowing, and are so fearfully on the increase, as shown by statistics. We need not stop to show that intemperance is the cause of three-fourths of all the crimes which fill our jails and penitentiaries. It is the demon that fights against morality and religion, tries to

overthrow the most wholesome laws of our State. How can this monster be most successfully destroyed? is the question that concerned the teachers here assembled. We think Miss Foster was the proper person to open the discussion, and Iowa, her native State, has a right to be heard. After hearing what we did, we came to the conclusion that the teachers of our land are the most successful missionaries in the world to drive away rum,—that the salvation of our country on this question, depends on what the teachers will be able to do to instill a dislike for intoxicants, tobacco, etc. The majority of teachers in the land are women, and women are the greatest sufferers from intemperance and the best temperance lecturers. All the preachers in the world can not do what our temperance lady teachers are doing. And to hear them talk on this subject, before this immense meeting, is worth a trip from Chicago to Topeka. S. Z. SHARP.

The Wisconsin Mission.

By request of the Missionary Committee of Northern Illinois, I accompanied Bro. D. M. Miller to Richland county, Wisconsin, a branch of our mission field, to assist in preaching the gospel and setting in order things that were wanting in our little sister church. We left home June 27th, and returned July 14th. After holding meetings for nearly a week evenings, and visiting during the day, the church came together for examination; found some weakly, sickly, and some nearly asleep, like at Corinth. But like sick people, when the doctor comes, all seemed to be glad for our presence; and, as a natural result, some were much discouraged, fearing that in the operation, a limb, or an arm would be amputated; but good physicians don't do that, only in case of absolute necessity to save the body.

Churches, like individuals, need to pass through the fire occasionally, so as to learn the difference between gold and stubble. — The young man would not venture into the fire, when the Savior told him to sell and give to the poor. He did not want his nice coat burned; "all these have I kept from my youth up"—made a beautiful garment. Saul was quite different; he lost all in the fire; he was burned out of house and home. Hear him, "I count all things but loss."—Phil. 3:8. Everything was burned up, even his own will; "a new creature in Christ Jesus," was the happy result.

Six years ago there was a dense forest in Wisconsin, where now stand the golden shocks of wheat, and the promising crops of corn. "Work and fire did it." Our little sister church need not be discouraged; study the history of the seven churches in Asia and take courage. "Strengthen the things that remain;" "Be watchful;" "Hold fast that which thou hast, that no man take thy crown." You have a mighty work to do; sinners are looking on; souls are to be saved all around you.

In conclusion, I am pleased to say, I never saw a brighter prospect for the church in

Richland county, Wisconsin. If all the members continue in union, and love, and watchfulness, and let their light shine as we have confidence they will, much good will be accomplished; and while they will do what they can, we trust, both in labor and means, they nevertheless need aid in the ministry yet awhile at least. There is a large field open for missionary work, and should not be neglected. Though right in the midst of harvest, the attendance was large; the house being crowded, we resorted to the forest near by most of the time. Four were baptized, one reclaimed; and others are searching the Scriptures to see whether these things are so.

ENOCH EBY.

Lena, Ill.

From Harbor Springs, Mich.

OUR communion, July 3rd and 4th, of the Little Traverse church, is in the past; had a good meeting. Bro. N. H. Shutt and wife of La Grange county, Indiana, were with us. We were truly glad that they came amongst us. We had fears that they would be left alone, but it reminded us that the Lord always remembers his people. And may the Lord bless Bro. Shutt and wife for their kindness to us! On Sunday morning before breakfast he united a couple in marriage, and at 10 A. M., he preached the funeral of my brother's wife.

SAMUEL WEIMER.

On the Way.

ALTHOUGH I left Mt. Morris early enough to reach Aurora (distance seventy miles), before 5 A. M., I was late enough to be delayed 5½ hours. I left Aurora at 10:30, and came to Buda where I was again delayed several hours; thence to this place where I must wait one hour more and reach Astoria too late for this evening's appointment. I need not tell you of the unpleasantness of delays in traveling; but I wish to tell you that I have learned some things by to-day's delays. I have often said that in reading the Bible we read too fast. We forget that it is not the number of chapters we read, so much as the making our own what we read that benefits us. I am convinced that we do not get out of our Bible reading what the Lord has put into it for us.

The same is true of our church literature. We scan the church paper instead of reading it. To-day I had time to read a copy of the MESSENGER, which I picked up in the office before I left. And indeed, it seems to me that this issue, No. 28, contains more good reading than any single copy I have read for a long time. I do not suppose it contains an unusual amount of good articles, but I had sufficient time to make my own the good it contains. In other words, I read it, instead of scanning it, as is too often the case. But for me to tell you it contains so many good things and not point out or name at least some of them, would be like we sometimes hear ministers say that many good thoughts passed through their minds, instead of telling the hearers what those

good thoughts were. When we see a good thing, we should point it out to others, that they may also enjoy the benefit. John the Baptist did, John 1: 29.

Well, if the readers of the MESSENGER will save No. 28, and the Lord will that I live, and you will give me of your space, I will, in your next issue, point out a few of the good things, and also tell you some of the thoughts that *passed through my mind*. It is train time, I close. J. G. ROYER.

Vermont, Ill., July 17.

From Salem Church, Oregon.

OUR series of meetings, including the love-feast held here at Macleay in the tent the past week, closed on Sunday night, the 4th inst. We had very good meetings, with good order and attention. There were about fifty communicants. Other ministers present were Eld. David Barklow, S. S. Barklow and John Root, from Coos Co., Oregon. Eld. D. Barklow officiated at the communion services. Our meetings were conducted as follows: Social, or prayer meeting, at 10 o'clock; preaching at 11 A. M., 3 P. M., and 8 P. M. At times, our tabernacle was crowded. During the meetings six were received by baptism, and two by letter. Altogether, since March 1st, there have been fourteen accessions by baptism, three by letter, and one restored. Let the Lord have the praise. We hope and pray that the Lord will work mightily upon the hearts of the unconverted everywhere, so that the borders of Zion may be enlarged, and God's name honored and glorified. DAVID BROWER.

Macleay, Marion Co., Ore., July 6.

The Book and Tract Work.

WHILE the convenience of location allowed frequent meetings of the Executive Committee, the inconvenience of that of the Examining Committee did not allow them to meet till June 8th. It was hoped, too, that a full meeting should be had at our first assembling, but in this we were disappointed; and Bro. Robert Miller, on account of the sickness of his little son, did not reach the place of meeting till the evening of the 10th, and some hours after the separation of the committee. Four members, however, came together at 9 A. M., June 8th, at the home of Bro. S. W. Hoover, near Dayton, Ohio, and organized by selecting Bro. Eby for Foreman, and the undersigned for Secretary.

A meeting of the Executive Committee had also been called, and all their body being present, a joint session was held, that a full understanding of the work might be had, and the suggestions of the committee heard. Some seven written manuscripts were presented, besides a number of books and essays which had been offered by the Executive Committee, who decided to handle nothing but what had first been approved by the Examining Committee. The books already put forth by brethren and presented by their Committee, were passed, but it was not our intention, nor theirs, to overlook any

work of the Brethren. Some works were not presented, and hence not passed, at this meeting. Others were presented, but not approved until consultation with the writers can be had. This is being done.

At the meeting at Pittsburg, it was intended to hold a session of the committee when all could be present, but this also failed, as Bro. Miller left just before the close of the General Council. There was, however, a session of an hour held in the tent after dinner, June 18th, when a tract in German, of eleven pages, by Bro. Paul Wetzel, of Iowa, was read and approved. It was there decided that the Secretary should give notice to writers, through the MESSENGER, not to write altogether on doctrinal subjects, but to cultivate all the variety the field will allow, and to be brief and definite. All manuscripts are to be sent to the Secretary at West Alexandria, Ohio, or to S. W. Hoover, Dayton, Ohio; and when sufficient manuscript has accumulated, notice will be given to Bro. Eby, Foreman of the committee, and a meeting will be called. Our sisters will please notice that our committee has as yet received nothing from their pens. Let not this silence continue, for now is the day for the pens and thoughts of "ready writers." Great variety is needed.

Bro. Hope's tract, "The Brethren's Reasons, etc.," was approved, and is being put forth in Denmark before he leaves for America, July 24th. It will also come forth here, both in English and in German. Bro. Paul Wetzel's "Reasons Why I Left the Reformed Church," will come forth in German, and also in English. Let each one aid, in some way, to spread the work in English, in German, and in Danish, and to all, both here and abroad. LANDON WEST, Sec.

From Union Church, Ind.

As the GOSPEL MESSENGER finds its way to our home each week, we read so many good and interesting letters from different parts of the Brotherhood, that at times it cheers us up and then at times brings tears of sorrow to our eyes. We thought that in our weakness we might write a few lines concerning our part of the Lord's vineyard. We love to read of the good work that is being carried on throughout this entire world and of the many brethren and sisters that are so eagerly working to assist Bro. Hope. We feel that we ought to go to work more earnestly for our missionary work than we have heretofore; we see our negligence more each day when we read of others that are doing such great work for the cause while we are doing so little. We hope that we may not be so dilatory in the future.

We frequently receive letters from our loving friends in the far West, and among those we esteem the most highly are those of Bro. William G. Cook and Jacob Appelman. It is because they always bear such good tidings of great joy about their ministerial labors and also many encouraging words to the weak laborers in the vineyard. By this we see that the good work is going on in the foreign countries also.

We feel that we should say a few words about our dear old brother, John Knisely who, in a short time, is going to leave us and go to other fields of labor. We feel sad to even think of his departure, for we know that through his absence we will be at a loss how to disperse the many difficulties that so frequently arise in our church; but as it is his desire to leave us, all we can do is to pray that God's spirit may lead him where he can do as much good as he has already done for us.

We have a large and very interesting Sunday-school this summer. We believe that every church should have a Sunday-school, for it is the upbuilding of society. We hope the Lord will bless all the Sunday-schools that are conducted as a good Christian Sunday-school should be. LAURA APPELMAN.

From Rock River Church, Ill.

WE wish to say, occasionally one makes the good resolve for the Lord. One was added to our number during our absence to A. M. and another applicant for next Lord's day. So we are still encouraged to labor for the salvation of the children of men. Bro. J. G. Royer and wife, of Mt. Morris, paid us a pleasant and profitable visit. Bro. Royer preached for us on Saturday evening, the 10th, also on Sunday at 10 A. M. and Sunday evening to a full house. Come again, Bro. John, as some of our friends have said, "We should like to hear more from him."

JOSEPH C. LAHMAN.

Report of Money Given to Samuel Karch.

Church, Montgomery Co., O.,	\$13 00
Sister Susanna Clapper, Carey, O.,	5 00
Bro. D. L. Miller, Editor G. M.,	2 00
Hatfield, Pa., Poor Fund,	2 00
Brother & Sister Slabaugh,	1 00
Bro. Rosenberger,	1 00

Total, \$24 00

We feel to thank the brethren and sisters for their kindness toward us. The money received was accepted with many thanks. We are still working in the vineyard of the Lord, though our loss is keeping us close to our home duties. We are trying as hard as we can to make enough to finish our house; we have it partly done. We are yet in poor circumstances, but we trust in the Lord, and we feel that all will be well. The Lord careth for his children. Pray for us when it goes well with you. MELISSA KARCH.

Sleeper, Laclede Co., Mo., July 8, 1886.

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—A. Lincoln.

THE work of the Spirit is sometimes visibly great, sometimes hidden down within the man's heart. But the fire that sweeps widely over the prairie, and that which burns deep in the coal mine, are one in essence, power, and work.

A Suggestion.

I HAVE thought of offering a suggestion and I will now do so. We should have a cheaper collection of hymns for mission and revival work, something small, like Gospel Songs,—a small book without notes, that could be got up for about fifteen cents. Such could be carried along and distributed at meetings and would add much to the interest of the meetings. Two hundred and fifty or three hundred hymns, well selected from our own and other collections, such as are in general use, would be sufficient. I have felt this want frequently when holding meetings where there are only a few members and no books.

JOHN ZUCK.

Clarence, Iowa.

The Brethren's Sunday-school of the Morrill Church, Kan.

By request of our Superintendent, I will give a short report of our Sunday-school for the second quarter, ending June 27. The brethren of the Morrill Church met at their meeting-house for the purpose of organizing a Sunday-school, on Sunday, April 18th, and elected J. E. Springer, Superintendent; C. S. Eisenbise, Assistant Superintendent. Other needed officers were also elected. We have met regularly every Sunday since the school was organized. The average number of teachers, seven; of scholars, fifty-two. We have many visitors, among whom are elder M. Kimmel, J. T. Meyers, Kelso and Mohler. The school is interesting and prospering. This quarter had very good lessons which were well made use of by the teachers. We used forty *Quarterlies* and thirty copies of the *Young Disciple* in the quarter now past and have ordered fifty *Quarterlies* and sixty copies of the *Young Disciple* for the third quarter.

This church district numbers about forty-two members; the majority of the scholars are Brethren's children. May God help us all to continue in sowing the good seed, that we can all enjoy a rich harvest not many days hence.

J. A. BOWERS, Sect.

From Conway Springs, Kan.

A GREAT many members at Annual Meeting requested me to write to them through this medium. I arrived home safely. I feel much better than I did before I went to A. M. I enjoyed the meeting very much. I thank the kind sisters who cared for me so well while there, especially old mother Arnett.

We feel grateful to all the brethren, sisters and friends for what they donated to help us build our meeting-house. We had our first meeting in it last Sunday, the 27th of June. Brethren and sisters, think of it, you have helped to build a church in Kansas for the people of God to worship in! This house will stand as a monument of your benevolence when you and I have gone to our long home. You will receive your reward for what you have done. I never expected to see any of the donors, but at A. M.

I had the pleasure of meeting many; among them was my dear sister Elizabeth, who first came to the rescue and whose pleasant face I will ever remember.

Dear brethren and sisters, we will never meet again as we met at our last A. M. The great question is, Where will we all meet again? This question we should be prepared to answer for ourselves. I, while there, resolved to live better than I ever have before and I hope you all did the same.

"Farewell brethren, farewell sisters,
Till we all shall meet at home."

NANCY WISE.

From Elliott, Ford County, Ill.

WE became members of the church last May, a year ago, while living in Missouri, and since then moved back here to Illinois, on account of parents and choice of better farming country. We are trying to live a Christian life. The MESSENGER comes to us regularly and it is a great comfort to read the good pieces written on Scripture and also to read of so many coming to Christ. Oh may God bless them!

We need a minister here, as we are isolated from the church and feel sometimes as sheep having no shepherd. We live in a thickly-settled community of Swedes, Danes, Norwegians and also Americans, many of whom would like to hear our ministers preach as they never knew there was such a denomination. Would like Bro. Hope to settle here and preach for us. Pray for us, we feel so lonely!

ANNA CARTER.

In Memoriam.

PETER Sager died on May 7th, 1886, aged seventy-eight years, and eleven months. He endured his suffering without a murmur, and calmly awaited the time of his departure to be present with the Lord, and oh, how peacefully did he pass away! Grandpa Sager (as he was familiarly called), was well known throughout his neighborhood, and it seemed none knew him but to love him; his kindly face will not soon be forgotten. He was a faithful member of the church of the Brethren for forty-seven years, and a deacon forty years. He was always earnest in everything that pertained to the interest of the church, and never absent from the meetings when it was possible for him to attend. Oh how often have we been encouraged on our way Zionward, when entering the place of worship, to see Bro. Sager there at his post and hear his tremulous voice in singing praise to the Lord! He was a member of the Pleasant View Church, Reno Co., Kan.

His seat is vacant, his voice is hushed, he has been called from our midst, and, oh, how we miss him! He earnestly entreated all to seek Jesus while they have time and opportunity, and prepare to meet their God. The only regrets he had to make, was, that he had not given more of his time to the service of his Master. Peter Sager was born in Hardy Co., Virginia, joined the Church at Mexico, Miami Co., Indiana. He was with

us, here in Kansas, only one year. Funeral services by Lemuel Hillery to a large and sympathizing congregation. Text, Rev. 14: 12, 13.

MARY HILLERY.

Hutchinson, Kan.

From Elkhart, Iowa.

THIS arm of the Church seems to be in love and union, as was manifested at our church-meeting yesterday. We are just completing our new meeting-house, located five miles north-east of Ankeny and fourteen miles north of Des Moines city. We expect to dedicate it July 25th. We have a request to make. This arm of the Church is considerably scattered, and our new house is located where we would need some one to superintend our Sunday-school, as we wish to have it conducted according to the order of the Brethren. Will not some good brother move here and help us carry on the good work? We believe they can do good temporally and spiritually.

S. M. GOUGHNOUR.

Brother Moomaw's Book.

HAVING read Bro. Moomaw's "Faith Healing," I can, with a clear conscience before God, pronounce it a strong, impregnable bulwark of defense on the side of truth. I know of no work published by the Brethren in defense of any of the ordinances of the gospel, that is any better fortified by the Scriptures and historic precedents, than this work of his. The doctrines of baptism and feet-washing have no stronger foundations to stand upon than the doctrine of anointing with oil for the healing of bodily infirmities, as is proved by Bro. Moomaw. And I am glad that the doctrine is so ably and plainly set forth, and within the reach of all who wish to become fully enlightened on the important subject of Faith Healing.

The book is calculated to do great good in restoring to the Church the much needed, uncompromising faith in God. The Lord will most assuredly bless the volume, to the comforting of many poor, suffering saints, as well as adding power to the Church. Strong criticism may be expected, as such is always the case where the plain, simple truths of the gospel are held forth; and, as a rule, the stronger the doctrine, the fiercer the opposition.

J. S. FLORY.

To the Western District of Pennsylvania.

THIS is to notify the churches in Western Pennsylvania that each church is expected to appoint solicitors to raise funds for the Home Mission of Western Pa. Send the money to Charles S. Griffith, (Treas.) Myersdale, Pa. I sent private letters to the different churches in the District, but fearing some were not sent to the proper parties, or some church might not receive a notice, I send this through the MESSENGER. I hope every church will respond to the above call, as the work before us is very great.

C. B. KIMMEL, Sec.

ANNOUNCEMENTS.

Love-feasts.

- Aug. 11 and 15, at 10 A. M., Blanchard church, 1 1/2 miles west of Dupont, Ohio, at Eld. John Prowant's barn. Those coming by rail will be met at the trains at 8 and 12 A. M. and 3 and 5 P. M., the day before and the day of meeting, by informing D. W. C. Rowe, Dupont, O.
- Aug. 21, at 10 A. M., Killbuck church, nine miles west of Muncie, on Jackson Street Pike, Delaware Co., Ind.
- Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
- Sept. 4 and 5, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Will be met at station and conveyed to place of meeting.
- Sept. 4 and 5, at 11 A. M., Marion County church, Iowa.
- Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
- Sept. 10, Bear Creek church, Christian Co., Ill.
- Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.
- Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.
- Sept. 11, at 3 P. M., Bear Creek church, Neb., at the house of Jacob Zern.
- Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over Sunday.
- Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
- Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.
- Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.
- Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snively's, 5 1/2 miles north-east of Kearney, Neb.
- Sept. 11 and 12, Greene, Butler Co., Iowa.—Meeting to commence on Friday and continue over Sunday.
- Sept. 11, McPherson County church, Kan.
- Sept. 11, State Centre church, Ia. Meeting on the following day.
- Sept. 11, Williams Creek church, Tex. Those who wish to visit Texas address John Stump, Gainesville, Tex.
- Sept. 11 and 12, at 2 P. M., Des Moines Valley church, Polk Co., Ia., near Ankeny.
- Sept. 14 and 15, at 3 P. M., Shannon, Ill.
- Sept. 16, at 10 A. M., Green Town church Howard Co., Ind.
- Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.
- Sept. 24, Rockton, Clearfield Co., Pa.
- Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
- Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
- Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
- Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
- Oct. 8, at 4 P. M., Pine Creek church, Ind.
- Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.
- Oct. 9, at 2 P. M., St. Vrain's church, Colo.
- Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.
- Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.
- Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.
- Oct. 9, at 2 P. M., Dorchester church, Saline Co., Neb.
- Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
- Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.
- Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.
- Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
- Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
- Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
- Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.
- Oct. 16, at 2 P. M., Oage church, 3 1/2 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.
- Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

Marriage Certificates.

To meet the wants of those desiring a neat and handsome Marriage Certificate at a low price, we offer the following: No. 3, 10 cents per copy; \$1.00 per dozen. No. 30, 25 cents per copy; \$2.50 per dozen. These Certificates, when framed, present an elegant appearance, and all purchasers will be pleased with them. Address, Brethren's Publishing Co.

Advertisements.

Rates—Per Inch each Insertion:
 One time or more \$1 50
 One month (4 times) 1 80
 Three months (12 times) 1 20
 Six months (25 times) 1 00
 One year (50 times) 70
 No advertisement accepted for less than 1 00

No Cuts inserted unless 12 1/4 Pica wide and on metal base.

PENNSYLVANIA RAILROAD

TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsburgh.
Pacific Express, 8 25 P. M.	1 00 P. M.
Mail	8 15 A. M.
Fast Line	11 55 P. M.
Way Passenger 12 06 A. M.	8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
John's Exp's, 8 35 A. M.	5 03 P. M.
Mail	4 45 P. M.
Mail Express	4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M., Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 8:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

CHAS. E. PUGH, Gen'l Manager
 J. R. WOOD, Gen'l Pass. Ag't.

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.

GOING EAST		GOING WEST	
Live Chicago	Arr Ft. Wayne	Live New York	Arr Chicago
8:00 A. M.	7:05 A. M.	8:00 A. M.	7:05 A. M.
11:30 P. M.	10:40 P. M.	11:30 P. M.	10:40 P. M.
1:00 P. M.	12:15 P. M.	1:00 P. M.	12:15 P. M.
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5:00 P. M.	4:15 P. M.	5:00 P. M.	4:15 P. M.
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Aug. 3, 1886

No. 30.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

EDITORIAL CORRESPONDENCE.

WASHINGTON, D. C.,
July 22, 1886.

HAVING had, for a number of years, a desire to visit the Capital of our great country, we finally made arrangements to lay aside, for a season, our home office duties, and, in company with son Harvey, and Professors J. H. and M. G. Brumbaugh, started eastward, on the afternoon of the 20th inst. The afternoon being pleasant, the ride was a delightful one, and as we whirled around the curves of the Juniata and Susquehanna Rivers, very pleasant and entertaining trains of thought were started. To us there are few things more inspiring than beautiful landscape scenes, which are presented in abundance as you go eastward over the Pennsylvania line. The stubbled wheat fields and the ripening oats and the cocked hay all told us that harvest is nearing completion and that time is passing. As these scenes, interspersed with the green hills and mountains, cut in sunder by the river in its serpentine course, were brought in rapid succession before us, the text, "Former things are passed away," was strongly impressed upon our mind—the transient making room for the permanent. To our left, and only a few rods away, was the old turnpike that only a few decades ago was the great thoroughfare of the nation, running from Philadelphia, via Harrisburgh, to Pittsburgh, and from there on towards the end of civilization at that time.

In imagination we saw the long trains of four-horse pack wagons, filled with merchandise, going slowly westward, to give the needed supply to the country and town merchants by the way. How slowly they move along, taking from three to five weeks to make the trip. Yet the world moved, and the people were satisfied, because it was the best afforded—but former things have passed away—the pack wagons, the four and six-horse teams, with their jolly and sturdy drivers are no more. The rapid strides of time and progression have laid them all away, only to be renewed as things of the past.

Nearer by is the bed of the canal, the representative of a later epoch, but numbered with the "by-gone days." No more is seen the notorious "canal boy," with his double and triple teams dragging along at trotting rate the packet boat, laden with travelers and merchants who have taken the "fast line," and with them some of the more perishable goods for present consumption, leaving the heavier goods for slower and larger boats to come in their turn. No more is heard the toot of the horn as a signal to open the lock, and let the boat through. All these are now among the former things that have passed away.

We are now living in what seems to us the age of special progress. With the railroad coach, whirled along at the rate of almost a mile per minute, and snugly seated in palatial parlors, softly cushioned, we make ourselves believe that the golden age in travel is reached. Then, too, our communications are not confined to the "Limited Mail," which is the wonder of modern times, but with electric rapidity our thoughts are flashed from city to city, from ocean to ocean, from nation

to nation. An ordinary conversation now flies with the wind, and that which was far off is now made nigh.

These are a few of the results of the passing of time and the combined ingenuity of men—all transient, moving towards the permanent. In mentally wandering over these things, the thought came, Were Christ, the disciples and Paul living, would they take advantage of our modern facilities of travel in the way that professing Christians of today are doing? The first thought comes to us is, They would not. This is because we cannot associate them with our circumstances and surroundings. But then, why not? Paul, in his travels, went by ship, and did not hide himself in a corner or behind the mast either. He was a regular passenger, conducted the religious exercises, and was a man among the men. We suppose they would travel about as we do, but instead of going to the cities for personal enjoyment and to see the sights, as we too often do, they would go to preach the gospel.

We are sitting at an east window, on Seventh Street. It is 5:30 in the morning, and the sun is peeping up over the housetops, greeting us pleasantly, and reminding us that time is not only passing, but that we are getting away from our subject.

After a pleasant afternoon spent in travel, we landed at Baltimore, and sought lodging for the night. It would have been a pleasure to us to have called upon our Bro. Quinlin, who resides in this city, but we left home without getting his address, and therefore could not find him. As the evening was pleasant, we spent it in taking in some of the city, and then retired for the night.

On Wednesday morning we visited the Washington Monument, and after a travel of two hundred and twenty-eight steps, reached the top. During the night there was a heavy rain fall, and the clouds had barely broken away yet, thus leaving the air clear and pure, so that the view from this elevated position, of the city and surrounding country, was most delightful, and our short stay there very agreeable indeed. With unusual interest we viewed the landscape over.

From here we hurriedly went to the depot to take the train for this place. We made the connection, but one minute more would have left us to have waited for another opportunity. Without tickets, we made a straight line, and succeeded in getting aboard as the train commenced moving off. We were made to think of the many short connections we make in life, and the thousands that will procrastinate and put off securing a passage to the City of Life until it will be forever too late. If we miss one of these trains, we can wait and take another, but if we neglect preparing for this, a thousand times more important passage until the opportunity is passed by, it will be lost—forever lost.

The ride from Baltimore to Washington was among the most rapid we ever had, and the time seemed very short, until the towers and steeples of the city, in which is located the Capital of our nation, came in view. On our arrival here we were met by our esteemed brother, Dr. Gaus M. Brumbaugh, who had kindly engaged rooms for us, and amply provided for our comforts. About the city, etc., in our next.

H. B. B.

THE Scriptures are the treasure of the poor, the solace of the sick, and support of the dying.—Robert Hall.

TAKE HOLD.

THERE are thousands of men and women in the world who seem to be living under a cloud of predestined failure; nothing that they touch turns out successfully, the very stars in their courses seem to fight against them. Now out of this multitude there are some who are facing material misfortunes by the operation of causes which they are powerless to control, and to whom, therefore, the only success is a heroic and noble acceptance of failure; but there are many more whose lack of success lies in themselves. They have lost their grip on life; they go through the motions of activity, but there is no heart in their work, no vim in their onset against obstacles.

If the kingdom of heaven must be taken by force, much more must the earthly victory be won by bold, aggressive attack. No one can succeed who holds his work at arm's length and goes into it faint-hearted and presaging failure before he has struck the first blow. The world presents an apparent solid and defiant front to the man or woman who must find a place in its ranks, but it is astonishing how soon it makes room for a new comer who does not seek for place and work, but takes both as if they belonged to him.

Aggressive faith in the success of character, aptitude and pluck is contagious; the man who has it soon communicates it to others; the man who has it not need not expect others to create it for him. God appointed work for every earnest and self-respecting soul; without work of some sort, no man or woman can lead a respectable life in this world; and God also appointed the reward of work, to follow after it as certainly as the harvest follows the sowing. The true farmer does not go into his fields faint-hearted and despondent, distrusting the march of the sun or the coming of the harvest; he trusts implicitly that ordering of the seasons which has never yet failed, and he knows that for every unfruitful year there will be a dozen fruitful ones.

Take hold of life in the same spirit; put out of your mind all thought of failure, and out of your heart the weakness that springs from it; strike out boldly, and strike out strongly, with full faith in yourself, your destiny and your God!

BETTER THAN PRIDE.—An eminent divine writes: "We have spent too much money on school-houses and churches both. The education and the piety of the country have not been advanced by our policy. Better put the money into a plainer and larger building, and into the services of the Sabbath, so that the people may have the best, the very best. An elegant table with scant food is a mockery to hunger; and elegant churches with a thin, juiceless service, are a mockery to the soul." There is a better use for money than the ministration of pride in costly churches.

HEALTHFUL PIETY.—An every-day religion—one that loves the duties of our common walk, one that makes an honest man, one that accomplishes an intellectual and moral growth in the subject, one that works in all weather and improves all opportunities—will best and most heartily promote the growth of a church and the power of the gospel.

WHOEVER looks for a friend without imperfections, will never find what he seeks. We love ourselves with all our faults, and we ought to love our friends in like manner.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE BOND OF PEACE.

BY LONDON WEST.

Peace with thy Maker,
And in thy soul,
Peace with thy Savior,
And in his fold.

Peace with the Spirit,
And on the way,
Not in thy merit,
Thou art but clay.

Peace with thy neighbor,
Peace at thy home,
Patient thy labor,
For rest to come.

Peace in thy slumber,
Trust in his arm,
Friends without number,
Nothing to harm.

Peace all thy journey,
Easy thy breath,
Hope at each turning,
Peace in thy death.

Passing the river,
Vast is the throng,
Glory forever,
Peace is the song.

THE CHILDREN'S MISSION.

BY MARY M. GIBSON.

Dear Children:—

I HAVE been wondering for some time how it would suit you for us to establish a general missionary fund, to continue in your donating for the purpose of sending missionaries to preach the Word to many poor sinners, craving to hear the gospel preached in its truth and purity. By your donating willingly and liberally your mites for such a noble cause, you might be the means of saving more than one soul from dying the death of a sinner. If the means given through your hands were to save one soul, its value is worth more than the whole world. Can you realize the good you might do? Yes, and it will certainly be a great help in your own behalf, for it puts a longing into your hearts to do good in this world with what the Lord has blessed us.

Parents should teach their children to give back to the Lord, or for his purpose, and in them so doing they are bringing them up in the way they should go; then when they are old they have no desire to depart from the good ways which they have been taught by their parents.

God loves a cheerful giver, and you should give to the Lord, asking and believing that he will bless you. What you give, do it all to the glory of God, asking him in the name of Jesus for whatsoever you need. He will give it to you and much more, for all you have is given you through the mercies of God. A child that loves Jesus is always ready and willing to do something good, and in exercising goodness you learn to love the work more and more. It gives you a good conscience, a happy heart, a sweet temper, a loving dispo-

sition, a pleasant smile, a willing mind, ready hands, swift feet, a peaceful rest, and hatred toward none, but love even to your enemies. Do all for Jesus' sake, who gave his life on the cross to save us from our sins, that we have a life worth living for and in death be ready for the mansions he has gone to prepare for his obedient ones.

You can send your mites in stamps, if you choose, although the money is preferable. I have received as high as seventy-five cents worth. I have had no trouble yet to turn them into money. I make use of a good many myself, but whenever I use them I pay the worth in money just the same as if I would sell them to some one. Stamps can be sent easily, so much so, that I think I might reach mites that way that I could not get otherwise.

I am willing to do my part, if the Lord will, as long as I live, and if you will send means for that purpose, I will try to give as correct a report as I possibly can, say once or twice a year. Then I, too, would want the general treasurer to keep your donations separate (if he thought he could do so) from the one already established by the brethren and sisters. Then give a report through the GOSPEL MESSENGER or *Young Disciple*, what and how much good has been done through your hands. If you were to hear of one soul being brought to Christ through your means, I know it would make you happy and you would feel like working with a greater will. I know there are many grown people that will aid you in the work, for all from whom I have received word and means say: "May the Lord bless you in your children's mission," and my heart always responds, Amen. I have a little niece, seven years of age that raises over a dollar every year just for that purpose. She has her bank and all that will, are at liberty to put in their mite, and when they do, she seems to enjoy her work in that way. You could not help but love her if you only knew her. She has such a bright countenance and loving ways and sweet smiles, neither does she seem discouraged if you should refuse. How good and lovely this world might be if we would just only try harder to make it so. I know of no better way than to work in doing all the good we can and then count ourselves as unworthy servants. Now I close, hoping and praying in the name of Jesus, that God will bless the work done through your hands.

Virden, Ill., Box 421.

PERFECTED CHRISTIAN MANHOOD.

BY JAMES WIRT.

THE attainment of Christian character comes from a complete submission to the divine requisitions of inspiration and the law of gradual development is a prominent feature in the kingdom of grace as well as in the kingdom of nature. The wisdom of God is thus displayed in effecting changes by instituting means to slowly but surely accomplish definite results. The purpose of God in the plan of redemption is to provide a way for

man to attain to Christian perfection and this object is brought about in harmony with all the laws governing man as a fallen, sinful yet susceptible and responsive being capable of obeying Christ, the true model of spiritual perfection.

The human nature of Christ required many years for its full and complete development, for we learn that he increased in wisdom and stature and in favor with God and man and finally was made perfect and became the author of eternal salvation to all those who obey him; therefore the only safe and certain advancement in divine life is by growing in grace and in the knowledge of our Lord and Savior, Jesus Christ. In nature we see first the blade, then the stalk, and then the full corn in the ear. Our Father, the husbandman of the universe, is honored and glorified when his children actively co-operate with him in forwarding his designs. The instructions contained in the Inspired Record are to this effect, To be workers together with him in all that is virtuous and tends to raise us to the dignity and character of sons and daughters of God Almighty. Man as a finite being is susceptible of an indefinite degree of advancement in the line of spiritual progression, though at present it does not fully appear what elevation of station or of character may be attained. Yet this much is evident that when Christ openly manifests himself to his believing disciples they shall, in some respects, be equal with him, their elder brother. During the present life God tries and tests his loving children, and when proven faithful to the trust committed to them, they are entrusted with more, for when the best possible use is made of what is at command, let it be what it may, it shows to the Giver of every good gift the ability to dispose of greater gifts. This fact is constantly illustrated where commissions are given by competent authority to fill any responsible position.

To meet and overcome opposition in what is undertaken denotes courage and resolution. This manly quality in Christians is an essential characteristic, to successfully engage in seeking for glory, honor, immortality and eternal life. Every child of God may, through Christ, acquire those traits of character that will best enable them to improve these present and fast fleeting moments and then go home to enjoy the reward of a well spent life with the spirits of just men made perfect through the redeeming agency and influence of Christ, the highest type of manhood.

THE BOND OF PEACE. * *

BY LONDON WEST.

BE at peace with God. Hear and obey his Word. Come near unto him, call upon his name; love and adore him.

Be at peace with Jesus. Hear his Word, learn of his life, also of his death. Come to him and follow him. He is the Prince of Peace and to believe and follow him is to give peace on the way, peace at the river of death, and peace in the world beyond.

Be at peace with the Spirit. Hear its reminders; turn not away from its reproof, follow its leading, cherish its comfort, accept of its truths, covet its fruit.

Be at peace with thy ruler. Honor his name, hear his requests, submit to his laws. Loyalty is the law of peace.

Be at peace with thy neighbor. Hear his requests and desires; comfort him in his sorrows; visit him in his afflictions; admonish him kindly in his mistakes, but above all, be patient in hearing his complaints. Peace is wealth both to thee and to him.

Be at peace with thy family. With thy companion have both peace and love and keep them unbroken. Kind words and a tender regard for each other make peace, and will hold it with a band so strong that even death cannot break it. Peace is the sunlight and glory of home. How sweet is a peaceful home!

Be at peace with thy children. These are thy jewels, thy treasure, and worth far more than silver or gold. Hold them in peace and no thief can take them. Love them and teach them to love thee; love, instruct, and lead them, and there will be peace in thy toil, peace in thy slumber, peace in thy life, and peace in thy death.

Be at peace with thy servant. Ask no more than a master should ask of thee. Show that peace is thy law and soon see that servants are abundant and loyal to their masters where peace has the rule.

Be at peace with the Church. Believe its doctrine, contend for its faith, love and serve its members, attend its meetings, show thyself a servant to its work. It is here that thy love both for the truth and peace is seen. Its bond will hold thee in safety.

Be at peace with thyself. Let thy heart be true, thy thoughts pure, thy words gentle, and thy life peaceful and holy, and then in peace, at thy death, bid adieu to the ills and troubles of this world and in heaven share in full and from the Author's hand, a crown and a life of peace and glory.

Peace is the bond of union betwixt the powers of heaven and the inhabitants of the earth. It is the bond of nations, yea, it is the bond of hearts and homes.

THE BIBLE—ITS PURPOSE.

BY E. A. ORR.

Paper No. 1.

I.—INTRODUCTION.—Within the limits, at least, of so-called Christendom there is more said about the Bible than any other book. Indeed, we may say there is more said about it than all other books. Religion is the chief business of man, and the book that treats this theme is emphatically *the book*. No field of thought is so prolific of speeches, of essays, and of books as this. There is no want of variety in treatment. It has been looked at from every point of the compass. Two classes of writers have spoken of *the Book*—friends and enemies. The enemies of a cause can never hurt it like its real or pretended friends. When a system is perfect—

and the Christian system is—it can only suffer from misrepresentation or from imperfect presentation; and from these it must suffer whether at the hand of friend or enemy, but most at the hand of the friend. There are more infidels to the Bible than bear that name. They are called by a variety of names; such as, Christian, preacher, theologian, etc., but the name does not destroy their infidelity, nor make their work any the less harmful to the Bible and its purpose. Since it is from the friends—real or pretended—of the Bible that it does and must receive the greatest harm, it is for such we are writing. We have but little to do with infidels so called, but everything to do with preachers and Christian teachers. If they are what they ought to be, the results will be what right reason and divine revelation dictate, and infidelity would want a foot-hold.

2. To begin, we assume that "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." (Heb. 1: 1, 2, R. V.) We assume this not with any thought that it is an assumption, not with any doubt of the reality of the fact, but with the fullest assurance that such is the fact and that it is based upon the soundest of foundations. The fact is necessary to our discussion and we assume it here because it is not the point under discussion.

3. We assume not only that God has spoken to man, but also that what he said is contained in the Scriptures of the Old and New Testament, so that when we want to hear God speak, our sure and only appeal is to the Bible. Remember, we say our *only* appeal. We have no evidence worth considering that God has given man a thought that is not found in nature or revelation. These books are one in expressing Divine thought, but it is the peculiar province of the Bible to express Divine thought on religious matters. Here only we get this thought.

(To be continued.)

AN INCIDENT.

BY JAS. Y. HECKLER.

SINCE the faith cure is considerably under discussion among the Brethren, I will relate a little incident which occurred in eastern Pennsylvania about fifty years ago. I am none of those holding extreme views, for I know there is much complaint in the world where there is no sickness. Besides, I never could understand the assumed faith cures in the world to be genuine, where neither the one who claims to be cured nor the one who claims to affect the cure, obey the commandments. Does any one, sound in the faith, believe that the good Lord will answer the prayers of those people who call upon him to heal their diseases when they not only refuse to obey his plain commandments, but rather sneer at them and teach otherwise? It looks to me like mockery, and if really their diseases are cured, it is done by the power of a deceiver. "And the magi-

cians did likewise with their enchantments." I have no pleasure in powwowing, and think the brethren should not practice it.

But now to my incident. There was a good brother who has gone to his long home over two decades of years already. He had a little daughter, perhaps ten years of age at that time, who, at the least irritation or provocation, would go into spasms, resembling hysterics. The good brother did not like this affliction on his daughter. He prayed much and believed in prayer, and concluded to proceed in accordance to the direction of the apostle. He therefore called the elders of the church to his house, and there they prayed over her, and she was relieved of her infirmity. It never came on her afterwards. This is a true incident. I knew the family very well, though I was but a lad at that time and saw the little girl have her spells. She afterward became a faithful sister in the Church, but died over twenty years ago in the hope of a blessed immortality.

FREELY GIVE.

BY E. ROHRER.

"PRAISE God, ye people, praise him from whom all blessings come."

The clatter of the harvester is heard all over the country and the golden grain is being reaped and the sheaves gathered and stowed away, and now the thrasher and steam engine are traversing the country threshing, and separating the grain from the straw with steam rapidity, and the golden grain is stored away in the garner for future use. Everybody seemed anxious that nothing went to waste. Now we should have greater anxiety to go up to the house of the Lord to thank, praise, and honor his great and exalted name for the rich harvest we have been permitted to gather.

We should endeavor to honor God at all times. To please and honor the Lord is to do whatsoever he says, and one of the things that the Lord said we should do is, "Sell whatsoever thou hast (to spare) and give to the poor," and the promise is, "Thou shalt have treasures in heaven." The Lord did not mean that the rich young man should give all to the poor, neither does he mean that we should give all we possess; but he wants us to give more generously, for God loves a cheerful giver. 2 Cor. 9: 7. My dear rich brother, how much did you think of giving for a home for Bro. Hope, who has spent ten years of hard labor in a foreign mission field. What thou givest, give freely, for thou hast freely received. After looking over the Treasurer's report of the General Church Erection and Missionary Fund, as reported by Treasurer in MESSENGER No. 27. I found only seven churches reported in the Southern District of Ohio, and with all their opulence only donated the pitiable sum of about fifty-five dollars for the General Church Erection and Missionary cause. The Lord loves cheerful givers, and about three-fourths of the churches in the district are not report-

ed at all, donating nothing to the missionary work, and only one church reported in the foreign mission with a little gift of one dollar and a half. These churches certainly forgot the instruction of Bro. Paul, when he required the church to lay by in store as the Lord had prospered them. What think ye, my brethren, the harvest and reward will be in that awful day when ye shall be called to stand before God, and wait until the books are opened and your works made manifest? Let our elders and ministers urge their churches in the great work of spreading the gospel, and let us, brethren and sisters, who are so highly favored and blessed with the precious gifts of the earth give freely to rescue poor, perishing souls; souls that are perishing for the bread and water of life. Our Savior, after he had risen from the grave, met with his brethren in Galilee in a mountain, and I believe that was the happiest and most solemn missionary meeting ever held upon this earth, when the disciples met their crucified and risen Savior in that mountain and heard the great commission, "Go ye into all the world and preach the gospel to every creature." Mark tells us that they went forth and preached everywhere, the Lord working with them. Now let our ministers go forth and do likewise, preach the gospel everywhere and the Lord will work with them, and let us, brethren and sisters, work together with God as one united body of Christians by furnishing the means that our ministers can go forth and preach the gospel everywhere, the Lord working with them and they with the Lord, so when the great harvest of souls will come in the end of this world, our names may be found written in the Book of Life, and that by our means thousands and tens of thousands of names may be transferred out of the books into the Book of Life, and that we can reign together with God and Christ forever and ever.

THE STREAM OF LIFE.

BY M. E. STUTZMAN.

I STOOD by a stream as it rushed along on its headlong course and I thought, What an emblem of human life! Rushing madly along, none can stop it; though, you may check it for awhile by placing a dam before it, it will still rise up and up, until it runs over the top. So with true Christians; though troubles may arise and foes beset them on every side, they will rise above it all; the more persecutions and trials surround them, the brighter their light will shine.

Again, it reminded me of some who make the good confession and seem to run well for awhile and then all appearance of Christianity seems to sink away in the hurry and bustle of the world as with this stream; before the rain comes, it runs quietly along for a ways and then sinks down in the gravel. When a freshet comes it will rise and overflow its banks. So with this professor; when a great speaker comes or a series of meetings is held he will make the most ado, but when it is over he goes back to his old ways again;

to all appearance, not benefitted at all. May we arouse to a sense of our duty and work while it is day, for the night comes when no man can work. Not a Christian in name but in spirit and truth, for God seeketh such to worship him. May our stream of life be run in accordance to God's will, is the prayer of your unworthy sister.

THE VOICE.

BY D. H. FAHRNEY.

"THERE is nothing" says Goethe, "so spiritual as the voice." Like thought, a voice is the product of spirit; it reveals a spirit, and sometimes the character of a spirit. Socrates says, "Speak, that I may see you." Aristotle declared that the character of men is judged by their voices.

We recognize our friends in the darkness of night, not by their forms as we do in day-time, but by their voices. When time has removed every trace by which the eye could identify the friend long absent, the ear is quick to detect the tones of the voice which were once so familiar.

When Isaac "was old and his eyes were dim so he could not see," he was not to be deceived by the "goodly raiment of Esau worn by Jacob, and the skins of the kids of the goats upon his hands and upon the smooth of his neck." The ear had not lost the tones of Jacob's voice and he replied, "The voice is Jacob's voice, but the hands are the hands of Esau."

Mary did not recognize Christ after he had risen from the dead but thought it was another person. When she heard the familiar voice of Jesus pronounce her name, she cried out "Rabboni."

The voice is an important part of us, and makes revelations such as the form and even the countenance cannot always prohibit.

We cultivate the mind that the thoughts may be elevated. We cultivate the voice that it may be able to express in an appropriate manner the most elevated thought and language. The results of the cultivation of the mind have been wonderful.

A musical composer was deeply affected by a piece of his own creation as it was sung by a distinguished singer. He never knew the music it contained until a thoroughly cultivated voice revealed it. Dr. Field, in describing the singing in a church at Rome, remarked, "But the most effective parts were those rendered by single voices, several of which were like the voices of women, yet so high in key, and their notes were so soft and clear, so airy and bird-like, and yet so thrilling in expression, that it seemed as if some wandering voices from the heavenly host had been caught in the arches above and were soaring upward, trying to escape to their celestial home."

Rufus Choate, it is said, could make men's mouths water for certain dishes. Whitfield could make men weep over the word "Mesopotamia," and Nettleton brought conviction to scores of souls by the word "lost." These men studied thoughts and emotions and the expression of them in suitable tones.

The importance of cultivating the voice for speech is apparent, when we consider that the voice, as in the past, is to be an important agent in influencing the human race. The newspaper and book, although wielding a powerful influence for good in the affairs of men can never take the place of the speaker. The printed page can never be substituted for the utterances of the orator.

God intends that the speaker shall always be a power in the world, and those who denounce that power, have little idea what influence they have upon eloquence in general. Things read in silence seldom please as much as things spoken. Many go to hear a mass read aloud that they themselves have read a hundred times. In some cases the reading has been so truthful, and their own conception of the piece so imperfect, that it seemed like something new to them. So in church, we hear what we read many times, but the re-reading by the minister with his explanations makes every word seem clear to our understanding. We catch the meaning of an author, as well as that of a minister or speaker in general, as we do not catch it when we read in silence.

CHRISTIAN WORKERS AND CHRISTIAN WORK.

BY MARY C. MILLER.

MEN and women have to be workers in the first place or they can never be Christians. None can come to Jesus "except the Father draw them" and yet all do not come who are drawn by the Father. Some hear his voice but they are negligent, they do not say, "Speak, Lord, for thy servant heareth." They hear but do not come,—such are not workers. We may hear and come, but still not continue to work. Work becomes the Christian man or woman. They are happy when they are engaged in something that reflects honor to him who has called them into his vineyard. Then they are showing their gratitude, and their hearts are warmed with the genial rays of his kind approval. Christ tells us that our heavenly Father will give the Holy Spirit for the asking, but must we not be diligent in asking? are we not taught that the manner of asking belongs only to the worker? The man would not rise and give his friend bread until he pressed his wants.

Christ says, "The kingdom of heaven suffereth violence and the violent take it by force;" those who are determined, steadfast, unmovable, persistent. "I would that thou wert either cold or hot."

There are no careless Christians. There are lukewarm professors but God will not own them. They are not working men and women; they have ceased to be workers and also cease to please their employer. There are different degrees; every man receives according to his work; some a hundredfold, some sixty, some thirty, but all must be workers. Christ says, "My Father worketh hitherto and I work." Have we not their example? God, the Father, is a worker. God, the Son, is a worker, and God, the Holy Ghost, is a worker. Christ became a man

and we have in him a perfect leader, a good example how the Christian should work. O, the work of a Christian! The work for a Christian, wonderful work, a work of love! Our Friend, the Friend of the whole world, gives us bread and should we not do as did the disciples, learners when Christ was here, give it to the multitude? Should we, or should we not keep it? They gave to the multitude and they all ate and were filled. Had they kept it, there would only have been enough for themselves, but they gathered up baskets full. That is the way with the Bread of Life; the more we give away the more we gather up. It is the Spirit that gives life. The more we work for the good of others, the more we will be like Jesus and the more perfect we will be and perfection brings happiness. Christ was perfect and he was a great sufferer. May we not suffer and be happy? Is it not Bible doctrine? Then let us work. "Whatsoever thy hand findeth to do, do it with thy might." Persevere, be diligent, work. You will get into trouble, for Satan is alarmed when he sees a working professor, but our help is sufficient, we need not fear. "Man's help is vain, through God we shall do valiantly: for he it is that shall tread down our enemies."

SOMETHING I CANNOT UNDERSTAND.

BY J. S. FLORY.

THIS heading has been my thought time and again when I read the reports of the Missionary Committee in the MESSENGER. I notice that only a very few, comparatively speaking, of the churches have sent in contributions. Why it is so, I do not understand, when it is a decision of Annual Meeting that all churches are to have an opportunity to lay together and send it in through their Church officers. I do not believe the fault is with the private members because it is my candid opinion there is scarcely a congregation in the bounds of the Brotherhood but what would send in contributions every quarter at least, if the decision of Annual Meeting were carried out by the officers of the Church in presenting the matter so that all could contribute according to the design of the plan adopted. Is it consistent for elders of the Church to carry a copy of the Minutes of Annual Meeting to council-meetings in order to show what the decision of Annual Meeting is in regard to wearing apparel or other regulations touching our non-conformity principles and ignore the missionary decisions, especially when those discussions so completely harmonize with "thus saith the Lord"? Where are the elders that dare frustrate the successful operation of the plans of Annual Meeting, simply because they may have personal objections to the plan? As representatives of the congregation it is their sacred duty, in my opinion, to bring this matter before their churches, no matter what their views are. Give the friends of the cause a chance to speak and act for the spreading of the gospel and there will be telling responses from hundreds of

congregations instead of a score or two. The Annual Meeting wants to do at least one more act to help on this great work and that is make it obligatory upon every elder to see that it is presented before his church at stated times. Virtually this is the case now if all were truly obedient, but something more is needed, that to evade this important work of the Church may be a more serious matter than many now suppose it is.

Another thing we cannot understand and that is, how any one fully imbued with the spirit of Christ, who was the very embodiment of love for a lost world, can for a moment entertain a mind to oppose the noble work of our sisters in helping on the work of saving souls. It is a fact standing out in history that women are, as a class, especially qualified to work where love, mercy and compassion are needed to rescue and save sinking men and women. When the history of emancipation from the bondage of the rum power is written concerning the world, to women will be accredited the highest honor in that grand event that is in the near future. In a work so fitting her sphere, as that of spreading the gospel or helping in the great warfare against Satan, it is passing strange that there should be any opposition only on the side of the enemy of souls. We thank God his promise is with the sisters and munificent blessings in store for them who are thus engaged in the work of the Lord.

LIVING OUR BEST.—All power to touch or sway for an instant another soul, must be power won by our own soul out of the days and hours past. So surely as a man lives a careless, insufficient life, knowing himself capable of fuller life, yearning all the while after higher life, so surely will come a day here on the earth, when he shall find himself wanting,—a day of darkness, and no inward light to make plain the meaning. A day of sorrow, and no strength to keep his soul erect. A day of counsel, when his friend shall find him empty, naked, with downcast eyes, a shrinking face, and on his tongue a flow of vain, unwise and unconsidered words—words that shall afterwards sting him like so many deadly sins. Circumstances may develop in us new strength for our own needs, but the needs of another draw upon us suddenly, and what an hour it is if they find us insolvent! No repentance, no agony of prayers or tears will buy the force that comes only by the slow accumulation of the years wherein a human being has lived up to his best.

THERE is seldom a line of glory written upon the earth's face but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one and stop not to decipher the spotted and worn inscription of the other get the lesser half of the lesson earth has to give.

WERE you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life!

FROM C. H. BALSBAUGH.

G. W. Hoxie and Wife, Beloved in the Lord:—

A PROFOUNDLY significant and heart-feasting letter is yours of April 30th. I often hungered for a few lines from you. I am confident that God will be magnified in you, for He has evidently already imparted Himself largely to you, and especially in the grace of true self-forgetfulness. To get self out of the way in all our aims, and purposes, and efforts, and achievements, is the one great end contemplated by the Divine Incarnation and the ministry of the Holy Ghost. The devil has no greater pleasure than puffing up the saints with the very graces which the Holy Ghost works in us. And nothing grieves the Holy Spirit more than when we take His gifts to serve our own pride, and offer the incense of self-flattery to the great enemy of God Almighty.

Man was nobly made, and exalted to an imperial position, but he hearkened to self and Satan more than unto God, and thus severed himself from the Divine character and favor so absolutely that nothing could close the breach and restore the harmony but the utmost taxation and sacrifice of Father, Son and Holy Ghost in the redemption wrought by the blood of Emmanuel. We have a great deal to say and to preach about Jesus, but seem to have forgotten that He has committed all His purposes and powers and graces to the Holy Ghost. Father and Son are now in Heaven, and all their authority and goodness and might and mercy and glory are represented by the Holy Ghost.—All the fullness of God is in Jesus, and all the redemptive grace of Jesus is in the Spirit. We can deal *directly* only with the Holy Spirit in the absence of Christ. The church has largely missed the solemn and essential truth that since the ascension of the Redeemer to the right hand of the Majesty on high, we are wholly dependent on the office of the Holy Spirit. If we want power, or peace, or joy, or assurance, or any other grace, the Spirit must draw on the fullness of Jesus for supplies to meet all our needs. "He shall not speak of *Himself*;" "He shall glorify *me*." "He shall take of *mine* and show it unto *you*." Just so soon as this fact is forgotten, we are left to labor and wrestle in our own strength. Jesus had but one aim and one prayer. "To do *thy will*," "glorify *thy name*." If we lose sight of either of these, the power of Christ will not rest upon us. An Almighty Savior is ours, and precious promises has He given, and mighty gifts has He for man, and mighty displays of power and grace and love and peace will He bestow, *if we consent to be crucified with Him*, so that we may also rise with Him, and share the all-power of His mediatorial Kingdom. The church is weak because our grip of the crucified is feeble. Just as certainly as we truly rise with death's conqueror, and sin's Abolition, and Satan's Victor, we will be "mighty through God to the pulling down of strongholds." All the legions of Hell must flee before a Christed soul.

Union Deposit, Pa., May 16.

KISSING THE CALVES.

BY M. M. E.

"Let the men that sacrifice, kiss the calves."—Hosca 13: 2.

KISSING is an old practice or an action frequently mentioned in the Divine Oracles. Kissing is a sign,

1. Of reverence toward a superior.
2. Of spiritual adoration to Christ.
3. Of sincere affection.
4. Of idolatrous adoration.

This latter shall engage our attention.

When Ephraim's heart was humble and submissive, he was lifted up into the pure, the holy, the accepted atmosphere of God; but when he turned his eyes, his mind, his heart, worship and adoration, to things and devices made by men, then woe, and misery, and wretchedness followed him. He kissed the calves made by Jeroboam. 1 Kings 19: 18. Calf kissing became a matter of worship, a fine, progressive sort of fellowship, sweet to the taste and wise to the conceit. Bowing the knee to Baal and kissing his calves was a popular pleasure, a kind of selfish joy in which the seven thousand in Israel could take no delight; therefore were, no doubt, regarded as "behind the times," "old fogies," "unprogressive,"—untutored, unlearned, without the prevailing and popular philosophy or high-style polish. The multitude, with open mouth and shut eyes, went with the "chief men," the nobles, the dukes and royal households. With them it was not, What saith the one true God? nor, Is it founded upon the Rock of heaven? but, Can it be wrong, seeing all the great men, all the mighty men, all the noble, the captains and the renowned do this? They kiss the golden calves, therefore it *must be right*. Whether essential or non-essential, to show honor to the one God of the universe, in the mind and judgment of their chief men, it was essential to being a true Israelite.

The spirit of kissing calves has not perished with Israel's dispersion. There is a general agreement that the one gospel of the one Lord Jesus contains all things necessary to man's spiritual enlightenment and salvation. It is agreed, that when admitted into the human soul, it will change man's views. It will change his actions, and his relation.—With one accord the church maintains there is but one Jesus, one Holy Spirit, one Father, one God, one faith, one doctrine of repentance, one baptism, one hope, one eternal life for the faithful and one everlasting punishment for the wicked. All unite on this. All concede that he who turns to God, and abides in him, shall be saved, but he who turns not from his errors, shall be lost. The agreement is the result of the belief in the one Book—the Bible. We all agree that God knew *what* to send us, and *how* to send it.—This cannot be improved. To attempt to improve it, is to kiss fleshly calves—worshipping our own things.

With one accord we urge men to submit themselves to the divine will—to obey from the heart. We believe the gospel was preached with the Holy Ghost sent down from

heaven. This is a matter of agreement. Believing this can never separate two saints. If saints are separated it must be on account of *unbelief*. If trouble and separation arise, it must be on account of some one *not* believing the Book, or in trying to add something to it. No schism, no division, no loss of brotherly affection can come by the man who *believes* the Scriptures—who *obeys* it, practices what it teaches, and refuses what it does not teach. Paul, the righteous, says, "Ye are God's husbandry" (1 Cor. 3: 9), not God's husbandries. The member who believes, teaches and observes in his life that the one family of God is God's husbandry," is no dis-unionist—is no fault-finder in this. The man who believes that "Ye are God's building" instead of buildings, is right, no difference how much others may insist he is wrong; because he does not read it, "Ye are God's buildings."

Kissing the calves is what makes division—separates those who started as *one*, who spoke the same things, were of one mind and heart. No man is to blame who clings to the apostolic practice and the divine simplicity permeating that practice. Whatever division—whatever offenses—whatever tearing down of the truth takes place, arises from him who attempts to add to or subtract from the oracles of God.

In the early age of Christianity, men speculated and disputed about the nature and mode of divine existence, put forth fine theories about the Trinity; preached them; urged the people to believe them, fellowshipped those who accepted them and persecuted those who did not. It was not a question about the belief of the truth; the belief of God's testimony, but about *what men said* concerning the Divine Existence. The learned wrote out their theories, preached them, insisted that all men must receive, believe and obey them. This was kissing the calves, and made havoc of the truth, caused division, pride, confusion. The preachers, the chief men, and learned in their own theories, did not accept penitents on what God had said of himself, or of his Son, but were entreated, persuaded, indeed, and coerced into the theories prepared by uninspired mortals. No difference whether a man believed "every word which proceeded out of the mouth of God;" it mattered not whether a man believed the exact truth, he could not be received unless he embraced the fine-spun theories of the makers of theoretical calves. He had to kiss these or be *anathema*. They proceeded on the principle that "the wisdom of God either *could not*, or *could*, but *did not*, state the meaning as clearly as they could state it."

And this was a contagious disease. It spread, and keeps spreading. Men are implored to accept what uninspired mortals have written *about* God, instead of what God has said *himself*.

The doctrine of substitution is run to excess. All strife, all debates, and prolonged discussions have arisen, not about the original foundation, not about what God teaches in his Book, but about substitutes. Churches are rent in twain, families separated in

worship, communities unsettled by what is *not* in the gospel of Jesus, not about what is contained therein. Congregations living in peace, pursuing the work of the Lord, are split into fragments by men introducing, advocating, and persevering in substitutes.—One thinks feet-washing no part of assembly service, pursues his thought, kisses it, and soon brings about trouble, distress of mind, sedition, and then a "new church." The men who refuse to kiss his calf are not to blame. He himself made the division. Another clips off the kiss of charity, puts a *not* into the command, and thus alienates affections, destroys oneness of mind, and either starts a new church with the command, "Greet *not* one another with a kiss of charity," or goes into one where this peculiar "not" is already highly esteemed. A third one discovers that the law is lame on Christian benevolence, needs something added to it, begins to teach it, and in his human wisdom trots out a plan or scheme or regulation by which he himself is to be specially benefited, and in due time, with this pretty thing wherewith every man will be cared for, providing he helps to care for those who care for him, makes division. Who is to blame, the man who "holds fast" the "form of sound words," the broad principle of charity toward all, or he who circumscribes and limits Christian giving to those who simply give to him? The man who clings to the injunction of Jesus, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5: 42), can make no division over this. If hearts are made sad—if churches are racked, torn and shattered, it will be over a new commandment made by uninspired men. If a man will say, "Give only to them who give to you," and get his heart in it, he will soon make division. He will kiss his calf, and insist on all others kissing it. Uninspired plans, selfish orders, schemes to enrich the rich and distress the poor, make divisions, for they are opposed by God.

Well, they say, "You are uncharitable; you are not liberal-minded." Be it so, since God is not in it. The gospel of Christ is indeed liberal. It is broad and deep and high. I cannot go above it, nor beyond it. If I unite on the Bible that does not deprive you uniting on it, and you should not cut off your privileges of entire freedom by any system which limits your sphere of doing good, or that tends to selfishness. When you are asked and urged to unite on the gospel of Jesus—to enjoy its power and blessings, and you refuse, where is your boasted charity? It seems to be charity when due you, but when you become the debtor, then it is no charity. Beware of the calves!

SOME MISTAKES ON THE SABBATH QUESTION NOTICED.

BY I. J. ROSENBERGER.

It is generally known, that the Seventh Day Adventists are very active defenders of their theory of the seventh day. Their tracts upon this subject are abundant. In their de-

fense they commit, what to us appear to be mistakes, some of which we feel to point out.

In a tract, entitled, "One Hundred Bible Tracts Upon the Sabbath Question," page 3, I find the following: "The Sabbath was given to Adam, the head of the human race; hence, through him, as our representative, to all nations." In Gen. 2: 1-3, we find,

1. That God ended his work on the seventh day.

2. That he rested on the seventh day.

3. That he blessed the seventh day, and sanctified it.

In the above text is not a hint that the Sabbath was given to Adam. But the prophet Nehemiah (9: 13, 14) plainly states: "Thou comest down also upon Mount Sinai, and spakest with them from heaven; and gavest them right judgments, and true laws; and made known to them the holy Sabbath." In the above text, the prophet plainly states where and when God gave them (his people) the Sabbath. It was at Sinai.

In the law at Sinai, God says, "Remember the Sabbath day," doubtless stirring up in them the knowledge they had of that day in the creation week; hence the statement that God gave the law of the Sabbath to Adam, is wholly unfounded; but that God gave the law of the Sabbath to Israel at Sinai, is a fact.

The author of said tract, on page 4, also states, "God has promised a blessing on all the Gentiles who will keep the Sabbath." Isa. 56: 6. The text reads thus: "Also the sons of the stranger that join themselves to the Lord, to serve him and to love the name of the Lord; to be his servants; every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my holy mountain." The blessing above is promised to strangers who "joined themselves to the Lord, and taketh hold of his covenant." They would then be no longer strangers, but proselyted Jews.—The statement quoted above misleads the reader, hence it is an error.

In a discussion on the Sabbath question, between elders Grant and Cornell, on page 111, Cornell, in defense of the Sabbath, makes the proposition, that "the Sabbath will be kept in the new earth," and quotes Isa. 66: 22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Elder Cornell forgot that in the new earth there will be no sun. See Rev. 21: 23. Hence no moon, for no night. In the chapter named above, the prophet speaks of "drawing the bow of Tabal and Javan," and of "the isles afar off." In that new earth there will be no bow to be drawn, and there will be no sea, there will be no isles. Rev. 21: 1.

The prophet makes an allusion to the new heavens and the new earth, but the prophecy is setting forth the condition of the restored state of the Jews. Relative to the first day

of the week, of the tract quoted above, page 14, the author says: "Paul directed the saints to look over their secular affairs on that day," and refers to 1 Cor. 16: 2: "Upon the first day of the week, let every one of you lay by him in store as the Lord hath prospered him, that there be no gathering when I come."—"To store," means to treasure, to deposit; hence, instead of looking over their secular affairs on that day, the text provides that they should deposit their charities in the church treasury, for there was to be no gathering when he came. This would necessitate a meeting.

On same page, the author says, "Only one religious meeting, in all the New Testament, was held upon the first day of the week; and even this was a night meeting." Acts 20: 5-13. The author failed to remember that Christ's first meeting with his disciples after his resurrection was on the first day of the week. See John 20: 19. The meeting on Pentecost (Acts 2) was also on the first day of the week. See Lev. 23: 15, 16. He states above, "the meeting was at night," but Luke says they "came together upon the first day of the week." Further, the language, "Upon the first day of the week, when the disciples came together to break bread, etc.," clearly implies that it was their custom to meet on that day.

THE SKEPTIC'S CONFESSION.

BY W. H. ROOSE.

THE Free Baptists held a protracted effort that continued for about four weeks, a short time ago. It was held in the same church in which I decided to forsake sin and serve God; though I joined the U. B. church, as I knew of no Brethren in this State. That was eight years ago, and was excitement from beginning to end, resulting in one hundred and four conversions, all told. This one was as calm as the evening wind. The elder preached the plain truth—only he did not go quite far enough. He taught such faith as God demands; proclaimed such repentance as John, Christ and the apostles preached. He baptized for the remission of sins; is a non-litigant, non-combatant, non-resistant, anti-secret, thoroughly temperate, an anti-gossiper, but he does not fully understand our triune doctrine (John 13: 4-17; Rom. 16: 16; James 5: 14) and the Lord's Supper.

There were twenty-seven conversions counted, but about twenty-five real. Among that number was a man about fifty-one years old, who was one of Robert Ingersoll's most faithful and shrewd adherents. We had many a talk pro and con concerning the accepted doctrines and principles of the Christian religion. I aimed to obey Jude 3 in meekness and honesty, which never failed to leave a wound in his benighted heart. These wounds were all made with the sword, and of such a nature that he became much interested in the meetings, till at length, one night, he arose in conference meeting, as they call it, and said:

"Neighbors and friends, it seems to me

that my lot was unfavorably cast when I began my existence on earth as one of the noblest of God's creation. It seemed to me, many times, that my fate was a settled fact. As far back as I have any knowledge, my ancestors held universalistic doctrine, and the declaration of our elder, made several evenings ago, that 'the iniquities of parents shall be visited upon their children,' comes to me, to-night, as a truth that cannot be denied. I have honestly fought in defense of the teachings of my childhood, when one or two of my trusted friends, who are sitting here, tried to convince me of my erroneous belief, while from their life and conversation they seemed to know what they were declaring to me.—While I derided the doctrines they held and the theory of eternal punishment, they treated me as an honest disbeliever. Though I pretended I did not pay any respect to what they believed, they were sowing seed that remained even in an adverse, stubborn and insubordinate heart, and what the yield will be, it only remains to be declared. I was led to make an investigation, and as a result I have enjoyed these meetings very much.

"I know that all sensible mothers are alike in their love for their children. Many a one have imperiled their lives to rescue a child from death or danger. How many anxious moments have they experienced when they feared the character of their children to be in danger! How often have they plead with a son or daughter to avoid such or another course of life that would lead to ruin and degradation! But ever since I have begun to look into 'the perfect law of liberty,' as an honest inquirer after the truth, I hear mothers tell their children to obey God, inviting them to come and be Christians. I have never heard one tell them to shun the teachings of Christ and the apostles. They must feel safe there, or they would not wish their children to join. They teach their children both by precept and example, to bow and thank God for his kindness toward them, while I have enjoyed his mercies for fifty years, and yet have never bowed my knee. This is a bad record, but, by the grace of God, I intend to lead a Christian life henceforth to the end. I want to be a submissive Christian, and not be a grumbler or complainer. By God's help, I will be able to realize these desires, and not from any other source. Pray for me."

To be sure, all who profess to love God prayed for him, but he said, a few days after that, that on his way home that night, something said to him, "Pray for yourself," which "I did when we got into the house. That prayer showed to me the enormity of my sins, and the conviction of these sins was followed by the assurance that God would accept of me when I accomplished my part of the work. I take God at his word."

When the report reached other skeptics, who thought Mr. Mench was confirmed in his skepticism, they were astonished, and could not account for the "mystery," but when we consider that the word of God, driven home by the Holy Spirit, is sharper than any two-edged sword, we are led to realize there is no position too formidable for it to overcome, and keep if abided in.

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75 cts. Will pay for the MESSENGER from July 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. Geo. W. Armantrout changes his address from Ozark, Kan., to Dighton, Lane Co, same State.

BRO. Royer returned home from Southern Illinois last week. He expects to start to Missouri about the 8th inst.

THE one dollar placed in our hands at A. M., for which we failed to get the donor's name, was given by sister Julia A. Gilbert, for the General Mission Fund.

ANY of our Brethren, having a copy of Brethren's Almanac of 1872, and wishing to dispose of it, will do us a favor by dropping us a card, giving their address.

ALL the old teachers, except Bro. Moyer and D. R. Young, will remain in the school at Mt. Morris next year. Bro. Moyer goes to Oberlin, O., to complete his school work.

BRO. B. F. Cripe, of Marengo, Iowa Co., Iowa, wants the address of the Mission Board of Iowa, and asks us to give it to him. We do not have it. Will the Secretary of that Board please correspond with Bro. Cripe?

THE *Century* for June has an illustrated article describing the battle of Sharpsburg. Among the illustrations is one of the Brethren's meeting-houses which was in the midst of the battle field. We saw the house a few days after the battle and it was pretty well riddled with bullets. An illustration of Bro. Mumma's place is also given. His house and barn were destroyed by fire during the battle. Looking over these illustrations brought back vividly to our mind the horrors of the war and we thank the Lord that peace reigns in our land.

WE are indebted to Bro. O. P. Hoover, of Dayton, Ohio, for a copy of the journal, containing the decision in the Dayton church case, to which reference is made in another column.

THE weather continues warm and dry. In many localities no rain has fallen for many weeks, and pastures are drying up and the growing corn is suffering for the want of rain. The dry "spell" extends over a considerable portion of the North-west.

BRO. S. T. Bosserman, we are glad to know, is improving in health. In a note just received from him, he says, "I am not able to work yet, and my improvement is very slow." We hope our dear brother may soon be restored to health and usefulness to the church.

WE learn from Bro. Jacob Mishler, of Mogadore, O., that our old brother, Eld. Henry Brumbaugh, of East Nimishillen church, is dead. He was eighty-one years old, and his death was sudden. He left his home to pick berries, and was found dead a short distance from the house.

FEW of us realize what numberless blessings we enjoy because the world in which we live is ruled by fixed laws. To know that God is good, that he is unchangeable and that he governs the Universe by fixed and unalterable laws is to gain a confidence in him that nothing else can give. What a blessing it is to us to know that summer and winter, spring-time and autumn, seed-time and harvest shall not cease while the world exists!

BRO. S. D. Royer, of Upper Stillwater church, Ohio, says: "To-day we had our quarterly council. Things passed off generally with good feeling. Appointed our communion for Oct. 13, at 2 P. M., to which we give a general invitation. Our Sabbath-school is in a good working condition. The church is in union. One was added by baptism since Annual Meeting. We hope and pray that she, with all of us, may hold out faithful to the end and receive the crown."

WE do not often use our paper for the purpose of calling the attention of those who are indebted to us on account, that we need the money that is due us. We do not like to write on this subject for it sounds like dunning and we know by experience that people do not like to be dunned, but sometimes we are compelled to do things that we do not like to do; and this is the feeling we have as we write this item. Just now we need money to meet the bills that we owe. Now that harvest is over we hope it will not be a hardship for those who owe us to send in the money. We will take it as a favor and at the same time it will be a great convenience if a general response is made to this request. We only make it because there is a great necessity for it. Those who are receiving the MESSENGER can tell by looking at the date on their paper how much is due us. If the paper is marked Jan. 1, 1886, you will owe us for the present year. Please look at the date of your paper and then let us hear from you.

BRO. S. S. Mohler's letter in another column, gives an account of his mission to New Madrid Co., Mo. He baptized eight, and was compelled to leave in the midst of a good interest. The work at New Madrid must be carried forward, for it appears the Lord has a people there.

BRO. Martin Bowers, of Colfax, Ind., says: "There was joy at White church again, to-day. Three more came out and were baptized in the presence of a large multitude of people. May the Lord help us to keep the good work moving on until many more are born into the kingdom."

LET us not be hasty in our judgment.—How often have we cause to regret that in our own minds we have hastily condemned the actions of some one who was actuated only by the purest motives, and whose deed in the light of a full knowledge of it was worthy of much praise rather than of blame.

BRO. A. W. Vaniman is actively engaged in the mission work in Texas. He has just closed a series of meetings at Post Oak, Clay Co. He preached twenty-one sermons, held two communions, and baptized eleven. The first time he preached at this place they had seven members, now they number twenty-three. The people hear the word gladly, and willingly accept the truth. The self-denying principles of plainness in dress, as taught in the gospel and practiced by the church, are taught, and accepted by the people. Bro. Albert goes from Post Oak to Parker county, where he will hold meetings for two weeks. May the Lord bless the good work in his hands. We rejoice to know that the efforts, the church is putting forth through the Missionary Committee are meeting with success, and that souls are being brought to Christ.

DISTRICT MISSIONARY COMMITTEES.

SOMETIME ago we requested the State District Missionary Committees to send in the names of the brethren composing their several committees, with their post-offices, so that they might be placed on record for the benefit of the General Committee. Although some months have passed away since the request was made, up to this time only six Districts have been reported, and some of these only after personal solicitation. In some cases our personal request has not been granted. We think if the matter were clearly understood, there would be no hesitancy in sending in the names. The District Committees are, in accordance with the general plan adopted by A. M., to work with the General Committee, and it is through the District Committee that the work of church erection and spreading the gospel is to be carried forward. This will be made clear by examining the fifth section of the plan, which reads as follows:

That each State District be urged to have some effective church erection and missionary plan of its own to

assist weak churches in its own territory to build plain houses of worship, and to preach the gospel, where there are favorable openings; and the general committee may assist, but shall in no way interfere with any building or missionary work carried on by any District or individual church; and any church situated in a State District, in order to get help through the General Committee, must apply to, and build under the direction of the District Committee, and any District Committee unable to meet all such calls, may apply to, and receive help from the general committee.

It will be noticed here, that the only way that a church can get help from the General Committee, is to apply to the District Committee, and secure it through them. The Secretary receives letters from a District for help, and it is his duty to refer the parties making the call to the District Committee, but how can this be done unless he has the names and addresses of the proper officers of such committee. It is to meet such cases as this that we again most earnestly request that the names, addresses and offices of every District Committee be sent at once to the Secretary of the General Committee, D. L. Miller, Mt. Morris, Ill.

Below we give the names of those we have received up to this time, and those living in the Districts designated desiring help in church building or preaching, should at once write to the Secretary of the Committee of such District. Preserve this for future reference.

NORTHERN ILLINOIS.—Daniel Zellers, Foreman, Mt. Morris, Ill.; Collin P. Rowland, Secretary and Treasurer, Lanark, Ill.; Joshua Slifer, Maryland, Ill.; John W. Price, Oregon, Ill.; Samuel Riddlesberger, Franklin Grove, Ill.

SOUTHERN ILLINOIS.—David Vaniman, Foreman, Virden, Ill.; A. D. Statsman, Assistant Foreman, Girard, Ill.; James Wirt, Secretary, Auburn, Ill.; John Neher, Treasurer, Virden, Ill.; H. H. Harnly, Auburn, Ill.

NORTHERN INDIANA.—John R. Robinson, Secretary, Milford, Ind.; Hiram Forney, Treasurer, Milford, Ind.; Frank Anglemeyer, Nappanee, Ind.

SOUTHERN KANSAS.—M. O. Hodgden, Foreman, Galesburg, Kan.; J. B. Wolfe, Secretary, Monmouth, Kan.; S. E. Cornelius, Treasurer, Parsons, Kan.; Henry Shideler, Monmouth, Kan.; John Bolinger, Redfield, Kan.

NORTH-WESTERN KANSAS AND COLORADO.—Samuel L. Myers, Foreman, Hardy, Neb.; M. M. Eshelman, Secretary, Belleville, Kan.; Caleb Kinzie, Treasurer, Burr Oak, Kan.

NEBRASKA.—Moses Keefer, Foreman, Greenwood, Neb.; D. C. Cripe, Secretary, Dorchester, Neb.; J. R. Cripe, Treasurer, Dorchester, Neb.; M. L. Spires, Holmesville, Neb.; J. E. Bryant, Pickrell, Neb.

THE DAYTON MEETING-HOUSE.

We have before us a copy of the Dayton Journal, containing the full text of Judge Elliott's decision in the matter of the Dayton

church property. It is very full and lengthy, occupying five closely printed columns of that paper.

Because of the general interest manifested in this case, we give a short synopsis of it, with the decision. On the 22nd of February, the Old Order Brethren filed a petition in court to have the Dayton church property sold, and the money divided between what they termed the three societies or orders of the church. March 24th, the Progressive Brethren filed a cross petition, asking that the property be not sold, but that the title be confirmed to the Progressives. Our Brethren then, on the 7th of May, also filed a petition, claiming the property, and asking that the title be quieted. After the filing of these petitions and answers, the Old Order Brethren, who first carried the matter to the court, withdrew their claim to the property, and were dismissed from the case. The action then proceeded upon pleadings of the other parties. The decision reviews at great length the history of the church, the decision of A. M., the separation from the mother church of the Progressives, their separate organization, and declares that the convention held at Dayton, Ohio, by the Progressives, "launched upon the world a new and promising church, as far removed from the old time-honored Baptist Brethren Church, commonly called Dunkers, as it is from any other Protestant church."

Numerous citations of cases, and of the law governing such cases are given, showing that the right of the property in question is vested in the trustees of our church, and that they are "entitled to hold said property for the uses and purposes originally intended." The Judge, after rendering his decision, according to the law, gives some advice. After saying that the great Dunker family, of whatever name or order, is opposed to litigation, and is a church of peace, and goodwill, concludes by suggesting that the property "be sold, the proceeds divided, one-third to the Progressives, and the residue to the Conservatives, to be invested in the building of churches for the use of the Dayton membership respectively."

We have but little comment to offer on the above case. We regret very much that it appeared to be necessary to have the question settled in the courts. We should adhere strictly to our principle, as a church, against litigation. We have heretofore referred as little as possible to those who have gone out from our church. Many of them we loved, and our hearts saddened at the course they pursued. We have adhered to the determination not to speak harshly of them. If they can do good in the world by their course, we should rejoice that good is being done. Let us give our time to the maintenance of the gospel principles of our church, and to the spread of the truth. In this great work, and in keeping ourselves unspotted from the

world, there is plenty for us all to do. If we succeed measurably well in doing this, we shall all do well.

In the above case, our Brethren, after the Old Order Brethren had carried the matter to the courts, asked that their rights to the property in question might be set forth and secured to them. The right of ownership in property is recognized by all civilized countries, and this principle has been clearly set forth in the decision given. Our Brethren are clearly shown to be the rightful owners of the Dayton church property, and they are further shown to be "the old time-honored Baptist Brethren Church, commonly called Dunkers."

The fact that others have, and are still claiming to be the old church, has not altered the case, either in law or equity, and so long as we maintain the characteristics and the gospel principles of our church, we may claim to be the time-honored church of the Brethren.

Let us stand firmly for those sacred principles. Let the reputation that our fathers gained as a plain, peace-loving non-litigant, honest, Christian people, not be tarnished in our hands! Let us aim as much as in us lieth, to leave to our posterity a church as pure and as good, and if possible better than was given to us by our fathers.

QUERISTS' DEPARTMENT.

Mr. Editor:—

Will some of you please give an explanation of Matt. 27: 5, which reads: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself," and harmonize it with Acts 1: 18, which reads thus: "Now this man purchased a field with the reward of iniquity; and falling headlong, burst asunder in the midst, and all his bowels gushed out."

If inspired men wrote this, why is there this contradiction? I think you can understand what I mean. Please answer through the MESSENGER, and oblige,

Yours, etc.,
PHILIP RANCK.

THERE is an apparent contradiction in the statements of Matthew and the person using the language referred to in Acts 1: 18, in giving an account of the tragic death of Judas. But the contradiction is only apparent—it is not real. Such apparent contradictions occur occasionally in the Scriptures, and they rather add to the weight of testimony in favor of the divine inspiration of the Scriptures, than detract from the weight of that testimony. Had they been a fraud and imposition, written by bad and designing men to deceive the people, their author, or authors, would have avoided such apparent contradictions, as they would know that they would be against the success of their project. But men, in relating the simple truth, would not be so fearful that some little apparent discrepancy would operate against its reception, and hence they would not so carefully guard against such apparent discrepancies.

The same person writing upon the same

subject at different times, might very readily give more prominence to one fact at one time than he would at another. And different men, narrating the same occurrence, might not give equal prominence to the same fact, and yet there would be no contradiction.—One might relate one part of the occurrence, and another might relate a different part, and yet there would be no discrepancy in their narrations.

Keeping in mind the import of the foregoing remarks, the two passages in the query can be explained so as to make them harmonize. The wretched Judas, coming to a knowledge of the terrible crime that he had committed, gave up the money, the price of blood, that he had received. But this did not satisfy him. The chief priests took the money, but they could not restore peace to the guilty conscience of Judas. "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him?" Job 34: 29. And being overwhelmed with guilt and sorrow, he, in despair, vainly sought relief in death, and, according to Matthew, went and hanged himself. But, according to Luke, Acts 1: 18, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." Then, as we cannot admit of any contradiction between the two statements, we conclude that, after he had hanged himself, either the limb to which the cord was fastened, or the cord itself, breaking, he fell, and "burst asunder in the midst, and all his bowels gushed out." This is the common way of reconciling the apparent discrepancy in the two accounts we have of the death of Judas. And this, we think, is satisfactory.

We accept both statements as true, and combine them together. This seems to be necessary to make Luke's statement intelligible, for, unless he fell some distance, the result of his fall would not be likely to be what is attributed to it. A person simply falling down, would not be likely to "burst asunder," unless he would throw himself over a precipice, or fall over it. Matthew does not say he did not fall and burst asunder; and Luke does not say he did not hang himself. And we reconcile the two passages as we have done.

The correctness of the explanation above given is confirmed by other translations of the passage in Matthew. Thompson translates the passage thus: "Thereupon he threw down the money, in the temple, and withdrew; and went and strangled himself."—Kneeland translates it as follows: "And having thrown down the pieces of silver, in the temple, he withdrew, and going out, was choked with anguish." If he strangled or choked himself, he might very readily have staggered, and fallen over a precipice, and experience what is attributed to him by Luke in Acts 1: 18, after he had choked or strangled himself, according to Matthew. The

two passages, then, named, can be explained in a way that will make them harmonize.

Will you please give an explanation through your paper of Gal. 6: 2, which reads, "Bear ye one another's burdens, and so fulfill the law of Christ," and the fifth verse of the same chapter, which reads, "For every man shall bear his own burden"?

Every person has his own burden of duty and responsibility to bear. This applies to all who have arrived at the age of accountability, whether rich or poor, male or female. This burden of responsibility is not the same in all persons, as is evident from the parable of the talents. Matt. 25: 14-30. But none are exempt from it. "So then, every one of us shall give an account of himself to God." Rom. 14: 12.

But while every person has his own burden of duty to bear, and no one can bear that of another, nevertheless, we can greatly help one another to bear our burdens. And hence the apostle's admonition, "Bear ye one another's burdens, and so fulfill the law of Christ." The law of Christ referred to, is, probably, the law of love, for, if we love one another, we shall bear one another's burdens. This admonition to bear one another's burdens admits of a very wide application. It applies to us in all our relations of life, and all should readily and cheerfully comply with it. We all, at times, feel our burdens to be more or less heavy, and they will be much lighter to us if we help one another to bear them. The apostle gives us an illustration of the admonition under consideration, in connection with the admonition: "Let him that is taught in the word, communicate unto him that teacheth in all good things."—Gal. 6: 6. Here it seems that the lay members of the church are to bear the burdens of the teachers. And this may be done in different ways.

And if every man bears his own burden, by the help of the Lord and his brethren, that is, as we have explained above, the burden of responsibility and duty, and proves it, and finds it is done according to the rule and spirit of the gospel, then he may "have rejoicing in himself alone, and not in another." He is not flattered by another's praise, but he proves his own work. J. Q.

LEAVES FROM OUR NOTE-BOOK.

OUR MEETINGS.

The congregations, morning and evening, last Sabbath, were small compared with what they had been a few weeks previous, when school was in session. Compared with the congregations in the early days of the church in Huntingdon, they were large. We remember, on one occasion only six were present, including the minister. His sermon was delivered with more vim than on occasions since, when the congregation was much larger. We should not despise the day of small beginnings, neither should we be discourag-

ed in consequence of small congregations in new places. Earnest, sincere, and persistent work will not go unrewarded. We now have a fair congregation, and when school is in session, it is perhaps nearly as large as any in town. Our Sunday-school is largely attended by the children. We have no picnics or other entertainments to attract them. We earnestly and faithfully try to teach them God's word in a way that makes it attractive. This is the best way to get children to the Sabbath-school. In consideration of the work accomplished at Huntingdon, we have this to say to our Brethren: Do not be discouraged when you go to preach in new localities, if the congregations are small, and the interest dull. Do your duty, and the Lord may greatly bless your efforts.

A LITTLE TOO SEVERE.

In reading over the Report, and that part in reference to the women's mission work, we could not help but feel that some of the speakers did not properly consider what they were saying. We mean those who were favorable to their work. In several instances we notice the women are charged with injudicious action, at the conference at Mexico, Pa. If there was anything injudicious about their action there, it seems to us the brethren are to blame for it. The design of the sisters was to go out somewhere and hold a small private meeting, but they were strongly urged by the brethren to go out into the tabernacle, and were almost pushed on the stand. Now, some of the brethren say they acted injudiciously! But let the matter drop now. Our sisters are bearing it all bravely, and are not discouraged. And well they may not be. When the great day of reckoning comes, and the action of our sisters at that meeting is tested, not by human judgment, it may be that some of the brethren will be glad to share a little in their glory.

THE DRESS QUESTION.

In reading proof, our attention was arrested on this subject, and we cannot help but express our hearty approval of the manner in which it was disposed of. When we consider the number of queries that come up on the subject, the spirit of them, and all the attending circumstances, we cannot help but feel that the subject was wisely and judiciously handled. No one can reasonably take exceptions to the position the Meeting took on it. It is, in our humble judgment, in accordance with the great law of right, and, personally, we feel more than ever like laboring in unison with our people on this subject. It is true, some of our Brethren take extreme views on this subject, and this is caused, in a great measure, by their surroundings, early teachings, etc., and we who claim to look at the subject from a Bible standpoint, must not permit these extremes to push us on the other side. Let us stand firmly upon plainness. It is right. J. B. B.

DIAGRAM OF THE PASSOVER AND LORD'S SUPPER.

BY I. J. ROSENBERGER.

B. C. 1491, or Time of Instituting the Passover.

First Period of Time, or Time from Israel's Exodus to Birth of Christ.

- a* Design of the Passover.
1. To memorize a grateful remembrance of their deliverance from Egyptian bondage. See Ex. 12: 27.
 2. To typify Christ. See 1 Cor. 5: 7.
- b* Preparatory to eating the Passover, they were to put away all leaven out of their houses. See Ex. 12: 15; 13: 7.
- c* The Jews ate the Passover, looking back to the event of their glorious deliverance.
- d* No uncircumcised, none but Israel were allowed to eat the Passover. See Ex. 12: 43-48.
- e* Types continue until their antitypes arrive; hence the lamb was annually slain until A. D. 33, when Christ, the antitype, "Our Passover," was slain. See 1 Cor. 5: 7.
- f* Only those who faithfully kept the Passover will be entitled to enjoy its antitype—Christ.
- g* The lamb ceased at A. D. 33, when it merged into its antitype, Christ, our perpetual Passover.
- h* As to time, the Lord specified that the Passover should be eaten at night. See Ex. 12: 8.
- i* The name of the ordinance and the quantity of provision indicate that the Passover was a full meal.
- j* Therefore the Passover was set up by Moses on the event of his leaving ancient Egypt, and had its fulfillment in the death of Christ.

A. D. 0, or Time of Christ's Birth.

Second Period of Time, or Time from Christ's Birth to His Death.

This intermediate period was a fulfillment of the first, a prophetic period, which constitutes the third period in our diagram.

The Passover set up at line number one, went into fulfillment, and ceased at line number three, A. D. 33, Christ's death, hence was a legal ordinance during Christ's natural life. We therefore find him and his parents faithfully keeping the annual feast at Jerusalem. See Luke 2: 41.

The meal found in the third, or apostolic period, cannot be the Passover, for, as seen, the Passover meal ceased at line number three, Christ's death; besides John 13: 1, in narrating the event, says it was "before the feast of the Passover," etc.

In Luke 12: 37, Christ assures that his faithful shall eat a meal at his second coming. In Luke 22: 16, Christ assures us that he himself will eat that meal again on the event of its fulfillment; hence an institution to be perpetuated with a future promise of fulfillment.

As to terms, Matthew, Mark and Luke call this meal Passover; Luke and John call it Supper; Paul calls it the Lord's Supper; Peter calls it a Feast; Jude, a Feast of Charity; while the Revelator, John, calls it the Marriage Supper of the Lamb. The meaning of all is, AN EVENING MEAL.

In A. D. 33, instead of the annual type, the lamb, being slain, the antitype, Christ, was slain. Circumstances indicate that the Jews' expectation of killing their usual lamb that year was overruled.

1. By darkness reigning from the sixth to the ninth hour.
2. The veil of the temple being rent.
3. The sudden earthquake.
4. The resurrection of many of the saints.

A. D. 33, or Time of Christ's Death. (Marriage Supper, or Christ's Second Coming.)

Third Period of Time, or Time from Christ's Death to Time of His Second Coming; of date "knoweth no man." See Matt. 24: 36.

- a* Design of the Lord's Supper.
1. To cultivate friendship.
 2. To typify the Marriage Supper; Christ's reception feast at his second coming. See Luke 12: 37; 22: 16; Rev. 19: 9.
- b* Preparatory to eating the Lord's Supper, it is required that we put away all the leaven of sin from the heart. See 1 Cor. 5: 8; 11: 27-29.
- c* We eat the Lord's Supper, looking forward to its glorious fulfillment.
- d* The Lord's Supper can only be eaten by the Lord's people. Communion means a c-o-m-m-o-n union.
- e* The Lord's Supper will continue until its antitype, the Marriage Supper of the Lamb. See Matt. 28: 20; 1 Cor. 11: 2. It therefore continues in the church.
- f* To be entitled to the antitype, it is necessary to keep the type; hence, to enjoy the Marriage Supper of Rev. 19: 9, we must keep the Lord's Supper, its type.
- g* The Lord's Supper will cease at the Marriage Supper, where it will merge into a perpetual feast of friendship and perfect love.
- h* Christ instituted, and the apostles observed the Supper in the evening, or at night. See Mark 14: 17; 1 Cor. 11: 23. The term supper unmistakably signifies the time of eating.
- i* The Lord's Supper is a full meal. This is clearly indicated.
1. By the term supper.
 2. By the quantity of provision.
 3. By their surrounding a table; hence the bread and wine are no part of the supper, for they were taken after supper. See Luke 22: 20.
- j* Therefore the Lord's Supper was set up by Christ on the event of his leaving the Egypt of this world, and will have its glorious fulfillment in the reception feast, on receiving his Bride at his second coming.

To do good to men is the great work of life; to make them true Christians is the greatest good we can do them. Every investigation brings us around to this point. Begin here, and you are like one who strikes water from the top of a rock on the summits of the mountains; it flows down all the intervening tracts to the very base. If we could make each man love his neighbor, we should make a happy world. The true method is to begin with ourselves and so extend the circle around us. It should be perpetually in our minds.

We know a little of Christ our Savior, but O, how small a portion have we seen of the fullness that is in him! Like the Indians, when America was first discovered, we are not aware of the amazing value of gold and treasure in our hands.

If God loves us, and has mercy in store for us, he will not suffer us to take up our rest anywhere short of Canaan, but will graciously repeat his calls till the good work begun be performed, and our souls repose in God only.

We view the world with our own eyes, each of us; and we make from within us the world we see. A weary heart gets no gladness out of sunshine; a selfish man is skeptical about friendship, as a man with no ear cares not for music.

The most natural beauty in the world is honesty and moral truth, for all beauty is truth; features make the beauty of the face, and true proportions the beauty of architecture, as true measures make that of harmony and music.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

From New Madrid County, Mo.

RECENTLY, under the direction of the Mission Committee of Southern Missouri, and through the assistance of our General Mission Committee, I went to the county named, in the extreme south-eastern part of the State, in response to calls for meetings, and spent seven days in that field. Had ten meetings; baptized eight souls. Owing to promises elsewhere, I was obliged to leave. I was sorry that I could not remain longer, as the prospects were encouraging. I found a kind, sociable and intelligent people, but not a brother or sister in all that land, until the Lord gave us both, through the feeble efforts of my labors. I found a people that was a pleasure to be with, and anxious for the truth. During my stay, I had my home with the kind family of Bro. W. A. Ferrenburg, and it was a good home. The Lord bless all of the family for their kindness to me, and my hope is, that his grace to save may be shared by all of the family. I also formed other acquaintances, which are pleasant to recall. There are now six brethren and two sisters forming a little band, as the beginning of more to be realized, we hope, in the near future. I was pleased at the interest old and young took in the meetings, and in their good singing during the meetings. Taking all together, I must praise the people of that country.

I also found an excellent country—quite different from what I looked for. The country from Cairo, at the mouth of the Ohio River, south-west, along the St. Louis & Texas R. R., is considerably swampy, although some portions are dry. The crops looked promising. About twenty-five miles from Cairo, a large belt of good country is found, where the Brethren live. The soil is a dark loam, with about enough sand to work well, and is well adapted to wheat, corn, potatoes, vegetables, clover and timothy. Wheat and corn are extensively grown in the older settled portions. The country was formerly heavily timbered, and much of it is yet in timber, of which I never saw nicer for building purposes, including walnut, hickory, ash, oak, very fine; and on the lowlands near, beautiful cypress timber. Water is excellent, and easily obtained by fifteen to twenty feet digging. Land rates from \$8 to \$25 per acre, owing to improvements. All that is needed is work to open a good farm, as the material for fencing and building is on the ground. I consider it a good country, with good markets for produce, having railroads and steamboat navigation convenient.

I am thus describing the country with its advantages, its mild climate, productiveness, its reported healthiness, shipping facilities, etc., in the hope of inducing brethren, who purpose changing location, to take a look at the country, with a view of settling there, and thus build up the cause at that place. There is quite a large country there that is good, in which churches may be planted, and

it seems to me preferable as a country to locate in, to many places in the west, on account of natural resources. Any one desiring further information can have it furnished by writing to Bro. W. A. Ferrenburg, La Forge, New Madrid Co., Mo. To reach the place, go to Cairo, Ill., then take the St. Louis & Texas Narrow Gauge to La Forge, thirty miles from Cairo. S. S. MOHLER.

On the Wing.—No. 2.

OUR last article was written at Topeka, Kansas, while the great annual meeting of teachers was in session at that place. We alluded to the very deep interest manifested by all grades of teachers in the "Industrial Training of our Youth" and in the best means of instilling temperance principles into their minds. Third great question discussed, which should interest every reader of the MESSENGER, was "How best to impart moral instruction in our schools." Many of our readers may not be aware that there is a strong element in our land trying to abolish the reading of the Bible in our public schools. This opposing element is composed of Jews, Catholics, and the large mass of infidels, and in some places, especially in some large cities they have already succeeded in throwing the Bible out of the public schools. How to counteract the influence of this anti-Bible element and to instil sound moral instruction, was discussed with deep interest, led off by an excellent paper by Prof. White, of Ohio. He claimed that the moral or religious element of the child was the highest and demanded the first attention in a course of education—a sentiment which we, as a Church, will readily endorse.

It is necessary to instil into the mind of the youth a principle that will stand when outside restraint shall have been removed. There never was a moral code that did not receive its highest restraining influence from religion. To make principles effective, we must have a proper standard, and the Bible is that standard.

While in the capital of this great and growing State, we embraced the opportunity with a friend to call on the high officials of the State. From the State Superintendent of public instruction, we learned of the excellent school system of this State. Our friends in the East who contemplate emigrating to this State need not fear of being deprived of the educational advantages to which they have been accustomed, for in education this State takes a front rank. From the Commissioners of Agriculture we learned that Kansas is the first State in the Union for rapid progress in agricultural pursuits. By the adjutant general we were informed that Kansas is the first State in the Union on the subject of temperance; that there is now but a single city in the State in which the temperance laws are not enforced and there the whisky ring congregated to fight their last battle. The general told me that they had strenuous laws against murder and theft, yet some murders were committed and some stealing was done. So also some whiskey was drank, but he assured me that the temperance laws were as

well enforced as the laws against murder and theft, with the exception of one city, and declared that prohibition *does prohibit*. Topeka with thirty-two thousand inhabitants has not a single saloon, and one of the two leading political parties has come out square for prohibition. S. Z. SHARP.

From Butler, Indiana.

THE Brethren, four miles south of Butler, have Sabbath school at the Habbawetz school-house. They have good attendance, and much interest is felt in its success. The school numbers usually fifty to sixty scholars. We use the *Brethren's Quarterly*; we find the *Quarterly* meets the wants of the school better, in fact, than any quarterly we ever saw. On the third Saturday in April, James A. Barton, of Cedar Lake Church, came to us. He preached with great power, and sinners were made to tremble and on Sunday eve there were two applicants for baptism. They were baptized that night at ten o'clock, in the presence of quite a number of spectators, who went with lanterns to see them baptized. On the eighth of June a number from our place attended the communion which was held at Cedar Lake Church. Had a pleasant meeting. The weather being favorable, the meeting was well attended. A goodly number of members from adjoining churches were present. Some were young in years. Oh, how it makes our hearts rejoice to see so many of the young people among the followers of the Lord. The ministers present from adjoining churches were J. H. Finney, Jacob Gump, Levi Shrock, and Eld. Long. The Word of God was spoken by these brethren with power and demonstration of the Spirit. One precious soul made the good confession and was baptized. He then engaged in the communion services with the brethren. He is the writer's youngest brother. May God ever help him to hold out faithful until death. Others seem almost persuaded, but like one of old, left the most important work for a more convenient season. JOHN H. TOPPER.

From Florida.

NOT seeing anything from our little band for a while I will say we had our first public meeting at Lanark, on Sunday, July 18. Bro. Nehr from Kenka, preached a soul-stirring sermon to an attentive congregation from the words, "Lord, what wilt thou have me to do?" The meeting was held in a new house belonging to Bro. Opperman, and as the house was not yet under roof, in the midst of the sermon, a shower of rain drove all in an adjoining building where the meeting was concluded. More appointments were asked for by outsiders. We expect to have meeting again by Bro. J. H. Moore, the 3rd Sunday in August. Our church here is in peace and unity, and in a prosperous condition. We had much rain here the last ten days. No extreme hot weather. Health is good throughout the country. J. I. MILLER.

Lanark, Florida.

Items from Southern California.

WIFE, little Lottie, and I boarded the train July 2nd, for Los Covenas. Next day was the time appointed for our regular quarterly council. There was a larger turnout of members than at any previous meeting of the kind. There prevailed a united disposition to labor for the prosperity of the Church and the results of the meeting, it is hoped, will add a stronger love and union among the brethren. The settlement at Los Covenas is in a more prospering condition than at any previous period since the Brethren commenced settling there. Growing crops looked promising and those matured were good. Many orange and fruit trees were set out last winter and spring and are mostly doing well. One brother set out about six thousand orange trees; he also has a nice orange grove in bearing.

The evening of the 5th, we were taken by friend and sister Meadoff to their home eight miles south. Next evening had an enjoyable public meeting at the house of Eld. Peter Overholtzer. There are nine members living in that immediate neighborhood. Quite an excitement prevails there relative to late discoveries of rich oil deposits, and the company who already have some fine-flowing wells are buying up all the lands they can get hold of. This may, somewhat, be a drawback to getting a more extensive settlement of brethren at that point.

The morning of the 7th, aboard the train, we went to Los Angeles, visited our daughter and some members living in the city. Next morning went to Santa Monica on the sea coast. For a mile or two along the shore the campers have utilized every foot of ground. Large numbers of men, women, and children were in the surf, enjoying themselves hugely and this is the case daily. On Sundays immense crowds congregate at this and other points along the coast. Notwithstanding this is the hottest season of the year, it is very pleasant sojourning on the sea coast. It is needless to say we availed ourselves of the opportunity to have a splash, and play with the rolling waves of the old salt Ocean.

In the evening Bro. S. Cripe's son, Harvey came for us and took us to his father's house. Next day, in company with Bro. and sister Cripe, visited friends, and in the evening was taken to Bro. Isaac Boyer's. The members living in that locality seem to have a goodly land indeed, as evidenced by their bountiful crops and pleasant surroundings; they do not irrigate their lands, which, by many, is thought to be quite an advantage. It seldom gets very warm in summer which is one very pleasant consideration in favor of that locality. As yet, lands can be had at very reasonable prices but is very rapidly advancing. Sunday, the 11th, had a good time out at our regular appointment. Bro. Enoch Wilpong, who came to meet us, took us in the afternoon to the school-house near his home at the base of the coast range of mountains, where we filled our appointment. Next day this brother, who is an "old-timer" here, and over eighty years of age, took us with his team to our

home. Bro. Wilpong can tell many interesting things concerning the early settlement of this country, and recount at length his experience with grizzly bears, hair breadth escapes, and such other things that old hunters never tire talking about. Next Lord's day we expect to attend a meeting five miles north of Los Angeles and also go to Pasadena north-east of the city where some members live. This will complete our visit among the members of southern California, except those located at Ontario whom we expect to visit in the future. Most of the members seem to be satisfied with California, and willing to labor for the upbuilding of Zion. Like every other place occasionally one may be found who seems to have an eye single to the dark side of the picture and accredit to the country things that really belong to self and want of judicious judgment.

J. S. FLORY.

From Milledgeville Church, Ill.

PERHAPS a few items of news from us would be read with interest by some, at least. Our love feast is numbered with the things of the past. We think it will long be remembered by the brethren and sisters who were favored with the privilege of sharing in its richness and goodness. A feast of love, truly it was, and we hope that the influence going out from these meetings will be productive of much good.

An earnest and solemn feeling was manifested by the brethren and sisters, which does much to make the meeting interesting and beneficial. The members, and especially the ministers, of adjoining churches kindly remembered us and came to our assistance. We appreciated their presence, and hope they will continue their visits of love to us in the future.

We are glad that we can chronicle the fact, that at our council-meeting prior to the love-feast, our dear brother, J. E. Miller, again identified himself with the church.—Bro. John had gone off with our Progressive Brethren, and while with them was elected to the ministry, but for reasons best known to himself, refused to assume the responsibilities. In the meantime he seriously considered his church relationship, which he finally concluded with the already-stated result. Bro. John may be the means of doing much good, if he will rightly apply himself, which we hope he will. Thus the good work keeps moving along steadily, but surely.

At our last quarterly council, peace and union were manifested, hence everything passed off easily and satisfactorily. We hope and pray that God's children may ever be found so. "In union there is strength." "United we stand, divided we fall." Often these sentiments come up in our mind, and how true, too! Let us all be more earnest in our Christian work, more devoted Bible readers, "not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another," that we may be ready to meet Jesus in peace.

T. T. MEYERS.

From Salem Church, Reno Co., Kan.

IF space will be given me in the G. M., I will endeavor to pen a few lines of interest to its readers. On July 6th, I was called to the home of O. B. Stauffer, for the purpose of baptizing his wife, who had been sick for about a year, and for four weeks was unable to help herself. For some time she sought for Jesus, but she said darkness always enclosed her; but finally her prayers were answered, and light took the place of darkness. She was made to rejoice, and praised God; then she requested to be baptized, which was granted. Being too weak to be taken to the stream of water, we built a tank, and placed it within thirty feet of her bed, pumping water into the tank. The dear sister was carried to the water, and, after being baptized, was carried back to her bed with a lightened countenance, and with a sweet voice said she was so happy. Only a few persons came to the scene, but many tears were shed. In a few days we paid the sister a visit, and gave her all the encouragement we could. As we left, she gave us good-bye, asking us to meet her in heaven. She said her days were few. In just about forty-eight hours after we gave her the last farewell, we were notified of her death. Her last words were, "I have been so happy ever since I was baptized." May others take warning! We bless God for the happiness we receive when in his service. Let us all pray for others to come and receive the same blessing! In connection with the above, I will say, sister Rachel Stauffer departed this life on the morning of the 19th of July, aged thirty-three years, nine months and four days. Funeral services were conducted by the writer, from 2 Tim. 4: 7, 8, to a large audience.

L. E. FAHRNEY.

From Madison, Kan.

WIFE and I just returned last week from Butler county, where we held a week's meeting. Preached nine sermons; congregations were small, owing, I suppose, to the hot weather. There are some things I do not understand. One is, why the church puts forth all her efforts in the winter, for the salvation of souls. Is it because the enemy of souls is off on a recreation tour? Nay, verily. While we are idle he is putting in his best efforts. Then why is it? Another is, how can a Christian decorate himself in the fashionable paraphernalia of the world, or devil's wardrobe; having his fingers banded with gold and silver, when thousands are perishing for the bread of eternal life? How can a follower of Christ live in open rebellion against his law, and make fun of the commandments, baptism, feet-washing, the holy kiss, and the Lord's Supper? How can a man be a child of God, sanctified, beyond the influence of sin, without being born into God's family according to the rules governing regeneration? In short, how can a man get to heaven by traveling the road to hell? Can some one enlighten me?

CHAS. M. YEAROUT,

From Barnard, Mo.

THERE will be a debate between Bro. Geo. A. Shamberger and Eld. Williamson, of the Christian church (Campbellites), near Duncan's Mill, Andrew Co., Mo., commencing Aug. 10. Communion services at same place Aug. 15. S. A. HONBERGER.

From Julesburg, Colorado.

ON the 10th of this month the saints met at my house and organized themselves into a church to work for the Master as the gospel directs and as understood by the Brethren in Annual Meeting. Much love and good feeling prevailed. I hope, under God's blessing, we may be able to do much good. On the 11th had preaching at my house, where Bro. A. C. Snowberger gave us a good sermon on the text, "What is a man profited if he gain the whole world and lose his own soul?" the writer following with some remarks in English and then speaking in German for the satisfaction of some German friends present. To-day I preached the funeral of a friend's little child, aged two years and some months. It was sick only a few hours before it died. This was the first funeral in this new country,—quite a solemn scene.

JOHN S. SNOWBERGER.

From Springfield, Mo.

I WISH to tell you that the MESSENGER is highly appreciated at our new home. It does me good to read of the good meetings the Brethren are having. I love to read of sinners being converted. I would almost feel lost without the MESSENGER since I cannot go to meeting. We are the only members living here that we know of. This beautiful Sabbath day I was thinking of my Virginia home where I was raised and received into the Church, and how I wish I could go to church to-day! It has been a year since I have been to a meeting of the Brethren, but I do not feel discouraged. I feel more determined to go on and try to make heaven my home. Dear brethren and sisters, pray for us.

SARAH F. HYLTON.

Closing of a Series of Meetings.

IT is truly a solemn time when the last meeting of a series is announced, if none have been converted to God; then it is a time for serious thought as to the cause of the failure of the efforts put forth. When some have been converted, and others wakened and almost persuaded, but do not yield, then comes the awful thought that the Spirit may cease to strive with such, and take its flight to return no more during probation. If we look at these things in their true light, it must cause us to feel an unusual solemnity. We should be led to consider in all seriousness as to whether or not we have been doing our duty toward the perishing. I think if we could only realize the doleful situation of those that grope in darkness, it would cause us to double our diligence in striving to rescue them from the way of ruin. O my brethren

and sisters, how can we forget the sorrows of those who grope in darkness? We so well know that peace with God is all the true and abiding peace that can be attained in this life.

At the close of our meetings at Macleay, Oregon, it came with uncommon force to my mind that some there were awakened, and did not yield and perhaps would never again feel the wooings of the Spirit so strongly as then. I would say to all such, Beware, beware of this turning away from the gentle and loving entreaties of the Holy Spirit. Oh! that the Lord would help you to see your own interest, is my most sincere and earnest prayer.

I. N. CROSSWAIT.

From Howard's Lick, W. Va.

I ACKNOWLEDGE the receipt of two dollars from the Poor Fund, from Souderton, Montgomery Co., Pa., towards the building of our church on Lost River near Howard's Lick, West Virginia. More such donations will be appreciated, as we are in very limited circumstances in our arm of the Church. We do not expect to build a palace, but wish to be comfortable while worshiping the Lord. If some more of God's people will lend us a helping hand, we may be able to get through. The Lord loves a cheerful giver. Hope many who read this may be moved in the spirit of love to donate a mite for us.

Please send in soon what the Lord requires to rear his edifice, that we poor mountaineers may have our building in progress. Send money in small amounts in ordinary letters, addressed plainly to C. Fitzwater, Howard's Lick, Hardy County, W. Va., who is authorized to solicit and receive funds for the church.

C. FITZWATER.

Home Mission Work.

THE board of Home Mission work of the Middle District of Indiana, request me to report their last meeting, held June 9th, 1886, in the Pipe Creek Church, Miami Co., Ind. I confess that I am reluctant to comply with this request on account of Home Mission work being a local matter, consequently a meeting of the Board of Missions in our District, seems hardly to be of sufficient interest to the Brotherhood to demand notice in the MESSENGER, yet this is our only medium of communication with those we wish to address. It may seem to some of our brethren to be a species of arrogance on our part to urge the importance of this work on their attention, but it is to us as a paramount duty. Of the necessity of home mission work, we will not presume to write. We need not argue this as a doubtful question. Does any one hesitate to concede this assumption? It is scarcely a supposable case. Nay, we believe this to be the most egregious error of the Church in the past. Enjoying the apostolic gospel, the only true doctrine, what dire responsibilities rest upon us! We affirm that every one who has tasted that God is gracious, has a mission to his fellow-men. The work of evangelizing the world should be a soul-engrossing theme. The hope of

securing an eternal weight of glory should be sufficient inducement for us to engage in mission work.

There are many good people who know but little of our church, have never heard our brethren preach, have perhaps heard of us and formed erroneous ideas about the church; for instance, accused the brethren of being an exclusive and selfish people. This, we presume, originated in our practice of close communion and is a matter wanting explanation and counteraction to the minds of many. "How best to do this work," "The most economical methods," are the topics discussed in our missionary meetings. The study of economy of finances is of great importance to us, since a depleted treasury has been our constant misfortune, and our greatest embarrassment. Much has been said of want of system, but what has hindered the work most is the want of means. Therefore, to enable the board to employ evangelists and keep them in the field, the board have decided on an assessment of ten cents per member throughout the District. Elders in charge of congregations are requested to consider themselves appointed as solicitors in their respective congregations, and will be notified by letter from the Secretary of their appointment and also a statement of the amount expected from each congregation this year. The board feel that necessity drives them to this measure. Having been subjected to considerable adverse criticism because so little was done in the mission field for the last two years, we appeal to your generosity to assist in this good work, and further, we feel that the Mission Board has not received that encouragement, advice, and instruction from District Meetings to which their position entitles them. We beg leave to remind our leaders in District Council that we are not responsible for our being on the Mission Board, and while smarting under the lash of implied censure, the Board feel that the disparaging remarks indulged in by those high in official position, were deficient in that affectionate regard and sympathetic kindness looked for from those who assisted in creating a Mission Board. There is a great fear on the part of some that the mission cause will encroach too much on the time of District Meeting, and acting on this fear they hastily re-elect the same brethren to the Mission Board from year to year. Against this practice we protest, as it does not give the work the benefit of their deliberate and prayerful thought; though judging from the suggestions volunteered us, there would be little difficulty in finding a new board.

ARTEMAS SMITH, Sect.

From Donnel's Creek Church, Ohio.

OUR regular quarterly meeting passed off pleasantly, excepting a warm discussion on the subject of Sabbath school. A very large majority decided to have a school here and at New Carlisle, alternating Sundays, to which the minority kindly yielded. The church also appointed her communion meeting for October 7th, commencing at 10 o'clock.

B. F. MILLER.

From St. Louis, Mo.

I AM considerably afflicted at this writing; only able to walk about a little. This injury was caused by a fall I had last week. I am improving now. I was not able to meet my appointments last Sabbath, but by request Bro. Webb, one of our late converts, talked to the people, and fed them well. He is fully able and willing to speak a word for Jesus. This is commendable from our members, to be ready always when necessity calls them to work in the vineyard of the Lord. We are moving along slowly. I have three appointments for Sunday, one in Brooklyn, east side, by request. May the Lord be with us, is my prayer.

R. K. BERKEYBILE.

2917 Kossuth Ave., St. Louis, Mo.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

McELROY.—At Martinsburg, Iowa, April 16, Betta, daughter of friend David and sister Elizabeth McElroy, aged 21 years and 10 days. She united with the Presbyterian church a short time before her death. She died in the triumphs of faith and in full hopes of a blessed immortality. Before she departed she called her friends to her bedside, bidding them all good-by, and requesting them to meet her in that other world. She also had her father's promise to unite with her mother's church soon.

M. C. HEILMAN.

WILES.—In Roann, Wabash Co., Ind., July 12, friend Jacob Wiles, aged 68 years, 2 months and 16 days. He leaves a wife, two sons and one daughter to mourn the loss of one that was kind to them. Services by the Brethren, from Thess. 4: 13, to a large assembly of sympathizing friends.

JOSEPH JOHN.

BURGETT.—In the McPherson church, Kan., June 20, sister M. M. Burgett, wife of Bro. Albert G. Burgett. Services by F. H. Bradley, assisted by J. O. Brubaker.

HIXON.—In the South Beatrice church, (Hage Co., Neb., July 14, of cholera infantum and difficult teething, Eva Louella, daughter of friend Joseph and sister Minerva Hixon, aged 1 year, 2 months and 6 days. Services by Eld. Henry Brubaker, from 1 Cor. 15: 35, 36.

M. L. SPIRE.

LEHMER.—At Quinter, Gove Co., Kan., July 8, W. H. Lehmer, aged 23 years.

He was born in Franklinton, York Co., Pa., where he lived until last February, when he went to Allerton, Iowa, to visit his brother, G. G. Lehmer, with whom he came to Quinter, April 27. Although not a member of the church, yet he had a strong desire to be baptized, and had selected July 8, the very day on which the pale messenger made his call, as the one in which his desire should be accomplished. He died full of hope, and we trust we shall be so happy as to meet him in that better land. His remains, accompanied by his brother, S. G. Lehmer, were removed to his former home in Pennsylvania, where the proper funeral services were attended to by the Brethren.

G. G. LEHMER.

MILLER.—In the Mahoning church, near Letonia, Columbiana Co., Ohio, June 25, sister Catharine Miller, wife of Bro. George Miller, and daughter of John Nold, aged 32 years, 10 months and 6 days.

She descended from a respectable family of the Mennonite faith, and about a year ago she decided to go with her husband, when they were both baptized. Her life was exemplary and consistent. Her death was resigned and peaceful. Services by Jacob H. Kurtz and J. Hoke, assisted by the Mennonite ministers, from 1 Thess. 4: 13-18.

TEETER.—In Waterloo, Iowa, July 15, Bro. David Teeter, aged 71 years, 11 months and 1 day.

He was born in Johnstown, Pa., Aug. 14, 1814; came to Iowa in the spring of 1864, and settled in Waterloo. His companion, 75 years old, and five children, survive him. He was in poor health for the last twenty years. He was a consistent member of the church.

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ANNOUNCEMENTS.

Love-feasts.

- Aug. 14 and 15, at 10 A. M., Blanchard church, 1 1/2 miles west of Dupont, Ohio, at Eld. John Provant's bar. Those coming by rail will be met at the trains at 8 and 12 A. M. and 3 and 8 P. M., the day before and the day of meeting, by informing D. W. C. Howe, Dupont, O.
- Aug. 21, at 10 A. M., Killbuck church, nine miles west of Muncie, on Jackson Street Pike, Delaware Co., Ind.
- Aug. 27, at 5 P. M., Bear Creek church, Christian Co., Ill. Meeting will be held at residence of Bro. J. J. Carl, 1 mile N. W. of the depot, Morrisonville, Ill.
- Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
- Sept. 4 and 5, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Will be met at station and conveyed to place of meeting.
- Sept. 4 and 5, at 11 A. M., Marion County church, Iowa.
- Sept. 4 and 5, North Solomon church, Kan., at Bro. Isaac Carew's, near Portis, Kan.
- Sept. 8 and 9, at 10 A. M., Morrill church, Brown Co., Kan.
- Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
- Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.
- Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.
- Sept. 11, at 8 P. M., Bear Creek church, Neb., at the house of Jacob Zern.
- Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over Sunday.
- Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
- Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.
- Sept. 11, McPherson County church, Kan.
- Sept. 11, State Centre church, Ia. Meeting on the following day.
- Sept. 11, Williams Creek church, Tex. Those who wish to visit Texas address John Stump, Gainesville, Tex.
- Sept. 11, at 4 P. M., Winnemac church, at the residence of Bro. Jesse M. Fradenberg, 1/2 mile north of Winnemac, Ind.
- Sept. 11 and 12, at 11 A. M., Crooked Creek church, Washington Co., Ia.
- Sept. 11 and 12, Verdigris church, at the residence of Bro. John Quackenbush, 6 miles west of Madison, Greenwood Co., Kan.
- Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.
- Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snaveley's, 5 1/2 miles northeast of Kearney, Neb.
- Sept. 11 and 12, Greene, Butler Co., Iowa.—Meeting to commence on Friday and continue over Sunday.
- Sept. 11 and 12, at 2 P. M., Des Moines Valley church, Polk Co., Ia., near Ankeny.
- Sept. 14 and 15, at 3 P. M., Shannon, Ill.
- Sept. 16, at 10 A. M., Green Town church, Howard Co., Ind.
- Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.
- Sept. 19, at 10 A. M., Somerset church, Wabash Co., Ind.
- Sept. 24, Rockton, Clearfield Co., Pa.
- Sept. 25, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.
- Oct. 2 and 3, at 10 A. M., Middle Creek church, Mahaska Co., Iowa.
- Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.
- Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
- Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
- Oct. 8, at 4 P. M., Pine Creek church, Ind.
- Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
- Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.
- Oct. 9, at 2 P. M., St. Vrain's church, Colo.
- Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.
- Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.
- Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.
- Oct. 9, at 2 P. M., Dorchester church, Saline Co., Neb.
- Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
- Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.
- Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.
- Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
- Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
- Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
- Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

- Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.
- Oct. 16, at 2 P. M., Osage church, 3 1/4 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.
- Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.
- Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.
- Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.

THE DEAF HEAR!

THE *Conversation Tube* will enable any person to hear, however deaf, if the nerve of the ear and the ear-drums are not destroyed. I am so deaf that I cannot hear the loudest song, where the singers are by my side, nor a brass band, five feet from me in the hall, and yet I can converse with the sick with little difficulty through the *Tube*. To me it is like life itself, and enables me to continue actively in the ministry. I would not part with its use for \$1000. I could not enjoy life without it. Whatever Bro. John Studebaker claims for the *Tube*, may be accepted with confidence,—he is perfectly reliable. Bro Studebaker is preparing a trumpet to be used in connection with the *tube*, by which those not perfectly deaf may be able to hear public speaking. It looks as though it would be a great blessing.

J. P. WATSON,
Troy, O. Pastor Christian Church.

Advertisements.

Rates—Per Inch each Insertion:
 One time or more \$1 50
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 Three months (12 times) 1 20
 Six months (25 times) 1 00
 One year (50 times) 70
 No advertisement accepted for less than 1 00

No Cuts inserted unless 12 1/2 Pica wide and on metal base.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon. Arrive Pittsburgh.
 Pacific Express, 6 25 P. M. 1 00 P. M.
 Mail 2 14 P. M. 8 15 A. M.
 Fast Line 6 30 P. M. 11 55 P. M.
 Way Passenger 10 30 A. M. 8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon. Arrive Phil'da
 Johnst'n Exp's, 8 35 A. M. 5 02 P. M.
 Mail 8 25 P. M. 4 45 P. M.
 Mail Express 8 05 P. M. 4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

J. R. WOOD,
CHAS. E. PUGH, Gen'l Pass. Ag't.
Gen'l Manager

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 11th, 1886.

LEAVE SOUTH.			LEAVE NORTH.		
Mail	Exp's	STATIONS.	Exp's	Mail	
P. M.	A. M.		P. M.	P. M.	
8 35	8 35	Huntingdon	6 20	12 30	
8 45	8 50	McConnellstown	6 19	12 19	
8 53	8 55	Grafton	6 03	12 15	
7 02	9 05	Marklesburg	5 55	12 05	
7 10	9 16	Entriken	5 45	11 55	
7 15	9 21	Beaver	5 33	11 49	
7 22	9 29	Cove	5 33	11 43	
7 35	9 41	Saxton	5 20	11 30	
7 48	9 55	Biddleburg	5 06	11 17	
7 58	10 00	Hopewell	5 03	11 11	
8 05	10 10	Piper's Run	4 52	11 02	
8 15	10 21	Tatesville	4 41	10 50	
8 21	10 30	Everett	4 33	10 43	
8 25	10 35	Mt. Dallas	4 30	10 40	
		Bedford			
P. M.	A. M.		P. M.	A. M.	

THE SOUTHERN KANSAS RAILWAY.

The Short Line from Kansas City to the Fertile Valleys of the Elk, Neosho and Arkansas Rivers in Southern Kansas and Indian Territory.

The country tributary to this line affords unprecedented advantages to home-seekers, on account of its rare fertility, mild climate, and its close proximity, and direct connection with the great commercial centers of the Missouri Valley, and the markets of the Far West. The western extension of this road has just thrown open to immigration and settlement, vast tracts of productive land, lying in Barbour, Comanche, Pratt, Kingman, Clark, and Meade counties, where good land can be bought, and a home secured at a very slight cost.

Ask your ticket agent for a Round-Trip Land-Explorer's Ticket to Independence, Kan. Parties purchasing these tickets, can, if they wish, on arriving at Kansas City, by calling on Union Depot Ticket Agent, or Mr. H. B. Moss, ticket agent of the Southern Kansas Railway, opposite the Union Depot, purchase extension tickets to points west of Independence, at greatly reduced rates.

Indexed Map of Kansas, and copies of the "Southern Kansan," a 16-page illustrated paper, furnished free, upon application to either S. B. HYNES, General Passenger Agent, Lawrence, Kan.,

Or, to GEO. L. McDONOUGH, General Traveling Agent, 116 North Fourth Street, St. Louis, Mo. 29t12

FARMERS LOOK TO YOUR INTEREST!

We have purchased the SOLE RIGHT to manufacture a well-tried horse and cattle powder, which will be known as the VICTOR HORSE AND CATTLE POWDER. It has far surpassed our expectations for all diseases of horses and cattle, especially for milch cows, as it purifies their blood and gives general tone to their system, and increases the flow of milk. Excellent for fowls in laying eggs. No poultry-raiser should be without it. Price, 25 cents per package, or 5 packages for \$1.00.

Agents wanted. Any one sending us 26 cents in 2 ct. stamps, will receive one package by mail.

VICTOR REMEDIES CO.,
Sole Proprietors, FREDERICK, MD. t12

BRETHREN WANTED!

TO SELL

Our Standard Fertilizers.

LAST season our Phosphate was tested by the side of many different brands of phosphate and has given entire satisfaction. We have used extra care in the selection of the ingredients used in the manufacture of our Phosphate, this season, and we are prepared to furnish a Phosphate that will be dry, drill evenly, and give the best results. We would like the farmers that have not used our Phosphate to give it a trial. We assure you that it will win on its own merits. If you will write us, we will send you references, from some of our most prominent brethren that have used our Fertilizers. Address:

D. BLOCHER & CO.,
25m3 Gettysburg, Pa.

YOUNG AMERICA.



Every Mill Warranted!

This Mill grinds corn with or without cob oats, rye, etc. Our No. 1 Improved is larger, stronger and heavier, than any other portable mill in the market. Warranted to grind any kind of grain. Saves time and tollage. Saves cost in one year. AGENTS wanted. Circulars sent to all applicants. Address:

ENTERPRISE MANUF'G CO.,
1m12 Columbiana, Ohio.
When answering this advertisement, state that you saw it in the MESSENGER.

DUBBEL'S CARBOLIC OINTMENT.

THE GREAT SKIN CURE—Is an infallible Remedy for a permanent cure of Salt Rheum, Ring Worms, Tetters, Itch, Scourvy, Scrofulous Sores, Scald Head, Barber's Itch, Pimples, Scaly Eruptions and defects of the Skin, Irritations of the Scalp, Ulcers, Piles and all running Sores. For Burns, Scalds, Cuts, Wounds and Bruises it is an absolute cure, giving instant relief; also for chapped and sore Hands, chapped Lips and all kinds of Sores.

BROOKLYN, IOWA, Oct. 26, '85.
 S. E. DUBBEL:—I used your Carbolic Ointment on a severe scald from steam, being very much inflamed. I applied the ointment a few times, and in a few days it was entirely cured. I recommend it as a safe cure.
 ELD. J. S. SNYDER.

Price 25cts; will be sent to any address on receipt of price. Sample box sent on receipt of a 2-cent stamp. S. E. DUBBEL, Prop.,
Waynesboro, Franklin Co., Pa.

VICTOR LIVER SYRUP!

FORMULA OF DR. P. D. FAHRNEY.

THE best Liver and Blood purifier known in use for over 100 years. It cures all diseases originating from a disordered liver and impure blood, such as Bilious Attacks, Malaria, Dyspepsia, Dizziness, Sick Headache, Constipation, Colds, Scrofula, Erisipelas, Boils, Pimples, and Female Complaints. Being pleasant to take, it is an excellent remedy for children. Price, \$1.00 per bottle, sample bottle 25 cents. We also manufacture the following Victor Remedies: Victor Cough Syrup, Victor Infant's Relief, Victor Pain Balm, Victor Liver Pills and Victor Liniment. Every bottle is guaranteed to give perfect satisfaction. Try one bottle and be convinced. Price 25 cents per bottle.

Agents wanted where these medicines are not sold. Those not wishing to act as agents, we offer an opportunity of making five dollars. A postal with your name and address will give you full particulars. We also have a Special Offer to those who have not tested, but wish to test the virtue of these valuable Remedies. VICTOR REMEDIES CO.,
Sole Proprietors, FREDERICK, MD.
Box 524

The Line selected by the U. S. Gov't to carry the Fast Mail.

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The Only Through Line, with its own track, between

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Either by way of Omaha, Pacific Junction, Atchison or Kansas City. It traverses all of the six Great States, ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO, With branch lines to their important cities and towns. It runs every day in the year from one to three elegantly equipped through trains over its own tracks, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and St. Paul, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, St. Louis and Rock Island, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha, Kansas City and Des Moines. At each of its several Eastern and Western termini it connects in Grand Union Depots with Through Trains to and from all points in the United States and Canada. It is the Principal Line to and from San Francisco, Portland and City of Mexico. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address HENRY B. STONE, Gen'l Manager, CHICAGO, PERCEVAL LOWELL, Gen'l Pass. Agent.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Aug. 10, 1886.

No. 31.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE James Creek Brethren held their harvest meeting on last Saturday. Report says they had a pleasant meeting.

THE Missionary Committee of Middle Pennsylvania met at Lewistown on last Saturday, but, as yet, have no report. Our churches should not forget this important move, and respond to the request made for help, liberally.

REMEMBER, that our Ministerial List for 1887 Almanac is now being revised, and that corrections are now in order. If there are any corrections to be made, do not wait until the Almanac is published, and then inform us of it, but do it now.

OUR congregation is considerably diminished in size since the close of the Normal session, but our meetings are still interesting, with a fair attendance. In the Sunday-school there is no change except in the teaching force, and the prayer-meetings are always interesting.

BRO. J. T. Myers and family have stopped off with us, on their return from the West, where they have spent several months. They are sojourning with Eld. Quinter, father of Bro. Myers' wife. They express themselves pleased with their trip, but are anxious to get home again.

WE call the attention of our readers to the advertisement "Farms For Sale." These farms are all pleasantly located in good neighborhoods, and would make desirable homes. Any of our Brethren thinking of buying farms, will do well by calling on Mr. McCamant, who will take pleasure in giving all desired information.

OUR readers seldom have the frankness to tell us just what they think of us, but a few days ago we got a letter from a brother that talked right at us. He says that our editorials are "poor stuff," and that a neighbor of his calls them "wishy washy." Now, we do not intend to scold or enter into a discussion with our good brother, because we have no Scripture to prove that he is wrong in his conclusions, neither have we any to give in our defense, but one thing we want him to understand: If he or his neighbors have sent us articles that have not been published, we are not to be blamed, as the selection and use of copy belongs to our office editor at Mt. Morris, and he is the one to whom complaints should be addressed. We have received kindly the criticisms made, and shall try to profit by them. But we wish our dear brother to know, that the articles that he calls "poor stuff" have been most admired by others. It would be useless for us to try to please everybody. This would be an impossibility. We shall therefore continue as we always have tried to do, do the best we can, ask the forbearance of those who do not appreciate our style. In every number there is always enough good reading without ours, therefore those who do not like it can pass it by, and read such as is more in harmony with their views of right. Variety is said to be the spice of life.

BRO. W. J. Swigart starts on a Western trip this week. He will stop in Ohio, and then take in part of Kansas. As it is his first trip to the West, we wish him a pleasant time.

THE Report of A. M. is now completed, and all orders on hand will be filled at once. It is quite large, and required considerable labor and expense to publish it, and to help us out we kindly solicit the patronage of our readers. All members, that love the church, should be sufficiently interested in the manner in which our Annual Conferences are conducted, to read it. It not only gives a correct knowledge of how it is done, but also by whom it was done. Those who have not already ordered one, should do so at once. It contains nearly 150 pages of solid matter. Sent post-paid for only 30 cents, or \$3.00 per dozen; half dozen at dozen rates.

EDITORIAL CORRESPONDENCE.

WASHINGTON.

IN our last we stopped our notes at this place, and as the Capital City is of more or less interest to every citizen of the Union, it may not be out of place to give a brief description of some of the things there. As many of our people visit this place, we will give a few suggestions as to how most may be enjoyed at the least cost. Hotel bills at good houses soon run into money. This may be avoided by hiring or engaging rooms, of which there are many to be had in this city at very reasonable rates, in private houses. Having a room at your disposal, you have a home for the time being. Boarding you can get at the Restaurants, where excellent meals can be had at from twenty-five to thirty-five cents, and those who are disposed to be economical, can do nicely on two meals a day. We did this, and felt better than if we had taken three. By pursuing this course, your living need not cost more than from \$1.00 to \$1.25 per day, and yet have all the comfort that can be had by stopping at hotels, costing twice and three times the amount.

We shall not weary your patience by telling you about all the places we visited. But the following are some, out of the many, that can be visited with interest and profit: All the public buildings belonging to the different departments. The most interesting among these is the Patent Office, which is immense, in the full meaning of the word. Here is found a sample of all the patents ever issued, and of the number of them there seems to be no end. A week could be spent in this building alone, and yet the half would not be seen. The Medical Museum, The Smithsonian Institute, The Academy of Fine Arts, The Navy Yard, The Government Printing House. In this building there are 3100 hands employed, 1100 of which are ladies. In the binding department, on one floor there were 1000 ladies at work, folding, sewing, ruling, pasting, etc. With the latest and most improved machinery at work, it was a most interesting sight to us. Here are printed and bound all the public documents issued, and the number sent out is wonderful. With all the help used, we were told, that there was enough printed matter now on hand to keep the bindery running right along for three years.

Oak Hill Cemetery is a most beautiful place, and is noted as the last resting-place of J. Howard Payne, author of the immortal hymn, "Home,

Sweet Home." To his memory is erected a large, but plain, monument of marble, but a more lasting tribute to his name has been erected in the hearts of the millions that have sung with so much joy and comfort, his "Home, Sweet Home."

THE Georgetown University, a Catholic institution, in the suburbs of the City, is a point that will be visited with much interest. Through the kindness of a priest, our company were permitted to enter the building and go up into the tower, where a grand view of the surrounding country was had.

We also had the pleasure of a drive to Arlington Heights, notable as being the home of the late Robert Lee, a prominent general of the Confederate army. Mt. Vernon, the home of George Washington, is another point we visited, with great satisfaction. In the old house, which is kept in excellent repair, are seen the rooms and beds in which he and his wife, Martha, died. Also much of the house furnishing is there as used by them. The farm has been purchased by a society of ladies, and is by them kept in repair, and open for the public. Excursions from Washington and other places go there daily. The place is located on the Potomac River, and is reached by boats only. The ride to and fro was, to us, a very enjoyable one, that we shall ever remember with pleasure.

THE last, but not the least, we shall now speak of, is the late Monument erected in this City. The foundation was laid July 4, 1848, and built to the height of about seventy feet, after which work was suspended for twenty-five years. Work on it was again resumed, and continued until completed. It has a base of fifty-five feet square, and is built of marble. The height is 555 feet, being the highest structure of any kind in the world, and was built at a cost of \$1,205,000. On the inside is a series of winding stairs, consisting of 808 steps. Up these we went with trembling knees, until the top was reached, and, like Moses, we viewed the landscape over. The sight from this great elevation was so immensely grand that we have no words at our command to describe it. Far below was spread out before us the whole City, with all her streets and avenues, public and private buildings, great and small, plainly in view, with all the country around. The sight was one that we shall never forget.

AS Congress was still in session, we spent some time in her halls. We have read some of the great speeches made there, and had a longing desire to hear them as delivered. We enjoyed this privilege, but a tame thing it was. The first evening we were in the House of Representatives, and heard several speeches read to empty desks. There were twenty-two members present, and we did not notice only one or two that gave any attention whatever to the speech being made. But, we were informed that these speeches are made with a view of being read, rather than heard, hence there is not much attention given to the delivering of them. The next day we visited the Senate Chamber, and heard several of the prominent senators delivering themselves. There was a little more enthusiasm manifested here, but none of it came to our ideas of the ways and doings of Congress.

OUR visit to the Capital City was one of unusual interest, and for many of the privileges enjoyed while there, we are indebted to our brother, Dr. G. M. Brumbaugh, who holds a position in the Postal Department, and gave us the benefit of his "off hours." In our next, we expect to tell our readers something about Eastern Maryland.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FATHER, MY WORK IS DONE.

BY GERTRUDE A. FLORY.

When the twilight at eve was fading,
With the last bright ray of the sun,
A child's voice the house was pervading,
Saying, "Father, my work is done."

Then a solemn thought stole o'er my mind,
Is my work for my Father done?
The sheaves he has given me to bind
Gathered in, at this setting sun?

I fear he will find some in the field,
All covered with rust and decay,
That would have given a bounteous yield,
If I had gathered them in to day.

But I stopped to gather fair flowers,
While the sun in his glory beamed,
And flung to the wind the precious hours.
Night overtook me, while I dreamed.

O, what shall I answer my dear Lord
When he calls for those golden sheaves?
I know that shame will be my reward
For these withered flowers and leaves.

Lord, I will gather those sheaves to-night,
Though 'tis dark, and the stubbles rough;
For my head would droop, and well it might,
Shouldst thou say, "It is not enough."

I hear a voice like the Father's own,
Saying, "Stay, sad, mistaken child,
Those sheaves with the precious hours have flown,
Naught remains but the barren wild."

I can but pray with repentant tears,
"O God! wipe out the stains with care.
And in harvests of thy granted years,
Thou shalt find me a worker there."

THE ELECTION OF OFFICERS.

BY LANDON WEST.

THERE was a query before the late Annual Meeting asking for a change in our manner of choosing officers, and after a brief discussion,—enough however, to show that the subject was worthy of consideration, it was laid over for the Meeting of next year. It is a matter of importance and should receive attention from all before the time of the next Meeting that it be fully understood, and disposed of properly and with satisfaction to all, and when disposed of, be so near what is needed, that there need be no revision of it again. To secure this we should all ask assistance from on High.

The system of election now in use in the churches is called the plurality system. In this the candidate obtaining the largest number of votes is said to be elected by the Church and is given the office. The paper above referred to asks for a change from this rule to that of the majority system in which the candidate obtaining a majority of all the votes cast is the one elected.

That it should be changed is apparent and the reasons for it are these:

1. Because the present system does not give satisfaction. The one chosen may have more votes than any other but not a majority of the votes cast, and hence is not chosen by the Church, sometimes only by a small part of it.

2. Because the present system conflicts,

and largely too, with one of the main principles of our church government. We, as a Church, claim to do all official work by the voice of the Church,—the mind and wish of the Body. In matters of little importance we pass with but a small majority, but always with a majority, and in matters of great importance the rule is to carry with a large majority if not a unanimous vote. I cite a case: I was present at a very large council meeting, where a matter as to receiving some applicants was brought up and discussed until each one, it was thought, understood the case in hand. A vote was taken and all, save one, voted in favor. When this was announced, the elder said he did not feel at liberty to go on until that one negative should be withdrawn, for he wanted peace and union. It was withdrawn and the parties received with apparent satisfaction to all. It was the voice of the entire meeting and not one of them can now find fault with the work done, for each one helped to do it. It must give peace. I have seen brethren in numerous cases, upon taking a vote, ask each one of the minority if they would assent to or submit to the majority, and their assent gave a full voice and also gave full satisfaction. The object was to obtain a strong feeling to support the action, and by this method it can always be obtained. Where there is but a weak or a divided feeling for its support the work, cannot be strong. "In union there is strength." "United we stand, divided we fall."

Now, in electing officers, men, who it is expected are to serve for life, and who are to stand as pillars to the Church and who are to advance and direct not the one body only, but the work of the whole Brotherhood and the Cause of Heaven, there is no one subject or work of greater importance than the choosing of these men to their places. None need to wonder why Jesus prayed one night long for aid in his choice of men for witnesses, nor do I wonder that a query upon this topic is now before us.

There are places to fill; there must be men found to fill them, and the one great point to gain is, *to get the right man in the right place*. When this is done, we have a pillar; when not done, there is a vacancy, a weakness.

I need scarcely name the fact for all have seen it that many do not succeed in business simply because they are out of place,—are at the wrong post and hence cannot attain to success. So it is in office, both civil and religious; men are put in positions that they do not and cannot fill, and while these fail in the one place, there are other places and positions they could fill with honor, not only to themselves, but to others,—for "each one hath his proper gift of God one after this manner and another one after that." 1 Cor. 7: 7. We see this in the Church perhaps more plainly than anywhere else that men are chosen to the ministry, and they do not, and apparently cannot succeed, not because the fault is theirs or because they have no talent at all, but because they are not in their proper place. Their gift is not adapted to that part of the work, and they

are not to blame for the failure or for being in the wrong place, but that system which overlooks the qualities of men and their fitness of place is in the fault and the Church is in the blame for using it. As it now is, a small part of a large church can put to this work whom they may choose while their votes would carry no other question. I give a case. Some years ago there was an election held in a church of about two hundred members, quite all of whom were present, and the one chosen received but fourteen votes. There were many names offered and this one received the largest number, but not a majority of votes. The choice was a failure.

IN WHAT IS SALVATION?

BY S. W. GARBNER.

"Whoever shall call upon the name of the Lord shall be saved." Rom. 10: 13.

FIRST we must ascertain the Lord's name. Is his name Lord, and shall we say, "Lord, Lord"? Not absolute certainty in that. "Not all that say, Lord, Lord, shall be saved." Matt 7: 21. Lord is not his name, but simply one of the one hundred and ninety-six titles applied to him. The text implies that he has a name. In Rev. 19: 13, we have it,—The Word of God. Read the description of his character in Rev. 19, then turn to the 1st chapter of John and learn that THE WORD and SON are identical.

We have now learned the Lord's name, and how shall we call upon his name, practically embrace and accept it? There it is in the latter part of the verse quoted, Matt. 7: 21; "He that doeth the will of my Father which is in heaven." This is the effectual, genuine calling upon the name of the Lord. This embraces the whole system and plan of salvation. May we learn that name, and may we also learn to call upon that name.

WHY ARE YOU NOT A CHRISTIAN?

BY J. S. MOHLER. * * *

THE answers to this question, doubtless, would be many and various. In the following tract, we purpose to notice some of the more common objections offered as an excuse for not embracing Christianity.

No. 1 will say, "I am too young; after I have enjoyed the world, its pleasures, honors, amusements, etc., etc., and life becomes somewhat burdensome, I expect to give some attention to the wants of my soul."

A more unreasonable and fatal objection to the wants of the soul could scarcely be given. In this objection, the objector presumes that God will spare his life until he is ready to come. In this, a great many persons presume too much. While they flatter themselves that, after they have indulged in the pleasures of youth and the frivolities of the world, they will turn and serve the Lord; but, many, before they are willing to give their hearts to God, are called away by the relentless hand of death. Their opportunity which they might have embraced, is forever beyond their reach.

Besides this, youth is the best time in which to give our hearts to God. We would not, by any means, discourage the aged sinner from turning to God, but in old age the heart becomes hardened and the habits fixed. It is much more difficult to curb our dispositions and bring our unregenerate nature in subjection to God's holy will than when we are young. When the heart is tender, as in youth, it is susceptible of being easily molded after the pattern of the gospel; like clay in the hands of the potter. Thus, as youth is developing into manhood, the elementary principles of Christianity when received into the heart, will also be correspondingly developed.

In youthful piety, we not only benefit ourselves and honor our Creator, but we are constantly influencing others to imitate our pious example.

WHY ARE YOU NOT A CHRISTIAN?

No. 2 will say, "I am fearful I cannot hold out faithful to the end,—that I will make a mistake as others have done and go back again to the weak and beggarly elements of the world, and so I would rather remain where I am."

To remain where you are, is to make your eternal destruction sure. Just as well might the oppressed foreigner say, "I will never attempt to obtain the liberty of an American citizen by emigrating to that country, because some were shipwrecked in their voyage across the ocean to that country." What are the facts? The facts are that thousands have been successful in crossing the boisterous waves of the Great Deep and are enjoying the liberties of this favored land. So in our voyage across life's troubled sea. Here and there some make shipwreck of their faith; still, thousands are passing safely over to the other shore. You, my unconverted friend, may be one of that number.

Naturally, a shipwreck may be caused either by the weakness of the vessel, or the incapacity of the captain. These causes of danger we need not fear on our Christian voyage. The old ship Zion, has passed through many a storm; her strength and sailing capacity have been often and severely tested, and her safety is as well assured today as in the days of the Savior. "The Captain of our salvation was made perfect through suffering;" Heb. 2: 10, and being made perfect he cannot err, nor will he mislead any one but will bring all who confide in him, safely across to the other shore.

With these positive assurances before us we need not fear to venture. Should any one still continue to fear, such fear will only result in his greater condemnation, as proving their want of faith in the promises of God. The Revelator says, "The fearful and unbelieving shall have their portion in the lake which burneth with fire and brimstone, which is the second death." 21: 8. Here the fearful are numbered among the class that will finally be cast away.

WHY ARE YOU NOT A CHRISTIAN?

No. 3 will say, "There is some one in the Church I dislike, and as long as that one is in the Church I prefer to remain without."

The reason such prefer to remain without is, they do not relish close contact or association with those whom they dislike in the Church? What will the result be? Should those continue to remain without, and those whom they dislike in the Church continue to be unfaithful, and both classes die in that state? In the eternal world they will be thrown together to remain in associations of the most painful and unpleasant character. Better a thousand times, be a Christian here, even if there are some in the Church whose life is not as consistent as it ought to be. If we do our part we shall be happy. If we remain outside the Church until every one inside of it does right, we will never come at all, for there always were some disorderly members, even in the days of the apostles, and no doubt there always will be. This, however, should not discourage the faithful members or keep away those who would be faithful. We never refuse a good bill simply because there are some counterfeit ones.

WHY ARE YOU NOT A CHRISTIAN?

No. 4 will say, "I feel my need of a Savior. I know I must die and that I am not prepared to meet my God in peace, but I feel that I have sinned so grievously and so long, that the Savior would hardly pardon me."

No doubt the sense of guilt and shame, resulting from a wicked life in the face of God's truth and the warnings of the Spirit has kept many away from the Savior. Satan no doubt, also takes advantage of this feeling to keep the sinner away from the only refuge that can speak peace to his troubled soul. The sinner should remember the many encouraging words of the Savior and the apostles. Jesus says, "I came not to call the righteous, but sinners to repentance." Matt. 9: 13. "For the Son of Man is come to save that which was lost." Matt. 18: 11. "They that are whole need not a physician, but they that are sick." Luke 5: 31. "Him that cometh unto me I will in no wise cast out." John 6: 37. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

In view of these and many other precious promises of the gospel, sinners ought not allow themselves to remain outside the fold of Christ; being assured that Christ is not only willing to save, but that he is able to save even unto the uttermost. Heb. 7: 25.

When sinners feel the burden of their sins heavily, that is the best time to come to the Savior. At that time sinners can appreciate the worth of a bleeding, dying Savior the best. Hence do not allow the sense of guilt and shame for a misspent life to keep you away from the Savior one hour longer,—a Savior who is ever ready, able, and willing to lift the burden of sin off your shoulders, and give you sweet and heavenly rest.

WHY ARE YOU NOT A CHRISTIAN?

No. 5 will say, "There are members of the Church who are dishonest, others become drunken, some are unfaithful to their prom-

ises, and I think I am just as good as they are. If such can go to heaven in the Church, I can go to heaven outside of it."

It is a lamentable fact that too many are in the Church merely for a name or from improper motives of some kind, who seem to have no regard for their souls, the honor of the Church and of their Creator. This, however, is no just excuse on the part of those who are without. We might as well reject all good bills on a sound bank, just because someone has counterfeited the bank, as to reject Christianity because some have dishonored their profession.

It is the duty of every one to serve their Creator according to the gospel, and if there are those in the Church who are not living as they should do, they themselves must suffer all the consequences of their unfaithfulness.

WHY ARE YOU NOT A CHRISTIAN?

No. 6 will say, "It is not necessary to enter the Church to be saved. If we are honest, truthful, temperate, and neighborly, we will be saved without the Church or its ordinances."

We readily admit the necessity of the virtues above referred to as Christians, but to depend solely on our good works for salvation—eternal happiness, would virtually be setting aside the efficacy of the blood of Christ. If one man can be saved by his own works, so can another, and so of the whole human race; as a consequence, the Atonement of Christ, and the Church with all its sacred ordinances would be entirely gratuitous; but the Church, its ordinances, the new birth,—born of God, etc., is necessary to prepare us for the world to come. What lies beyond the curtain spread across the firmament, is unknown save what is revealed in the gospel. Surely, God knows what we need to make us happy in the world to come. One thing is plain to us all, we are passing away. A few more days and our work on earth will be ended. The gospel is given us to smoothe the rugged path of life, and to bridge the chasm between this world and the world to come. The moralist has no hope save his own merit. Paul teaches in Gal. 2: 9, "Not of works, lest any man should boast."

The conversion of Cornelius is in point. Cornelius was a very good moralist. He was so good that his prayers came up as a memorial before God and were answered by an angel on a mission of salvation to him and his house. Still, Cornelius, notwithstanding his good morals, was not in a saved condition, for by the angel he was directed to send for Peter, "who would tell him words whereby he and his house might be saved." Acts 11: 14. If morality alone could not save Cornelius, neither can it save us.

(To be continued.)

THAT REVIEW.

BY GEORGE SHAMBERGER.

A BROTHER reviews my article on women preachers. Had the brother not made so many mistakes I would not answer a word.

I think his attention should be called to them. Will the reader please compare his article with mine? A reviewer should be careful.

1. He says of me, "After giving a number of extracts from historians, some of whom he calls heretics, Bro. S. says, 'These give us the idea that women preached during the first ages of the Church.'" When I quote historians I give the name. The "extracts" referred to were two assertions recently made by brethren writing for the MESSENGER; I certainly did not call them heretics.

2. What he repeated from Mosheim is just enough to mislead. In short, he gives none of my historical references full enough to set them in the right light. I will just here remark that ecclesiastical history is all on one side and needs no quibbling. It shows that women were allowed to preach by heretics only.

3. He says I call Tertullian a heretic. Where he learned this is a profound mystery. I never said anything of the kind. See my article. Be it known that Tertullian opposes women preachers.

4. I repeat that *prophecy* and *preach* are never used as synonyms, but hope the reader will remember that I have reference to New Testament usage and not the usage of England or America. I think I was aware that persons like the brother used them as synonyms and hence Webster must put in a definition to suit such usage. Look up the word baptism and reflect a little. The words in question are never used interchangeably in the New Testament. The simple fact that women prophesied and were not permitted to teach publicly, ought to have some weight outside of the never-varying use of the words.

Not intending any reply, but simply calling attention to some mistakes, I close, hoping that a heretical practice of wide-spread modern influence, will never enter the Church of God.

CHRISTIAN CONTENTMENT.

BY ROSIE SNOWBERGER.

MUCH of the unhappiness extant in the world is due to unsettled and dissatisfied minds. A happy person is generally a contented person. Contentment banishes every inordinate desire of fame and wealth, and suppresses all murmurings and ingratitude against God's providence.

The Author of our being has allotted each a part to act in the drama of life, and we should go about our duties cheerfully and uncomplainingly. The following language of Paul should be deeply impressed on every mind: "Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee." Again, "Having food and raiment, let us be content."

There is no room for discontent in regard to the possession of temporal blessings when we consider how much worse our condition might be than it is, and how many more things we have than we really need.

In a certain sense it is not wrong to be of a dissatisfied mind. When we have arrived at such an age that we can discriminate between right and wrong, or good and evil, it is meet that we should be dissatisfied with our condition. It is not until we enjoy that sweet peace that emanates from a consciousness that we are trying to be obedient to God's Law, that we are in the enjoyment of Christian contentment.

Christianity is the only system in the world that can effectually bring about in our minds the noble virtue I am trying to picture. If it be deeply rooted in our hearts, envy, malice, and ill-will will find a cool reception within its precincts. We will then apprehend no uneasiness, nor look with a jealous eye on those around us that are more prosperous in the business affairs of life, or that may have attained unto a higher state of intellectual culture. It is a mark of genuine Christianity when we can, without feelings of envy, listen to the teachings of our brethren and sisters whose instructions may be more soul-inspiring and eloquent than our own, or when we do not depreciate the humble efforts of those who are less cultured than ourselves.

Much of the serious trouble in our churches arises from aspiring and envious spirits. The exhortation of the Apostle that we should "be kindly affectioned one to another with brotherly love, in honor preferring one another," is often almost entirely lost sight of. We might all be exempt from much trouble if we could say with Paul, "For I have learned in whatsoever state I am therewith to be content." "Godliness with contentment is great gain."

The entire Scriptures are a prescription to all for the bettering of our condition, and "The peace of God which passeth all understanding shall keep our hearts and minds through Jesus Christ."

Religion will enable us to patiently bear the troubles and afflictions of life, expectant of a happy release and employment hereafter. Although we may realize the peace of pardoning grace in our souls, let us not be content but ever strive to attain unto a higher state of Christian holiness. If this is our desire, the house of prayer and praise will be our most attractive and delightful mansion; the subject of religion will be our most pleasing topic of conversation, and the children of God our most agreeable companions and associates.

New Enterprise, Pa.

SOUND SENSE AND SOUND THEOLOGY.

BY J. H. MOORE.

Bro. Miller:—

THERE is a good deal of sound sense as well as sound theology in your late editorial entitled, "Faith Healing." God is the author of natural remedies as well as miracles. The power that he has deposited in healing herbs is no less divine than that displayed in supernatural healing. All the healing power there may be in medicine is

from God. He is also the author of whatever virtue there may be in food, and to my mind there is just as much divinity in these things as there is in miracles. We ought to honor God for the good there may be accomplished by food and medicine as well as for the power displayed in miracles. God who made the body also made the food, and it required no less power to produce one than the other. If my body needs food or medicine, and I knowingly refuse it, I dishonor my Maker. If God wishes to put forth special power for my recovery from sickness, he can do so through the agency of food or medicine. He does not want me to cease using food or medicine that he may have a chance to display special power. This faith that teaches that a man must cease eating or using reliable remedies when sick, and trust wholly in God for getting well, is a faith that is absolutely dead. A living faith in sickness is a faith that trusts God and uses such remedies as God has made. The man who discards all known remedies and expects to be healed by faith, displays about as much wisdom as the man who expects to be saved by faith alone. Faith and works go together in sickness as well as in religion. He who rejects reliable remedies rejects the power of God that is in these remedies. The faith above doctrine in sickness is as detrimental as the faith above doctrine in religion. God is the author of neither. His most trusty children are those who can recognize his power both in nature and revelation. The sick man who knowingly discards his food and medicine, does not place his trust in the God of faith and works, but his trust is in a dead faith, which God does not recognize in either nature or religion.

No man need tell me that because I resort to reliable medicines or other remedies in case of sickness, that I have no faith in the power of God to heal the sick. My faith in God is what prompts me to use such remedies as he has ordained. God loves to help them who try to help themselves. When I resort to these known remedies I show my faith by my works. In case of sickness the Lord has told me to call for the elders, and be anointed with oil in the name of the Lord Jesus, but he has never intimated that we should neglect the use of proper food, medicine or other reliable remedies.

Like you, I think Christ came into the world for a grander purpose than that of healing the sick. The only reason that he healed the sick and performed other miracles, was to convince the unbelieving that he was the Christ.

God still has power to perform miracles, but does not do it for the simple reason that the New Testament is full of them, and the man who will not be convinced by what is already written, would not believe because of seeing other miracles.

When I want to raise a crop of corn I plant the seed in well prepared ground, cultivate it well and trust God for the rest. I once knew a man who loudly claimed to trust God for his daily bread, but seldom cultivated his crop. God allowed that man to suffer

for his imprudence and willful neglect of duty. Unless we are careful we may be equally negligent in regard to the care of our bodies in case of sickness. God gave us our bodies to take care of, and does not propose to furnish the machine for our use and then keep it in order himself. If we will do our part, he will do his, but this thing of saying that we trust God and yet reject the very things that are divinely placed before our eyes for the good of our bodies is as dangerous as it is false. Do what the gospel, the laws of nature, and good common sense teach, then there will be some ground for trust,—otherwise the trust or faith is dead, being alone.

Keuka, Florida.

SCRAPS.

BY EMMA A. REPLOGLE.

LAST Sunday, July 4th, Bro. Jacob Brown from the Woodbury Church, preached for us at Waterside. Bro. Brown has been in the ministry only a few years but his discourse showed that he is diligently preparing himself to rightly divide the Word of Truth.

I was pleased with Bro. Fahrney's correspondence in No. 18, especially his remarks on the Sunday-school paper. Yes, who will respond to Bro. Fahrney's request and arise and give us in child-like simplicity the teachings of our blessed Master? I have been surprised this summer to see so much selected matter in our Sunday-school paper. There is not enough space in the MESSENGER for the writing talent of the Church; then why do not some of our writers direct their attention to the young? I know it is more difficult, but they are the ones that need carefully selected seeds of truth. We are not careful enough in regard to the seed sown in children's hearts.

If all our isolated members would do like sister W. A. Burkholder is doing, there would be many John the Baptists preparing the way of the Lord. Just read again what she says in No. 24. "We, husband and self, are making special efforts to prepare ourselves to defend the doctrine of the Church and we find it very interesting." How encouraging to the minister to go and preach at such places! The way has been opened and the doctrine has been lived. Oh, how discouraging to travel often long and tedious journeys to preach and find members not living up to their profession! They do not find it interesting to study the Word and prepare themselves to defend the doctrine of the Church, but are often away off with worldly people at picnics, fairs, festivals, and other amusements. Then there are some so indifferent that, though a brother travels a long distance on Sunday morning, their seat is vacant. They may be found a few miles off at some popular place—a larger gathering. God will richly reward those who faithfully fight his battle alone with ungodliness and false worship on all sides. I know what isolation is; it has been my lot for years and I can more

deeply sympathize with such. I know what it is to have no services for a long time and then when the brethren did come, only a few to hear them and perhaps many who came talked and laughed so much we could hardly endure it. Our brethren and sisters who have always been blest with weekly sanctuary privileges, I fear do not properly appreciate their advantages. Were these privileges taken from them awhile, perhaps there would be more hungering and thirsting after righteousness and less sleeping in the sanctuary. If we cannot be faithful when surrounded by all these advantages, what would we do if left alone?

Bro. H. B. has a very good editorial for the young in No. 24 of the *Young Disciple*, on "Plainness in Dress." I believe if he would write one to the parents in the MESSENGER it would hit the mark better. The children are not so much to blame; it is the parents. I often look with surprise at some of our members the way they clothe their children. There is one conclusion to which we may come. The larger children are permitted by their parents to dress fashionably or they are disobedient and do not obey them. The smaller ones are dressed in this way by their parents. As Bro. Mohler said once, the mother covers her child with ruffles and stuff and expects the minister to preach it off after awhile. Oh, if the time spent on children's bodies were spent on their minds, how much better it would be! Mothers sit and spend hours stitching, ruffling, etc., and the little child is perhaps roughly sent away in answer to its many questions. She has not a moment to spare to answer its questions, to teach it the Sunday-school lesson. The mind is dwarfed, the soul is starved. Bishop Weaver calls such, naked souls. While the body receives all the attention, the seeds of pride are sown in the little hearts. A few Sundays ago, during services, close by me were several mothers,—plain, pious-looking themselves, while by each of them was a little girl with her new spring suit, including a great high hat. These little girls looked at their new clothes nearly all the time of service. The teacher of our primary Sunday-school said last summer she could hardly get the attention of the children they had to look so much at the stuff they had on. I wonder how parents will be able to give an account for the seeds of pride and vanity they are sowing in their children's hearts.

PASSOVER AND LORD'S SUPPER.

BY E. A. ORR.

IN *The Christian Quarterly Review*, its able editor, Dr. E. W. Herndon, after quoting Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 17-20, has the following to say:

"These three passages of Scripture give us the origin and institution of the Lord's Supper. From them we must learn what substances were used, and its purposes. It has generally been claimed that on this occasion Jesus was celebrating the Passover. We think that this is a mistake, but this fact

makes no difference in the decision of the question [the question of 'wine in the Lord's Supper'], it would merely change the argument. Our reasons for discarding the common theory, simply stated, are: That the Passover was celebrated at a specified time, and that there is no authority or example of its being celebrated at any other time. When Jesus ate his supper, the time of the Passover supper had not come. Jesus said to his disciples, 'With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.' Luke 22: 15. It will be noticed that Jesus does not say that he has eaten, or will eat the Passover with the disciples, but that he *had* desired to do so, and now he does say, 'I will not eat it.' He could not have used this language, had he been eating the Passover supper.

"The Greek word that is here translated bread, is *artos*, which means bread as ordinarily prepared for food, the ordinary bread of every-day use. The Greek word for unleavened bread—Passover bread—is *azumos*. If he had been eating the Passover, there would have been no bread in the house but unleavened bread, and he would have used the word *azumos*. In the first verse of this chapter, it is said: 'Now the feast of unleavened bread—*azumos*—drew nigh.' When common bread is intended, *artos* is used; when unleavened bread is meant, *azumos* is used. We therefore conclude that this supper was an ordinary meal, that Jesus had intended to eat the Passover with his disciples when he directed them to get ready for it, but that the treachery of Judas precipitated his arrest, and he did not eat the Passover with his disciples."

Thinking that this may be of use to some of the G. M. readers, I offer it for publication.

THE PRESENT.

TO-DAY! do we appreciate its value? Well-spent days are sparkling drops in Eternity's ocean. They are shining gems scattered all along the peaceful pathway which leads to happiness. The world is panting in its wild chase for happiness. O, why do so many, with all their strivings fail to obtain it? Is it not because the eyes are strained on some delusive will o' the wisp, ever flitting about the shadowy mists of to-morrow while 'neath unheeding feet the golden hours of to-day are trampled? To-day—so fraught with precious opportunities—let it not be wasted.

To-day let our hearts overflow with love to God, and love to our neighbor. In the waves of this love may each harsh word and unkind thought be drowned. To-day, let us be patient, virtuous, truthful. To-day, may we strive to make home pleasant and those around us happy. To sum it all, let us daily endeavor to live a true and earnest Christian life.

It is conceded that nothing contrary to reason can be true, but it is no less important to remember that nothing contrary to our moral nature can be true.

TENT-MAKING AND TEMPLE-BUILDING.

BY C. H. BALSBAUGH.

To Sister Maggie C. Garhart, of James Creek:—

My caption is self-explanatory, and is a sermon for the thoughtful. Paul was none of the kid-gloved clergy. With him it was, "Woe is me if I preach not the Gospel," pay or no pay, smiles or frowns, caressing or stoning. If Papists and Episcopalians were in the Apostolic Succession, as they claim, the millennium had been here a thousand years ago. Heredity means blood, mind, spirit, not hat and coat and imposition of hands.

I will not sadden you by answering your questions, but rather gladden you by the affirmation of Rom. 8: 37. "Killed all the day long, accounted as sheep for the slaughter," is only one side of Christian life, and the least conspicuous side. The grand, awful, Divinely-real word, "*persuaded*," in verse 38, is what spells, in unmistakable capitals, the salient facts of Christian experience and conduct. I am practically familiar to the iota with Philippians 4: 12. Sometimes my hands are manacled, and I am at my wits' end for means to pursue my vocation. When the way is clear, and faith reaches no further than logic, we miss a whole octave of blessedness, humming an unmeaning doodle, which we erroneously call "making melody in our hearts unto the Lord."

When the barrel and cruse and purse get low, or altogether empty, I take the New Testament and begin my lesson at Philpp. 4: 11, 13, and follow up the references; then I lay hold of Cruden and extend the search; next I exhaust the text-book of subjects on the same and cognate themes, all which may require a few hours or as many days. This investigation I interspace with dashes of moderate length by weeding in the garden, or picking up potatoes, or plying the saw in the wood-shed, or watering and training my flowers, or feeding and petting my chickens. With all this I connect cogitations of the word and ways and purpose of God. "And ere I am aware my soul makes me like the chariots of Amminadab." Sol. Song 6: 12, 13.

I need never wait longer for the ravens than my faith and patience require. "Return, Return, O Shulamite," is a prayer, if offered in purity and perfect trust, which will always bring double blessing. So the days speed on, and Eternity advances with equal pace.

This morning I was up early (July 22nd), saw a glorious, cloudless sunrise, thought of the Higher Heavens, the Brighter Sun, and "the far more exceeding and eternal weight of glory" adumbrated in Daniel 12: 3; 1 Cor. 15: 41, 42; Rev. 21: 23; 22: 5, "thanked God and took courage." I have found out "a more excellent way." I thought I had many friends till I needed them, and then was forced on me the true interpretation of the Book of Job, with its bitter soliloquies and

stinging colloquies. Then came a dreadful upsetting, not without sin. This was years ago. I had to begin life again with a new meaning, and a better. Cisterns were broken, crutches knocked away, self laid bare, and the true import of God incarnate revealed. Providence and Grace have made me keenly introspective, and more largely Theocient. Perhaps Webster will fail you here. What next? God knows. Some petted, soul-intwisted Isaac may be demanded for sacrifice. No matter how many Isaacs we bind on the altar, there is always one left. Abraham's faith was greater than his agony. I rather think the meaning of the whole transaction is to show how light faith makes of the most radical surrender of which human nature is capable.

That five-lettered monosyllable FAITH is the scorn of the world and the puzzle of Christendom. Even many of the Brethren are afraid our trust might be too implicit and limitless, and that some body-and-soul-defiling devil might be cast out contrary to traditional usage and fixed conventionalities.—Mark 9: 38, 39, 40.

Every God-wedded soul carries its own white stone, inscribed with a secret unknown to all the Universe beside. The faith-point where the soul sits calmly with God in supremacy over nature, is a rare attainment.—To deny it is folly, to exemplify it requires a crucifixion, an unworldliness and otherworldliness which is nauseous to most who name the name of Christ. I have plenty enough of vexation and disappointment and treachery to eat out the little life that is left; but there are a thousand promises of the unfailing I AM which lubricate the mental, moral and social mechanism, and take away the friction, so that sin and death are ever spending their force in the interest of life.—"We have an anchor sure and steadfast which entereth into that within the vail." Faith clasps hands with Omnipotence, and rests in the Divine end as serenely as Jehovah-Jesus.

Yesterday I walked to the Post-office, was very weary, sat on a pile of rails, took out my book, which I always carry with me, and began to hunt up the subject of communion with God. While absorbed in meditation, I perceived the presence of some one. On looking up, I saw before me an elderly man, of keen intellect, of close study, living by sense and reason, "ever learning and never able to come to the knowledge of the truth." He said, "Mr. B., I believe you are the happiest man on God's earth." I replied, "We are comparative strangers, and I see not your reason for such a conclusion." He said, "No matter where you are seen, you seem less at home in this world than somewhere else." I replied again, "Die we must, and that shortly, and no man is happy till he can look death square in the face without a tremor, and be glad for the privilege of dissolution. He gazed at me intensely a few moments, then walked slowly away, shaking his head, saying, "*Wonderful, WONDERFUL.*"

And this is just what not a few of us are saying when it comes to the pith of the matter. This man received my testimony with

utter amazement and incredulity, as though the life of God in the flesh were the wildest freak of imagination. We will not contend about *body* healing, which is however plainly in the provision of the Divine Incarnation; but where are the healed souls? Look at the jealousy, envy, money-greed, tobacco-lust, belly-worship, hunger for applause, impatience and passion and carnality that prevail in the Church! Faith must expel all these devils from the inner domain before there is a shadow of hope for triumph over physical cause and effect. Faith is not so much the voluntary exercise of a faculty, as the spontaneous outflow of a Divine life. If we cannot eat and drink, and dress and darn, and scrub and bake in the steady, natural operation and outcome of indwelling Divinity, where is the evidence that we are Christians at all? The foolish rage for hats and bangs and cheese-cutters and trinkets render a saving relation to the cross extremely problematical, if indeed they do not pronounce an emphatic excision.

Religion is not imitation, but being. This, and only this, is "the power of God unto salvation," and to faith exclusively. A symbol is not a potency, but a shadow of Divine realities. Object-teaching testifies to our weakness and shallowness, and not to the reverse, as some contend. "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Finiteness necessitates the objective, and sin and selfishness have turned it into a curse in all ages. The Divine condescension is misconstrued into a weapon of suicide. Objective overdoing has been the snare and ruin of millions in the Jewish and Christian Church. Abusing the body—the instrument of the soul—and unduly exalting the ritual of the Holy Ghost, and ignoring the continuity of the Divine Incarnation, lie at the bottom of all our individual and corporate imbecility. "Looking unto Jesus" is well nigh obsolete. What say the Sanhedrim, what is the burden of tradition, how does this or that affect our personal interest or preference or authority? "These be thy Gods, O Israel."

It is well worth while for every member to trace the repetitious phrase, "*I am the Lord thy God.*" Nothing constitutes us the Body of Christ, and the Brotherhood of the Elect, but what made the Son of Mary, Emmanuel. Holiness preaching and holiness living will honor our God, ourselves and our symbols. There is no danger that the body, physical or mystical, will suffer in symmetry or vigor, if the life has its proper quality and quantity and distribution. We need to go back to Apostolic fundamentals, if we would have Apostolic life and joy and victory. "To me to live is Christ," as to Christ life meant God, covers the whole matter in its ground and manifold expression. Ecstasy is not necessarily holiness, neither is the finest morality ever the poorest salvation. It is the eternal whiteness of God as our being's being, and all its issues that makes us Christians. This central fact, duly considered, should shock many a reader into consistency.

Just bear this in mind in all your domestic

duties and trials. God is schooling you by baby and all the cares and interruptions and strains incident to family life. Set Christ before their eyes in your person and deportment. There is magnetism and might in a life hid with Christ in God. Be busy at your craft, like Paul and Aquila and Priscilla, and all the while beautifying the Temple of the Holy Ghost. Make a universal application of Zech. 14: 20. Let it be ever "I, yet not I."

Union Deposit, Pa.

"LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES."

BY MARY KINDELL DICKEY.

"But they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church."—1 Cor. 14: 34, 35.

THE above is the language of the Apostle Paul, in writing to the Corinthian brethren, in regard to the manner of holding public worship. The language, as it stands, will not very well harmonize with the idea of a sister publicly prophesying, or speaking to the edification of the church, and that in itself seems a good work in which any humble follower of Christ should engage, as occasion may require or opportunity may offer. Why it should be a commendable work to the male portion of the church, and a shame to the women, is not easy to decide, unless we understand fully the circumstances under which Paul wrote.

This epistle to the Corinthians seems to have been written to correct the wrong practices they had fallen into. It appears that these Corinthian women had taken unlimited liberty in interrupting those speaking, with such questions as suggested themselves to their minds, thereby causing much confusion, inasmuch that Paul admonishes them to keep silent, and ask their husbands at home, taking it for granted that those husbands were able to fully explain all they asked of them; and no doubt they could. But it occurs to us that in this present age of the church, the admonition does not apply to us in particular, for our sisters are as well versed in the Scriptures as their husbands, and of course could understand as well. No doubt it would have been equally out of place for the men to thus interrupt the meeting also, for he says, "Let the prophets speak two or three and let the other judge."

I am inclined to think these sisters were out of order in other things; either through ignorance or carelessness appeared with uncovered heads, for, in the 11th chapter, he instructs them how they should appear when they pray or prophesy, thus proving that the wrong was not in praying or prophesying, but in the indecent and disorderly manner in which they did it. He says, "Let all things be done decently and in order," and that it is a shame for a woman to pray or prophesy with her head uncovered.

Dear sister, let us be careful, and not fall into the error of the Corinthian women, and bring reproach upon ourselves, and hinder

our influence for good, for all these Scriptures were written for our reproof, admonition and instruction in all righteousness.

It surely is not necessary to usurp authority over men, as some seem to think, in order to teach in the name of Jesus.

The punishment, surely, would not be great, for a woman adorned with shamefacedness and sobriety, having her head covered as becoming woman professing godliness, to preach or prophesy, in the name of Jesus, to a dying world. If I have the ability to understand the Word aright, her punishment would be no greater than the cares she would have on that account, and at last to hear it said of her, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." May we all have the sweet consciousness of doing what we could. With all my heart, I say, Do not hinder the ministry of the sisters. Encourage them all to improve their talents, that when the Lord comes, he may say to us also, "WELL DONE."

Fredonia, Kan.

SPEAKING THE TRUTH.

MANY people seem to think it of very little consequence whether the truth is spoken or not. They tell a half truth, and feel self-congratulatory, and as if they had acquitted themselves nobly, although there are occasions when a half-truth is more deadly than a falsehood, which can be run down, ferreted out, and disposed of. But if we leave truth at the bottom of the well, there will remain no reality in existence; everything will resolve itself into an unlovely mirage; there will be no such things in all the universe as friendship, love and honor; and yet we might judge from the conduct of many that they fancied they could get along very well without their good offices. At times truth is really in their way, and they would like to avoid any familiarity with her and yet be able to command her services when it should suit their convenience; to have, in fact, only a bowing acquaintance with her, which might be ripened into closer intimacy if occasion demanded it. But "eternal years of God are hers;" there is no escaping her, after all.—We may dodge her here and there, refuse to acknowledge her supremacy, but sooner or later we are obliged to confront her, and confess her greatness, her loveliness, her infinity.

ECSTATIC JOY.

How lovable art thou when thou arisest bright in tearful eyes, and beamest in the looks of the dying! How good thou art when thou fillest life's cup to the brim for the happy and noble on earth; merciful when thou withdrawest sad memories from the wretched, the unfortunate, and crownest his sleep with roses; how lovely and bright thou seemest in thy gentle movement in the human soul! But perhaps thou wouldst be less beautiful, if sorrow did not precede thee, like the sun, which never shines so beautifully on earth as after rain and tempest.

ROYAL CRUMBS.

BY M. M. E.

—A BUSHEL of corn is worth, here, fifteen cents, and when made into whiskey, yields seventeen quarts, or four and one-fourth gallons. The distiller gets forty cents a gallon for his work, bringing the value of the corn, plus the original price, fifteen cents, up to \$2.00. The government tax is ninety cents a gallon, or \$3.85, swelling the price to \$5.85 for the bushel of corn. Passing into the retailer's hands, where it is watered and reduced in strength, mixed with acids and other harmful ingredients, so that by the time it begins to flow into the drinker's glass, the four and one-fourth gallons have been increased to about eight gallons. Allowing sixty drinks to the gallon, the bushel of corn will furnish 480 drinks, at an average of ten cents a drink, thus drawing \$48.00 from the pockets of the drinkers. Subtracting fifteen cents, the cost of the bushel of corn, and there remains \$47.85, which enormous sum passes into the pockets of those who do not grow the corn. This is 312 times the first cost of the corn, that is, those who handle the corn from the time it leaves the farmer until it goes down the throat of the drunkard, get 312 times as much for their dishonorable, degrading work as the farmer does for his honest industry. In 1880, there were 88,665 paupers, 76,891 idiots, 99,997 insane persons, 59,255 prisoners, or 316,812 persons, each of whom can trace some of his troubles to whiskey. And yet prohibition is not very popular with a large number of professing Christians.

—Good ruling in a church is like pure gold in the pocket on the way to market.—Kindness and firmness in equal quantities are sure to lead to success.

—Whispering in council-meeting, when any one is speaking, is very disorderly.—Those who whisper are not likely to hear what is said and done by the church, and sometimes, when meeting is over, and they are told what was done, they are astonished, and say they "did not hear it," and are dissatisfied. It might be well to let them become healed by their own methods, for no church is bound to go over its work to please those who spent their time whispering.

—An overseer need not talk on every subject before the church. In most instances he need only keep order, state propositions, put questions, and take the vote. If he talks much, he is apt to walk into trouble, or cause his members to become inactive; for soon they will think their elder can present matters, discuss and decide them, therefore they will stay at home. A lazy church means either a lazy bishop or too much talk on his part.

—The tyrrhenus stone, while entire, swims, but when broken, each piece sinks; so by union, oneness, a church remains up, but when discord comes, then the members go down.

CHRIST often leads his people in trying ways; but he always goes before.

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50 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

A SPECIAL REQUEST.

WHEN you read this notice, will you please take a postal card and write on it plainly any change that may have taken place in the Ministerial List in your church during the year, and send it to us? We want to correct the list in the Almanac for 1887, and we want the corrections as soon as possible.—Please attend to it at once. Don't wait until to-morrow; do it now. If you will take a copy of the Almanac for 1886, and examine the Ministerial List carefully, and notify us of changes and additions that ought to be made, we will be able to get out a correct list. Do not hesitate to do this, and do not put it off, thinking that some one else will do it. If you, who are now reading this notice, will at once attend to it, it will be done, otherwise it may be neglected, and our list remain incomplete. No matter if we do get two cards from the same church, we want you to report at once. Will you kindly attend to it, and attend to it to-day?

By writing to James M. Neff, Mt. Morris, Ill., you can secure the latest circulars of the Brethren's Reading Circle.

SISTER Lizzie G. Widder, of the Wichita church, feels that many of us are too dull in serving the Lord, and wants all the members to waken up, and to let their lights shine in the world. She exhorts all to follow the plain teachings of the gospel, to pay less attention to adorning the body, and more to adorning the soul.

IN the last report of money received for missionary purposes, the Donnel's Creek church, Clark Co., Ohio, should have been credited with \$8.00. The money was received, but was omitted in the report.

BRO. John P. Gish, of Sebree, Ky., wants some of our brethren to come and preach for them. They have had no preaching for three years, and are starving for the Bread of Life. If any one will answer this call, Bro. Gish will meet them at Sebree Station. Please notify him by postal card.

BRO. Joseph Auker, of McAllisterville, Pa., in company with his wife, paid a visit to Perry county, that State, June 11. They attended a meeting held in a barn, and enjoyed their visit very much. Bro. Auker reports the Lost Creek church at work. They have an interesting Sunday-school in their church.

BRO. Jacob Rife's article, on "Intemperance," which appeared in the MESSENGER in June, has been copied in the ready-printed inside of the papers published by the Chicago Newspaper Union, thus giving it a place in over five hundred county newspapers.—The article is a good one, and is worthy of the widest circulation, and will do much good.

FROM St. Joseph, Mo., comes a call for meeting, through Ella Cole. She says they will give their house for holding meeting.—If any of our brethren in Kansas, Nebraska or Missouri, who are near enough to this place to fill the call, will write to the sister, she will arrange for a meeting. Her address is 2120 Bartlett Street, St. Joseph, Mo.

BRO. A. Hinegardner writes us a short essay, in which he exhorts those members who are living away from the main body of the church, to lead such pure lives, and to so let their lights shine, that men may see their good works, and so be constrained to come to the Lord. If they live in this way, and then call for the brethren to come and preach for them, the people will gladly hear the Word. The thought is a good one, and worthy, not only the consideration of isolated members, but of every professing child of God.

FIFTY years ago, the inhabitants of the Sandwich Islands were in total darkness, and worshiped gods made with their own hands. Since then they have accepted the Christian religion, and now a report comes, showing what they have done for the cause of Christ, in less than a half century, since they were led to him. They have sent out no less than seventy-five Sandwich missionaries, and have raised for all church purposes a total sum of nearly one million dollars. This little kingdom of the sea, with a population not exceeding sixty thousand souls, has done a wonderful work, and it may help us to appreciate their work, if we remember, that fifty years ago they were savage heathens. May not the heathen rise up against us in the day of Judgment, and put us to shame, for our lack of zeal in missionary work?

BRO. Israel Miller, of Atchison, Kansas, would like some of our ministering brethren to stop there and hold meetings. He thinks much good might be done. He lives at 723 Seventh and Riley Street, North Atchison.

BRO. J. M. Hayslett, of the Mount Joy church, Natural Bridge, Va., says that their church is in a prosperous condition. They have an excellent Sunday-school conducted by the Brethren, and all are alive in the work.

A BRIDGE has been erected across the Jordan at the ford, eight miles east of Jericho. This will be a great convenience to the people of Palestine, and will facilitate the intercourse between the eastern and western divisions of that country. The bridge is built of wood, and is placed on substantial piers, high enough to secure it from the highest stage of the Jordan. The Bedouins, who look with jealous eye upon any modern improvements, are said to be well pleased with the new bridge. They can now cross the Jordan at all seasons, with their camels, and the loss of life that has heretofore taken place, at this ford, every year, will be prevented.

THE following incident, related by a Presbyterian minister, illustrates forcibly the tendency to divide into factions of those who secede from church relationship, because they cannot have their own views. The minister visited a member of his parish, and asked him what church he was in the habit of attending. The man answered, that he had belonged to a certain congregation, but that he and others could not assent to certain views which were accepted by the majority, and they had therefore formed a secession. "Then you worship with those friends?" "Well, no; the fact is, I found that there were certain points on which I could not conform, so I seceded." "Oh, then, I suppose you and your wife engage in devotion together at home?" "Well, not precisely. Our views are not quite in accord, so she worships in that corner of the room and I in this."

FROM Bro. Lemuel Hillery, of Hutchison, Kan., we have the following in regard to the place where our next Annual Meeting is to be held:

On our way home from A. M., we stopped at Ottawa. The Sunday-school State Convention was in session.—They had up 215 wall tents. Looking at everything, and from the ease in which all was managed, it seemed as though they could handle 20,000 with the same ease that they can handle 4,000 or 5,000. The arrangement of the Park is grand,—the fine shade trees scattered all over the Park, and the seats in the cool shade, offering themselves to weary limbs,—afford a great contrast between the open fields under the broiling sun, as compared with the Park at Ottawa. We are assured of the fact that, if need be, 20,000 people can be lodged as well as boarded, right on the ground; and there will be preaching every evening in the Tabernacle. The place of itself is the best arranged that I have ever seen in the West, to comfortably entertain a large crowd. The citizens of Ottawa, and those around the city, will stand with outstretched hands to welcome as many of the brethren and sisters as may feel, with their friends, to attend the coming Annual Meeting; and Kansas, as a State, will hail with joy that Meeting.

PLAIN DRESSING.

In our position, as a church, on the question of plain dressing, and our opposition to the fashionable follies of the age, are not in accordance with the teachings of the New Testament, and of reason and common sense, then, the sooner we drop them, the better it will be for us. We want it plainly understood, that we place this question on higher ground than tradition or custom. Customs, by long usage, it is said, become laws. This may be true in secular affairs, but not so with the laws of God. A custom cannot be made right by long usage, neither can a principle of right be overthrown because it is new. If the principle of plain dressing, as taught and practiced by the Brethren, has only tradition and custom to sustain it, then we say, let it go down.

Let us examine the ground of our faith and practice on this question. We claim that the New Testament plainly and explicitly teaches plainness and modesty in dress, in the following language: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of apparel." 1 Pet. 3: 3.

Here we might rest the case, for the language used is so plain that it needs no comments. It was penned by divine authority, and should command at once our fullest respect, and most cheerful obedience. But men and women professing godliness refuse to obey it. They adorn themselves with gold, with diamonds and pearls, in costly array, and yet claim to obey God's Word.—They forget that, as the soul is of so much more importance than the body, God wants us to be very particular about adorning it, and not to pay so much attention to the adornment of the body, which is to perish. "It is true that the ornaments of the heart are of more value than all the gems and pearls worn by Egypt's voluptuous and fashion-loving Queen. Virtue, love, gentleness of spirit, purity, benevolence and a cultured mind, are the priceless jewels that are to be worn by the true Christian. If these are set in the heart, then there will not be so much desire for bodily ornamentation. In fact, a plain exterior is often the very evidence of these graces within, while their absence is often marked by a love of display."

To say that men or women may dress as they please, become mere butterflies of fashion, adorn themselves with costly raiment, with gold and pearls, and at the same time claim to be true followers of the meek and lowly Jesus, is to say that the Holy Ghost, speaking through the apostles, uttered words that have no meaning, and are therefore of no account. Shall we take a

position of this kind? If so, others assuming to themselves the same right, may discard such portions of God's Word as do not suit them, and soon we shall have nothing left in the Book that we are bound to obey.

Those who are opposed to plain dressing are ever ready to cry out, "Old customs," "tradition," etc. It is time this cry was stopped. Remember, now, *once for all*, that the question is not as to whether we will follow the customs and traditions of the fathers, but whether we will obey the teachings of the New Testament; not as to whether we will dress in plain and modest attire because our old brethren and sisters dressed that way, but whether we will obey God's commands and dress ourselves in "becoming attire, with modesty and soberness of mind, not decorating ourselves with wreaths of gold or pearls or expensive clothing." Wilson's translation of 1 Tim. 2: 9.

We will do well to follow our fathers just as far as they followed Christ. And so far as they succeeded in keeping themselves separate and distinct from the world, not only in dress, but in everything pertaining to Christian life and character, we may learn of them, and follow them safely. Our fathers succeeded in their work, and have gone to their reward. They met the living questions of their day, and acted upon them as God gave them ability and wisdom. If it was necessary in their time, in order to keep themselves distinct and separate from the world, to decide to put no carpets on their floors, they did well. We are not called upon to do that. We are in the living present, and we are, if we would obey the Word of God, bound to keep ourselves distinct and separate from the fashions of the world.

But how is this to be done? Can we, as a religious body, maintain the principle of plain dressing amongst us? We believe we can. For more than a century this distinctive feature has been kept up by the Brethren, and whilst there have been, at different times in the history of the church, those who would not dress in plain apparel, we are led to believe that the number of such is not greater, in proportion to the whole membership, now than it has been at any former period of our history. We are encouraged to believe that this principle is gaining ground amongst us, and that we stand to-day more united on it than we have for a long time.

We should maintain the principle of gospel plainness by precept, by example, by kind admonitions and by restrictions. We all agree that the New Testament teaches plainness in apparel, and that the church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle. Some say, "Let us dress plain, but let each one judge for himself as to what dressing plain is." Will a course of this kind secure gospel plainness? Let us see. One will array himself in fine

broadcloth, cut his hair in the latest style, and claim to dress plain. One will wear a plain gold ring, a plain gold chain, a plain pearl and set up the same claim. Another will put on a plain silk dress and a plain hat. To this some one will add a plain ruffle and a plain feather, and so it goes on, until the gospel principle of plainness is swallowed up by this kind of plain dressing.

When we have a piece of work to do, or a definite object to attain, we will, if we act wisely, at once adopt the best possible means to accomplish the work, and attain our purposes. So in securing gospel plainness, we, as a church, and as individual members of that church, should adopt the best possible means to reach the much desired result.—And here, in our judgment, is found the strongest argument in favor of uniformity in dress. It is to be used simply as a means to an end. Uniformity in itself is not plainness. If so, then all uniformed bodies would be plainly dressed, and it is needless to say that this is not so. We then conclude that to dress uniformly plain is the best and surest way to reach gospel plainness. We may sum it up in a single sentence. The way to dress plain is to *dress plain*.

The man or woman who has been fully taught in the Word of God, touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard complaining because the church tries to carry out the gospel principle of plain dressing.

Do those who hold that the church should make no restrictions in regard to dress, know just what such a course would result in? We have numerous examples to warn us, as to what would speedily follow such a course.—Throw off all restrictions in regard to plain dressing, take away precept and example and in a few years the Brethren's church, like many others that have pursued the same course, would lose her distinctive features of plainness, and be swallowed up in the fashions of the world. Do we want to see this result? Do we want to see our modestly-attired sisters decked with the gewgaws and tinsel of fashion? Do we want to see our young brethren become mere dudes of fashion? As we write these lines, we hear a mighty NO, as if coming from our entire Brotherhood, go up in answer to these questions. If this, then, is our vote, let us adhere firmly to gospel plainness.

This question gave great concern to many of the world's greatest reformers. Luther, Wesley, and others, took a decided stand on the side of gospel plainness. Read the Methodist discipline, and you will almost conclude that part of it was passed at our A. M., but loose government has taken the vast Methodist Brotherhood, far enough away from the simplicity taught by good John Wesley. Shall we follow in their footsteps?

Lange, in his excellent commentary, speaking of the following rule laid down by Alvord, "Within the limits of propriety and decorum, the common usage is the rule," says: "True, but where are those limits?—Are they observed in the full dress of the best society in either hemisphere? Is full dress not a misnomer, and ought not our Christian matrons use their influence in having full dress made more dress?" The force of this language will be apparent to all, when it is remembered, that fashion demands that full evening dresses for ladies be cut exceedingly short as to sleeves, and very low as to neck, thus exposing to view a portion of the bust. It may seem incredible that women, professing godliness, will so far forget what is due to their holy profession as to expose themselves to the view of vulgar eyes. And yet it is done all over this land, and that too, by members of churches, that one hundred years ago were as plain in dress as is our church to-day. On this subject hear what that eminent and holy man, John Wesley, the founder of Methodism, has to say:

"Gay and costly apparel directly tends to create and inflame lust. I was in doubt whether to name this brutal appetite. Or, in order to spare delicate ears, to express it by some gentle circumlocution. (Like the Dean, who, some years ago, told his audience at Whitehall, 'If you do not repent, you will all go to a place which I have too much manners to name before this good company.') But I think it best to speak out; since the more the word shocks your ears, the more it may arm your heart. The fact is plain and undeniable; it has this effect both on the wearer and the beholder. * * * That is, to express the matter in plain terms, without any coloring, 'You poison the beholder with far more of this base appetite than otherwise he would feel.' Did you not know this would be the natural consequence of your elegant adorning? To push the question home, did you not desire, did you not design it should? And yet all the time, how did you

—Set to public view

A specious face of innocence and virtue."

"Meanwhile you do not yourselves escape the snare which you spread for others. The dart recoils and you are infected with the same poison with which you infected them. You kindle a flame which, at the same time, consumes both yourself and your admirers. And it is well if it does not plunge both them and you into the flames of hell." Sermons by J. Wesley, Vol. 2, page 313.

These earnest words of the great preacher should sink deep into the hearts of those who would throw down every barrier, and let our little band of plainly-attired, modest Christian men and women drift into the whirlpool of fashion, as has the church to which John Wesley preached less than one hundred years ago. Hear his final appeal to his

church on this same subject, and then class some of our Brethren who earnestly labor to maintain the gospel order of plainness among us, with him, and call these old fogies together, if you like:

"I conjure you all, who have any regard for me, to show me, before I go hence, that I have not labored, even in this respect, in vain, for near half a century. Let me see, before I die, a Methodist congregation full as plainly dressed as a Quaker congregation. Only be more consistent with yourselves.—Let your dress be cheap as well as plain.—Otherwise you do but trifle with God, and me, and your own souls. I pray you, let there be no costly silks among you, how grave soever they may be. Let there be no Quaker-linen, proverbially so called for its exquisite fineness; no Brussels lace, no elephantine hats or bonnets, those scandals of female modesty. Be all of a piece, dressed from head to foot, as persons professing godliness; professing to do everything, small and great, with the single view of pleasing God."

Now, some one will, no doubt, be ready to say that is only a Danker notion, the idea of an old fogey. Nay, my brother, this is the language of the founder of one of the largest churches, so far as numbers are concerned, in America; and this is, and has been, the position taken on the dress question by all the great reformers, and to-day there are thousands of people who believe it, but the strength of the example of all around them is too strong for them, and they are simply drifting along with the current, uttering at times a feeble protest. Shall we, as a church, enter the current and drift too? Shall our church follow swiftly in the footsteps of the examples given above? Shall our modestly-adorned sisters give up gospel plainness and join the giddy throng of fashion's votaries?

We say, No! a thousand times, No! Let us adhere strictly to the simplicity of the gospel. "Let us do everything small and great with the single view of pleasing God." If we please him, no matter about pleasing the world. Let us, who have departed from this simplicity, return to it again, not only in wearing apparel, but in every department of our Christian living. Let us present our bodies, our lives, and all that we have and are, as an acceptable sacrifice to God, which is our reasonable service.

QUERISTS' DEPARTMENT.

What is the latest decision of A. M. in a case like the following: A brother receives a good certificate of membership from an arm of the church, and moves to another, and hands it in, and commits an offense after he receives his letter. Which church shall he be tried in, the one from which he receives his letter, or in that in which he has his home, and in which he has his letter? *

THE latest decision of A. M. bearing upon a case like the one above mentioned, we believe, in the following minute, Art. 19, of the

Minutes of 1874: "Will not this District Meeting petition the Annual Meeting of 1874 to reconsider Art. 4, of the Minutes of the Annual Meeting of 1873? Answer.—Yes, and have the answer to read as follows: 'A member should be tried in the church where his membership is, except where a member commits an offense in his church and changes his membership before it is settled; he shall then go back to the church he left and be tried there.' Confirmed by the Annual Meeting upon a reconsideration of the query."

Dear Brethren:—

1. Please let me know, through the GOSPEL MESSENGER, what is the meaning of Rom. 13: 8, which reads thus: "Owe no man anything, but to love one another." If a person goes in debt with the intention of paying the debt, and he should be called away by death, and the debt is not paid, has he committed a sin in making that debt?

2. Also please inform us of what profession the people are who publish the *Herald of Gospel Liberty*.

1. A man that goes into debt, should, to justify him in doing so, have good reason to believe that he can pay the debt. He should look at the case in a business way, and take into consideration the fluctuating state of the business world, and remember that he may meet with disappointments. And if, after he has considered the matter well, and taken counsel of business men, the chance of success seems very good, he may go in debt, if it seems necessary or desirable for him to do so, to succeed in his business. But he should go in debt as little as possible, and see his way clear to be able to pay. And then it is not enough for him to intend to pay, but he must use his utmost endeavors to pay, especially if he has to make his money to pay the debt. Where the man who borrows money has to make the money to pay the debt, he should be very careful, and very cautious.

If, after he has considered the matter carefully, and if a Christian, prayerfully, and he thinks he can pay the debt, he then may make it. But he must then use his utmost endeavors to pay the debt when it becomes due. He must not only be diligent, but he must be also frugal. If he pursues such a course, and fails to pay, his failure may not be imputed to him as a sin. But a man who borrows money, or who contracts debts in any way, and who fails to pay, must pursue a very wise and discreet course, to commit no sin in his failing to pay.

The principle of borrowing is recognized in the Scriptures, but it is not much encouraged. Solomon says, "The borrower is servant to the lender." Prov. 22: 7.

2. The *Herald of Gospel Liberty* is published by the denomination called *Christians*, or *Christian Connexion*. The *Disciples* also call themselves *Christians*, but they are a body different from the *Christian Connexion*.

Dear Brethren:—

Will some one give an explanation of the following words: "But woe to them that are with child, and to them that give suck in those days!" Mark 13: 17. This

has been a mystery to me. If thought proper, will some one please answer? L. E. M.

The prophecy, of which the above words are a part, refers to the siege and destruction of Jerusalem by the Romans. At the siege and destruction of Jerusalem, there was great trouble and suffering. We cannot conceive of their greatness. The sufferings that were to occur are thus alluded to by our Lord, in his prophecy: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24: 21. And in that great tribulation, the delicate condition of females, alluded to, made their condition particularly distressing. The miseries of women in the destruction of Jerusalem are particularly described in Deut. 28: 52-57.—Indeed, the prophecy of our Lord concerning the destruction of Jerusalem, has much in it that we find in the prophecy of Moses, in the 28th chapter of Deuteronomy. The prophecy of Moses was made conditional,—“If thou wilt not hearken unto the voice of the Lord thy God,” etc. They did not hearken, and our Lord was positive in his prophetic threatenings.

Dear Brethren:—

Will some brother please explain why Christ had to be born in a manger? B. F. STEPHENS.

We find the following statement in Luke 2: 7: “And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.” The reason here given for laying him in the manger by his mother, is “because there was no room for them in the inn.” Now, there may have been other reasons. The providence of God may have ordered it so, that it might be another manifestation of the wonderful humiliation of our Lord. His death on the cross, by crucifixion, was a manifestation of his great humiliation. Phil. 2: 8. And so the birth of our Lord, under the peculiar circumstances under which it occurred, may have contributed to his great humiliation. But the only reason in the Scriptures that we have for his being laid in the manger, is, that there was no room for the holy family in the inn. J. Q.

ESSAYS.

THE POWER OF INFLUENCE.

BY S. R. ZUG.

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh.”—Heb. 11: 4.

THE subject most prominent in the above quotation, and which runs through the whole chapter, is faith, but the last five words quoted suggested to my mind the heading of this article.

“He being dead yet speaketh,” embodies an immense amount of matter for thought.

If Abel, whose whole history is written in a few verses, though being dead thousands of years, was yet speaking in the apostles’ days—and I hold the idea that he is speaking yet in this, our day,—how much more other Bible characters, Moses, David, Samuel and the prophets, “and in these last days,” Jesus and the apostles, of whose labors and ministry we have a more extended account in Holy Writ.

It tells us that he that “doeth well is accepted, and if thou doest not well, sin lieth at the door.” Gen. 4: 7. It is an encouragement to those trying to live upright, to do the will of God, while sojourning in this world of trials and temptation.

In the narrative we have two characters portrayed to our mind, and any one reading the first part of the 4th chapter of Genesis, will, though a child, unbiased by instruction from others, come to but one conclusion, and that is, that Cain had a proud and haughty spirit, and Abel a meek and quiet one.

It seems Abel was doing what many loud professors of religion in our day ought to be taught, nay, urged to do, namely, he minded his own business. It cannot be argued that he was aware of his brother’s sacrifice not being respected, while Cain, on the contrary, was on the alert, lest his brother should be more highly esteemed in the sight of God.

Jealousy, that green-eyed monster, which caused the death of righteous Abel, is still stalking about, and sometimes comes out of his hiding place in the glare of midday, goading on his votaries to deeds not dissimilar to that of Cain, if not literally, yet spiritually. Let us bestill a moment, let us hearken to him who “being dead yet speaketh,” and profit by the lesson he is giving, that we may come under the influence of the same spirit, and thus be accepted of God.

When Abraham and Lot, with their flocks and herdsmen, had not room enough to dwell together, and Abraham proposed to separate, and gave to Lot the choice to go either to the right or left, we find very much the same spirit manifested, though in a different form. Common courtesy would have taught Lot that Abraham being his uncle, and the older man, the choice belonged to him, but instead, “he lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every-where,” etc., and made choice accordingly. Abraham took what was rejected by Lot, was accepted of God, and, under God’s blessing, became the father of a mighty people, through the spirit of meekness and obedience to God’s law and commands. And our Lord and his apostles, frequently referred to the faith and obedience of Abraham, and to the promise he obtained through the same, thus bringing Abraham to exercise a powerful influence over the actions and faith of the people, continues after he ceased to live in the world.

Thus we might mention scores of men recorded in Bible history, whose patience, faith, love, joy, meekness, piety and devotion to God and his laws, and whose quiet submission to persecutions and poverty are given for our instruction; and though they are

dead long ago, yet they speak to us, and if we try to hear, they will exercise a powerful influence over us, thousands of years after their bodies have gone “back to dust from which they were made, and their spirits to God who gave them.”

We will now pass on to the new dispensation, and “look upon Jesus who is the author and finisher of our faith.” Heb. 12: 2.

He says, “I came to send fire on the earth, and what will I if it be already kindled?”—Luke 12: 49. He came to usher in a new dispensation, a “new priesthood, a “new law.” “Old things are passed away, behold all things are become new.” 2 Cor. 5: 17.

He commenced the work. He traveled.—He preached. He did “the work of him that sent” him, and wherever he came, his influence was felt so powerfully that the blind saw, the deaf heard, the sick were healed, the lepers cleansed, the lame walked, the dead lived again, the billowy sea was calmed, even the swine felt the effects of his presence, “and the poor had the gospel preached unto them.” When the time was fulfilled, when he had finished the work his Father had given him to do, we find that he manifested the same spirit which he did all through life, the spirit of meekness like Abel, who “being dead yet speaketh.”

After the crucifixion, the resurrection and ascension of Jesus, the eleven, being “endued with power from on high,” having been for three years almost constantly under the divine influence of their Lord and Master, looking upon his holy life and great and marvelous works, and hearkening to his instructions, took up the work as he commanded them to do, and by precept and example spread out, in all directions, this “great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him.” Heb. 2: 3.

Like a fire, Jesus kindled the first blaze, his disciples like tinder took it up, and carried it into Egypt, and westward through Asia into Europe, kindling a blaze in cities and countries as they went; and after them followed the Christian fathers, and so on, from generation to generation, until it began to be felt in legislative halls, and even upon the thrones of kings and emperors. To the influence of Christianity, we owe our religious liberty. To it we can attribute the sacredness of the marriage vow, and the purity of the family relations. (Every rule has its exceptions.)

Although Bob Ingersoll may ridicule Christianity, and make light of the religion of Jesus, the finer feelings which crop out frequently through his lectures, are the product of Christianity, and were possibly, or, I should say, in all probability, instilled into his character by the influence of a pious mother, exercised over him in his childhood. He has certainly not received them from the ancient Gentile nations, nor from the modern Pagans, whose authority is physical force and whose joy is the gratification of the animal passions.

This, then, being the work we have to do, as the followers of Jesus, namely, the spread

of the gospel, and the conversion of souls for whom Jesus died, let no one feel satisfied if they are in the church, fold their hands, and consider that they are safe, for "if any man have not the spirit of Christ he is none of his" (Rom. 8: 9), and if we hear Christ speak, we find that he "came to seek that which was lost, and to save it."

"Thereupon let us not sleep as do others, but let us watch and be sober." 1 Thess. 5: 6. Let us take up the cry from those who, being dead, yet speak, and carry on the good work, the great work, the STUPENDOUS work committed unto us, and not consider ourselves safe until those of our household, yea, our friends and neighbors, are saved, and not even stop there, but reach still further out, so that our influence may be felt and exercised to such an extent that "the people that sit in darkness see a great light; and to them which sit in the region and shadow of death light is sprung up." Matt. 4: 16.

The fathers, the prophets, Jesus and the apostles, the Christian fathers and the martyrs, "whose blood was the seed of the church," though they be dead after the flesh, yet they all speak, speak pleadingly, imploringly to us to wake out of sleep, and not to be slow about our Master's business, and exercise our influence for good over others, not by a long face, a sour look, or by trying, in hypocrisy, to appear holy unto others, but by real, earnest work, by doing good, by rendering aid to those in affliction, by going out "into all the world and preach the gospel to every creature," and instructing "them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, *that they be rich in good works*, READY TO DISTRIBUTE, WILLING TO COMMUNICATE," etc., (1 Tim. 6: 17, 18), and try to emulate those, though they be dead yet speak, not by physical force or by a great noise, but in the spirit of meekness and humility, try to make the world a little better for our having been in it.

If I can accomplish that but to a limited extent until I lay me down to sleep the sleep that knows no waking until the last trump shall sound, I hope that my work will not then cease, but go on to the end of time, and then be taken up by the redeemed in heaven, and Father, Son and Holy Ghost be praised in a world without end.

Mastersonville, Pa., March 4.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Brooklyn, Iowa.

WE, the Brethren of the Brooklyn church, Iowa, purpose holding a series of meetings, commencing Sept. 3, in the evening; continuing till the 10th, when our communion services will commence, and will continue the meeting as long as we have a good interest. We hope to have a good representation of ministering brethren during our meetings, and brethren and sisters generally. Do not forget us.

J. S. SNYDER.

An Affecting Scene Near Quinter, Kan.

ABOUT the first of May, Bro. G. G. Lehmer, of Allerton, Iowa, formerly of York county, Pa., came among us with his family, in company with his brother, William Lehmer. They located four miles north of town, and went to work improving their place, and apparently, were a very happy family, when a few weeks ago William was taken ill. He was a victim, as his friends know, of white swelling; his leg became sore and he was soon confined to his bed. He did not seem to be concerned about the afflictions of his body, but had a great desire to obey the Master. — Two brothers were expected from Nebraska, Solomon and Oliver; and as one of them was outside the fold, he desired to wait for them, then be baptized, according to the Lord's command. The brothers came and found Willie quite sick. The brethren were sent for, and after conversing with the two penitent boys, Willie said, Yes, Thursday we will be baptized. So, according to the sick boy's own appointment, on Thursday, July 8, a number of brethren and sisters met to witness the baptism of the two brothers. — But alas! it was too late. Willie lay unconscious on his couch with his hands folded across his breast, and a pleasant smile lit up his countenance; but the spirit had taken its flight. Oliver was almost overcome with grief, but still desired to be baptized, as his poor dead brother had himself made the appointment. So, after the necessary duties were done to the dead body, brethren Ikenberry and Hawn made a few consoling remarks; we repaired to the water-side, where Oliver was baptized and came forth a perfect picture of innocence. Though a stranger among us, there was not a brother or sister present, old or young, that did not come forward and gladly receive him with the hand of fellowship. This was the first baptism in the little church of Quinter. We hope he will be an ornament in society and a strong pillar in the church wherever he goes. William's body was taken to his home in Pennsylvania for interment. Truly, the family and friends have our sympathies.

ANNIE B. BAKER.

A Sad Accident.

ON last Thursday, July 22nd, just at the close of day, our quiet village, Holmesville, was thrown into consternation by the startling news that our friend and fellow-citizen, Thomas Graham, Jr., was killed. The circumstance was as follows: He had finished a job of threshing at Bro. Samuel Irvin's, Jr., and was moving his engine and attachments to Bro. Noah Neer's. When crossing Mud Creek, the bridge gave away and the whole mass went down a distance of about fifteen feet. He saw their situation, and called to the driver to jump, they were going down. He, in attempting to jump; was struck on the left side of his head with some part of the engine, and in an instant all was at the bottom, his body being crushed under the wreck in about three feet of water. Soon assistance

was at hand and the body taken from the wreck in a lifeless condition. His remains were taken and freed from mud and then brought home to his sorrow-stricken family. He leaves a wife and child, father and mother, and five brothers to mourn their loss. He was a son of our much esteemed brother and sister, Thomas and Mary Graham.

This sad accident has cast a gloom over the entire neighborhood, he being a man well-known and respected by all who knew him. This was demonstrated by the very large concourse of people that attended his funeral the next day. The pale horse with rider came to this young man in an unexpected hour, and gave him only a moment's time to prepare for the great change. Oh, what a solemn warning to all, ever to be prepared to meet death! The deceased was born Dec. 11th, 1862, and died July 22nd, 1886, aged 23 years, 7 months and 11 days. — Funeral services conducted by Eld. Henry Brubaker and the writer, from 2 Kings 20: 1.

URIAS SHICK.

Holmesville, Neb.

On the Wing.—No. 3.

Dear Messenger:—

As thousands of your readers contemplate coming to Kansas and would like to have a general idea in regard to this State, I will try to present some facts which are not generally mentioned by correspondents. In the first place, Kansas is a "big" State—more than seven times the size of the Kingdom of Belgium, and if it were as thickly settled as that Kingdom, this State would have over forty millions of inhabitants. — This seems hardly creditable, but it is true. Located in the center of the Union, it possesses peculiar advantages of location, climate, and soil not surpassed by any other. — Though not more than half in cultivation, and at the present low price of land here, yet the value of the farms in this State, in the aggregate, amounts to more than that of any of the States of Virginia, Pennsylvania, or Indiana, and, in the near future, this will be the empire State in everything pertaining to farm products.

SAMBO.

This individual has come here to stay. Several years ago a great exodus of negroes took place from the Southern States to Kansas and they are here yet; a few secured homes in the country, but the vast majority went to the towns to black boots, shave and cut hair, wait on guests in hotels, lounge on street corners or lie around depots. Jay Gould, with an eye to business, thinks they make good substitutes for the strikers that left him on his railroads. Negroes never strike; hence you may see train loads going to take the place of white labor on his road. He has also put the uniform on them and placed them on his trains, and you can now hear them call out the stations, "Empoyah," "Lorenyah," with as much importance as if they were white.

GUMBO.

This is a substance very much the color of "Sambo," but of a very different composi-

tion, and differing in its ingredients in different localities. It is of great interest to the farmer to know what it is and how to treat it. It is generally found in low places and on the most elevated prairies it may be found even in large spots where buffaloes had their wallows. In some instances it is very much of the consistency of putty when wet. In rich soil the inexperienced eye can detect no difference in color between it and the color of the soil around it; but when the plow enters it there is a sudden halt. You might as well try to plow through dough as try to take a deep furrow through gumbo; but it does not come altogether to the surface, as the effect of the frost and sun has destroyed its cohesive principles and suggests how to treat it in most cases. The first breaking gives you no trouble, as you plow very shallow. In your second plowing, when you come to gumbo, go but little below the first plowing and let the frost dissolve that which you have turned up; next time go a little deeper until you have turned sufficient to plow a deep furrow. The theory as to the formation of this gumbo is, that for more than five thousand years the buffaloes had their places to wallow in the mud. In these low places the water would stand during the summer, and the animals would collect in them and stamp off the flies, and work the soil as fine as it is worked for the best of brick; and when the sun dried the mud in these low places, it became almost as hard as brick, and so you find it now. The alkali found among it, is, owing to the sodium contained in rock, called feldspar, and comes from the Rocky Mountains, being washed out in ancient times by the rivers coming from those mountains and spreading over all these vast regions, when the water was much plentier than it is now; and some of the rivers were more than twenty miles in width, as the contents in their ancient beds plainly show. Gumbo will generally produce as well as the surrounding soil, if properly treated, and after proper farming not a trace of it can be seen. S. Z. SHARP.

In Memoriam.

IN the Meyersdale congregation, Somerset County, Pa., July 21st, of consumption, sister Amanda, consort of Bro. Milton Horner, aged 27 years, 5 months and 29 days. She leaves a sorrowing husband and two small children to mourn a loss that cannot soon be replaced. She was the oldest daughter of Eld. Joel Gnagy, in the Summit District, at whose house she closed her earthly suffering. During all of her illness she was fully resigned to the will of the Lord.

The church will miss her in church work, as she was the wife of one of our worthy deacons, fully and firmly established in the doctrine; being amiable and kind, she had a large circle of friends, as was apparent in the very large concourse assembled to pay the last sad rites to her mortal remains.

The funeral occasion was improved by the writer, in the church at Meyersdale, from the following words: "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice."—John 16:22.

Her remains were interred on the farm of her husband by the side of her child, and the former companion of Bro. Horner.

C. G. LINT.

In Memoriam.

ELDER Christian Keefer, of the Welsh Run church, died Thursday, July 8th, aged 74 years, 4 months and 23 days. He was an influential minister, and labored much in his younger days. Although in feeble health, he preached for us on last Christmas day with that usual, earnest and persuasive manner; and, Paul like, "he did not shun to declare the whole counsel of God." He had the oversight of the church for over thirty years, and ruled well, always laboring for peace and union in the church, which sustains a loss in his death. But while we deeply feel our loss, it is his eternal gain.

The subject of this notice was one of whom much could be said that would be commendable. We had the strong evidence of the high esteem in which our brother was held, by the large concourse of people that attended his funeral, which was estimated from 800 to 1,000, there being 216 buggies and thirty-six on horse-back. Funeral services by Elders D. Long and N. Martin from Acts 20: 24.

A. B. BARNHART.

To J. B. Lair.

Dear Brother:—

YOUR very kind, consoling and comforting letter came to hand some time ago. Before I could comply with your request to respond, your letter was misplaced, and I do not remember your address. I take this method to respond. I was confined to the house and bed for nine weeks; no one thought that I would recover; but, through the prayers of God's people, and God's grace, love and tender mercies, I am again able to be about a little; not strong; not able to do any work in the church. I feel to thank the Lord that it is as well as it is with me. — Please accept of many thanks for your kind letter. May God bless you and yours! May the Lord bless every lawful effort you make for the advancement of the cause of Christ! Stand firm. Remember me at a throne of grace. Accept our love.

SAMUEL MURRAY.

River, Huntington Co., Ind.

Wabash Notes.

UNEXPECTEDLY, Eld. R. H. Miller came to us and gave us one good sermon at our meeting-house on Sunday night. He was called here to preach the funeral sermon of one of the first settlers of Wabash County, E. H. Harrie; although not a member of the Brethren church, the family made a request for him to assist in the services.

Eld. Elias Caylor and wife are visiting their son, D. S. Caylor, in this church. They are both getting very old and feeble. — We felt rejoiced to see them again.

We were among the number that visited the great gathering of our good Brother-

hood at Pittsburgh, Ohio. Took our leave for A. M., with a number of others soon after our feast. Entered one of the handsome coaches run over the C. W. & M. R. R., which hurried us along at a rapid rate and without change of cars until we reached Arcanum. Then took the hack for Pittsburgh, a distance of five miles.

In our church two were received by letter and one by baptism since our last report.

C. C. ARNOLD.

July 29.

Notes from the Field.

AT a quarterly council-meeting of the Johnstown church, Cambria Co., Pa., brethren Geo. Hanawalt and David Hildebrand were ordained to the full eldership, and Brethren Ananias Myers, Solomon Dorer and H. S. Myers were advanced to the second degree of the ministry.

Eld. Geo. Hanawalt has moved among the brethren at Ligonier, Pa., and is laboring with his usual activity for the advancement of the Master's cause.*

A little band of brethren of Bolivar, Westmoreland Co., Pa., which is a part of the very much scattered church, namely, Ligonier Valley, is in a very destitute condition, having no place of worship, except occasionally in their houses, which are small and very inconvenient for anything more than a prayer-meeting, which they have regularly conducted for many years. They undertook to build a small meeting-house about a year ago, with hope of some assistance, in which they were disappointed in part, and therefore had to suspend their building after it was in partial progress. — They are all poor, having generally to resort to day's labor for support; and their ministers are much disqualified from activity owing to physical inability and other causes, so that the little organization there may be justly claimed to be an object of charity upon the hands of the General Brotherhood. — They are situated on the P. R. R., about sixty miles east of Pittsburgh. Can they not, or will they not be helped? **

* (Bro. Hanawalt had moved to Ligonier, before Bro. Heipel's letter calling for help appeared in the MESSENGER. The letter was without date and was overlooked for some time.—ED.)

An Excursion to Kansas.

THERE will be an excursion to South-western Kansas, from all stations in western New York, western Pennsylvania, West Virginia, Ohio, Indiana, Michigan and Illinois, Aug. 18th, Sept. 8th and 22nd. Any of our brethren desiring to do so, can avail themselves of the low rates offered. We believe the rate is one fare for the round-trip to visit Kansas. Those desiring to do so can stop off at Ottawa and visit the place where our next Annual Meeting will be held. The tickets will be good for forty days. For circulars and full particulars, address, G. L. McDonough, General Traveling Agent, Southern Kansas Railroad, 116 North Fourth Street, St. Louis, Mo.

From Lewiston, Minn.

BRO. Wm. C. Hipes, of Nora Springs, Ia., came to us on the 3rd, and remained until the 17th. He preached twelve discourses, which did both saint and sinner good. Bro. Wm. having had the misfortune of losing his wife last May, has given up housekeeping, and has gone out as a missionary, to labor in our district (Northern Iowa and Minnesota), wherever his services may be needed, and especially to preach for isolated members. Bro. Wm. is not sent by any local church or conference, but goes in obedience to the command, "Preach the gospel to every creature." We hope and pray he may be instrumental in doing much good in the cause of our blessed Redeemer; and for the purpose of having wherewith to supply his needs, in thus laboring, he asks the people to give him as they feel to do.

J. H. WIRT.

Notes.

—BRO. Hillery of Kan., spent some time in the valley after Annual Meeting, visiting the churches. He spent two days at Covington. The congregation was much interested in his preaching.

—"Should Women Preach? No," by George A. Shamberger, in No. 25, was so instructive, and contained such rare thought that we have carefully placed it in our scrap-book.

—We call the reader's especial attention to "Prophecy Fulfilled," by B. F. Moomaw, in No. 27. We could follow with several incidents fallen under our notice, that go toward fulfilling Bro. Howard Miller's prophecy. We, the Church, ought to greatly profit by observation within recent years.

I. J. ROSENBERGER.

From Smithton, Kansas.

THERE is a splendid opening for a church here. Only four members are living in this neighborhood and no other church in this town except a few Free Methodists. We have preaching every six weeks but only one sermon. Brethren, do come and help us; my heart is sore when I look around and see immortal souls dying for the Bread of Life.

We have a good country and land is cheap. A great many could better themselves by coming and could build up the cause of Christ.

Bro. Nofziger lives thirty-five miles from here. If Bro Hope is not going into a settlement of his countrymen, I will say, Come here!

SARAH E. RENNER.

To an Isolated Member.

Dear Fellow Pilgrim:—

SITUATED as you are, away from the brethren and sisters, you doubtless often feel lonely. Perhaps, when like Lot, your soul is vexed with the wickedness that you see and hear around you—the profanity, the

Sabbath-breaking, the utter disregard for everything holy, or the cold formalism and worldliness of those who are Christians only in name—perhaps you feel that it is hard and discouraging to live a Christian life under these conditions.

While you have not the privilege of enjoying the society of brethren and sisters, or of meeting with them in the public assembly, yet you have the privilege of studying and feasting upon the inexhaustible Word and of coming before the Every-where-present in prayer. Make good use of these privileges. By so doing you may develop a better Christian character and enjoy more of the consolations of religion than many who are surrounded by greater advantages but do not make the best use of them.

Your surroundings, discouraging though they may at times seem, may give you special opportunities for usefulness. God, in his providence, may have appointed you for the very place in which you are. You may be the means, in his hand, of bringing souls to Christ. Live out the principles that you have professed, and so do good missionary work. For the sake of your influence, do not try to live with one foot in the church and the other in the world, but live so as to be an honor to the cause. Be a "living epistle;" be a good example; let your every-day life reflect the character of the Great Pattern.

We hope to see the day when we all can be together, when we can enjoy each other's society to the fullest, when there will be no loneliness; when we shall meet all the good who have gone before,—the patriarchs, the prophets, the apostles, brethren and sisters whom we have known and loved, and all the redeemed, and with them dwell with him who once lived here a man like we, but now is gone to prepare a place for his people. In hope of that meeting, let us, wherever we may be, be steadfast, take courage, and press onward.

CYRUS WALLICK.

No. 28 Again.

IN the essay entitled, "Our Children," Bro. Garber calls attention to an article by Bro. Reese, and offers a few additional remarks, and concludes by submitting a few auxiliaries. His remarks are in place, and the auxiliaries, if judiciously employed, will prove valuable aids in bringing up our children for the Lord. The first auxiliary recommends the Bible and the church as topics for conversation in the family. This is right, provided the conversation is of the proper character; but we believe that many children are driven away from the church by the manner in which the parents talk about the Bible and the church.

When David was told that he could not build the house for the Lord, he set to work to prepare material in abundance, in order that Solomon, who was "young and tender," and likely to forget or neglect beginning the work early in life, might be reminded of his duty. After having made

those extensive preparations, David remembered that Solomon, although occupying the highest position in the gift of his country, could not accomplish much alone; and hence he (therefore), engaged all the princes of Israel to aid him. So, if we mean to have our children with us in the church, we must first provide means and ways by which they may be brought under her influence. This being done, parents hold the same relation to the church and her ministers that the princes of Israel held to their king. As Solomon could not accomplish much alone, or without the aid of princes, so the church cannot do much for our children unless we stand by her and her ministers. Hence, parents should not only have their children accompany them to Sunday-school and meeting, but, in their conversation in the family, parents must also speak for the church, and second, the efforts of her ministers.

This, I am sorry to know, is not the case everywhere, but in many families parents fail to make a proper effort to have their children attend the services of the church, and then talk about the church and her ministers in a manner that must lead their children in the direction of the world and infidelity. As a result, we hear parents lament the loss of the children, religiously. — Again, parents should remember, too, that the loss to them, though heavy and grievous, is not the entire loss. These children are lost to the church as well. She needs the help of all our children, and the design on the part of God is that parents and children wield an undivided influence for the church. Let parents everywhere wake up to the solemn fact, that if they wish to have their children interested in the Bible, the church, and the welfare of their souls, the example which they give them in the family, must be such as will lead the children to have confidence in the church and reverence her services.

J. G. ROYER.

Home Mission Notice.

AT the last District Meeting of Northeastern District of Ohio, the Home Mission Board was reduced from seven members to three, consisting of the following brethren: F. W. Kohler, New Middletown, Mahoning County; Reuben Buckwalter, Orrville, Wayne County; and Jacob Mishler, Mogadore, Summit County. R. Buckwalter being appointed Treasurer, all money should be sent to him. It was also decided that the several churches should assist in building a meeting-house in the "LAKE SHORE" church; all money collected for that purpose should be sent to Bro. Buckwalter and specified separately for what purpose it was collected. All the elders in said District are hereby respectfully requested to bring the matter before their respective charges, and collect what they can for the purpose of building said meeting-house; and also to replenish the Home Mission Treasury, as there is but little money on hand at present.

JACOB MISHLER, Sec'y.

Mogadore, Ohio, July 24.

From Log Creek Church, Caldwell Co., Mo.

OUR quarterly council passed off very pleasantly, with the unanimous agreement that we hold a series of meetings in connection with our fall love-feast, which is to be held at the Oak Grove meeting-house, Nov. 12 and 13, commencing at 2 o'clock. The saints here were made to rejoice again with the angels yesterday, at the coming out of two dear young sisters on the Lord's side.—Also two weeks ago, one precious young sister broke the ranks of Satan and came forward. On the 25th of last May, at our spring feast, one ventured to come, only to be followed by these three. Who will be next to follow their pious and self-denying example?
C. C. ROOT.

From Locke, Ind.

ON last Lord's day, July 11th, our meeting at South Union was well attended, the house being full of attentive hearers. The discourse was delivered by Daniel Neff, on the subject of the New Birth, St John 3: 5. In the evening I listened to a discourse at the same place, delivered by Mr. Taylor from Wabash Co., who advocates predestination. During his discourse he took occasion to remark that some time ago he had a conversation with Bro. Robert Miller, and asked him why he did not preach predestination. He said that Bro. Miller replied it was because he did not understand it. Now, I wish Bro. Robert would give his reasons through the G. M.; perhaps he could give more light than Mr. Taylor did.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

WOLFKILL.—June 7, Bro. Eli Wolfkill, aged 65 years, 7 months and 4 days. He was born Dec. 3, 1821. Services by the Brethren.

FAULKENDER.—July 14, sister Serena C. Faulkender, aged 37 years, 1 month and 26 days. She was born May 18, 1849. Services by the Brethren.

EDMUND FORNEY.

REPPER.—July 6, sister Marion Repper, aged 43 years, 9 months and 27 days. She was born Jan. 9, 1843.

Two or three months before her death she enjoyed good health. The last time her voice was heard, she was singing. When her husband saw her, he noticed that there was something wrong, and carried her into the house. She was unconscious till the last. She was a consistent member of the church. She leaves a husband and one daughter to mourn, but we hope their loss is her eternal gain. Services by Bro. M. C. Shotts, to a large number of friends and neighbors.

ISAAC N. SNOWBERGER.

MYERS.—In the Broadfording church, Md., July 24, sister Susan Myers, wife of Bro. Peter Myers, aged 65 years, 3 months and 3 days.

She took sick in the morning and died the same day. She leaves a husband, a large family of children (all married) to mourn the loss of a kind and affectionate wife and mother. Services by Eld. N. Martin and S. M. Foltz, from Ps. 90: 12, to a large concourse of friends. She was a member of the church for a long time, and lived an exemplary life. She lived, knowing that tomorrow was not promised to her, therefore she numbered her days and applied her heart unto wisdom, for she always had a high regard for the church, and was always present at all hours of worship, to mingle her voice with her fellow-members in devotion, when it was at all possible to do so.

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ANNOUNCEMENTS.

Love-feasts.

Aug. 14 and 15, at 10 A. M., Blanchard church, 1½ miles west of Dupont, Ohio, at Eld John Prowant's barn. Those coming by rail will be met at the trains at 6 and 12 A. M. and 3 and 8 P. M., the day before and the day of meeting, by informing D. W. C. Iowa, Dupont, O.

Aug. 21, at 10½ A. M., Killbuck church, nine miles west of Muncie, on Jackson Street Pike, Delaware Co., Ind.

Aug. 27, at 5 P. M., Bear Creek church, Christian Co., Ill. Meeting will be held at residence of Bro. J. J. Cart, 1 mile N. W. of the depot, Morrisonville, Ill.

Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.

Sept. 4 and 5, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Will be met at station and conveyed to place of meeting.

Sept. 4 and 5, at 11 A. M., Marion County church, Iowa.

Sept. 4 and 5, North Solomon church, Kan., at Bro. Isaac Carew's, near Portis, Kan.

Sept. 8 and 9, at 10 A. M., Morrill church, Brown Co., Kan.

Sept. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.

Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.

Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.

Sept. 10, Cherokee church, Cherokee Co., Kan. At Bro. Christian Rhodabaugh's, 4 miles south-west of Monmouth. Meeting will begin Sept. 5. Visitors will be met at Monmouth by notifying Henry Shideler, Monmouth, Kan.

Sept. 11, at 10 A. M., Eagle Creek church, Hancock Co., Ohio.

Sept. 11, at 2 P. M., McPherson County church, 2 miles south, and 1 mile west of Canton, McPherson Co., Kan., in the barn of friend Levi Hartenof. Those coming from the east will stop the morning of the meeting at Canton; those from the west will have to come the evening before the meeting, as the train from the west does not arrive in time for the meeting.

Sept. 11 and 12, Wayman Valley church, in the Whiteschool house, near Bro. Asa Smith's, Clayton Co., Iowa.

Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.

Sept. 11, at 8 P. M., Bear Creek church, Neb., at the house of Jacob Zern.

Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over Sunday.

Sept. 11, Monroe Co. church, Ia., at 3 o'clock.

Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.

Sept. 11, State Centre church, Ia. Meeting on the following day.

Sept. 11, Williams Creek church, Tex. Those who wish to visit Texas address John Stump, Gainesville, Tex.

Sept. 11, at 4 P. M., Winnemac church, at the residence of Bro. Jesse M. Fradenberg, ½ mile north of Winnemac, Ind.

Sept. 11 and 12, at 11 A. M., Crooked Creek church, Washington Co., Ia.

Sept. 11 and 12, Verdigris church, at the residence of Bro. John Quackenbush, 6 miles west of Madison, Greenwood Co., Kan.

Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.

Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snaveley's, 5½ miles north-east of Kearney, Neb.

Sept. 11 and 12, Greene, Butler Co., Iowa.—Meeting to commence on Friday and continue over Sunday.

Sept. 11 and 12, at 2 P. M., Des Moines Valley church, Polk Co., Ia., near Ankeny.

Sept. 14, Exeter church, York and Fillmore Counties, Neb., at Bro. John Jordan's, 4 miles north-west of Exeter, Fillmore Co., Neb.

Sept. 14 and 15, at 3 P. M., Shannon, Ill.

Sept. 16, at 10 A. M., Green Town church, Howard Co., Ind.

Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.

Sept. 19, at 10 A. M., Somerset church, Wabash Co., Ind.

Sept. 24, Rockton, Clearfield Co., Pa.

Sept. 25, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.

Sept. 25 and 26, Root River church, Fillmore Co., Minn. Those coming by rail will be met at Lime Springs, Ia.

Oct. 2 and 3, at 10 A. M., Middle Creek church, Mahaska Co., Iowa.

Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.

Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.

Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.

Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.

Oct. 8, at 4 P. M., Pine Creek church, Ind.

Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.

Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.

Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.

Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.

Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.

Oct. 9, at 2 P. M., St. Vrain's church, Colo.

Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.

Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.

Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.

Oct. 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Oct. 9, at 2 P. M., Dorchester church, Saline Co., Neb.

Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.

Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.

Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.

Oct. 16, at 10 A. M., Swan Creek church.

Nov. 13, at 4 P. M., Monticello church, Ind.

Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Oct. 16, at 11 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.

Oct. 16, at 2 P. M., Orage church, 3¼ miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.

Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.

Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.

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TIME TABLE.

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TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsbgh.
Pacific Express, 6 25 P. M.	1 00 P. M.
Mail Express, 8 25 P. M.	8 15 A. M.
Fast Line, 6 30 P. M.	11 55 P. M.
Way Passenger, 12 05 A. M.	8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da
Johnston Exp's, 8 55 A. M.	5 00 P. M.
Mail Express, 8 25 P. M.	4 45 P. M.
Mail Express, 8 05 P. M.	4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 8:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

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"Set for the Defense of the Gospel."

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No. 32.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

CONVERSION.

WE, the Advisory Committee, have examined the answer of Bro. H. B. Brumbaugh, in reply to questions on conversion, in No. 14, present volume of G. M., and we find there the following statements relative to conversion: "It is to be presumed that a man is converted before baptism, that water baptism has no part in conversion," and "that baptism is only the outward and tangible sealing of that which is wrought within," which we decide are contrary to the teaching of the gospel, as it is understood and taught in the German Baptist or Brethren church.

We have consulted with Bro. Brumbaugh, and find that he used the term conversion in a limited sense, which may be found in some definitions as applied to special cases in the lexicons. But these definitions are not intended to give, neither do they give the gospel meaning of the term conversion. And we find further, that Bro. Brumbaugh is in sentiment with our church in holding the doctrine of baptism as being a condition of pardon.

R. H. MILLER,
S. S. MOHLER,
DANIEL HAYS.

EDITORIAL CORRESPONDENCE.

EASTERN MARYLAND.

As we had the pleasure of making a visit to Eastern Maryland, better known as the Eastern Shore, it is expected that we should say something about what we found there. Of course, those who have lately gone there with the intention of making their home, would be pleased to have us say all the good about the country we can, and for their sake we would be pleased to put on an extra touch, but, as public journalists, we are responsible for what we say, in a greater degree than are others, whose words are not so widely circulated; therefore, as far as we go, we will try to give facts only.

Eastern Maryland, as known by us, consists of Talbot and Caroline counties, because these are the counties we visited, and where our Brethren, thus far, have settled. The country is flat, and a considerable area is water, fresh and salt, that part which borders on the bay and its inlets being salt, while that lying along the streams is more or less fresh. The Choptank is the principal river; has very little fall, is deep and navigable for steamboats, thus giving good facilities for marketing the produce raised. There is also a railroad running through the counties named. Both of these means of transportation reach the main eastern market. The land is somewhat diversified in character, though all of it is more or less sand. The diversification consists of the mixture and the bottom. Some of it is called sand land without bottom, that is, sand all the way down. When well fertilized, and a good season—wet—it brings a fair crop, but of itself is barren and cannot be made permanently fertile. It will not hold, and therefore to buy, is dear at any price. To such as go there to purchase homes, avoid cheap land, or rather,

er, low-priced land, as there is no possible outcome in it.

There is another grade of land there that should be avoided. It makes a fair appearance, but has a white clay subsoil, which is the direct opposite of the sand. It holds too well, and is cold and inclined to being spouty. The best land is a dark, sandy loam, with a reddish clay and marl bottom. This kind of land, in Talbot county, produces well and sells from \$75 to \$100 per acre. In Caroline county, almost the same quality of land can be bought from \$45 to \$50 per acre, but, as before noticed, here there is fresh water instead of salt. The salt water country is claimed to be the more healthy, and free from chills, etc. We are not sure but that some of the etc., are common to both localities, and therefore do not name them. Fertilizers are extensively used, and we do not think crops could be produced any length of time without them, except on the best soils.

A question frequently asked is, Why all this land in market? The reason given is, that prior to the rebellion it was owned by slave-holders, and was held in large tracts consisting of thousands of acres. On the abolition of slavery, these men were left without help, and as they could not do the farming themselves, they left the farms, moved to the cities and engaged in other business. As a result, it became necessary to turn this land into money, hence it was divided into smaller tracts and offered for sale.

As this land has been in the market since 1876, we were puzzled to know why the great bargains offered had not been bought long ago by the well-to-do farmers who live near by, and could have ample opportunities of learning all the advantages claimed.

For families to break away from old and Christian associations, and move into new countries, of which they know but little, and form new associations, is a step that should be taken with prayerful consideration. It is well to take the old advice, "Look before you leap; there may be snakes in the grass." Lot cast his eyes over the inviting plains of Sodom, and decided to cast his lot there, because he saw riches there. But the choice did not prove a happy one. As far as we are concerned, we would not accept as a free gift the best farm on the Eastern Shore, or anywhere else, if we were compelled to make our home there, and could not have with it desirable religious associations. Without these no Christian family can be happy, nor is it safe or right to place a family of children in a place where such associations cannot be had. Parents, in making new homes, should make this a first consideration.

If the Brethren locating there are careful, and act wisely by buying in close proximity to each other, and widening out from an established center, most desirable religious associations can be had there, but if money is the sole object, and they isolate themselves from each other, and fall in with other religious associations, family disintegration will soon set in, and the faith of the fathers be lost sight of.

For some years there has been a small band of Brethren in Talbot county, near Oxford, with Bro. Wengert as minister. They have a church-house there, but, for causes which we did not learn, the church has not prospered. With Bro. Wengert and family we enjoyed the pleasure of a short call. He has a fine farm, pleasantly located within a stone cast of salt water and a well-stocked oyster

bed. We were out in his boat and took a fish with him, but our success was very moderate. Part of our company had better luck, but the kind of fish we wanted would not bite. On our return to shore, a bountiful supper was ready for us, and we did full service to the good sister's hospitality.—After supper, his son, whose acquaintance we made while he was attending the Normal, looked up his team and took us to Oxford, to take the boat at that place. The call was a short one, but we remember the kindness of the family with pleasure.

In Caroline county, near Ridgely, there is another band of Brethren, consisting largely of members who moved there lately from Morrison's Cove, Bedford Co., Pa., and from the James Creek congregation, our old home. With these latter-named Brethren we remained over Sunday, getting there Saturday evening. Isaac Brumbaugh, wife, daughter, and son's wife, moved down last spring, and wished to leave and awhile, before purchasing they rented a house about two miles from Ridgely and in the neighborhood of the Cove Brethren, Replogles, Biddles, Overs, Stayers, and some others, that we cannot now name. Bro. Impler, of Blair County, also moved there a short time ago, and is their minister. They have two school-house appointments, where they hold services every two weeks. At this time there were appointments made for Bro. Jacob Conner, of the Coventry, Pa., church, in the school-house near by, for Saturday evening, Sunday and Sunday evening. On Sunday morning, however, we were pressed into service. The appointments were all well attended, and good attention given to the preaching. We think there were some thirty members present, and, being acquainted with the most of them, we felt quite at home there. They have a good Sunday-school, and if all the members would live as they profess, a good opening, it seems to us, would be there. While a good, active ministry is always essential to the building up of the church in a new place, good living on the part of the members is still more important.

Unfortunately, the Brethren there have gotten themselves into difficulties, which must be removed before they can expect the church to prosper. What they need is a unity of action and a stronger ministry. Bro. Conner thinks some of locating there, which, from what we could learn, would be very acceptable to the members. We greatly sympathize with these Brethren, and hope that their spiritual wants will not be left go unattended.

Bro. Brumbaugh's have now bought a very fine farm in what is called the "Loop," some four miles south-east of where they now live, two miles from Denton, a boat landing, and about two miles from George Brumbaugh's, a cousin of ours, formerly of Waterside, Pa. Here they will have a pleasant home, and we hope that they will soon have such Christian associations as will make it enjoyable to live there.

During our short trip to the Eastern Shore, we had the pleasure of seeing considerable of the country. The friends there were very kind in taking us around so much, and we are sure their kindness was greatly appreciated, and we shall always remember our visit to the Eastern Shore with pleasure.

Not only is the greatest Being the greatest giver, but it is an essential part of his perfection to give.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

SLEEP, MOTHER, SLEEP.

HOME is not home, for mother's not there,
Angels have taken her out of our care;
Dark is her room and empty her chair;
She's gone to that home so peaceful and fair.

Gone; and the seasons to come and go,
Wreathing her grave in blossoms and snow;
Snow on the bosom that sheltered us so,
Cruel and cold as the bleak winds that blow.

Of't have thine eyes grown dim with sad tears,
Guiding our wayward feet through the years,
Planning our future with hopes and with fears,
Faithful and true till the summons she hears.

Will she remember the ones she caressed,
Wept over, laughed over, hushed on her breast,
With her glad lullabies into sweet rest?
Thy heart will ever, dear mother, be blessed.

Sleep, mother, sleep, thy toils are all o'er,
Sweet be thy rest, so oft' needed before,
Well have we loved you, but God loved you more,
He's called thee away to that bright, happy shore.

—Selected.

WHY ARE YOU NOT A CHRISTIAN?

BY J. S. MOHLER. * * *

(Concluded.)

No 7 will say, "I feel that I ought to do something for myself, and I think at some time I will, but just at the present time I would rather be excused; I am not quite ready."

This class is large. They are simply neglecting the salvation of their souls, and are guilty of the sin of omission. "How shall we escape if we neglect so great salvation?" Heb. 2: 3. It seems there is no escape. The condition of all such is a dangerous one. They are kept away from the Savior through the subtlety of the wicked one, flattering them that some future time is just as good as the present, till grim monster death lays his iron grasp upon them and will not relinquish his hold till he has slain his victim, and the soul is lost. The very best time to serve our Maker and attend to the wants of the soul, is the present. "To-day, if ye will hear his voice, harden not your hearts." Heb. 3: 7.

WHY ARE YOU NOT A CHRISTIAN?

No. 8 will say, "The Church is rather strict and exclusive in its government. If I could have the liberty to move on with the current of the world in its associations, such as dancing, going to the circus, the theater, the fair, and dress in all the style and fashion of the world, then I might unite with the Church and try to be a Christian."

This class of objectors is also large, and we proceed to answer the objections at once, by stating a Scripture as well as a philosophical truth, i. e. "No man can serve two masters." Matt. 6: 24. If we love the world, our hearts and affections are there, and there can be no room in such a heart to love and honor Christ. John says in his first Ep. 2: 15: "Love not the world, neither the things that are in the world. If any love the world, the love of the Father is not in him."

It would indeed benefit us nothing to make a profession of religion and still cling to the world. The religion of Christ means separation from the evils of the world, a coming out of the world and living separate from the corruptions of the world, and above the world. There are limits to the receptive capacity of every heart, and when those limits are full of the world, there is no room for Christ in the heart, and, as a consequence, there can be no religious enjoyment. The yoke of Christ becomes galling and heavy, and the services of God's house dull and uninteresting; all, because the heart is pre-occupied with worldly things. When we come out of the world and live separate from it, we make ample room in the heart for Christ. We sup together, we have joy in the Holy Ghost. We become complete in him. Then the services of the Lord's house are precious to the soul. Like the Psalmist we feel that any place in the Church, even to be a door-keeper in the house of the Lord is better than to dwell in the tents of wickedness. Ps. 84: 10. Our Christian enjoyments are in proportion to the sacrifices we make and the room we give in our hearts for Christ. Hence, it becomes a self-evident truth that when the heart is divided between the world and the church that there cannot be any religious enjoyment nor religious growth. For this very reason we need to unburden the heart of the lusts and vanities of the world, that it may be free and untrammelled with the sins of the world, and go forth to enjoy the glorious light and liberty of God's blessed truth.

WHY ARE YOU NOT A CHRISTIAN?

No. 9 will say, "There is so much pride, vanity, and selfishness in many of the churches that I cannot feel at home among them, nor find that comfort, rest, and nourishment my soul so much needs."

This objection is well founded. The nearer the Church comes down to the world, the less comfort there will be for the soul that is hungering for the bread and water of life. The Church, above all other places ought to be a place of refuge, of safety, of comfort,—a home for the poor and down-trodden of earth. To make it such, every member thereof ought to fully conform to the doctrine of non-conformity to the world, in general life, associations, and especially in the matter of dress. There is nothing that will so effectually drive the honest poor from the Church like the haughtiness of pride as shown in the wearing of fashionable dress. On the other hand there is scarcely anything else of an external character that has such a powerful influence to bring all the members of the Church together on common ground—humbling the rich, and raising up the poor, and that will promote such a strong fraternal, brotherly and sisterly attachment for one another, as plainness and general uniformity in dress. Our personal appearance has much to do in making us either attractive or repulsive.

When we look pretty much alike, we feel pretty much alike. When there is a vast difference in the appearance between the

rich and poor there will be a corresponding difference in feeling and this will eventually destroy the spiritual unity of any church.

We are glad, however, that there are still some churches that maintain the gospel order of plainness and purity of life, as taught by both the Apostle Paul and Peter. See 1 Tim. 2: 9, and 1 Peter 3: 3. So the objection to remain without on account of pride and corruption, is not a valid one against all churches. This evil, like many others, each one can correct for himself if he will.

WHY ARE YOU NOT A CHRISTIAN?

No. 10 will say, "There is so much disunion, strife, dishonesty, and corruption generally, among the churches that I doubt whether there is any reality at all in the religion as taught in the gospel."

It is a self-evident fact that infidelity is increasing; and, doubtless, bad Christianity is a prolific source of unbelief and infidelity.

The very best way to prove the genuineness of Christianity is to live it out practically in the midst of a crooked and perverse people. Christianity, practiced as Christ taught it, will convince any reasonable man of its divine origin. Poor Christianity is not to be regarded as any evidence against its true life and doctrine as taught by the Savior. The doctrine as taught by the Savior may be briefly summed up as follows.

1. Peace. Matt. 5: 9.
2. Humility. 1 Pet. 5: 5.
3. Patience. Luke 21: 18.
4. Temperance. 2 Pet. 1: 6.
5. Truthfulness. 1 Tim. 3: 15.
6. Honesty. Rom. 12: 17.
7. Charity. 1 Cor. 13.
8. Prayer. 1 Thess. 5: 17.
9. Obedience. Matt. 7: 21.
10. To entertain strangers. Heb. 13: 2.
11. To love our neighbors. Mark 12: 23.
12. To do to others as we would be done by. Matt. 7: 12.
13. To forgive those that trespass against us. Matt. 6: 14.
14. In honor to prefer others. Rom. 12: 10.
15. To bear each other's burdens. Gal. 6: 2.
16. Every possible grace or virtue attainable in our regenerated nature, is taught in the gospel, and referred to in the following general recommendation of the Apostle Paul in Phil. 4: 8. "Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

Now, who can say that the graces and virtues above referred to will not in every sense and every time, if truly practiced, produce high, noble character? No one.

What other code of morals has ever been introduced into the world equal to that of the gospel? None. Every system of ethics, all codes of morals combined that the world ever saw, are as nothing in point of moral excellence, when compared with those of the

gospel. If we designed to rear our children in the highest and best possible moral and religious training; what good thing could we teach them that is not taught in the gospel? Not one. The virtues enjoined in the gospel cover the whole field of our experience and reach and adapt themselves to every phase of human life. The greatest intellect, the wisest man, and the best heart cannot improve the gospel plan for elevating and saving the human race. Simply to disbelieve the gospel because some churches have become corrupt, or because some members of the church have dishonored their profession, is weakness. There is scarcely a good thing in the world but what has been abused and counterfeited. So of Christianity.

We ought to readily accept the gospel for the good there is in it and for the vast amount of good it has done and is doing now. Then, in view of the weakness of your objections, and the excellency of the maxims of Christianity, and the high and noble character, that our obedience to the gospel will work out in us; we ask him who bled and died for you and is anxious to save you,

WHY ARE YOU NOT A CHRISTIAN?

By this time, perhaps some one is ready to ask,

WHAT MUST I DO TO BE A CHRISTIAN?

We answer, "Obey from the heart the form of doctrine delivered unto you." Rom. 6: 17. To be more precise, the gospel teaches that, doctrinally, we must repent. Acts 3: 19. That we must have faith. James 2: 26. That we must be baptized. Matt. 28: 19. That we must wash one another's feet. John 13: 14, 15. That we must observe the communion of the body and blood of Christ. John 6: 53.

After being born of God and inducted into the visible church through the rite of baptism, then, in addition to the above doctrinal duties to be observed in a church capacity, we need in our daily life practice those virtues referred to in the preceding part of this chapter. By so doing we will become good men and good women, having the promise of the life that now is and of that which is to come. There is no higher honor we can attain to than to be a Christian, and the honor we shall obtain in the world to come, no eye hath seen, no ear hath heard, no tongue can tell, no pen describe,—when, in the presence of the Father and the angelic hosts, we shall be led up to the gates of pearl and streets of gold; saints and angels forever to be associates; with Christ to lead us to fountains of living waters. May God help you to become a Christian.

THE ANNUAL MEETING ON THE SUNDAY-SCHOOL QUESTION.

BY LEWIS W. TEETER.

THAT the Sunday-school when carefully managed, is proper, necessary, and advantageous, is not at all a query in my mind. There is but one thing that might render it inexpedient to have it in some places, and that is, the opposition of some brethren who

do not fully understand or know how the *real* Sunday-school is conducted, for I believe that there is not a brother or sister that will oppose it when once they fully understand its workings. I judge so because I have had quite a number of private talks on the Sunday-school question with those who opposed it, and some of them bitterly, and I do not now recollect of a single instance that they did not admit it was a good work. They would generally conclude thus: "O well if Sunday-schools were conducted in that way I would not object." Why certainly not. There is no wrong in studying the Scriptures and meeting together, and praying, and singing, and learning to sing, and reading the Bible and telling each other what the Scriptures mean. This is principally the Sunday-school work. Now the opposition alluded to above, I maintain, should be treated with due courtesy, and I will here say that the decision of last Annual Meeting is not dangerous, provided it is not administered imprudently or injudiciously, "There is a time to every purpose," likewise there is also a proper course to pursue to reach that purpose; unanimity of sentiment pertaining to any measure, is always preferable, and is followed by the best results. There is really very little, if any, opposition to the Sunday-school in the church when its work is once understood. It is true we have some prejudice against it, but I do not call that opposition from a respectable standpoint.

I should think it very wrong and unbecoming for me to oppose a thing unless I understood at least enough about it to know that there is some wrong in it. Again it is not at all prudent nor intelligent to go into a work unless we know that there is no wrong in it, and our brethren are, as a general thing, very careful what they go into, and it is a very worthy characteristic, but it certainly is wrong to have prejudice against anything whatever. If we are opposed to a matter, there is a respectable and intelligent way of opposing it, and that is from principle. I say again, it is not even right to have prejudice against a wrong thing, much less against a right thing, but the respectable way to oppose or support a thing is to understand it, and then be able to decide whether it is right or wrong: if it is wrong we will do wrong to support it, and further we will do wrong if we do not oppose it, but if it is right we will first do wrong by opposing it, and secondly we will do wrong by not supporting it.

Now it is generally the practice with those who oppose Sunday-school, not to go to it, consequently they never learn how it is conducted.

Secondly, it is known by their neighbors that they are opposed to it, and they feel a delicacy to talk to them about it, and all they hear about Sunday-school, they learn from those who are as much opposed to it as they themselves are and when they have a social, familiar chat, they bring up an invulnerable argument against it, and, as they think, final, and agree together that they are right and Sunday-school is wrong and those who support it do wrong.

I have known persons who held just about the same feelings against oysters. The name oysters was almost enough to produce nausea, and the very utterance of the name would cause quite a twitching of the facial muscles and disfiguration of the countenance, but afterwards, when accidentally they were brought in contact with the little humble creature and had studied his anatomy a little, began slowly to dissect a few of them, they finally would almost conclude that an entire oyster was but a symmetrical mouthful.

So have I known people who were bitterly opposed to Sunday-school, but when they would attend it, learn what is done at Sunday-school, they became so ardent and attentive that they were considered the very best Sunday-school workers.

Now, in conclusion, I would say, brethren who are not friendly to Sunday-school should not be censured too strongly, but should be kindly treated and with due courtesy. The Sunday-school work should be fully explained them; but when it is once clear that it is nothing but stubbornness and prejudice, I cannot see that we are justifiable in allowing the good cause to suffer for the sake of the above passions, and in such cases a more rigid administration of the Annual Meeting decision might be allowed and be profitable.

DIFFERENCE BETWEEN OATH AND AFFIRMATION.

BY JOHN FORNEY.

I AM often asked the question, What is the difference between oath and affirmation? I will, for the satisfaction of all, give it as I learn it from the Bible, and give some of the facts in the case.

1. I find that in all cases recorded in the Bible where men have taken an oath to confirm any matter of importance, they always had the name of God or some other object which they esteemed greater than themselves, some way connected with it to make it binding on all concerned in the case. For example see Gen. 14: 22, "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth." Gen. 24: 3, "And I will make thee swear by the Lord, the God of heaven, and the God of the earth." Also Gen. 22: 16, "By myself have I sworn, saith the Lord." Exodus 22: 11, "Then shall an oath of the Lord be between them both that he has not put his hand unto his neighbor's good." Rev. 10: 5, 6, "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven and swore by him that liveth forever and ever." From the above Scriptures it is made very plain what it takes to constitute an oath. The oath is forbidden by Christ. Matt. 5: 34, "But I say unto you, Swear not at all; neither by heaven, for it is God's throne; neither by the earth, for it is his foot-stool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black, but let your communications be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

Here the Lord Jesus Christ makes it as plain as the rose on a man's face, that if any one in giving his testimony, makes use of any object to strengthen or to confirm his testimony, he is a violator of the divine command of the gospel of Christ and we think this may account for the sharp reproof the Lord gave the scribes and Pharisees when they still went on in their blind teaching, after he had taught them the above plain doctrine of non-swearing. See Matt. 23.

THE FORM OF AFFIRMATION.—You affirm that the evidence you give in such a case shall be the truth and nothing but the truth, and this you affirm by saying yea. In this there is no binding to any name or object of anything in heaven or in earth, and cannot be looked upon as an oath or as swearing. Affirm means to confirm or establish, to maintain as true, against all denial, as we see the damsel did when Peter knocked at the door and denied what she constantly affirmed was even so. Acts. 12: 15.

I know that some of our brethren think we need not be so particular how the officer administers what he might call an affirmation when he wants you to bind yourself by pains, penalties, and perjury of the laws of a State in which you live and then adds—"and so help you God." If that does not put it in form of an oath, then I confess I have not learned my Bible properly on the subject, and I do reprove any and every officer that ventures to do so to me, and shall never answer to it in that form. I would rather be imprisoned six months for the Master's cause. I made it a point for years, when examining applicants for baptism, to post them on that point.

I thank my God for the liberty of conscience we enjoy that we can frame our own wording when we are called upon the witness stand and the officer is ignorant of our principles. Let us all watch.

Abilene, Kan.

NO. 28 CONCLUDED.

BY J. G. ROYER.

ACCORDING to promise, this communication should have appeared in No. 30. I trust the readers of the GOSPEL MESSENGER will pardon me for its appearing at this late hour. I promised to point out a few good things in No. 28, and in attempting to do so, I am at a loss where to begin, for the more carefully I read the several articles, the more instructive they prove and I become more confirmed in the belief that we read too fast.

Among the editorials, the "Old Log School-house" is an elegant word picture of "long ago," full of instruction for both the old and the young.

The "Death of Elder Keefer," contains lessons of encouragement for every minister who feels (as most ministers do at times) that his efforts are fruitless. Bro. Keefer was no doubt one of those kind and unassuming ministers who could not boast of multitudes attracted by his eloquence, yet was willing to work on as best he could,

and now many who were directed to Christ by his efforts, though feeble, rise to call him blessed. Let others be encouraged by his example and its results, and continue to labor with unabating zeal.

Husbands, wives, children, aye, *all* will be better and happier for heeding the admonition given in "Last Word"; and how much richer in grace we should be did we all adopt the example of the sisters to which reference is made in "Silent Workers." Judging from what we see and hear, very few of us appropriate even twenty-five cents to charitable or missionary purposes without taking the blessing out of it by reversing the Lord's directions when he said, "See thou tell no man." What we need is more work according to Matt. 7: 3.

How much I wish we could all realize more fully the truthfulness of the suggestion in "Royal Crumbs." Longitude and latitude do not affect us as sinners; and one is not so much better than another. We are all sinners, yes, all. The Lord knows and sees us as such, and hence he makes no such distinctions as man would make, but has given "to every man," (women included) "his work." You are all right therefore, Bro. I. J. R. in putting into your scrap-book what Bro. G. A. S. says about women preaching. Of course you will not allow the sentiments of the article to be confined to the narrow limits of your scrap-book, but teach them wherever you go. Teach the sisters, too, that preaching does not necessarily consist in public speaking. We want our sisters encouraged to be ready and willing to speak for Jesus whenever and wherever opportunity affords, but as there are many ways beside speaking from the sacred desk, by which we may preach and be effectual helpers to advance the cause of the Master, urge all our dear sisters to "do with their might whatsoever their hands find to do," and let all be done in the spirit that prevails throughout the article entitled "To the Sisters in Christ."

"I have read that article three times," said an aged and afflicted brother to me, and "I admire the spirit in which it is written" said another of almost four score years. Now, dear sisters, if any of you have not read that article, or if you read it too fast, hunt No. 28, read the above-named article carefully, catch the spirit of it, and then go to work. I know some say there are difficulties in the way. Allow me to tell you that the most formidable of these difficulties are no more than imaginary lions. You must, you can drive them out of the way if you go to work as the Master directs. Go to work, then, with a will, dear sisters, and those difficulties will vanish, and the Lord will bless your efforts.

There are other articles in No. 28, Bro. Editor, of which I would like to speak, but my essay is already too long. I must not close, however, without calling attention to the articles on "Education." They have the true ring and I think we should have more of them. There are a number of brethren engaged in educational work, and I for one would like to hear more frequently from those who are not directly connected with

our schools. If nothing good can be said of the work in which some of us are engaged, I would rather hear criticism than to hear nothing at all.

Kansas City, Mo.

"YET."

BY C. H. BALSBAUGH.

To the Saints in Hatfield, Pennsylvania:—

THERE are Pivot Words in Holy Scripture in which the whole of Deity and Humanity seem concentrated. In Job 13: 15 we find such an all containing word. "Though he slay me, *yet* will I trust in him." Here the acme of trust is reached. There are moments in many a life in which the strain is so tremendous that we have but one alternative—to break into utter moral and intellectual anarchy, or to find perfect rest in the bosom of God by the cross-clinging, flesh and earth-conquering "*yet*" of faith. It is presumable that God could by his simple fiat gave us wisdom and stability sufficient for every emergency. But it is not His way, and His way is Christ, God Incarnate. Curiosity and impatience and arrogant self reliance are the besetting sins of human nature. Character is a jewel so precious that all time and all Eternity are needed to give it the requisite depth and steadfastness and polish. Adam and Eve wanted to eat fruit in the green and they did, and set their own and our teeth on edge. Babel only means eating the same by the bushel. The deluge was putting the penalty in effect on a large scale. Noah was hardly out of the ark before the antediluvian temper triumphed again. Abraham was a pronounced faith-man but not above the grossness of his times as regards regards sincerity and carnality. Fear and impatience led him to deny his wife, and employ Hagar to anticipate the Divine Purpose. Isaac betrayed the same weakness. Through self will and natural partiality he would have utterly ignored the promise of God concerning Jacob. He clung to the primogeniture of the times in the face of the Divine declaration that the elder shall serve the younger. Rebecca was the faith-link in the golden chain of Redemption. Satan said to Eve, "hath God said?" Rebecca said to Satan, hath not God said? So she cheated the devil and Isaac with kidskins. If innocent white lying is possible, it was in her case. But I do not plead for her on that score, neither do I blame her overmuch. Had Jacob remembered his history and God's providence in it, and the sublime portion bound up for him in the purpose of election, as he remembered his own sins and ill-desert, he would not have bowed himself seven times like a cringing menial to his brother Esau. Moses was forty years too hasty to fulfill his mission; and when the time appointed of God was announced, he was reprehensibly tardy and self-excusing and well nigh lost his life for neglecting the plain essentials of the Divine favor. Ex. 4: 20-26. Faith, God, rest are synonyms. I sometimes have thought that even the Divine Man *because*

He was made flesh, almost got ahead of time when He lingered in the Temple at the age of twelve. He seemed to have a sense of his mission which for the time obliterated eighteen necessary years of toil and waiting and ripening. A great lesson here which reveals the absoluteness of the divine inbeing to direct and develop life in accordance with divine ends and our highest destiny. Nature seems so self-sustaining and self-ordering, and life has such an aspect of inherent regulative energy, that we get to worshipping second causes, and become proud and overweening in prosperity and pitifully, disgustingly despairing and murmuring and nerveless in adversity. That radical God-compassing, soul-enlarging and soul-lifting "yet" is a monosyllable few can master. It is a very jaw-breaker for the flesh, but the diamond word for faith. Job's vast possessions went stroke after stroke, his children disappeared in the general wreck, his own body was the terrible theater of a mysterious providence, and in his spirit the great problem of the ages was on trial and in the midst of all this accumulated agony and darkness, he had heart to say, "though he slay me, YET will I TRUST in Him." There is no true peace, no inner quietude that even death cannot disturb, till we can drink the cup into which the bitterest ingredients of earth and hell are poured, and with all the sincerity and intensity of filial devotion and trust can say, "*Not as I will but as thou wilt.*" God is the only abiding basis of life and joy, and whoever builds on any other foundation will come to direful catastrophe. Whoever is swayed by selfish considerations in any form, will prepare for himself "a darkness that can be felt," and a worm that never dies, and a flame forever quenchless. The pivot of Job is the very cross of Christ, and this is no less than the utter annihilation of self as centered in sin. When God's face is hidden, and all nature and providence seem rolling their anathemas over us and through us, then is faith's grand opportunity to attain its perfect stature and glory.

Now I must refer to your letter and its meaning. Opportune was your remembrance of me. But I must again make the public declaration that I accept nothing on the ground of charity. I have neither horse nor cow nor pig nor sheep nor dog nor cat, and must needs lack some conveniences and comforts, but these are private matters which even my neighbors seldom find out. I call to mind Matt. 8: 20 and Heb. 10: 34, and 11: 37, 38, and seek to enter vitally and pathetically into the grandeur and blessedness of Philipp. 3: 8, 10.

But for my pen-ministry I look to those who think it worth to read and support it. God knows in what fish-mouth to find the stater for my necessities. What I do not need for literary requirements I appropriate to personal uses. This I trust is not inconsistent with Divine arrangement. 1 Cor. 9: 11, 14. If any think differently, let them report.

Your letter came yesterday (July 30th.) and I meant to reply immediately, but was

hindered by one of the mightiest thunderstorms I have witnessed since my boyhood. I am all alone at present, and never did I more profoundly feel the need and sweetness of Divine sympathy and fellowship than I did yesterday afternoon and last night. It commenced raining about 3 P. M. and such a cataract of water and hail till past midnight, with a few interruptions, was appalling. The storm was at times terrific. I live in an old log-house, weather-boarded, and I at one time thought it was at the point of being overturned. I concluded to run to the stable, which was built a few weeks ago, but as I was about leaving the house the passage came forcibly to my mind, "Why are ye so fearful? why is it that ye have no faith?" My mind was at rest.

This had scarcely passed when a vivid bolt of lightning fell, making the earth tremble, and struck my new stable, splitting and splintering the timber from end to end and from side to side. I proceeded at once to make inspection but there was no ignition, only a solemn, terrible sermon on the text, "Though he slay me yet will I trust in him." "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

Such trials we need. Character could not be perfected without a strain that snaps every chord but faith. Let no one boast till God's ordeal is past, and then we will utter our boast in the dust at the foot of the Cross. Intellectual apprehension of the truth is the idol of Christendom. But it is burnt tow, a broken reed, a quagmire in the time of "fiery trial." Job's great trial and great faith require the whole gospel fully to interpret, and blessed is that soul which has entered so deeply into "the secret of the Lord" that its whole life and prospect is summed up in Philipp 1: 21.

I venture to ask all who read this to pray in faith that this visitation of our Father in Heaven may burn the last shred of self out of my nature so that I may henceforth know *nothing*, NOTHING, NOTHING, but *Jesus Christ* and Him CRUCIFIED. This event shows me to myself in the entire periscope of my relations, Divine and human, and I can only say, "speak, Lord, thy servant heareth," "purify me even as Thou art pure."

This is the gracious end of all the Divine chastenings. "Even so Father, for so it seemeth good in thy sight." Heb. 12: 9, 10, 11.

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THE BIBLE—ITS PURPOSE.

BY E. A. ORR.

Paper No 2.—II. Its Purpose.

1. EVERY book has some aim, or we have the absurd conclusion that man works for nothing. We cannot conceive that any man would undergo the work necessary to write a book without some purpose—without some desire of compensation. The labor of the scribe, like any other labor, may have different ends. These ends are good, bad and indifferent. Some write for money; others for fame; and still others to instruct and enlight-

en mankind. Any way, all hope in some way to be rewarded. None work without a purpose of some kind.

2. Are we to suppose that God acts less wisely than man? Are we to suppose that he would disturb man by thunders and lightnings, by earthquakes and tempests, by fire and smoke, and by deaths and resurrections, all to no purpose? Would he educate a Moses, a David, a Daniel, a Paul, and a host of other teachers, simply to have something to do? Would he write upon stone, speak in type and symbol, or talk from the skies, merely to satisfy human curiosity, or to get himself a name?

Such a conception of the great Architect of nature is too little to be entertained for a moment. He did not, and he could not do all this without some end in view, and that end must be one worthy of his character. It is no little, mean purpose, but one that will do honor to its author. We are forced to believe that he gave us the Bible for some definite purpose—a purpose that could not be accomplished without it.

3. You ask, What is this purpose? Man-made books have prefaces and introductions, stating the object their authors have in view. And well it is that they have. We are not then under the necessity of reading volumes to no purpose. Again, many books are so obscure that we could with difficulty determine the design of the author. God does nothing to encourage a spirit of laziness or indifference. All his works are so conducted as to make men, not pigmies. The best treasures of earth are not found on the surface.—They are hid deep from the careless observer. Wealth and beauty are only enjoyed by those who are willing to labor for them.

The Creator has a design in every created object, but that design is not printed upon it in large characters: yet it may be read by the diligent and persevering student. Just so of the Bible. It has no inspired preface or introduction, stating the purpose of its author. Each book of it is likewise wanting in this respect. Yet each book has a purpose, and the whole has one all comprehensive purpose—a purpose that is open to the reader and doer. Says one, "I thought, he that runs may read." True, he can, but remember it is the one who *runs*, not he who mopes or sits or sleeps. It was the young man who came running to the Savior, whom he loved, and he, like us, reveals his secrets to those he loves. The great things of God's revelation, like the great things of his creation, can be enjoyed only by the searcher.—Then, if we would find the aim of his book, we must search it as for "hidden treasure," and it will open its secret thoughts.

We do not find the facts of nature analyzed and classified for us; no more are the facts of revelation. All the gold is not found in one mass, neither is it found unmixed with other elements; so all the truth on any religious topic is not found in one chapter, or even one book of the Bible. It is found "here a little and there a little," and we get the whole truth only by analyzing and classifying. This is our method, and should be the method of all who have a desire to know what God has revealed to man.

SIN AND SICKNESS.

BY B. C. MOOMAW.

THE degree of interest which we feel in any subject depends largely upon its relation to our experience. If at any point it touches that experience, it awakens a responsive chord, and rouses the mind to a lively interest, and a thorough investigation. A sinner feels no special interest in the plan of redemption until he becomes conscious of his personal guilt, and his personal need of salvation. Then, for the first time, he realizes that the gospel meets a want, the deepest want of his nature, and, what before was to him an unwelcome and uninteresting subject, is now invested with the liveliest interest and the greatest importance. For the first time in his life he begins to understand and appreciate it. It now touches his experience and stirs his mind and soul.

Precisely so with reference to the subject of divine healing. As a rule, those who have never gone down into the very deep and dark valley of long continued and hopeless sickness, feel no special interest in it, nor do they understand it, for it does not at any point touch their experience. They have always been blessed with health, or what little illness may have disturbed the even flow of their lives, has readily yielded to some simple remedy, or the touch of the physician's wand. There has been in their experience no necessity for the direct interposition of the divine hand when human skill had failed, and earthly hope had fled. How, then, can they know what it is to cry to God out of the depths when all his waves and his billows have gone over them? How, then, can they speak of that which they have not known and have not seen?

This explains why so much we see on the subject of divine healing is irrelevant and inadequate. It is a well of deep waters, and they have nothing wherewith to draw. Yet they stand afar off upon the barren ridges of speculation, and in the midst of their doubts claim as much faith in this special direction as those who have gone down into the depths, and come up again into the sunlight of life. How much better would they lend a helping hand and speak a word of cheer.

Fundamental to the doctrine of divine healing is the relation between sin and sickness. If sickness is the result of sin, then he that taketh away the sin of the world will also take away its sickness. He that forgiveth the iniquities of his people will also heal their diseases. Ps. 103. Both are frequently declared to be the result of the great atonement, and what God has joined together let no man put asunder. So it can be readily seen that the doctrine and fact of divine healing, as a result of the vicarious sufferings of Christ, and as a prerogative of the church of God, is established beyond all question. It rests upon this solid basis, that sickness, being the fruit of sin, must disappear when sin is destroyed. As in the flesh we may realize complete deliverance from

the guilt of sin, and a large measure of deliverance from its power and dominion, so may we, in the healing of our diseases, also realize a measure of deliverance from its physical consequences. Both stand upon the same ground, and offer the same experience of an earnest here, and full fruition hereafter.

No one denies that sickness is the result of original sin, but that it is also the result of personal sin, is a truth so frequently and emphatically taught by the Scriptures, both Old and New, that it cannot be a fact of no importance, and should not be devoid of interest.

Let us begin with the divine anatomy of sin in Deuteronomy. "If thou wilt not observe to do all the words of this law that are written in this book that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance.—Moreover, he will bring upon thee all the diseases of Egypt which thou wast afraid of, and they shall cleave unto thee. Also every sickness and every plague which is not written in the book of this law." Chapter 28: 58, 61. Here is personal sin, and personal sickness ordained as its punishment.

David says, in the 137th Psalm. "Fools, because of their transgression, and because of their iniquities are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death." Here again is personal sin and personal sickness.

Jesus said to the impotent man whom he healed at the waters of Bethesda, "*Sin no more, lest a worse thing come unto thee.*" John 5: 14. Here our Savior plainly teaches that sickness may be the result of personal sin. He sometimes emphasized this truth by first forgiving the sins of those who came to him for healing of the body, thus, like a wise physician, recognizing and removing the cause of disease. See Matt. 9: 2. The Apostle James also reveals this fact, that sickness may be the result of personal sin. We find this just exactly where, if true, we would expect to find it, namely, in the Scripture which gives directions for healing. "The prayer of faith shall save the sick, and the Lord will raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 15. Paul teaches the same thing in 1 Cor. 11: 30, where he tells the Corinthians that many are weak and sickly among them, and many sleep because of their carnal behavior in the church. With such a mass of Scriptural teaching upon this subject, I do not see how any one can call it a false doctrine. The case of the man born blind is not relevant. How could a man be born blind for his own sins? The Jews taught that a soul, sinning in one body, was, at death, sent into another body, crippled or blind, for its punishment. This was the false doctrine which our Savior confuted.

My object in this part of the discussion is to set at rest forever the fact that sickness is the direct result, both of original and personal sin. This done, we have the logical

and legitimate sequence that the atonement provides for the healing of our diseases, as well as the pardon of our sins. Here is the ground of faith for healing. God has provided, in Christ, for the healing of his sick ones, and they may reach forth and receive it as soon as the spiritual purpose of their affliction is accomplished. Sickness is not a punishment to God's children, for they are not under the law, but under grace. But as a necessary chastening, as a safeguard against sin, and for the promotion of holiness, it often becomes the rod in our Father's hand. It is our duty, then, to wait for the Lord's time, not in unbelief, or impatience, or discouragement, but with perfect trust and joyful expectation, not considering our bodies, but giving glory to God for the full salvation which he has wrought out in Christ for us. Through faith and patience we inherit this glorious promise. Heb. 6: 12.

I do not believe in those faith doctors who are impostors, and I warn the unwary and inexperienced against such. But in reference to those servants of God who, by the anointing and prayer of faith, are instrumental in the healing of *all manner* of diseases, I can only say, "By their fruits ye shall know them." Facts are stubborn things, and no well-informed person nowadays denies the multitudinous and marvelous facts of supernatural healing. We have the clearest and most undeniable proof that miracles will reappear in the last days. Rev. 11: 3, 6. Shall Israel, again, in the day of her visitation, be blind to the signs of the times? "Behold the bridegroom is at the door." Watch, lest coming suddenly he find you sleeping. "When the Son of man cometh again, will he find faith on the earth?"

ROYAL CRUMBS.

BY M. M. E.

—SCHOOLS that are under the control of straight-out Christians, and shun the gospel of dirt as proclaimed by Darwin, are worthy of the care, respect and patronage of apostolic workers and believers. Those institutions that encourage their students to manipulate the hoe, the plow, the plane, the loom and any other "high calling," whereby honesty is honored and God recognized, are to be commended. On the other hand, our voice will never be heard in favor of schools that make merry over flirting, croquet playing and base-ballism and kindred means of pleasure-serving. Education in God's line is honorable and profitable, while the other route is dangerous, full of poison—without enduring honor.

—We judge no man; yet it is the part of wisdom to look ahead a little—to see the clouds—to prepare for the storms—to peer into the future and see what is coming according to the signs which hang over the doors of modern liberalism. The loss of love, the self-will among members, the disobedient children, the slanderous tongues, the puffed-up lovers of themselves, railers, lovers of money, the haughty and proud—all these

are but the signs of the near coming of Christ.

—To announce council-meeting at a certain hour, then make those who come at that hour wait an hour or two on the slow and careless, is not doing fairly by any. It discourages those who come at the set hour, and encourages those to idle on the way who are behind time. Begin at the fixed time, and you will soon cure those who have come to think you will wait on them.

—Beware of the men who are conferring with the enemy! They are hunting recognition—popular sentiment to the hurt of divine principles. Look out for their compromises—for easy and short methods to get into Christ, and a sort of short-cut in practice.—Beware, beloved brethren, that ye be not drawn away from the simplicity that is in Jesus our Lord.

—Put some of the young men and women into a potato patch or corn field, with hoes in their hands, to fight weeds for healthful exercise, and they will become indignant.—On the other hand, put cards of invitation to a ball or dance into their hands, and instantly the idea of healthful exercise, relaxation from study or music rushes to the front and allays their conscience. The love of the dance, hilarity, amusement, bewitching influence and intemperate habits sail to the front under the banner of "no harm," and down go morals, religion, good names, noble souls into the pit of ruin and destruction. They couldn't see any harm in the dance, but now they feel it.

—How can good, faithful members be expected to take and maintain interest in church-meetings when the officers will retire in private council and leave the other members sit there for hours? True, they may sing, and the training of their vocal organs is about the only benefit derived from waiting on the officers, but such a course will soon discourage any congregation and break down an interest in keeping the evil out and the good in. Official councils should be held the day previous, or at a time separate from the hours set apart for church work. It is painful to be called upon to use the time of the church in the manner indicated, and I have often thought I would be justifiable in refusing.

—Whoever heard of an obedient man to Christ and his church, causing trouble or losing his love? It is only when disobedient that the smoke and fire of trouble arise.

ARE THERE FEW THAT BE SAVED?

—Luke 13: 23.

BY A. HUTCHISON.

FRIEND, will you please read carefully the following lines? First, are you a child of God by adoption? If you are not, what are you waiting for? You should bear in mind that God will not save you before you give the consent of your will to be saved. Neither will he save you, if you only give the consent of your will to be saved upon conditions of your own choice. But you have to

consent to be saved by the adoption of his conditions, and to this end he is "working in you, both to will and to do of his own good pleasure." God wants you to be saved.

We learn from 2 Pet. 3: 9, that the Lord "is not willing that any should perish, but that all should come to repentance." Now, since it is clear that it is not the will of God that any be lost, then, if any are lost, whose fault is it? God's will is that we be saved; then is he not able to see that his will is executed? Surely he is; but it is not his will that we be saved in our sins, but that we be saved from them. Therefore he asks us to turn from those things that are not pleasing in his sight. Then, if we turn from our sins and walk humbly with the Lord, we have the blessed consolation of knowing that "he that is in us, is stronger than he that is in the world." Hence we shall be able to overcome all our foes. "For this is the victory that overcometh the world, even our faith."

When our race is run, and we have come to the time that friends and physicians can do no more, the vital spark is growing more and more feeble. All efforts to revive it are fruitless. The earth and all its glittering toys have faded away, and our soul is called upon to make a launch for the other shore. Friend, to whom will we now turn for help, for help we must have?

Second. We turn now to the reasons why men and women are not all Christians. The great and all-absorbing reason is, unbelief.—This is the besetting sin with all, but the avenues through which it crops out are numerous and various. The old serpent is diligent to have us stop just a little too soon to be saved. He is willing to have us chuck full of religion, just so we are not Christians.—Here is one of the worst stumbling blocks there is in the world. The sinner sees those who make loud profession, and their religion is just bubbling over, and cropping out at every turn of the corner. And when their life is closely scanned in the light of God's word, the failure is discovered, and it is plainly seen that all his religion is a sham, and he is set down at once as a hypocrite, and every thinking man dismisses him.

Behind the failures of such a one many take refuge, and excuse themselves by saying they are better than that man. Now, while that may be strictly true, I have a verse of Scripture for you to read, and then a question to ask. Now read, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

Now, when you have read the above right carefully, tell me, if you can, how you are going to manage to keep that hypocrite between you and that judgment seat. He who sits upon that seat can see through a hypocrite; and he will certainly see that you know better than to creep behind such a thing as a hypocrite. Hence we advise that you come out from that hiding place while you may.

Dear fellow-pilgrim, do you not know that the person we have been looking at as a hypocrite was a church member? A hypocrite,

then, is a person who has joined the church, and has promised to be loyal to her doctrine, principles, rules of faith and practice, but has not been true; his heart is not in the work. He only keeps up his fellowship with the church to subserve his own sinister motives. God says of such, that he "will spew them out of his mouth." Such are hated of God, despised by the sinner, and only a hindrance to the church, and in the way of those who might be otherwise saved. Many souls will be lost, because they have been discouraged by false professors. Reader, will we not take warning, and all be Christians?

GOLDEN NUGGETS.

Upon the higher Alps the snow is sometimes piled so high, and so evenly balanced, that a crack of a whip, or the shout of a voice, may give sufficient vibration to the air to bring down the whole mass upon the travelers below. So in our moral world there are souls just hovering over the abyss of ruin; a word or even a look from us may cause them to plunge down into the depths from which there is no return; or a helping hand stretched out to them in the moment of peril may lead them back to the safe, sure paths of virtue and peace. Knowing that we have such power, shall we not humbly pray, "Lead us not into temptation, but deliver us from evil"?

Every true child of God is born for better things. His citizenship is in "heaven; his homestead is on high. Here on earth, we who are Christ's have no continuing city; we are seeking for and pressing towards that magnificent capital of the kingdom that hath foundations, whose maker and builder is God. We do not only catch glimpses of heaven, but we get precious installments of it in advance.

Sin in our hearts has the power of concealing itself from our notice, as the cuttle-fish colors the water about it so that it cannot be seen. It makes us deaf to the heavenly voice, so that, like the Jews of old, we look stupidly about and say, "It thundered,"—the divine message to us nothing but a noise.

It is noticeable that, with all the immense increase of the literature of the century, and with all the materialistic skepticism of the age, the Bible takes the lead, and occupies a much larger space in literature than it ever has before. It raises many and various inquiries, and sends men all over the world searching libraries, archives, tombs, the history of languages, customs, etc., all of which must result in much good in manifold ways.

Men do things which their fathers would have deprecated, and then draw about themselves a flimsy cordon of sophistry, and talk about the advance of humanity and liberal thought, when it is nothing after all but a preference for individual license.

Man is not straitened upon the side of divine mercy. The obstacle in the way of his salvation is in himself, and the particular, fatal obstacle consists in the fact that he does not feel that he needs mercy.

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50 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

Bro. Ralph Boyer changes his address from Lamartine, Pa., to Keelville, Cherokee County, Kansas.

Bro. David Bowman informs us that the Prairie View church, Mo., will commence a series of meetings Oct. 2nd, and hold their love-feast on the 12th of the same month.

BRO. A. F. Deeter, of Citrus, Cal., says: "About the third of August I expect to start eastward with my family. Will, probably, stop somewhere in Colorado. Too much fog, a little too much heat, and not altitude enough for my condition of health in Southern California."

As will be seen from a notice in another column, Bro. Howard Miller, of Lewisburg Pa., is ready to do some work for the Lord as an evangelist. We are glad that Bro. Miller has decided to give some of his time to the work of the church, and we hope the Lord will abundantly bless his labors.

If we want to do a certain thing that may not be just right, it is the easiest matter in the world for us to persuade ourselves that it is not so much out of the way, and that perhaps after all there is no wrong in it. This temporizing with evil is the entering wedge set by the devil to open the way for greater sins, and for the final destruction of the soul.

We have observed that it is easier to criticise and find fault with others, than it is to examine and criticise our own actions; that it is easier to tell others how a thing ought to be done, than it is to do the same thing ourselves; that the man who is ever ready and anxious to give advice, is not by any means the safest adviser; and that as a general thing, if we attend strictly to our own affairs we shall not be likely to get into trouble.

By the time this number of the paper reaches our readers, Bro. Hope and his family, if all is well, will be in Mt. Morris. He left New York on the 11th inst., and will reach this place on Saturday, the 14th.

THE brethren of the Montgomery church, Pa., held their love-feast, June 25. They had a good meeting. Brethren Mark Minser, Joseph Holsopple, Isaac Seerist and Peter Beer were with them and labored faithfully for the church.

BRO. W. K. Simmons, writes from the Union City church, Randolph county, Ind: "The good work progresses. Five baptized since our last report. One that had wandered away from the fold was restored, and more applicants for baptism. Our harvest meeting will be on 14th instant. Let all praise be given to God for his love, goodness, and great mercy."

ARRANGEMENTS have been completed by which a steam heating apparatus will be put into the College buildings at this place. This will add much to the comfort of those who attend the school, as it has heretofore been almost impossible to keep the rooms comfortable during the cold weather. A few brethren and friends, by their liberality, have made this improvement possible. It will cost, when completed, between three and four thousand dollars.

BRO. Hope and family arrived safely in New York on Sunday, the 8th instant. The Steamer Werra, on which they sailed, met with an accident when off the banks of Newfoundland, by which she lost her propeller and was delayed six days. The cause of the accident was the collision of the Werra with some unknown object, probably a submerged iceberg. A heavy fog prevailed and no object was visible to those on deck. A slight concussion was felt as the ship struck the object and then a heavy scraping of the bottom of the vessel, as she passed over it, was observed. The ship drifted among the icebergs and surf of the banks until she was taken in tow by the Steamer "Venetian" and taken to Boston where her 600 passengers were landed and transferred to New York on a special train. The sea was very rough at the time of the accident, and the vessel was in great danger of being lost. The life-boats were made ready for emergency. The passengers speak very highly of the captain of the Werra. He showed great presence of mind and coolness in a most trying time. They presented him with a fine watch at Boston.—Bro. Hope, referring to the accident in a letter, says: "God saved us as by a miracle from great dangers; glory be to his great name. Mary was very sick on the ship, but is able to sit up now." We did not refer to the non-arrival of the Werra last week, because we did not want to create anxiety in the minds of our readers. We were much concerned for the safety of our missionaries, and we thank the Lord that he has brought them safely through the dangers by which they were surrounded. The prayer of God's people availeth much.

BRO. Joseph Crumrine, of Mexico, Ohio, says that Bro. Joseph B. Light, from Green Springs, Ohio, paid them a visit and preached for them Aug. 1st. The brethren seldom preach in Mexico, and Bro. C. would like if more of them would proclaim the gospel in that place.

A BROTHER at Muscatine, Iowa, whose name we failed to get, would like the Brethren to visit that place more frequently. They only have preaching every eight, and sometimes only every sixteen weeks. Some are almost ready to come into the church. The brethren who fill the appointment at Muscatine, will doubtless look after this request.

A BROTHER who has traveled and preached considerably among the brethren, says: "There are two kinds of churches that I always find cold and indifferent in the work of the Lord. Those churches that have departed from the simplicity and plainness of the gospel, and those that make form the principal thing. The first have forgotten their first love, and have gone after the world; the second are dead and in formalism." We trust we have not many of these churches among us. To the first named we would say, "Repent quickly, and do your first fruits over, lest the Lord remove thy candlestick"; and to those who have a name that they live and yet are dead, "Awake, thou that sleepest, and arise from the dead that Christ may give thee light."

ANNUAL MEETING REPORT.

THE Report of our last Annual Meeting is before us, and we presume that all those who have ordered it, have received a copy before this time. We have not had time to examine it carefully, but from what we have seen of it, we think the work has been well done. Our reporter failed in some instances to get the first names of the speakers, but this was unavoidable, as the speakers failed to give them. No doubt some errors will be found in it, for many of our brethren speak very rapidly, and often, too, without waiting to be recognized by the Moderator, and this makes it extremely difficult to get an exact Report. But on the whole, we believe the Report is perhaps as good a one as can be given of our Annual Meeting.

We regret very much indeed, that, owing to the failure of the reporter to send us a written report promptly according to agreement, we were unable to get out the proceedings of the Meeting as soon as we expected to. It was several weeks after the close of the Meeting before the written report reached our Eastern Office. As is well known, the Report is taken down in short-hand, and as we have no type-setters who can read this kind of writing, it is necessary to copy it all out in full. This takes considerable time and accounts for a part of the delay.

It is to our interest to get out the Report as soon after the Meeting closes as possible, and we regret the delay as much as any of

our brethren possibly can. Some have thought that we do not push the work with sufficient energy. This year we determined to do our best, but owing to the above cause, over six weeks elapsed before we got it printed. We trust our brethren and friends will take these things into consideration and not be too severe in their criticism.

The questions presented to the Meeting were, it will be found, ably discussed, and the Report is full of interest. We find upon examination, that about two hundred and fifty speeches were made, outside of the questions and explanations asked for. Sixty different speakers took part in the discussion of questions that came before the Meeting. Three of the speakers made altogether seventy speeches. These occupied a good deal of time, but for the most part their talks were short and to the point. Thirteen of the brethren, leaving out the three above referred to, made in all ninety-four speeches. Of the balance of the speakers, eight spoke three times each, eight made two speeches each, and twenty-eight are set down for one speech each. Those who desire to read the Report, should order it at once. We have it for sale, and as a matter of course, are anxious to have it sell. A single copy, prepaid, will cost you 30 cents. One dozen copies, \$3.00.

THE DEDICATION IN FREDERICK CITY, MARYLAND.

WE were permitted to fulfill our engagement with the Brethren in Frederick, having promised to attend their dedicatory services on the 18th of July. The occasion was one of much interest to the Brethren in the city of Frederick, and to other Brethren present, and, apparently, to all present. But the Brethren of Frederick having had no place of their own to worship in, or, at least, no meeting-house, labored under considerable disadvantage. And when they could meet in their new house, as they could on the 18th of July, they enjoyed it much.

The German Baptist, or Brethren meeting-house, which the Brethren have built in Frederick, is a very good, neat and commodious house of worship. It is built of brick, and it is a very substantial building. The auditory is, if we remember correctly, fifty by forty feet. There is, then, behind the auditory, a room that will be very convenient for different purposes. There is also a basement, a part of which has been designed and prepared with reference to communion occasions. The second story is designed for a dormitory to be used on communion occasions, should it be needed for that purpose.

While all the Brethren of Frederick seem to have taken much interest in the building of the house, and to have assisted, Dr. Werman and his wife took special interest in it.

Bro. Werman in overseeing and managing the work, and sister Werman in rendering very important pecuniary help. Sister Werman, before she became a member of the Brethren church, had been a member of the Episcopal church. Bro. Werman, at the time of their marriage, was a member of the Brethren church, and this led to an acquaintance, on her part, with the doctrine of the Brethren, and it commended itself to her approval, and she embraced it, and profited greatly in the change she made, as she informed us. She seems to enjoy her religion very much. She does not enjoy very good health, and is looking forward hopefully to the time when death will deliver her "from the bondage of corruption, into the glorious liberty of the children of God." Rom. 8: 21. Bro. and sister Werman are "both now well stricken in years." And it is a great blessing to them, as it is to the young as well as to the old, to have the hope of the gospel of Christ to sustain them in their declining years.

There were several of the ministers of the churches of the Brethren around Frederick at the dedication, and Bro. Stouffer, from Washington Co., Md. He preached on Sunday afternoon. We preached on Sunday morning, Sunday evening and on Monday evening. Our meetings were all well attended, and very good interest manifested. The house, on Sunday morning, was crowded.

The prospect for building up a church in Frederick, we think, is very good. The location selected by the Brethren for their meeting-house is very good. It is in a pleasant part of the city. The Brethren were very fortunate in obtaining the location, and in obtaining it at a very low price. A mistake is sometimes made in selecting a location for a meeting-house, when a meeting-house is to be built in a town. A lot is sometimes obtained in a part of the town not at all favorable for a location for a meeting-house.—Reference should always be had to the object in view in building a meeting-house, and that object should be the promotion of the spiritual interests of the people.

The Brethren in and around Frederick, at this time, are considered a part of the Bush Creek church. But there will probably be a new church organized before very long. Bro. W. A. Gaunt, formerly of Barbour Co., W. Va., does most of the preaching at this time in Frederick. He is assisting Dr. P. D. Fahrney in the manufacturing of medicine. Bro. Gaunt is a young minister of promise, and the Brethren of Frederick are favored in having his ministry among them.

Dr. P. D. Fahrney, as intimated above, is engaged in the manufacturing of medicine. As his business seems to be growing, his success is promising. And while he is giving his responsible business a good deal of his attention, we were pleased to find him an active worker in the church.

While we were engaged in the dedicatory services in Frederick, and thinking of the pleasant house of worship that has been built in that city for the Brethren to worship in, and to promulgate the doctrines of primitive and apostolic Christianity, we could not but think, and that with pleasure, of the satisfaction it will afford those, whether living or dead, who have labored for the promotion of those doctrines in this part of our Brotherhood, should they learn of the dedication of the new meeting-house in Frederick by the Brethren, and for the use of the Brethren. In our services on Lord's day morning, we were impressed with the thought, and we gave expression to it, that, could the departed spirit of our brother, D. P. Sayler, be cognizant of what was going on at the time—the dedication of a meeting-house to the Lord, by the Brethren, in the city of Frederick, it would add to his joy and his rejoicing. Frederick was the place to which his business often called him, and with many of the inhabitants of the place he was acquainted, and he, no doubt, often prayed for the people that constituted its population. This being the case, could his spirit have received the idea of what was transpiring at the time we were engaged in the holy, solemn, and interesting service of the occasion, he would have participated in our service, and shared in our joy. That it is possible for the departed saints to know something of our holy doings, and to share with us in our hallowed joys, we are strongly inclined to believe. This sentiment is beautifully expressed in the following stanzas, comprising a part of one of our hymns:

"Ah! why should bitter tears be shed
In sorrow o'er the mounded sod,
When verily there are no dead
Of all the children of our God?"

"They who are lost to outward sense
Have but flung off their robes of clay,
And, cloth'd in heav'nly radiance,
Attend us on our lowly way.

"And oft their spirits breathe in ours
The hope and strength and love of theirs,
Which bloom as bloom the earthly flowers
In breath of summer's viewless airs.

"And silent aspirations start
In promptings of their purer thought,
Which gently lead the troubled heart
To joys not even hope had wrought."

Our connection with the dedicatory services of the new meeting-house in Frederick, and our association with the Christian friends there, afforded us much Christian joy. And while we look back with interest upon the occasion, we continue to think with interest upon the germ of a new congregation in the city of Frederick. That germ needs culture and nursing, and may the Great Husbandman give it every needed attention to make it grow and to become a tree of righteousness, bringing forth its fruit in its season. And may it bring forth much fruit, that God may be glorified. Then will the city of Frederick be blessed with the divine influence of the church. J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Washington Church, Ind.

THE good work of the Lord is still going on, and souls are turning to the Lord. Two more were recently baptized, and there is reason to look for others soon. The church is in love and union. We will hold our communion, the Lord willing, Oct. 7, at our church, near Warsaw. A general invitation is extended to all the brethren and sisters. Come and visit us. A. H. PUTERBAUGH.

From Prairie Creek Church, Ind.

OUR little band of workers with Christ, here in Wells and Blackford counties numbers at present about sixty members. We are progressing slowly but we trust surely. We have two places for meeting and two Sunday-schools. They are not very largely attended but those who do come are interested in the cause.

Bro. George L. Studebaker visited us in the spring, accompanied by his companion. He preached over two weeks for us. The results were, seven baptized, myself being one of the number. Bro. Studebaker returned home, leaving many warm friends.

On Sunday last, two precious souls were received into the church by baptism. Bro. L. J. Rosenberger gave us a short visit during the summer. While here he preached several interesting sermons to the people.

I enjoyed a love-feast with the brethren of the Massissinewa Church. We indeed feasted upon the love that God has for poor, fallen man.

The MESSENGER is a welcome visitor at our home. I do not see how some can do without it when it is always filled with such good news! MATTIE SALA.

In Memory of Our Grandmother.

DIED, at her home, one-half mile north of Baltic, Tuscarawas Co., Ohio, March 6, Mary, wife of Bro. Jacob D. Burger, aged sixty-four years and seven months. Disease, lung fever. Her maiden name was Lint. She raised ten children five of whom were her own—two sons and three daughters. The deceased was a consistent member of the church of the Brethren for twenty years. Grandmother Burger believed there were others in the world besides herself. She was a great friend of the poor, loved by all who knew her and the beggar was never turned away empty-handed from her door. Money was to her a means of grace and she hesitated not to drop her mite cheerfully into the treasury of the Lord.

She lived a faithful and Christian life up to the time of her death which was rather unexpected. Your correspondent visited her while she was apparently in good health and at which time she conversed freely on different religious subjects and the future welfare of her grandchildren. Only six days after she was called to close her earthly career.

Thus, the uncertainty of human life, for we know not the day nor the hour when the Lord of the harvest calls. Her children and all but a few of her grandchildren have chosen the good part and the rest, especially those who stood by her bedside in her last hour of suffering, should take timely warning and prepare for the solemn change that awaits us all, sooner or later.

The husband and children have lost a near friend; the poor and needy a great support; the grandchildren a wise instructor; the Church a mother in Israel. The kindness we received from her hands will forever cling to our memory, and the wise counsels impressed upon our minds and implanted in our young hearts will follow us to our graves. Peace to her ashes. She was consigned to her final resting-place in the old family burying-ground, March, 9th in the presence of a large concourse of sympathizing friends. The funeral services were conducted by elder Conrad Kahler, of Stark County, assisted by Bro. Josiah Hochstetler, from the words, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

HENRY M. SHUTT.

From Horton Church, Ind.

WE were called upon to part with our dear old sister Sarah Roberts. She died July 4, aged eighty-five years, one month and twenty-four days. She longed to go home these many years and at last the Lord took her to himself. Our ranks were broken but one week, when another soldier for Jesus came forward and was received in the Church by the holy ordinance of baptism which made us rejoice to know that our labor is not in vain. Our prayer is that she may prove faithful. She made a good confession, in which I asked her if she had considered the great fight she would have to make after she was baptized. She said she had. Oh, that all would consider better what they will have to contend with after baptism! We have another applicant for baptism which will be attended to soon. JAMES N. PERRY.

From Lyons, Kan.

WE moved to this country last spring and are well pleased with its appearance. Our home is one mile south and six miles west of Lyons. We feel to thank God that we have been permitted to find our brethren in such a beautiful land. We have organized a church one mile south and two miles east of Lyons. We attended a love-feast at the Salem Church, in Reno County. Our hearts overflowed with joy to meet with so many of our brethren and sisters for the first time. The meeting was attended by quite a number of able speakers, among whom were Bro. Jacob Trostle, Bro. Hillery, Jacob Brough and others. We also met many brethren and sisters with whom we were formerly acquainted in the East.

We ask an interest in the prayers of the brethren so that we may prove faithful to the

end, and send greetings to the brethren and sisters, especially to Upper Conewago, Adams Co., Penn.

B. A. MEYERS.

Boys' Bible School.

SINCE my last report, I have received the following sums of money:

Sister Leah Replogle, Maria, Pa.	\$ 3 00
Sister Ella Williams, Funkstown, Md.	1 00
Sister Stouffer, New Windsor, Md.	1 00
Sister Alice Englar, Wakefield, Md.	50
Bro. David Utz, Union Bridge, Md.	1 00
Bro. E. W. Hollopeter, Rockton, Pa.	1 00
Roger Birnie, Taneytown, Md., 1 doz.	
Bibles, valued at.....	3 00
Pipe Creek church, Carroll Co., Md.,	
1 doz. Brethren's Hymn Books,	
valued at.....	7 00

Total.....\$17 50

The expenditures were as follows:

8 small Bibles, as gifts for the boys..	\$ 2 00
9 boys' car fare to preaching at Wood-	
bury, Md.	1 00
20 Quarterlies.....	1 00
Towards the 1 doz. Hymn Books giv-	
en by Pipe Creek church.....	1 50
For taking 7 boys to love-feast at Pipe	
Creek, Md., \$2 of which the ch'h.	
paid.....	9 45

Total.....\$14 95

Brethren, it is a grand sight to see the boys coming from far and near every Lord's day with their Bibles. The average attendance has been thirty. Since my last report, I have the promise of a large hall that is building, with a seating capacity of about 600. I do not know what the rent will be.—Judging from the attendance, and a desire of the boys to get the hall, I think that it will be filled. My house is filled every Lord's day to its utmost capacity. On the 4th of July we had the largest crowd yet, as that day fell on Sunday this year. There was a great falling off at all the Sunday-schools in Baltimore, but it did not affect us. When we get the hall, we will have regular preaching once a month.

I received \$1 since you mentioned about the poor boys, from sister Ella Williams. I gave the dollar to a poor boy who has not attended the meetings for four weeks, on account of having no shoes. He came to-day with new shoes. The one dollar helped him to get them. God bless sister Williams, and all who have helped in the good work. The only active helper I have is Bro. Charles Creager, of Waverly, Baltimore Co., Md., who leads the singing. He is a bright and shining light in the church and to the other boys. He is not yet fifteen years old.

A Presbyterian family, in Carroll Co., Md., sent me an order for Bibles. I got one dozen, as I thought our own church was able to provide us with Bibles. They had read an account of my Boys' School in the MESSENGER, which they got from a sister who lives with them. They said the Brethren did not give very liberally towards the work.

Bro. D. L. Miller's Travels are eagerly sought after by the boys. I have two copies, and lend them out two weeks at a time, but this is hardly long enough to do them much good. I hope our wealthy Brethren will remember the boys about Christmas, and send three or four dozen as gifts. The Friends, or Quakers, give choice books to their boys at that time, why could not our Brethren give this good book to the boys, that will enlighten their understanding and make the Scriptures and our doctrine plain to them, at least baptism?

We need forty more *Quarterlies*. I have sent for twenty; that is all I am able to get. Every boy ought to have this quarter's *Quarterly*, as the 13th chapter of John is one of the lessons. I have gathered together all of the principal quarterlies published by the different denominations, and the construction they put on it is disgusting. Those boys who go to Sunday-school in the morning will have to be unlearned in the afternoon, if they will be, and by the help of God and the Spirit's guidance I will do my best.

There has been much said about the poor boys, but we have some rich ones, too, namely, little fellows who think we ought to take up a collection every Sunday, but we do not do it; they are taken in their own Sunday-schools. We will not depart from our custom.

Brethren, I think some of the righteous have been praying for the success of the Boys' Bible School, for it is really a success, and there is no telling what good will grow out of it. When we get the hall, we will have all the boys' parents attend preaching once a month, as we have had no regular preaching in Baltimore for eight or ten years. I think our doctrine will take among the poor classes living in these parts.

JAMES T. QUINLAN.

117 Hamburg St., Baltimore, Md.

To the North-Eastern and Southern Districts of Kansas.

THE Committee appointed at Annual Meeting to confer with representatives of Forest Park, at Ottawa, and mature arrangements for the use of the Park to hold the A. M. of 1887, met on July 14. The arrangements are fully satisfactory. We also appointed Oct. 16 for the meeting of the delegates from the churches, to appoint a committee of arrangements, etc. We meet at Ottawa, Oct. 16, at 3 P. M. Each congregation in the above districts is to send one delegate to the convention. The S. K. R. R. Co. have agreed to carry all delegates, who travel over their line, for one fare both ways. The above committee is John Forney, W. Wyland and the writer.

JOHN WISE, Sec.

From Appanoose, Franklin Co., Kan.

THE Brethren of the Appanoose church, in church council, have concluded that, inasmuch as the Annual Meeting for 1887 is to be held in their church territory, to extend an invitation to the committee of Brethren, who expect to meet at Ottawa, about Sept. 1,

to try and arrange so that they can stop over a few days and preach some for us. If the brethren feel to favor us, they will please notify Bro. C. L. Heckman or John Sherfey, Pomona, Franklin Co., Kan., at which point they will be met. Pomona Station is nine miles west of Ottawa.

Written by Order of the Church,
J. BARNHART, Clerk.

To Whom It May Concern.

I HAVE some time at my disposal, which I intend to devote to church work of an evangelistic character. The object of this communication is to say to churches and communities of Brethren, that, if desired, I will come over and help them. I have received a great many requests and invitations to come and preach for various churches, but they have been so scattered, geographically, as to be impracticable. If you will notify me that a series of sermons will be of advantage in your neighborhood, I can then arrange appointments in something like order, and can advise with you as to dates. Write at once. My permanent address is Lewisburg, Union Co., Pa.

HOWARD MILLER.

From Jackson Center, Shelby Co., O.

WE, the members of the Pleasant Hill church, Shelby Co., Ohio, met in council on Saturday, July 24. Everything passed off pleasantly; nothing but love prevailed. Elders present were Jacob Frantz, M. Swonger, of Logan Co., and Jacob Hollinger, of Shelby Co. We appointed a love-feast on Oct. 9, commencing at ten o'clock, near Jackson Center, Shelby Co., O. We desire the laboring brethren to remember us on that occasion, and come to our assistance, as this is a point where the Brethren have not had any love-feast for about eighteen years, and there are many adversaries. A hearty invitation is given to all to be with us. Those coming on the D. & M. R. R., will stop off at Anna, where they will be met on Friday noon, by notifying the writer. Those coming Thursday noon, can take the hack to Jackson Center, and inquire for the Brethren. Those coming Saturday noon, can take the hack also, but will not get to place of meeting until four o'clock.

JOSEPH HOLDER.

From Bro. Strickler.

I HAD so far recovered from my injuries, caused by the fall from my horse, that I was able to go out and superintend the highway labors of our district. While out on duty, one of the hands threw a hard clod at his mule; missing the mule it passed across the road, and struck me on the hand and knee so shocking my nerves that I instantly fell to the ground. The pains were so intense that in a few moments I became frantic, and unconscious of my misery. A neighbor passing by at the time; I was placed in his buggy and brought home a distance of half a mile and carried into the house. Our family physician was then called, who after skillfully

treating me for two and a half hours brought me to realize that I was at home on my lounge surrounded by my family and some neighbors who manifested a great anxiety for my recovery. The physician said that the nervous system was peculiarly shocked and that I narrowly escaped an attack of lock-jaw. This occurred nine days ago and I am still confined to the house, not being able to endure the severe heat of the sun.

From Brooklyn, Iowa.

THE Brethren of the Brooklyn Church purpose holding a series of meetings commencing on the evening of the 3rd of September. Our communion will be on the 10th of Sept. We will continue the meeting as long as we have a good interest. All our brethren and sisters that can are invited to come. Ministering brethren are expected to come and assist us during our meetings.

J. S. SNYDER.

From Elkhart, Iowa.

LAST Sunday we had our dedication services. A large number were present, one-third of the number were obliged to remain outside for want of room. Bro. D. E. Brubaker preached us a good gospel sermon from Psalms 122: 1, setting forth the proper use to be made of the house of the Lord. In the afternoon we organized a Sunday-school. Should there be any faithful members looking for a location, we would welcome you here in Central Iowa, where we have a good country and land is not yet high-priced.

S. M. GOUGHNOUR.

From Kearney, Neb.

THE Wood River Church is still moving on in the even tenor of its way. We have preaching every fourth Sunday in the month at this point. Bro. S. M. Forney is our only minister. He holds services every Sunday in the different parts of our district which embraces a territory larger than the whole of the Northern District of Indiana, where I formerly lived. Bro. Forney is a man not blessed with much of this world's goods, and works his team hard all the week and then drives them twenty to thirty-five miles to preach. Brethren, that are better privileged, think of these things.

JOHN HELSER.

From Palestine Church, Ohio.

WE had our harvest, or thanksgiving meeting last Saturday, July 31. Had a pleasant meeting. Brethren J. Katherman, Jesse Stutzman and W. K. Simmons were with us. At the close of the meeting we remembered Bro. Hope, and a contribution was made, which resulted in raising \$14. We also had a council-meeting in the afternoon, for the purpose of enlarging our West Branch house. Decided to make an addition 28x40 feet, which will add much to the convenience and comfort of the congregation. (A. C. STUBB).

Notes.

IN MESSENGER No. 27, appears a letter from a dear sister, Sarah A. Croft of Alabama, which brought tears to my eyes and sympathy to my heart. By private correspondence with the dear sister, last summer, we found her alone and isolated from the Brethren, and doing a noble work for Jesus by conducting a Sunday-school. We found great pleasure in sending her papers (*Young Disciple*) left at the Sunday-school I tried to conduct. Others, after reading their papers would bring them to me for the same purpose. The little spark kindled last summer still burns, and now I have a collection of *Young Disciples* of this season, given me by some of the members of the Sunday-school conducted at our church by some of the brethren, which we will forward if she desires them. We feel very sorry for our sister's affliction and isolation from the Church. Let us not forget her and her labors in our daily devotions. I never met her personally, but love her devotedly because she is a child of God and labors for Jesus. She has certainly a true and noble heart. I wish some brother could be sent to her field and labor in the ministry. "Go ye," is as applicable there as elsewhere.

There is also a dear sister in Georgia, Sister Timmons, who has cast the seeds of truth and love among the people there.

Let us not forget these dear sisters, but help and encourage them in their work for Jesus. Like many of old, they will be rewarded for doing what they could, and their labors shall be as a memorial unto them. Dear sisters, the crown will be won at the end of the race. EMILY R. STIFLER.

Hollidaysburg, Pa.

Missionary Meeting of Middle Pa.

THE missionary committee of the Middle District of Pennsylvania met at the home of Eld. William Howe in Dry Valley, Mifflin Co., Pa., July 31st. After reading of Scripture and a season of devotion we proceeded to attend to the duties assigned us by the District Meeting.

As will be seen by reference to our District minutes, this committee is to take into consideration the wants of weak churches and respond to calls to preach the gospel in new fields. As yet no calls have been made from any of the churches or from new fields. Only a little over two months have elapsed since the organization, and it being the harvest season, calls were hardly expected. The committee is now ready to receive, and, indeed, solicits calls from such places where ministerial help is needed. All calls should be made to our foreman, Seth F. Meyers, Shirlaysburg, Pa. When calls are made, the committee will carefully consider whether they are proper—such as come under the direction of our District Meeting—before any attempt will be made to fill them.

In order that we might be in readiness should calls be made, two brethren, J. M. Mohler of Lewistown, and J. S. Snyder of Waynesboro, were appointed missionaries

for the District. One of these has been consulted and has promised to do some work providing calls are made; the other has not yet been consulted.

In reference to these calls we direct attention to two points. 1. No calls can be filled unless there is money enough in the treasury to pay time and expenses. The committee does not propose to bring a cent of debt on the district.

2 Brethren sent out by the committee are requested to keep a diary in which they will record daily the work they do; such as visiting the sick, persons interested in the subject of religion, preparation for services, etc. They will also keep an account of their expenses and the time in the services of the church.

In order that this work may be carried on successfully, we must have funds. At the time of our meeting only three churches had sent in any money to the treasurer. Two of these had paid for one quarter and if all the churches in the district do as well according to number and wealth, we will have a good supply of funds. We are glad to hear that at least some of the churches are at work and have succeeded in collecting some funds which will be sent in ere long. We hope none of the churches will neglect this matter. At some future time we may make some suggestions as to how collections can be most successfully made.

The above report is written by order of the members of the Committee present, William Howe, S. F. Myers, A. Bashor.

J. B. BRUMBAUGH.

From Astoria, Ill.

WE are still trying to follow the Master. A few weeks ago the church received into fellowship a dear sister, who had wandered away from the fold years ago. Many tears of joy were shed on this happy occasion.

Elders John Forney, of Abilene, Kan., and John Hollinger, of Russel, Kan., paid us a friendly visit on their return from A. M., and spoke words of encouragement to God's children here. On the 18th, Bro. J. G. Royer, of Mt. Morris, Ill., came to us and preached three very acceptable sermons for us. In all these meetings the brethren and sisters were much encouraged and strengthened, and no doubt will press forward with renewed energy toward the mark for the prize of the high calling of God in Christ Jesus. We beg the prayers of God's children everywhere. We especially invite those brethren who used to visit us in years gone by, to still call at Astoria occasionally.

The one great object to which the mind of the Brotherhood is now drawn, is missionary work, and it is right, too. We, as a people, need a stirring up on this question, but at the same time we must remember that, after we have planted the crop, it needs looking after, so we cultivate and feed the flock upon the sincere milk of the word. It is not enough simply to open up new fields and get people into the church, and then content ourselves with the idea that the Lord will

take care of them. It is just as important that we try to retain what we already have, and to do this we must spend some time in cultivating and encouraging the pilgrim traveler upon his heavenly journey. Both are duties that belong to us as laborers in God's field.

CONRAD FITZ.

To Bro. B. C. Moomaw.

My Dear Brother in the Lord:—

I ONLY know you by your messages that come to us in the G. M., but I must write to thank you for "Novel Reading." I thought, at first, it was entirely too severe, but now say you must have been God-inspired, when you penned those thoughts.

At the early age of nine, I formed this habit. I had an inquiring mind, which was then, like now, always desiring more, and, as we were very poor, and a large family, we had but very few books outside the Bible, and a few song books. Well, I borrowed here and there, until I had read everything I could get. No one paid any attention to my reading, but just let me read as much and anything I wanted to. I am surprised, now, about this, for I cannot remember ever seeing my mother read anything but the Bible.

When I was ten years old, my mother died; three months afterward father followed her, leaving us homeless orphans. I then went to live with a brother for a short time, till another home could be found. Now this brother's wife was of a very romantic turn of mind, and consequently a novel reader, and so indulged me in it. Here, too, the people soon learned that I dearly loved to read, and kept me well supplied with books, magazines and papers of every description, and in this way the habit became fixed. Oh, that some careful, thoughtful person had guided that seeking mind in the right channel; had placed some pure, elevating literature within my hands, instead of the filthy trash I got, what might I have been?

From here I went out into the world alone, and read everything that came in my way, but never found anything so utterly bad but there was some good in it, except one book, which I undertook to read, and when I had read about one-fourth of it, I felt as if Satan stood ready to snatch me up, and flee away with me. Then I hid it away, and never looked at it again. But take it all in all, the evil effects of novel reading far outweigh the good.

I was brought up a Methodist, schooled in worldliness and pride, ruined my health trying to get an education, and at the same time striving to be as fashionably attired as my associates, who were provided with homes and rich fathers.

However, at fifteen fortune favored me (so I thought then), and I found a good home with an aristocratic family, who claimed me as an adopted daughter; *dressed me even better than their own little daughter.* For awhile, I lived in the sweetest contentment, that it is possible for one to have in this life. But the only church I could attend was the

Brethren's, and here I soon learned that my life was only a hollow mockery, a shame and disgrace to a crucified Jesus.

At sixteen I decided to leave it all, and find my peace and contentment in him who had died for me even before I was. When I came to the church, I found I had endangered the love and friendship of my dear brothers and sister, as well as of my parents by adoption; and, more than all, I must leave my home, where every wish of mine had been gratified before. All this have I given up for Christ, but could not rid myself of novel reading. Again and again I have quit it, only to return to it again.

After reading your "Novel Reading," I reasoned with myself like this: "You who call yourself firm, and have left all that one naturally holds dear, for Christ, and then cannot quit this trashy reading, I am ashamed of you." With God's help I shall never, never yield to it again. I was seven years forming this habit, and have been eight years trying to rid myself of it, and have not succeeded. *God helping me, I shall succeed.*

Now, since your teaching has reached me, as nothing else has ever done, I know that you will not refuse to ask God's help in my behalf, although I am unknown to you. I have not written this letter expecting a reply, but merely to thank you, and let you know that your article had reached one heart as good and precious seed. God grant it may bring a bounteous harvest!

In conclusion, I want to tell you that, with all my novel reading, the Bible is the dearest thing on earth to me. In it I find rich mines of wealth, which I love to dig down into and find their hidden treasures. You say, "This cannot be," but nevertheless it is true. God bless you in your labors, and give you souls for your hire.

GERTRUDE A. FLORY.

Jewell, Ohio.

From Montana, Kan.

PERHAPS a little church news from this arm of the church will not be amiss. We are having regular meetings, and the church seems revived. Eld. M. T. Baer is our presiding elder, and is an active worker in the Master's cause. It just seemed, before he came to our assistance, that we felt discouraged, for we were as sheep without a shepherd. Pray for us, that we may hold out faithful.

C. POWELL.

From Middle Creek, Pa.

WE are in peace and union. Cannot say we are all living up to the gospel, yet we bear a little, and hope we may all get better. Some six or seven have come into the fold this spring, mostly all, too, that had no Christian parents, while some reared by good Christian parents, amidst good influences, stood back and put it off. The last one added to our church was about the best known and the largest man in our community, and over eighty years of age.

J. C. JOHNSON.

To Bro. I. J. Rosenberger.

I READ an article from the pen of I. J. Rosenberger, page 475, No. 30, G. M., the most of which I understand, but permit me to ask him some questions. How was the day numbered that was called the first day of unleavened bread? Was it not the fourteenth? When did the Jews commence with unleavened bread? Was it not on the evening of the fourteenth day? Did unleavened bread commence before the lamb was to be eaten? Did not three of the evangelists say Christ sent his disciples to prepare the Passover on the third day of unleavened bread, the fourteenth? Did not John say, when feet-washing was instituted, that it was before the feast of the Passover, which the Bible calls the fifteenth day, the next day after the Passover? According to John, the next day was the feast day. Remember, the feast of the Passover took place on the fifteenth day, and the Passover was on the fourteenth day. The Bible says, the fourteenth day of the first month, Abib, is the Lord's Passover, and on the fifteenth day of the same month is the feast. Seven days ye shall eat unleavened bread. Is not then the fourteenth day the Passover, and the fifteenth day the feast of the Passover? So Passover is one thing and feast another thing. The Bible says the fourteenth day is the Passover of the Lord, and the fifteenth day is the feast. Lev. 23: 5, 6; Num. 28: 16, 17. Please look in the twelfth chapter of Exodus, and you will find that the fourteenth day was to be the memorial day of the death of every first-born of Egypt, and the fifteenth day was to be kept as a feast day. "For I have brought your armies out of Egypt; this day is to be kept a feast day forever. Did not Mark say it was the day when they killed the Passover, when Jesus sent his disciples to prepare for him the Passover? Mark 14: 12. Can the definite article be modified so as to have the meaning the indefinite article has? If so, I am entirely lost in the meaning of the definite article. I find, in the meaning of language, it points to a definite object. So, when Jesus sent his disciples to prepare the Passover (*das Osterlamm*), he would not use language that was not to the point. I think the type met its antitype precisely when the last Passover was to be celebrated. When the antitype took his place, he goes into the garden of Gethsemane and is engaged in sorrowing. So the type met his antitype.

What of the next day? The atonement offering was to be made, Christ is nailed to the cross on the fifteenth day, on the feast day, about the third hour in the morning.—Please read Num. 28, and you will find that all of the seven days after the fourteenth day, were days of atonement. Hence the type met his antitype in the atonement offering as well as he did after the last Passover was sacrificed.

He went into the garden and, suffering, said, "Not my will but thine be done." I am just as firm in the belief of a full meal as the Apostle Paul was when he reminded the Corinthians of what he had delivered to

them, and I am glad that he did not say the Lord's Supper should be composed of lambs, for then we can use something else to compose the Lord's Supper, for the Lord's people to be followed. MARTIN NEHER.

A Suggestion.

I PROPOSE that each Brethren's Sunday-school take a penny collection, at least a few Sundays, and send what is gathered to Bro. J. T. Quinlan, 117 Hamburg St., Baltimore, Md., for his Sunday-school. It would give the children a chance to give their mite, and be a help to them. He may accomplish a great work in time. LIZZIE HOFFA.

Grundy Center, Iowa.

Donations for the Poor.

A Brother, Wash. Ty.....	\$ 50
E. H. Stauffer, Ia.....	65
A Sister, Va.....	1 00
Hannah Zumbrun, Ind.....	75
A. J. Kagy, Va.....	20
Lydia Leedy, Ind.....	50
Geo. R. Diehl, Pa.....	50
D. J. Culler, O.....	25
E. D. Book, Pa.....	15
Dr. A. A. Duncanson, Chicago, Ill....	1 00
A Brother, Kan.....	75
L. W. Riley, Cal.....	2 00
Samuel Bowser, Kan.....	70
Rachel C. Merchant, Ind.....	45
Fanna Fogle, Ind.....	70

In Memoriam.

DIED, in the East Nimishillen congregation, Stark Co., Ohio, on June 11th, Bro. Andrew Brumbaugh aged sixty-seven years.

In the same congregation, on July 21, elder Henry Brumbaugh, aged eighty years, eight months and seventeen days.

The two brethren were half brothers in the flesh and, on the day of his death, the latter started out to hunt some berries, saying he would be back by 6 o'clock, but not returning at the appointed time, search was soon made for him. On account of having taken a different course from what the family thought he had, he was not found until after dark. They found him only thirty rods from his house where he apparently died very suddenly, perhaps only a few minutes after he started away.

He was a member of the above named congregation for nearly half a century and his seat was seldom vacant at church, but now we see him there no more. We mourn the loss of a dear father, but we believe our loss is his gain. Funeral services at the Brick meeting-house by brethren Noah Longanecker and David Young from 2 Timothy 4: 7, 8.

A. BRUMBAUGH.

THERE is nothing in this world so venerable as the character of a true parent, nothing so intimate and endearing as the relation of husband and wife, nothing so tender as that of children, nothing so lovely as those of brothers and sisters. The little circle is made one by a single interest and by a singular union of affections.

Scattered Thoughts.

NATURE is God's first book. Its pages are always bright and untainted, whether bound in the ice and snow of winter, or crowned with flowery diadems by the hand of spring. Clouds and mists do not cover the beautiful thoughts therein contained, nor do beating rain erase them. They are as fresh and pure as when they came from the hand of the Creator.

Could the mind go no farther than the eye can see, what a sad world this indeed would be!

Morality clothes the temporal part of man. Christianity both temporal and spiritual.—Hence, every Christian is a moral man, but not every moral man a Christian. Morality is part, Christianity is all.

The mirror is the shrine before which legions bow.

By all things pure we live. In sin is death.

The future, like the deep, blue sea,
Is a casket lined with many a gem,
And, like the diver bold, must be
The one who seeks to possess them.

M. M. SCHROCK.

In Memoriam.

ELD. Jacob Blough died in the Brothers' Valley congregation, near Berlin, Pa., June 27, aged eighty years, six months and twenty-seven days. The funeral services were conducted in the Grove meeting-house, in the presence of a very large concourse of relatives and sympathizing friends, by brethren Joel Gnagy, Jonas Lichty, George Schrock and Michael Weyant, from Rev. 14: 13.

The high esteem in which he was held by the people, was shown in the unusual large crowd of people that followed his remains to their last resting-place. His labors of love are ended, but he still continues to live in the hearts of the people. While the green turf may encircle his lonely grave in the years to come, and the marble slab mark his resting-place, he built for himself a more enduring monument in the hearts of those who knew him best, by his patient continuance in well doing, as well as his peculiar self-denying principles he practiced in his life-time.

Eld. Blough became a member of the church of the Brethren more than sixty-four years ago. During his long membership in the church, he held nearly all this time official positions, from the deaconship to that of the full eldership. Thus passed away a shepherd of the flock, an exemplary Christian worker, after having spent almost an entire life-time in the service of his Master.

Eld. Blough leaves an aged sister, eleven children, fifty-seven grandchildren and thirty-one great grandchildren to mourn their loss. All his children became members of the church in their younger days, and it fell to his lot, in his old age, to first break the family circle.

He was a quiet, but persistent and zealous worker in the church, which he dearly loved unto the end, and his seat was never vacant in the church except on account of sickness.

His life was characterized by untiring patience, and his house always given to hospitality.

He occupied a very convenient and central place in the congregation, and it was here that the brethren in their travels, especially ministers, found a home and welcome retreat. But his relations, with the church and his family, are now broken, and his labors of love ended. All we can say now, to the bereaved, is, You mourn not as those who have no hope. Follow his footsteps as far as he followed Christ, and you will meet him again where parting is no more.

WILLIAM G. SCHROCK.

From Mainland, Pa.

JUNE 12, sister Alice Heckler and I boarded the train at Philadelphia en route for A. M. A number of Brethren came on the train at Lancaster. Brethren H. E. Light, Allen Zug, J. Gible and G. Shreiner were among the number, and we appreciated their kindness to us during the whole trip. The pleasant time we spent at A. M. will always form a bright picture in our memory. We love to remember the many friends we met there. We spent a pleasant time visiting friends in Ohio, then returned to Philadelphia, June 20. We there went to see a painting, the Battle of Gettysburg. As we stood before the canvas, we thought of the wonderful skill and patience necessary to produce a work of art, and wondered:

"If ever a painter with light and shade,
The dream of his inmost heart portrayed."

We left Philadelphia at noon, and one hour's ride brought us to North Wales, our last station for this trip. We were happy to greet the dear parents again, and there seemed, just then, no place so restful and inviting as sweet home.

LIZZIE H. DELP.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

WOLF.—June 25, Bro. Frederick J. Wolf, aged 20 years, 7 months and 4 days.

He was born in Washington Co., Md., Nov. 21, '65. He was a quiet and exemplary young man, and was not given to run into the amusements of the world. Consumption fastened itself upon him, and, about eighteen months ago, he came to Nevada, Mo., and for a time his health improved; then his father moved here, but the disease was to prove fatal. Last April he was received into the church by baptism. After this his mind was at peace. He bore his sickness with Christian fortitude, never murmuring, and finally closed his eyes in death, peacefully and calmly falling asleep in Jesus. Services by brethren Samuel Pheiles and S. Click, from Phil. 1: 21.

D. D. WINE.

ROTHROCK.—In the Big Creek church, Richland Co., Ill., July 27, Elizabeth A. Rothrock, aged 64 years, 6 months and 19 days. Services by Eld. Michael Forney and R. R. Gerhart, from 1 Pet. 1: 54.

J. M. FORNEY.

WISMAN.—In the Woodstock church, Va., July 25, Bro. Philip Wisman, aged 68 years, 5 months and 19 days.

He lived a consistent member of the church, and died in full hope of immortal glory. He leaves a wife and five children to mourn their loss. He was loved by all who knew him. Services by J. W. Wakeman, from Phil. 1: 21.

FUNK.—Near Fisher's Hill, Va., July 20, Olive E., oldest daughter of Mr. John and sister Sally Funk, aged 9 years, 9 months and 15 days. Services by J. W. Wakeman and Daniel Baker, from Job 1: 21.

SPAULDING.—July 31, Bro. Alonza G. Spaulding, aged 74 years, 11 months and 20 days.

He was a member of the church for a number of years, and was loved by all who knew him. He had been with the Burr Oak church, Kan., about a year, and shown himself to be a true Christian. To-day this church mourns a brother beloved, but not as those who have no hope. He was afflicted for many years, and suffered much, but he never murmured. Services by Harrison Palmer and Allen Ives, from 2 Cor. 1: 7; 2 Tim. 4: 6-8, to a large congregation. ARMINA M. FIFER.

MAGEE.—In the Covington church, Miami Co., O., Bro. Elijah Magee, aged 78 years and 4 months.

He was born in Maryland in 1808; came to Ohio over sixty years ago, residing on the farm where he died, about fifty-five years. He was a member of the Brethren church for fifty years. He leaves a wife, who is greatly bowed with age, one son and two daughters, to mourn their loss, which is his great gain. Services by W. H. Boggs and Eld. I. J. Rosenberger, from 2 Kings 20: 1, to a large concourse of people.

MEYERS.—Near Berlin, Pa., in the Brothers' Valley church, July 10, sister Magdalene, late widow of Bro. Samuel Meyers, aged 79 years, 4 months and 27 days.

She was struck with palsy and became unconscious a few days before her departure. She shared the care of a large and interesting family. Her life, as a mother in the family, as well as in the church, was truly exemplary. She attended the Brethren's communion in the Grove church a few weeks before her death. Services by John Knepper and W. G. Schrock, from Job 14: 10.

UNRUE.—Near New Paris, Ind., at the residence of his son, Andie, July 12, Isaac Unrue, aged 86 years. He leaves a great many children to mourn his departure. His companion preceded him about eighteen years. Services by J. H. Warstler and A. L. Neff.

CANDACE WARSTLER.

WORKMAN.—In Washington church, Ind., Aug. 1, Isaac, son of Martin and Mary Workman, aged 6 years, 7 months and 25 days. Services by A. H. Puterbaugh, to a large and sympathizing circle of friends.

WILLIAMS.—In the Chippewa Valley church, Dunn Co., Wis., Aug. 1, Harry, son of Mr. Marvin and Mrs. Etta Williams. Disease, cholera infantum. Services by H. C. Baker, from Matt. 18: 3.

KATIE A. BAKER.

SPITLER.—In Blue River church, Whitley Co., Ind., July 19, of whooping cough, Adrian Leshe, only child of Bro. William and sister Luma Spitter, aged 9 months and 2 days. Weep not, parents, your loved one has only gone before and awaits your coming.—Services by brethren Leonard Hyer and Jacob Swihart.

HANNAH ZUMBRUN.

GARST.—In the bounds of the Bethel church, Atchison Co., Mo., July 20, of diphtheria, Miss Frances Edna, daughter of Bro. Peter, and step-daughter of sister Delia Garst, aged 18 years, 11 months and 24 days. Services in the Presbyterian church, Aug. 1, by Joel Glick, from John 11: 25, to a large congregation of mourning friends and neighbors.

WISEMAN.—Near West Independence, Hancock Co., O., July 31, sister Elizabeth Wiseman, aged 58 years, 6 months and 11 days.

She was as well as usual the day before she died, ate a hearty supper, and went to bed. The next morning she was found dead in bed. Services by Eld. L. H. Dickey, from the words, "Set thine house in order, for thou shalt die and not live." S. S.

BASHOR.—Tena Bashor, daughter of Bro. Joseph and sister Martha Bashor, aged 21 years, 2 months and 16 days. She was sick for nearly two years, but she bore it all without a murmur. Services by G. W. Pesler, to a very large circle of friends.

GRIPE.—In the Eel River church, Kosciusko Co., Ind., Aug. 3, Mearl, son of Bro. Abraham and sister Rosa Gripe, aged 11 months and 24 days.

EMMA ARNOLD.

REED.—In the Pleasant church, Floyd Co., Va., July 21, sister Armadilla Reed, aged 23 years, 2 months and 28 days.

She bore her illness with patience, and before she died she called her mother and told her that she was not afraid to die, and said that she wanted all of her friends to prepare to meet her in heaven. She was anointed a few hours before she passed away. She leaves a kind and affectionate husband to mourn his loss, and a sweet little babe to be told of its dear mother when it grows older. May God help us all to live such a life that, when we come to leave this world, we can say, with our sister, "Do not weep for me, I am going to heaven."

R. T. AKERS.

BUTTERBAUGH.—In the Eel River church, Kosciusko Co., Ind., July 3, sister Sarah, wife of Bro. John Butterbaugh, aged 58 years, 7 months and 20 days. She was a member of the church about 38 years. Services by R. H. Miller and Samuel Leckrone.

HANAWALT.—July 22, of cholera infantum, infant son of Eld. George and Lucinda Hanawalt, aged 1 month and 3 days.

BRALLIER.—May 16, Sillian Almeda, infant daughter of Bro. Jacob and sister Brallier, aged 1 year, 11 months and 22 days. Services by C. F. Detweiler and David Hildebrand.

FLUKE.—In the Hopewell church, Bedford Co., Pa., Sadie, wife of James Fluke, daughter of sister Gordon, and granddaughter of Bro. Samuel Brumbaugh, aged 23 years, 5 months and 11 days.

On July 4, she was carried into the water on a chair, and baptized. After baptism she came up out of the water, rejoicing that she had now followed the teachings of our Savior. She leaves a husband and child to mourn their loss. Services by Bro. D. S. Clapper, from Rev. 14: 13.

J. H. CLAPPER.

WALTER.—In Coon River church, near Panora, Iowa, July 22, of cancer, sister Catharine, wife of Bro. Jacob Walter, aged 61 years, 6 months and 20 days.

She was one of the original, or charter members, here when the church was organized, nearly a quarter of a century ago. She has seen many changes, endured many privations and hardships as a pioneer, has had many troubles and sorrows, and suffered much in the flesh, but never murmured or complained, but was patient and resigned in her sufferings, and looked forward with fond anticipation to the time of her departure.—Services by Bro. J. W. Diehl, from 2 Tim. 4: 6. Though in the midst of harvest, her remains were followed to their last resting-place by an unusually large concourse of sympathizing neighbors and friends.

J. D. HAUGHTLIN.

HARBAUGH.—In the Wayman Valley church, Iowa, April 13, sister Mahala Harbaugh, aged 55 years, 7 months and 10 days. She was born in Bedford Co., Pa. Her illness was of short duration. She leaves a husband and ten children to mourn their loss.

C. H. STONE.

BARNDOLLAR.—In Everett, Pa., July 20, Edwin, son of M. D. and sister Lizzie S. Barndollar, aged 8 months and 3 days. Services by Bro. H. Clapper and Rev. A. D. Yocum.

S. SPANGLER.

PIFER.—In Lenowee Co., Mich., July 11, John W. Pifer, aged 31 years, 11 months and 23 days.

He was born in Preston Co., Va.; emigrated to the above place in 1874. He was loved by all who knew him. Friend Pifer leaves a wife (a sister) and four children, to mourn the loss of a kind husband and father.—May God sustain them in their bereavement. Services by David Berkeley, assisted by Lorenza Wilmoth, of the U. B. church, to a large concourse of people.

SMITH.—Near Benton, Elkhart Co., Ind., Merta May, daughter of Samuel and Mattie Smith, aged 4 years, 9 months and 5 days.

Merta died very suddenly, being sick only one day. Her father was not present when she died. She leaves a father, mother, five sisters, many relatives, friends and neighbors to mourn her departure, but we weep not like those who have no hope. To the broken-hearted parents we would say, Weep not for Merta, for she has gone to a place where there is no sickness, sorrow, pain or death, and to the sisters, Prepare to meet your beloved sister in glory. Services by Bro. S. H. Warstler and D. Younce, from 1 Cor. 15: 55, to a large and sympathizing congregation.

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We are prepared to furnish any book in the market at publishers' retail price. Religious works a specialty.

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Indispensable Hand-Book—Full of useful information. Price, \$2.25.

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Trine Immersion Traced to the Apostles—By J. H. Moore. An excellent, clear and logical treatise on the subject. Price 15cts; 8 copies, \$1.00.

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Trine Immersion—A Vindication of the Apostolic Form of Christian Baptism. By Eld. James Quinter. A most complete and reliable work on the subject. Price, cloth, single copy, \$1.50. Leather, 2 00.

The Law and Sabbath—The Gospel and Lord's Day—Why I Quit Keeping the Jewish Sabbath. The author of this pamphlet was once led to observe the Saturday Sabbath, but has since, after a Bible examination, renounced it as an error. Ample proof against keeping the Jewish Sabbath in the Christian Dispensation is given. Sixty-four pages, printed in nice clear type. Price, 20cts; 8 copies, \$1.00.

Address: Brethren's Publishing Co

ANNOUNCEMENTS.

Love-feasts.

- Aug. 21, at 10¹/₂ A. M., Killbuck church, nine miles west of Muncie, on Jackson Street Pike, Delaware Co., Ind.
- Aug. 27, at 5 P. M., Bear Creek church, Christian Co., Ill. Meeting will be held at residence of Bro. J. J. Cart, 1 mile N. W. of the depot, Morrisonville, Ill.
- Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.
- Sept. 1, at 4 and 5, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Will be met at station and conveyed to place of meeting.
- Sept. 4 and 5, at 11 A. M., Marion County church, Iowa.
- Sept. 4 and 5, North Solomon church, Kan., at Bro. Isaac Carew's, near Portis, Kan.
- Sept. 8 and 9, at 10 A. M., Morrill church, Brown Co., Kan.
- Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
- Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.
- Sept. 10 and 11, at 10 A. M., Lower Fall Creek ch'h, Madison Co., Ind.
- Sept. 10, Cherokee church, Cherokee Co., Kan. At Bro. Christian Rhodabaugh's, 4 miles south-west of Monmouth. Meeting will begin Sept. 5. Visitors will be met at Monmouth by notifying Henry Shideler, Monmouth, Kan.
- Sept. 11, at 10 A. M., Eagle Creek church, Hancock Co., Ohio.
- Sept. 11, at 2 P. M., McPherson County church, 2 miles south, and 1 mile west of Canton, McPherson Co., Kan., in the barn of friend Levi Hartenof. Those coming from the east will stop the morning of the meeting at Canton; those from the west will have to come the evening before the meeting, as the train from the west does not arrive in time for the meeting.
- Sept. 11 and 12, Wayman Valley church, in the Whiteschool-house, near Bro. Asa Smith's, Clayton Co., Iowa.
- Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.
- Sept. 11, at 3 P. M., Bear Creek church, Neb., at the house of Jacob Zern.
- Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over Sunday.
- Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
- Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.
- Sept. 11, State Centre church, Ia. Meeting on the following day.
- Sept. 11, Williams Creek church, Tex. Those who wish to visit Texas address John Stump, Gainesville, Tex.
- Sept. 11, at 4 P. M., Winnemac church, at the residence of Bro. Jesse M. Fradenberg, 1/2 mile north of Winnemac, Ind.
- Sept. 11 and 12, at 11 A. M., Crooked Creek church, Washington Co., Ia.
- Sept. 11 and 12, Verdigris church, at the residence of Bro. John Quackenbush, 8 miles west of Madison, Greenwood Co., Kan.
- Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.
- Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snaveley's, 5 1/2 miles north-east of Kearney, Neb.
- Sept. 11 and 12, Greene, Butler Co., Iowa.—Meeting to commence on Friday and continue over Sunday.
- Sept. 11 and 12, at 2 P. M., Des Moines Valley church, Polk Co., Ia., near Ankeny.
- Sept. 11 at 2 P. M., Bush Creek church, at the house of Jacob Kimmel, 5 miles north-east of Farmland, Ind.
- Sept. 11, Saline Valley church, at Bro. L. J. Jordan's, 3 miles east and 2 south of Lincoln Center, Lincoln Co., Kan. Those by rail should notify L. W. Fitzwater, Lincoln Center.
- Sept. 14, Exeter church, York and Fillmore Counties, Neb., at Bro. John Jordan's, 4 miles north-west of Exeter, Fillmore Co., Neb.
- Sept. 14 and 15, at 3 P. M., Shannon, Ill.
- Sept. 16, at 10 A. M., Green Town church Howard Co., Ind.
- Sept. 18 and 19, at 10 A. M., Sabetha church, Kan.
- Sept. 18 and 19, at 2: 30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.
- Sept. 19, at 10 A. M., Somerset church, Wabash Co., Ind.
- Sept. 24, Rockton, Clearfield Co., Pa.
- Sept. 25, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.
- Sept. 25 and 26, at 10 A. M., Bethel church, Thayer Co., Neb.
- Sept. 25 and 26, Root River church, Fillmore Co., Minn. Those coming by rail will be met at Lime Springs, Ia.
- Oct. 1, at 2 P. M., Walnut Level church, Wells Co., Ind.
- Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
- Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.

Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.

Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. da.

Oct. 7, Washington church, near Warsaw, Ind.

Oct. 8th, at 10 A. M., Union City church, Randolph Co., Ind., at large house 1 1/2 miles north of Union City.

Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.

Oct. 8, at 4 P. M., Pine Creek church, Ind.

Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.

Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 9, at 10: 30 A. M., Seneca ch'h, Seneca Co., Ohio, 1 1/2 miles north of Elsomville.

Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us

Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.

Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.

Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.

Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.

Oct. 9, at 2 P. M., St. Vrain's church, Colo.

Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.

Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan

Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 mile N. E. of Mansfield, Ill.

Oct. 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Oct. 9, at 2 P. M., Dorchester church, Saline Co., Neb.

Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 9, at 10 A. M., Ozawike, Jefferson Co., Kan.

Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.

Oct. 12, Prairie View church, Morgan Co., Mo.

Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.

Oct. 16, at 10 A. M., Swan Creek church.

Nov. 13, at 4 P. M., Monticello church, Ind.

Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind

Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.

Oct. 16, Lower Twin Valley church, Ohio.

Oct. 16, at 2 P. M., Oage church, 3 1/2 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.

Oct. 23 and 24, at 1 P. M., Cedar County ch'h, Iowa, 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. C. R. & N. R. R., 2 1/2 miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop 1/4 of a mile from the meeting-house on the 23rd, of which due notice will be given in the MESSENGER.

Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.

Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.

Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.

Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.

Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2 1/2 miles south-west of Virden, Macoupin County.

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THE SOUTHERN KANSAS RAILWAY.

The Short Line from Kansas City to the Fertile Valleys of the Elk, Neosho and Arkansas Rivers in Southern Kansas and Indian Territory.

The country tributary to this line affords unprecedented advantages to home-seekers, on account of its rare fertility, mild climate, and its close proximity, and direct connection with the great commercial centers of the Missouri Valley, and the markets of the Far West.

The western extension of this road has just thrown open to immigration and settlement, vast tracts of productive land, lying in Barbour, Comanche, Pratt, Kingman, Clark, and Meade counties, where good land can be bought, and a home secured at a very slight cost.

Ask your ticket agent for a Round-Trip Land-Explorer's Ticket to Independence, Kan. Parties purchasing these tickets, can, if they wish, on arriving at Kansas City, by calling on Union Depot Ticket Agent, or Mr. H. E. Moss, ticket agent of the Southern Kansas Railway, opposite the Union Depot, purchase extension tickets to points west of Independence, at greatly reduced rates.

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Agents wanted. Any one sending us 26 cents in 26 stamps, will receive one package by mail.

VICTOR REMEDIES CO., Sole Proprietors, FREDERICK, MD. t12

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon.	Arrive Pittsburgh.
Pacific Express, 6 25 P. M.	1 00 P. M.
Mail, 8 14 P. M.	8 15 A. M.
Fast Line, 6 30 P. M.	11 55 P. M.
Way Passenger, 12 06 A. M.	8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da
Johnst'n Exp's, 8 35 A. M.	5 00 P. M.
Mail, 8 25 P. M.	4 45 P. M.
Mail Express, 8 05 P. M.	4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

CHAS. E. PUGH, Gen'l Manager. J. R. WOOD, Gen'l Pass. Ag't.

Farms for Sale!

THREE excellent limestone farms in Spruce Creek Valley, Huntingdon Co., Pa., 2 miles from Penn'a Furnace Station, on the Tyrone & Lewisburg R. R. Farms adjoin. First contains 257 acres, 100 under cultivation; second, 217 acres, about 200 under cultivation; third 182 acres, 100 cultivated. First-class buildings; orchards well-selected! Best markets in Central Pennsylvania! Convenient by rail. Spruce Creek, one of the best stocked trout-streams in the state, flows through all three farms.

Also, two limestone farms in Scotch Valley, Blair Co., Pa., 8 miles from Altoona, and 5 from Hollidaysburg. Contain about 100 acres each, with some wood-land. Buildings in good order; orchards first-class. Well located for trucking for Altoona market. All five farms will be sold at a bargain. Apply to A. H. McCAMANT, Attorney-at-Law, TYRONE, PA.

31t4

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THE GREAT SKIN CURE!—Is an infallible Remedy for a permanent cure of Salt Rheum, Ring Worms, Tetter, Itch, Scurvy, Scrofulous Sores, Scald Head, Barber's Itch, Pimples, Scaly Eruptions and defects of the Skin. Irritations of the Scalp, Ulcers, Piles and all running Sores. For Burns, Scalds, Cuts, Wounds and Bruises it is an absolute cure, giving instant relief; also for chapped and sore Hands, chapped Lips and all kinds of Sores.

BROOKLYN, IOWA, Oct. 26, '85. S. E. DUBBEL:—I used your Carbolic Ointment on a severe scald from steam, being very much inflamed. I applied the ointment a few times, and in a few days it was entirely cured. I recommend it as a safe cure.

Price 25cts; will be sent to any address on receipt of price. Sample box sent on receipt of a 2-cent stamp. S. E. DUBBEL, Prop., Waynesboro, Franklin Co., Pa.

VICTOR LIVER SYRUP!

FORMULA OF DR. P. D. FAHRNEY.

THE best Liver and Blood purifier known in use for over 100 years. It cures all diseases originating from a disordered liver and impure blood, such as Bilious Attacks, Malaria, Dyspepsia, Dizziness, Sick Headache, Constipation, Colds, Scrofula, Erysipelas, Boils, Pimples, and Female Complaints. Being pleasant to take, it is an excellent remedy for children. Price, \$1.00 per bottle, sample bottle 25 cents. We also manufacture the following Victor Remedies: Victor Cough Syrup, Victor Infant's Relief, Victor Pain Balm, Victor Liver Pills and Victor Liniment. Every bottle is guaranteed to give perfect satisfaction. Try one bottle and be convinced. Price 25 cents per bottle.

Agents wanted where these medicines are not sold. Those not wishing to act as agents, we offer an opportunity of making five dollars. A postal with your name and address will give you full particulars. We also have a Special Offer to those who have not tested, but wish to test the virtue of these valuable Remedies. VICTOR REMEDIES CO., Sole Proprietors, FREDERICK, MD.

Box 524

YOUNG AMERICA.



Every Mill Warranted!

This Mill grinds corn with or without cob, oats, rye, etc. Our No. 1 Improved is larger, stronger and heavier than any other portable mill in the market. Warranted to grind any kind of grain. Saves time and tollage. Saves its cost in one year. AGENTS wanted. Circulars sent to all applicants. Address:

ENTERPRISE MANUF'G CO., 1m12 Columbus, Ohio. When answering this advertisement, state that you saw it in the MESSENGER.

BRETHREN WANTED!

TO SELL Our Standard Fertilizers.

LAST season our Phosphate was tested by the side of many different brands of phosphate and has given entire satisfaction. We have used extra care in the selection of the ingredients used in the manufacture of our Phosphate, this season, and we are prepared to furnish a Phosphate that will be dry, drill evenly, and give the best results. We would like the farmers that have not used our Phosphate to give it a trial. We assure you that it will win on its own merits. If you will write us, we will send you references, from some of our most prominent brethren that have used our Fertilizers. Address:

D. BLOCHER & CO., 25m3 Gettysburg, Pa.

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One month (4 times) 1 30
Three months (12 times) 1 20
Six months (25 times) 1 00
One year (50 times) 70
No advertisement accepted for less than 1 00

No Cuts inserted unless 12 1/2 Pica wide and on metal base.

U. S. COOK STOVE DRIER

Handiest, Cheapest, Best. Agents Wanted. 12 sq ft of Tray. Weight, 35 lbs. Circulars free. A. M. MFG. CO., Waynesboro, Pa. Box 29. 31m3

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Aug. 24, 1886.

No. 33.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE *Golden Dawn* for August is out, and is filled with such reading as every family will appreciate and enjoy. One dollar per year, or six months for fifty cents. Send for it.

BRO. S. R. Zug says that the Report of the late A. M. is good, and has sent in his second order.—We are glad for such words, because it always pleases us when we are able to please others.

BRO. John S. Snowberger, of Julesburg, Colorado, says: "Our meetings are still well attended in this, our new field of labor, and prospects are good for building up a church. We like the country well, and invite others to come."

A CHRISTIAN who is happy only in the sunshine of a prosperous day is one who walks more by sight than by faith. A man who has no faith can be happy when all goes well. Faith's triumph is in storm and night.

GOD requires of us faithfulness in the performance of our duties; and nothing is a duty which we are unable to do. All we can perform is one thing at a time, taking up each duty and doing it without touching anything beyond.

TRUE religious enthusiasm is practical; it does not expend itself in ecstasy. When the heart of Jehoshaphat was "lifted up in the ways of the Lord," we are told that "he took away the high places and groves out of Judah."

OUR esteemed brother, I. W. Leatherman, informs us that they arrived safely at their new home, "in the beautiful land of plenty,"—so he puts it—received a hearty welcome, and have attended worship every Sabbath since there. Our best wishes, Bro. Isaac.

AMONG the interesting places to visit, we know of none where a more enjoyable day can be spent than in the Luray Cave, of Virginia. That all who desire may go to see it, the Pennsylvania railroad runs an excursion train on Thursday of each week. The rates are low, and all will be pleased with what is there to be seen.

THROUGH the courtesy of the Pennsylvania railroad, the editors of the Juniata Valley are offered the pleasure of a free ride to Cleveland, Ohio, and return. This seems to be very liberal, but even a free ride, these days, is too expensive a luxury for some of "ye poor editors." If bed and board could be thrown in, then all could go on the way rejoicing. Such is human appreciation of favors offered.

HARVEST is now past, the sheaves have been gathered and threshed, ready for the market. On the whole, a bountiful crop has been gathered—the Lord has been good, and praises are due his excellent name. Are we truly grateful, and do we recognize all these good gifts as having come from God? If we do, we must not forget that a part of it belongs to him. Give as the Lord prospers, is the Scriptural gauge or measure. Do this, and it will be well with thee.

THERE are many that say, "Give us the morality of the New Testament; never mind about theology." Aye, but you cannot get the morality without the theology, unless you like to have rootless flowers and lamps without oil. And if you want to live as Paul enjoins, you will have to believe as Paul preaches.

SISTER Lydia C. Newcomer, of Lancaster Co., Pa., says: "Having been reading Bro. B. C. Moomaw's book for the last few days, can say that it speaks my mind. After having been anointed twice, can testify to its merits, with all due regard to physicians. Eccl. 38. May we all have our lamps trimmed and burning. Though last Sunday was a cloudy day, we had a very good meeting."

NOTWITHSTANDING the number of times we have told our Brethren that the name of the writer must be sent with all contributions for publication, they still continue to come nameless. We are sorry for it, but the waste-basket is the only place we have for such articles, and when once there, they are gone without a chance of them ever getting to shore again. Will you not remember this?

BRETHREN J. M. Mohler, of Lewistown, and Jacob Snyder, of Waynesboro, have been appointed as evangelists for Middle Pennsylvania District. The appointments are very good, and if the Brethren of the District will give them the needed encouragement, we can expect to hear of encouraging results, as even in Middle Pennsylvania, with its large membership, there is much land yet to be taken for Christ.

As our District has made it obligatory upon us here at Huntingdon to fill an appointment at Altoona every four weeks, we went up last Sunday morning, and found a goodly congregation assembled to hear the word preached. In the afternoon, Bro. D. S. Brallier kindly furnished a team and took us out to Elderwood, some four miles, to see Eld. Grabil Myers. We found him well and in his usual happy Christian state. He, like Paul, has learned in whatsoever state he is therewith to be content. It does seem a pity that he does not have a better or more active body, as his mind is strong enough, and his will good enough to do successful work for the Master. He spends much of his time reading, and the MESSENGER, to his home, is a welcome, weekly guest. Through its pages he is kept posted in the workings of the church, and in its welfare and prosperity his interest never lags. For this aged servant of Christ and of the church, we have held a very tender regard from our boyhood up, and to visit him is always a pleasure. On our return we again had services, after which we started for home, and arrived at 10:10, thus spending a full day in pleasant and, we hope, to some extent, profitable work for the Lord.

RESULTS OF READING.

WORK is the law of our being—the living principle that carries men and nations onward. The greater number of men have to work with their hands as a matter of necessity, in order to live; but all must work in one way or another, if they would enjoy life as it ought to be enjoyed. Labor may be a burden and a chastisement, but it is also an honor and a glory. Without it nothing can be

accomplished. All that is great in man comes through work, and civilization is its product.—Were labor abolished, the race of Adam were at once stricken by moral death.

In the deepest night of sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight, we can take a lesson in gladness and gratitude from the happy bird that sings all night as if the day were not long enough to tell its joy.

Deeds are greater than words. Deeds have such a life, mute and undeniable, and grow as living trees and fruit trees do; they people the vacuity of time, make it green and worthy. Why should the oak prove logically that it ought to grow? Plant it, try it; what gifts of diligent, judicious assimilation and secretion it has, of progress and resistance, of force to grow, will then declare themselves.

Happiness is composed of many small joys.—Trample not, under foot, then, the little pleasures which are scattered in the daily path, and which, in eager search after some great joy, we are apt to overlook. Why should we always keep our eyes fixed on the bright, distant horizon, while there are so many lovely roses in the garden in which we are permitted to walk? The very ardor of our chase after happiness may be the reason that she so often eludes our grasp. We pantingly strain after her when she has been graciously brought nigh unto us.

Much time is spent by drinking men in their favorite indulgence. To prolong the sensual gratification, and the exhilaration which follows the draught, men prolong the hours of drinking. The rich sit long at the wine table. The poorer roam from one saloon to another through half the night. If the mere time spent in social drinking could be redeemed for better uses, it would be a vast addition to the life and usefulness of men. For this growing evil the Christian religion (the Church) must have some cure, or it would not be a divine and perfect remedy for human woes.

It is not upon wealth or material resources, not upon bodily health, or freedom, or knowledge, much less upon any narrower and less comprehensive object of desire, that we must fix our minds as being the corner-stone of prosperity.—Valuable as they are, they are but instruments; and the hand that is to wield them is character. We must have no smaller end in view than human excellence. Then the various advantages that we now crave for themselves, we shall prize for their power to contribute to this great end; and, while our efforts to acquire them may not be lessened, our power to use them in the interests of a higher purpose will be greatly enhanced.

Few have sufficient respect for habit—the ease with which it may be formed—the difficulty with which it can be broken—the magical power with which it smoothes the rough path of duty, and enables us to look with indifference upon the allurements of the world. It is a kind of shield, which the fingers of a boy may, at first, weave of threads light as a gossamer, and which yet grows into the strength of steel. By its aid the greatest things are accomplished. The cultivation of proper habits should be impressed on the young. Isolated acts are of little comparative importance. In short, a correct habit of living is principle, without which no one can be happy.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FAITH, HOPE AND CHARITY.

BY MARVEN M. SHERCK.

Faith twines around the cross,
And brings us to the Savior's bleeding side;
Hope lifts the veil between God's glory and the dross
Of earthly things, and ope's the doors of heaven wide;
And paves the way
For the blest work of charity,
While here we stay.

FEET-WASHING.

BY L. HUBER.

AFTER a careful investigation of the principles of the Greek language, and its rules of grammar in regard to this subject, and comparing many English commentators on it, I make my criticism and explanations as short as possible, accordingly.

In the phrase of verse two, *supper being ended*, literally, done, or rather, having been done, many interpreters assert the word *ended* here means prepared, served, being or having come, because in verse twelve, is the expression, *was set down again*, and in verse 26, *dipped the sop*, and for this reason the supper was not ended, but only prepared, while one commentator maintains the phrase is equivalent to *having supped*, an explanation which is the most correct one, when connected with the expression of verse 14, *he rises from supper*, literally, he rises, or raises himself out of the supper. As the translation, *from supper*, is a very indefinite expression, and not one of the English interpreters I have seen has explained it, I interpret the phrase after the original text, and call it the key as to the time of washing the feet, before or after eating the supper.

In the term, *from supper*, literally, from out of the supper, the prepositional word, *ek*, denotes a removal from within or interior, meaning from out of, from forth, or, out of, and even after *very often*, but before *never*, anywhere in the original, while the preposition *apo*, from, is used in the sense of the exterior, or outside. As the Apostle John wrote *ek*, that is, out of the supper, and not *apo*, from, that is, at the meal, Jesus therefore rises out of, that is, after eating it, forth from the supper, and laid aside his garments, etc., as Acts 8: 38, 39, "*went down into the water to baptize and came up out of it*," that is, after baptizing, and not before that. The German translation, given literally in English, means, after the evening eating he stood up from the evening meal; and the French one rendered literally, after the supper he raised himself from the supper, and the sense of their translation is given according to that of the Greek text.

The Greek word, *deipnon*, means a meal and meal time, is the chief meal of the day, answering to our dinner, and rendered supper, because it is taken after three o'clock, when evening commenced, and often prolonged till midnight. It never denotes the

Paschal supper, for *pascha* is the word for it. As the Hebrews reckoned two evenings, one beginning at the ninth hour (three o'clock), the other at sunset, lasting till night fall, the eating of the supper ought to begin before six o'clock, because after it is the beginning of the next day with the Jews, and when the feast of the Passover, the Paschal supper, can be eaten, and also Sabbath begins after that hour, according to the Mosaic account of creation, *the evening and the morning were the first day*. The English, German and French translations are in perfect harmony with the principles of the Greek language and its rules.

Jesus, therefore, together with his apostles, reclined, that is, sat down for the purpose of eating. He did not rise before, but after eating, from out of the meal, that is, after the supper, for that signifies the word *ek*, and never before, and then washed his disciples' feet. In verse 12, having reclined again to converse, held those conversations with them as recorded, and in verse 27, he dipped a little piece, called *sop*, into a liquid, being left there after eating, to point out the traitor among them. After receiving the *sop*, Judas went out immediately, as the record is, by night, and thus the meal time passed.

I have given the literal meanings of certain words and expressions of the original language of the inspired apostle, John, frankly, and in as plain language as possible, thus leaving this subject to the further consideration of the readers of the GOSPEL MESSENGER, expecting to reason in a kind way.

FROM FLORIDA.

BY J. H. MOORE.

MANY write and ask me why I do not write more about Florida for the MESSENGER. In this article I will say something about the country, weather, etc., and in another article may say why I do not write more of that kind of news.

So far we have had the most delightful summer weather I have ever seen. The mercury has seldom been above ninety-two in the shade. A few times it may have reached ninety-six at my place. Some of my neighbors report it as one hundred a time or two. We have a good rain every day or two, thus keeping the air cool and the ground constantly moist. I never saw finer growing weather for all kinds of crops. There will be a good corn crop. Cotton may be a little short. There will also be a fair crop of oranges. The oldest settler never saw orange trees grow like they have grown this year. Really the freeze did not do any great amount of damage to the trees. The peach crop is very heavy.

We have had a good supply of fresh fruit since the last of February, and it will likely continue during the entire year. We are just now nearing the close of the peach crop. In a few days grapes will commence ripening and will last till other fruits come in. We have now learned enough about Florida so that we can have fresh vegetables and fresh fruits every month in the year.

We are still liking Florida and have enjoyed ourselves better this summer than any time before. Health is good in this locality. The prospect for immigration the coming winter is unusually great.

We are keeping our church work on the move. Sunday-school and meeting every Sunday, and of late we are compelled to have two meetings on Sundays to meet something like half the demand. When we first settled here we had but few calls for preaching, but now we are not able to fill half the calls.

We are now building a very substantial school-house in Keuka, and will open school near the first of October. We have employed a teacher capable of teaching anything this side of Geometry. I mention this for the information of some who desire to spend the winter where there are good school privileges.

A number will seek information concerning a good place to board during the winter. I take pleasure in referring all such to E. J. Neher, of Keuka. He is running a private boarding house, situated one-fourth mile from town on the bank of the lake.

This letter is somewhat secular, but as I do not trouble the readers of the MESSENGER with many such letters, they can bear with me this once, for there are some who desire to know just what I have written above.

Keuka, Fla.

FRAGMENTS.

BY B. C. MOOMAW.

THE agony of self-crucifixion is the birth-pang of a new life.

It is the "new creature" which lives forever; the "old man" must die. He cannot be patched up for glory, or cultivated into holiness.

The "new creature in Christ Jesus is not an improvement of the old nature, but, as the term signifies, it is altogether of a different origin and character. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." A Christian is the grandest product of creative power, and dates from the moment of Regeneration.

If we are new creatures in Christ Jesus, we must needs know it. It will reveal itself to the consciousness, and the evidence of consciousness is held to be conclusive. God's Word defines the nature of this experience in such plain terms that it is not impossible to understand it. "And because ye are sons, God sent forth the spirit of his son into your hearts, crying, *Abba, Father*." Gal. 4: 6. "But ye have received the spirit of adoption, whereby we cry, *Abba, Father*." Rom. 8: 15. Nothing can be substituted for the inner sense of this divine relationship. Not the witness of our external zeal, but the internal witness of the Spirit is the sure sign of our adoption. It is a question worthy of the serious consideration of every professed Christian whether he habitually lives in the natural or in the spiritual life. The more common experience is a habitual consciousness of the natural life, with an occasional excur-

sion into the spiritual. We live and work very much as others do with the same temporal objects in view, as though heaven and everlasting life were unsubstantial dreams. There is an eternal weight of glory in the grand consummation of this transition from the natural to the spiritual life, yet we cling to the former and suffer it to limit our aspirations. Alas, how few they are who earnestly seek after God, and look toward the unseen and eternal things of his kingdom. Thought and feeling is so much easier in the flesh than in the spirit, that it is hard to rise above the bondage of the one into the glorious liberty of the other.

The new life finds its logical and appropriate expression in a cheerful and loving obedience to Christ,—the commandments, precepts, and principles of his gospel. It runs along the line of all good works of charity and benevolence. It feeds the hungry, clothes the naked, visits the sick, comforts the fatherless and widows, and keeps itself unspotted from the world. It cultivates all purity of life, godliness of conversation, and holiness of conduct. It checks each wayward thought and brings it into captivity to the obedience of Christ. It will not stint to give time and money for the conversion of others and the increase of the kingdom of God among men. It will be frequent in communion with God through the spirit, feeding upon the invisible manna which is found only in the Holy of holies.

TRACT WORK.

BY DANIEL HAYS.

ONE of the essentials of successful tract work is a judicious distribution of tracts. We learn most by experience, and a recent week's experience in distributing tracts has convinced me that writing is one thing, publishing is another thing, and carrying them around in saddle pockets is another,—but the most important thing of all is to make them, like the gospel, *free of charge*. Why, ten or fifteen cents will stand as an impassable barrier between a man and a religious publication. Make it free, and they will bless you for it—your horse will be fed, you will be refreshed, and go on your way rejoicing.

Bro. Hoover's appeal for funds is to the point. The Book and Tract Committee should have a sufficiency of funds to enable them to publish and send out tracts for free distribution. This will require that the friends of the Work either furnish the Committee the means, or purchase from them and distribute. The first is certainly the better plan. Then, with a number of faithful workers to go from house to house, to visit scattered members and wherever good may be done, talk up an interest in the work and in the church. This will require time, labor, and sacrifice, but God's blessing will certainly follow. I do not wish to be understood that we make no effort to sell a book or tract of some value. I sold a tract to a brother of small means, at a mill-door in Morefield, and he prized it the more because he

paid for it. When I was a boy, my father purchased Bro. Nead's book from a brother who made it his business to go around and sell them, and that book did more to fix in my mind the doctrine of the Brethren than any other. There are thousands of households among the Brethren where a book or tract may be the means of bringing souls to Christ and the Church. We want books and tracts sound in doctrine and church government, and self-sacrificing workers to canvass different sections of country in the interests of the cause of truth, and distribute our publications of the Tract Committee, judiciously and gratuitously among those who will purchase and whom we think it will benefit. It is not the time to discuss the relative merits of our present works. We should labor to distribute what we now have. The best will always be uppermost, and the Examining Committee, with increased experience, will, from time to time, add other matter to their present list as the work goes on.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

ANNUAL MEETING REPORT!

BY D. S. REPLOGLE.

I HAVE carefully perused the full report of our Annual Meeting of 1886, and I must say it is the best report we have had yet, in a good many respects.

1. It is a neat pamphlet with good print, plain reading and very correct in understanding. It should be read by every member of our united Brotherhood.

2. Because the work done at Annual Meeting, seems to me, could not help but do good wherever there is a willingness to carry out and respect the work of Annual Meeting. The mission cause is a grand work. We see now what has been done. Brethren and sisters, let us double our diligence and push the work on; there is a vast amount of work before us yet. The gospel must be preached to all nations before we can be at ease in Zion.

3. I feel glad and encouraged that the Brethren in Annual Meeting are still laboring and toiling to keep down that great monster pride that comes amongst us in so many shapes and forms. Oh, brethren and sisters, where were our distinctive features twenty years ago, and where are they to-day? If Annual Meeting were to select five brethren, who lived twenty years ago, as a committee to go through our Brotherhood and select all our brethren and sisters by their outward appearance, how many of us would be left! So it will be when Christ, our great Law-giver, will come again. "My sheep will hear my voice," and his sheep will all wear the same kind of wool. Think of this, brethren and sisters.

In reading over the report I notice the brethren in the West are laboring more against this great evil. I have had my fears that our elders, here in the East, have been too lenient in this respect for several years.

Let us, brethren and sisters, as lay members, keep down in the valley of humility and help our elders to keep up our distinctive features, in not conforming to the foolish fashions and maxims of the world and every other way. In their dealing and in their actions, we ought to know our brethren and sisters wherever we meet them by their outward appearance. If the heart is right, the manifestation will be on the outside. I know that customs and usages change, as time changes, but let me tell you that God's Word never changes! Whatever it taught eighteen hundred years ago, it teaches to-day. What it took then to make a Christian it takes to-day.

I would say again that the proceedings of our Annual Meeting should be read by every member in the Church. In so doing the members can become better informed in the doctrine and ruling of the Brotherhood.

May God bless the Brotherhood, that the borders of Zion may be enlarged, is my prayer.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

THEY don't think, and there is a reason for it. Every member should do his part in helping along the great work of saving souls and glorifying God. With the church up in the wagon and the preacher in the shafts pulling the whole load, things are not equal. Elder A. lives out west. He is a poor man with a large family to care for. The country is rapidly filling up, and new churches are being organized in different counties. Eld. A. being known to be a good housekeeper and preacher, his services are much needed. He already has charge of five churches, two of which are over forty miles away and must be reached by private conveyance. One day going and one returning, one day for council and two for meetings makes five days out with his own conveyance every time he visits church No. 1. He is expected to come at least four times each year and oftener if possible. Their visits are much enjoyed by the church and others, and he is urged to come oftener and stay longer. They don't think of the pressure brought upon his family by his absence. He says nothing to the members about it and they don't think. If allusion is sometimes made to it by some one, the conclusion is reached without much thought that he only comes about four times a year and that does not amount to much. No calculation is made that from here he goes to No. two, three, four and five to find things very much in the same fix.

Add to this the fact that he is often called upon to preach funerals, attend special councils, love-feasts, etc. Now please foot all this up and see how much time is left for his own family and business. Then add to this the fact that elder A. in his labors over four or five counties has formed many acquaintances, has stopped with and been entertained by many families. Each one of these many families thinks it but complimentary in turn to stop with and be entertained

by Eld. A's family. In this new country where there is much travel by private conveyance on various kinds of business, many find it convenient and agreeable when at all in reach of elder A's house to call with team and all, and stay all night. With their views of free hospitality they leave in the morning without ever thinking of leaving anything to make things equal. They don't so much as give the boys a nickel, a dime, or a quarter to feed and care for their horses. They do not think. No thought ever strikes their mind that the scores of elder A's acquaintances piling in there upon his family amounts to a pressure upon the family. They do not think. Eld. A's boys and girls are growing up under unpleasant privations, and *they* think, and coming to mother they say, "Mother, see here, things are not equal. Here is uncle and others of the same church to which you and father belong. They stay at home and help their families to manage and work, while father takes a horse when we so much need him at home and lets us shift as best we can, and when we work and earn something, he often spends it to pay his way when out preaching and then, besides that, scores of them come here and sponge off of us when out on business, and go away without leaving anything to make things equal. It seems to us if they were as good as they pretend to be, common sense would teach them to make things equal. When father goes out there and preaches for them and helps them to do their business, it as plain as the nose on a man's face that they ought to help him enough to make things equal. Our cousins have about everything they need and can go to school and get a good education, while we have hardly clothes fit to go out into company. We, too, would like to go to school and prepare ourselves for usefulness and have books and other things that we so much need, but we see no prospects of ever getting them at these rates; and the fact is we do not have much use for any people that won't make things equal, no matter how good they may be in some other respects." Mother silently weeps; too often has her mind been over the same territory, and landed upon the same conclusion that things are not equal. Now as she sees the affections of her children drifting away from the people of her choice she feels inexpressibly hurt, and says, "Children, you must not be so radical, good people are very much as they are taught, father does not like to say anything to them and they don't think." "That is exactly it, mother, they don't think; but it seems to us that a thing that is as plain as the nose on a man's face could be seen without much thinking. We think they don't want to see it."

The author of these chips could name two able ministers, each of whom raised a large family of children not one of whom is a member of the Brethren church; several of them radical enemies of the church, dating the first drifting of their affections away from the Brethren, to the very causes above specified. Now who is to blame? These chips unhesitatingly say, most of all the teacher

who won't teach his people to make things equal. Good people are much as they are taught. The brethren are hard to excel in liberality where they are properly taught, or if you please, caused to think. It is hard to find a people more hospitable, or more benevolent to the poor than the Brethren, because on these points they are taught or caused to think properly. Let us take a look at Eld. B. who also lives in the West and is situated much like Eld. A. only his family is properly cared for. He has charge of four churches and in each case when asked to take the oversight he would say to the church, "It is all right for me to take the oversight and preach for you all I can, but there are two sides to every question. I have a family that it is my duty to care for properly; and when I come here to preach for you and help you to do your business it becomes your duty to see that the wear and tear of clothing, horse, harness, carriage, and something for my time while here, coming, going, etc., are all met. We will divide and make things equal as near as we can. While I will face the storm, the cold and heat and mud in their season, and my family and I will bear as best we can the unpleasantness of separation, it will be your business to see that expenses are met so that my family shall be none the poorer for me coming here. The Bible says, 'He that provideth not for his own and especially those of his own house, has denied the faith and is worse than an infidel.' This you see means the preacher just as much as any man on earth. Now you see we are brethren and we will make things equal." Thus he makes them think, and the result is they would not consider themselves gentlemen and ladies, much less Christians if they did not do something to make things equal. Who are you going to be,—the teacher who will, by his neglect at least, help to drive your family into destruction, or the teacher who will make the brethren and sisters under your care *think*, and make things equal?

THE BIBLE.—ITS PURPOSE.

BY E. A. ORR.

Paper No. 3.—Its Purpose.

(Continued.)

4. "THE Bible is a great book"—"the greatest of books" has become stereotyped in the religious mind. What do we mean? Do we mean one thing, or do we mean everything? To be good for everything is, in our mind, equivalent to being good for nothing. This all hold is true when applied to patent medicines, and it is just as true when applied to books. The Bible is not, as some imagine, good for everything. It is not authority on every subject. There is a sense in which it is true that the Bible is the best of books, and there is a sense in which it is false. For physiological knowledge, we prefer Martin's Human Body; for botanical knowledge, we prefer Gray's Botany; for chemical knowledge, we prefer Shepherd's Chemistry; and so on through all the sciences. We prefer any of the books to the Bible when we are in search of scientific

knowledge and this only. The Bible does not pretend to teach on these topics. It has a higher mission. We have no inspired knowledge, but we must make our own science—even our own theological science. He who tries to make the Bible teach on topics, for which it was never intended, such as geology and astronomy, adds to it as much as the Roman Catholic priest who claims scriptural authority for mass or penance. The hoe is the very best tool for hoeing, of course; and so is the razor for shaving; and either is utterly worthless when substituted for the other. You say a man is a fool for trying to shave with his hoe or trying to hoe with his razor. He is a pardonable fool to the man that would make the Bible authority on any and every topic. It, like everything else, has its own functions—its own province. It is good for some one thing, and for nothing else.

Observe, we do not say that the Bible is void of facts that fall within the limits of science. We only mean to say it has nothing to do with the scientific treatment of them. It contains geological, astronomical, botanical, political and other facts, but they are treated historically and poetically, not scientifically. Again, only so much of this kind of matter is introduced into the divine record as is necessary to the clear understanding of its mission. What it has to say on such topics is such as comes within the common observation, and without the use of which man could not have any existence, nor could God make himself understood by his creatures. For purposes of existence and revelation they were created, and hence God must use them in any system of revelation of himself and his purposes. Furthermore, all such acts found in the Bible, will, when rightly interpreted, be found to have an exact correspondence in nature. The error will be found in our science or in our interpretation and not in the record. This record even of those facts that do not properly come within its domain, will be found to be true. We mean historically true.

Two things are necessary to the greatness of a book: 1. It must have a great subject. 2. Its author must be thorough in understanding and in the presentation of this subject. It is one thing to understand a subject and quite another to properly present it, and the perfection of both is necessary to a great book. Now, if the Bible is the best book in the world, it is because it has the best theme and because this theme is treated by the very highest Authority. We fearlessly assert that this is true. Its theme is not only the greatest of themes but it is greater than all other themes. Its theme is SALVATION. To the lost the one theme is, "What shall I do to be saved?" So long as he is in the wilderness, in the desert, in the darkness, his cry will be, "Guide me!" "Give me bread, give me water, give me light!" He will not have time to count the bones in his body, to map the heavens or to analyze the water he drinks. You may place before him books with titles; thus, "Physiology—Huxley;" "Astronomy—Proctor;" "Chemistry—

Roscoe;" "Bible: Salvation for the Lost.—God," no sooner does he read the titles than he lays firm grasp upon the last. The author—who is he? God, the omniscient, the all-knowing God. HE that makes the scribe, can he not write? HE that makes the facts, can he not present them? So then the Bible is the "Book of Books." It has the greatest theme and the greatest author. This is the book that lies on your table from day to day neglected. Yes, business and the newspaper have taken its place. LORD, AWAKEN THY PEOPLE!

I AM.

BY C. H. BALSBAUGH.

To Bro. Isaac S. Rothrock:—

YOUR pathetic letter is here, the first I ever received written by a blind man. It took patient and frequent readings before I could decipher enough to gain an intelligent clue to your meaning. I have not yet fully mastered it, but think I am deep enough in its mystery to know your condition and wishes. My heart goes out to you in warmest sympathy, both in your deprivations and your joys. Physically your loss is one of the greatest, while spiritually you are enriched with unutterable blessings. I would sooner have your wealth of trust and hope and peace, and be without eyes and hands and feet and ears and speech, than to have a perfect physical organism and be without the sweet sense of a reconciled God and the sustaining assurance of a glorious Eternity. A score of years back and I was just enough of a materialist, with the rest of Christendom, our Brotherhood included, to believe that when the limit of the natural is reached, the Divine omnipotence and grace are to us a practical nullity. I shared the general egotism and narrowness that outside of his symbols God deigns not to bless any soul with supernatural endowments, however spiritual in character and devoted in life. Symbols are didactic condescensions to our infirmities, and not intrinsically essential to moral being. Could we see as God sees we would not need them. The material universe had never existed but for the finiteness and shallowness and undeveloped possibilities of the creature. The truth respecting all outward in nature and grace is graphically presented by Christ to the skeptical, material Thomas, "because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed." John 20: 29. The necessity of the symbol is not as fixed as that for which it stands. Expediency is a feature running through all dispensations; and, with every advanced economy, the symbol changes. Baptism teaches more than sprinkling, and the sublime representative of the upper world Apocalypse reveals higher truths than we can grasp here. Indeed we not yet half comprehend the circumcision of Abraham and Moses, to say nothing of baptism and the Eucharist. To give a drop of blood is to consecrate life, for in the vocabulary of God blood and life are synonyms. Lev. 17: 11. To drink the blood of Emmanuel is to drink

the life of God. "The flesh (symbol) profiteth nothing; it is the Spirit that quickeneth." The vehicle is an accommodation, but in *Him* is life, and he is God, and God is a Spirit. This wanting, symbol is a corpse. Christ used his humanity as an *assumption* requisite to his end, but never lived on a level with it. Above it while in it, with the Father while with men, incarnate yet never carnal, a man and always more:—this is the relation of the true life to the seen and tangible. I cannot express it half as I see it, and the little I can say is to many a teacher in Israel like the revelation of the same truth by Christ to the dazed, amazed, confounded Nicodemus. There is a *resting* in symbol by many of us which is not only utterly unwarranted, but fearfully degrading, blinding, and deadening. To specify would hurt too sorely, but let every reader ponder it well, and "look unto Jesus" with an apprehension that means commingling with the very life of Jehovah. When God reveals to Moses his great Memorial Name I AM, he takes a sweep that embraces two eternities—one past, one to come. "As *He* is, so are *we* in *this* world." 1 John 4: 17. "Without faith it is impossible to please God," and He must be accepted as He is, and worshiped accordingly. John 4: 24. Symbol-handling and doctrine-believing, and exposition of truth as an historic fact, are not "the power of God unto salvation." Endowment of power comes from on high. It comes to waiting, praying, believing souls. I AM is the one object of faith, the one source of power. Just as we are to have wives as though we had none, so we are to use tangible media as though we were unconscious of them. The many cannot do this, and in exact proportion give them an importance not their due. The profound, pressing need of the church is the radical experience of Philpp. 3: 10, 11, 12, especially the 10th verse, and the last clause of the 12th. O, that all professing disciples would consider it; eternal life pivots there. Without Divine Incarnation there is no Christ, and without Christ there is no life. The cup is the symbol, but the blood is the infusion of Divinity and Eternal life. The great fact and manifestation of Christianity is this: "To ME to LIVE is CHRIST."—"Walk as *He* walked." "*Purifieth* himself even as *He* is pure." This is more than all burnt offerings, more than all the Divine Institutions of all dispensations, for it is that which constitutes God's own eternal blessedness. "Drink ye all of it," but drink infinitely deeper than the cup, drink out of and into the very heart of I AM. Such a life may restore your sight, as all miracle is but the influx of the life which is the natural and easy condition of being in Emmanuel. Jesus is ever calling to the church and to the individual, I AM; be *thou* as I am. This, and only this, is the glorious Gospel of the Son of God.

Union Deposit, Pa.

GOD gives food to every bird, but He does not bring it to the nest; in like manner He gives us our daily bread, but by means of our daily work.

OLD LETTERS.

BY GERTRUDE A. FLORY.

OH, what tender memories cluster around these old missives! How they recall past associations, and bring to view the dear faces of the writers, that we may never see again! How we look back through the mist that shadows the past, and hear again the words of love and friendship that those dear ones have spoken! How they bring before us each word and act of their lives that we are acquainted with! How they influence us for good or evil! Either leads us farther toward heaven or draws us farther from heaven; takes us nearer to God and into closer communion with Christ, or farther on the downward road which ends in eternal night! Oh, how careful we should be, that we write nothing but pure thoughts, so that all who read may be made pure, hence better and happier!

Thus I muse as I rummage through a box of old letters, cherished as precious souvenirs, for the sake of the dear hands that penned them, and, finding one forgotten, which had been written by a friend whom death's mystic curtain has veiled from sight for more than two years, I see again the thin, pale face, wasted by consumption, the almost transparent hands, that loving friends folded down beneath the coffin lid. Then the life looms up before me, and oh! that I might forget! We are prone to cover the misdeeds committed in life by chiseling on the gravestone, in golden letters, "Gone to rest," "Sweet rest in heaven," "Resting in peace with God," thus telling the passers-by that they lived a consistent life, one worthy of obtaining that rest in heaven, when they had scorned the cross of Christ, even denied his divinity, and the existence of a heaven.

We may write these epitaphs in golden letters, but they will grow old, and become weather beaten, and finally forgotten, like the memory of the dead, who has long since mouldered to dust; nor will they change the deeds that are recorded by the Recording Angel; and the author of them must give an account for their influence. For the time will come when Christ will come in the clouds and take vengeance upon those who know not God, and obey not the gospel of our Lord and Savior Jesus Christ.

These old letters, however eloquent, cannot hide our misdeeds from his all-searching eye. Whether written in gold or purple, it matters not, but how and what we write, whether pure or impure, this shall tell in influence, and will stand for or against us when the Lord shall come. We should be careful what we say, and very careful what we write, but doubly careful how we live. For aught we know, something from our pen may live after we are numbered with the dead, and, like our friend's letter, call to mind the life we lived. Then let it have a semblance to the life of Christ, and all will be well, and our old letters read with profit.

NOT the loudest talker is, necessarily, the best man. Still waters run deep.

INFIDELITY.

BY D. F. MOOMAW.

INFIDELITY presents itself in various forms, and in all cases is designed to call in question the being and attributes of God, to deny the truth of divine revelation, and to subvert the principles of Christianity, and is so insidious in its movements that there is great danger of being ensnared and entangled in its meshes before we are aware of it, and though we may detest the idea of even doubting the existence of God as the Architect and Governor of the universe, or the divinity of Christ, or even the truth of divine revelation as a whole, yet, if we are not careful, we may be led to disregard its authority in the government of our life and conduct, and, practically, we fail to come under its influence, as designed by its Author, and instead of exhibiting in our life an upright walk and godly conversation, according to the Spirit of Christ, many of the plain precepts are ignored and lightly regarded as being non-essential, while sinful pleasures and practices are indulged in with apparent indifference, which is infidelity, only a modified form, but no less deleterious in its tendencies and effects.

First, in the catalogue of infidels, is the atheist, who denies the existence of God.—Such is David Hume, who flourished in the latter part of the eighteenth century, who “asserts that we cannot form any analogy of nature, argue the existence of an intelligent cause of all things; that there is no solid argument to prove the existence of a God.”—While Hume and Bolingbroke were propagating these sentiments in England, Voltaire, Diderot, D’Alembert, Frederick II, King of Prussia, and other distinguished writers had confederated for the avowed purpose of annihilating the Christian religion. Their writings are numerous, and every secret of their hearts is there laid open, and although the name of the Supreme Being is sometimes mentioned, yet it was never mentioned but with ridicule and contempt.

Of this kind is the Darwinian system, which claims for the origin of all material, (and everything with it is material and the result of spontaneous production), all improvement ascribed to development by the laws of evolution and the survival of the fittest, apart from the interposition of an intelligent cause.

Robert Owen, another of this class, in his debate with Alexander Campbell, declares and proposes to prove, “that all the religions in the world originated in error; that they are necessarily the source of vice, disunion and misery, that they are now the only obstacle to the formation of a society, over the earth, of intelligence, of charity in its most extended sense.” (Campbell and Owen’s debate, p. 21.)

Second, there is another class who pretend to believe that there is a God, and perhaps man is in possession of an immortal soul, and that there may possibly be a future state of existence, but that the Bible abounds in

contradictions and paltry tales, and that the idea of it being a divine revelation is an absurdity, and that the claim of inspiration is a fallacy, and the divinity of Christ a myth.

Third, there is still another class, who profess to believe in the being and attributes of the trinity in all the different relations that they bear to us as Creator and Governor of the universe, as Redeemer and Savior, and as our Instructor and Sanctifier; and also to believe in the inspiration of the Bible, but if we were allowed to compare them with the ideal of the true Christian, as reflected by the word and spirit of the gospel, we would discover a striking contrast, and we would likely be reminded of those of whom Christ complains: “This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me.” Matt. 15: 8. “And having a form of godliness but denying the true power thereof.” 2 Tim. 3: 8. This is what we would term infidelity in a modified form, and of all others the most dangerous, because it is hardest to detect.

Another form of infidelity I want to call attention to, that has quite recently come to my notice. It is with reference to the disposition tried to be made of some of the miracles performed by Jesus Christ and others, ascribing the effects produced to natural causes, instead of the direct effect of a divine influence, such as found in the Union Sunday-school Quarterly, in the lesson upon John 5: 4, 5, “For an angel went down at a certain season into the pool, and troubled the water,” etc. The question seems to have arisen as to the nature of this troubling the waters, and the solution was given that probably it was a flowing spring, acting upon the principle of a siphon, and, strange to say, it appeared to be taken in by those engaged in the lesson. My advice to the Superintendent last Sunday, in a little Sunday-school lecture, was to draw a black mark over all such specimens of infidelity.

We have also another specimen of this kind in the history of Hezekiah, 2 Kings 20: 7; Isa. 38: 21: “And Isaiah said, Take a lump of figs; and they took and laid it on the boil, and he recovered.” Bishop Scott intimates that probably “the application was medicinally proper.” Dr. Meade expresses the opinion “that the malady was a fever which terminated in a sleep, and for promoting its suppuration a cataplasm of figs was admirably adapted,” thus ascribing it to natural agencies, and detracting from it the influence of a miracle wrought by the divine hand. So also it is said, by certain authors, that in the recovery of sight to the man born blind (John 9: 6), that the clay with which Jesus anointed his eyes possessed the properties necessary for the occasion, and hence the favorable results. Such impressions made upon the mind are well calculated to take away from the great Physician the honor that should be awarded him, and to lessen the respect and confidence in the naturally skeptical mind of our fallen nature, and should be opposed wherever it makes its appearance. There is also the atheism of the

heart, which excludes God from the affections, and practical atheism, which says, Go thy way, when I have convenient season I will call for thee; without the love of God; without the fear of God; without the favor of God, “having no hope and without God in the world.”

Think of the misery of such a state, and the fearful consequences! In affliction, in death, in judgment, in eternity—no peace, no hope, no security. Learn the only remedy; acknowledge God; reverence his word, return to him through Christ; seek his mercy “while it is called to-day;” “call upon him while he is near.” Behold! now is the day of salvation.

HERE AND THERE.

BY D. C. MOOMAW.

A QUERIST asks the editor of an influential paper of one of the great denominations in Virginia, what he thinks of the arrangement of having a kitchen connected with a meeting-house. The reply shows great indignation at such a profanation of the sanctuary, and criticizes very severely the latent sensuality that prompts it. Wish he would explain how the primitive Christians prepared their love-feasts. If they were not cooked there, they were evidently eaten there, which amounts to the same thing. The same editor, in response to an inquiry concerning the propriety of the Sunday-school picnic, thinks it eminently proper to have them.

Reader, didst thou ever read of the inverted telescope, used by “Discordans,” in the book called, “The Dialogue of Devils”? This editor uses one of them.

The same paper is publishing a serial article, under the misleading caption of “Jesus in the Camp,” with the heartiest approval of the editor. The design of the article is to show the wonderful religious work that was wrought in the army of Northern Virginia, during ’61-’65. Just think of the import of this most blasphemous phrase, “Jesus in the Camp!” The man of peace, the man of love, the man who ordered the sheathing of the sword, the man whose life, and mission, and spirit, and heart, were as adverse to war as the spirit of God is adverse to the spirit of the devil, with his headquarters in the camp! Just think of it! Surely, the testament of love was written in vain, and Christ’s mission of peace was in vain, and his death of love was in vain, if such malformed teachings are not the doctrines of devils.

The same paper makes itself merry over a foot-washing Dunkard, who lives near Port Republic, Rockingham Co., Va., who could not understand how a man (one of his neighbors) could so liberally pay his pastor. I will tell this misguided(?) foot-washer that he can understand many things, now seemingly obscure to him, when he would choose a picnic instead of an apostolic love-feast, and a Savior in regimentals, instead of one robed in the habiliments of mercy, love and peace. It all depends, you know, on how you want things, as to your views about them.

Bro. Brumbaugh's last "Recollections" are interesting and instructive, and should be carefully and thoughtfully read. There is good seed in them.

Bro. Strickler has the gospel and the argument on the question of "Woman's Ministry." Stand up, Bro. H., and show yourself a man! The elements themselves will be dissolved before your doctrine will be overthrown. As a church, we should now be willing to examine *first principles*. We are happily shorn of a time-serving, tradition-loving element that hated investigation and change, on the absurd plea that we, in all things, were infallibly right, and nothing hinders in the righteous work of eliminating from us everything of human origin and keeping us off the old apostolic platform.

The calamities of flood, drought, fire and pestilence and famine, which God is inflicting on our country, are a powerful argument against the exceeding sinfulness of the times, and if we fail to heed it, he has other means by which he will bring us into subjection, even if it should be the purifying fires of the last judgment.

Bro. John Flory, President of the Board of Trustees of the Virginia Normal at Bridgewater, preached a pointed sermon last night, at Peter's Creek meeting place, Roanoke Co., on the subject of the singleness of the Christian's aim. We shall try to profit by his advice. Always prepare to preach when you come to Peter's Creek, Bro. John, and don't forget it.

The ministry in the First District of Virginia shows as much devotion and self-sacrifice in the work of preaching redeeming love, as at any period of the history of the church for the past fifty years. It has in cultivation a half score of mission fields outside of the regular stations, and conversions are reasonably frequent, and the monthly appointments regularly kept. We are looking with marked and significant emphasis to a higher intellectual culture in filling up, from time to time, the ministerial ranks. We, at last, begin to recognize the fact, that God does not interpose a miracle to redeem us from the results of our indifference to the obligations of mental culture. A good brain is as necessarily connected with a successful ministry as a good heart.

With the almost total abolition of slavery in the world, the overthrow of the devil of alcohol, the practical disarming of the armies of the world through international arbitration, the rapid elevation of the laboring classes to positions of plenty and comfort, the rapid progress of nominal Christianity, and the consequent displacement of the old decayed superstitions, can we believe that the world is growing better? Is this God's method of introducing the millennium?—What say you, Bro. C. H. Balsbaugh?

ON THE WING.—No. 4.

BY S. Z. SHARP.

WHEN the Prince of Wales traveled through this country, he declared that Lancaster Co., Pa., was the "garden spot" of the United

States, and that it equaled the highly cultivated parts of England. After having lived more than five years in that county, and also traveled extensively in Kansas, across its entire length, we are ready to say that there are many millions of acres in Kansas equal in fertility to the very best in Lancaster Co., Pa., and costing less than one-tenth or one-twentieth the money. We write this article in the hope that it may be of advantage to our brethren who are looking toward Kansas as their future home, and who would be glad to know as much about the country in advance as they can.

For the last two years we have been studying the geology of the State, and the agricultural statistics as far as these could be furnished by the State Geologist and Commissioner of Agriculture, with whom we have a personal acquaintance. We find that at least twenty-four counties on the east side of the State are underlaid with coal, and as the Creator does not put all the good things into one place, he has wisely placed the greatest wealth, in the form of coal, in the eastern and the western parts of the State, and in the middle part in the form of rich soil on the surface. We have the strongest evidence that the coal fields of Colorado extend eastward into western Kansas, and where developed, the settlers on these western plains need not suffer for want of fuel, as they did last winter. Even now coal is cheaper along the railroads in western Kansas than in the middle of the State.

The eastern part of the State, as a whole, will not average quite as well as a belt across the middle, yet there are large scopes in which the land is as good as any in Illinois. Brethren who wish to settle near good markets, or centers of trade, like Kansas City, Topeka or Wichita, and where land is well improved, and churches established, can be readily accommodated in these things in the eastern part of the State. Those who have less means, yet wish to get the best of land at a price below one-half or one-fourth what they get from the sale of their lands in the East, at the same time be near churches and schools and feel at home, can be accommodated in the "golden belt," which runs north and south across the center of the State.

Brethren wishing information in regard to this section, can correspond with Bro. T. J. Nair or S. O. Larkins in regard to the counties of Morris and Dickenson, at Herrington, Kan.; in regard to McPherson, Rice, Rush and Ness, write to Bro. Frank Bradly, McPherson, Kan. In regard to Marion, Harvey and Reno, address Bro. Levi Andes, Newton, Kan. In reference to Barton, Stafford, Pawnee, etc., write to Eld. M. Morehead, Great Bend, Kan.

The far western part of Kansas still affords free homes to actual settlers, and our Brethren are pressing into them. Within a few weeks two ministers, one of them an elder, purchased in Ness county. Rush county, just east, is now getting a boom, as a railroad will be finished to its County-seat in less than a month. Bro. Fisher, whom we found putting up houses in Rush Center,

told us that one-half the houses in town were put up within the last four months.—Lane and Scott counties, on the same line west, will have organized churches in a very short time, if they will not have them already when this comes in print. We confess we were favorably impressed with the land on Walnut Creek, which flows for one hundred and twenty miles through Scott, Lane, Ness, Rush and Barton counties, and joins the Great Arkansas near the Great Bend. Eld. Enoch Eby bought on these bottoms in Barton county, and, in our humble judgment, he got the worth of his money.

We were also favorably impressed with the sandy bottoms south of the river, except the sand hills. In wet seasons it lets the rain down, and the farmer scarcely stops his work. In the driest season the corn roots down through the loose mould to the moisture, and stands the drought better than any other land. We are informed, by reliable authority, that during the terrible droughts of 1878, '80, '81, '82, the farmers south of the river raised fair crops every year, while those north almost starved. But the soil north of the river excels in wheat. We passed fields yielding forty bushels to the acre, in this year of general failure in wheat. Barton county expects a million bushels of wheat this year, though it is but thinly settled as yet.

GOLDEN GLEANINGS.

THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things.

None have more pride than those who dream that they have none. You may labor against vain glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in full bloom.

To pursue joy is to lose it. The only way to get it is to follow steadily the path of duty, without thinking of joy, and then, like sleep, it comes most surely unsought, and we "being in the way," the angel of God, bright-haired joy, is sure to meet us.

There is a threefold submission to God—first, of our carnal hearts to his holiness; secondly, of our proud hearts to his mercy; and thirdly, of our revolting hearts to his sovereignty.

The sea plants lie flat, flabby and formless when the tide is out; but, when that returns, they rise, and stand, beautifully waving themselves amid the vitalizing element, every stem full, every leaf full, every pore and vessel full. Thus it is with believers when flowed around and flowed into by the fullness of God.

What would be wanting to make this world a kingdom of heaven, if that tender, profound and sympathizing love practiced and recommended by Jesus were paramount in every heart? Then, the loftiest and most glorious idea of human society would be realized.

Alas! we shall never know the value of time till it has slipped from us, and left us in eternity. Dearest Lord! will it leave us then with thee?

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50 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. James Wirt's address is Virden, Ill.

BRO. SHARP returned from his Kansas trip on the 16th inst.

ONE hundred and eight love-feast notices in this issue of the MESSENGER.

AT the last meeting held in Copenhagen by Bro. Hope, three were added to the church by baptism.

BRO. Peter Brower writes that two united with the church at South English, Iowa, on the 8th instant.

IN Bro. Moore's article, p. 484, current volume, read "faith alone doctrine," instead of "faith above doctrine."

BRETHREN M. M. Eshelman and Whitmer, of Belleville, Kan., have been organizing churches in Western Kansas.

WILL some of our Kansas Brethren inform us how many churches have been organized in that State during the last year?

WE have been blessed with some refreshing rains lately, in the West, and the dry pasture fields are again growing green. — Surely the Lord is good.

BRO. Thos. D. Lyon says the Brethren at Hudson, Ill., will commence a series of meetings Sept. 14. Bro. Jesse Calvert is to be with them. We hope that good may be done for the cause of the Master.

BRO. Royer, or a representative of the school at this place, will be in Chicago on Tuesday, the 31st instant, to meet students coming from points east of that city. Those interested will please make a note of this, and arrange to reach Chicago at that time.

BRO. J. G. Royer has spent some time in Missouri, preaching for the Brethren. At last reports eight had been baptized.

BRO. D. C. Hardman reports a satisfactory council in the Hamilton church, Mo., on the 1st instant. They held their feast on the 9th of September.

READ and ponder well the Chips from Bro. Vaniman's Workhouse, in this week's MESSENGER. They contain a vast amount of good sense and Bible truth.

BRO. Daniel Vaniman has been holding meetings at Allison, Ill. Two had been baptized and three reclaimed, with good prospects for more at last report.

BRO. J. D. Trostle reports a pleasant council on the 7th instant. A number were received into the church by letter, and peace reigns in all her borders.

BRO. K. Heckman informs us that he is laboring for the scattered members in Decatur County, Kansas, and thinks the prospects are good for mission work.

BROTHER and sister Enoch Eby paid us, or rather Bro. Hope's, a visit last week. We shared with them, however, and enjoyed a season of social intercourse together. Bro. Eby goes to Kansas early in September.

WE should be careful as to how we judge the actions of our fellows. We may sit in judgment, when, if justice were done, we ourselves would be the culprits. "Judge not, lest ye be judged," is the language of inspiration.

"It is a sad mistake to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the true laborer in science, art, or benevolence; but he only who suffers his energies to waste away and the springs of life to become motionless."

BRO. JOHN KNISLEY, of Plymouth, Ind., writes us that, owing to the condition of his health, he will not be able to visit the churches that have requested him to do so. If his health should improve, he may be able at some time in the future to do some traveling and preaching.

THE work in Denmark and Sweden has been provided for. In Sweden, Bro. J. Olsson, a minister in the second degree, will fill the appointments, and will also preach in Copenhagen. In North Denmark we have two elders and two ministers who will look after the wants of the church.

A BROTHER, in sending in money for the Lord's work, says: "The Lord has blessed me with good crops of wheat, corn, hay, oats and potatoes, so I feel it my duty to double my donation to the missionary funds this year." That is right, dear brother. The Bible promise is that the "liberal soul shall be made fat." How many more, whom the Lord has so abundantly blessed with bountiful harvests, will do the same?

SOME men desire to have praise in this world for their good deeds, and are not slow to sound a trumpet before them when they do anything worthy of praise. We even hear the blare of these trumpets in the church sometimes, and it is sad to think that Christians will exchange the blessing of God for the praise of men.

THE men and women who have the moral courage to tell others fairly and squarely of their faults, are very hard to find. Plenty there are who will commend and even flatter you, and these often are the first to speak the evil word when your back is turned. If you succeed in finding a brother or a friend who will help you by showing you your faults, you may be sure that you have found a true friend, and one that will not fail you when adversities overtake you.

IT is wonderful how much of self is to be found in most of our actions. Examine carefully your motives, and you will be surprised and grieved, if you are trying to serve God, to find just how much of self and how little of Christ is in you. For example, you work six days for yourself and then on the seventh often neglect to spend two hours in the house of God. You made a thousand dollars last year, and gave \$10.00 to the Lord and \$990.00 for self. Ah, my brethren, how great a thing is self! And yet we must bring it all into subjection to Christ.

A BROTHER in Indiana expresses himself in this way in regard to the ministerial list in our Almanac: "Is it right that the names of ministers who have left the Church and who are laboring to the injury of the Brotherhood, should appear in the ministerial list in the Almanac? Will the Almanac makers please look at this matter?" If the brother will comply with our repeated requests and send us corrections for our ministerial list, the names of such as he speaks of will not appear in the list. We want a correct list, but we cannot get it unless our brethren will help us. A good many have responded, but more have not. We hope the response will be made much more general. Send in corrections at once.

BRO. HOPE goes to Yellow Creek on the 21st inst. He will remain with the brethren there and at Waddam's Grove until the 30th, when he will be with the brethren at Cherry Grove. On September 4th, he will go to Mt. Carroll and visit Arnold's and Hickory Grove, and stay with the brethren until Sept. 12th, when he will go to Lanark. After spending a few days at the latter place, he will go to Kansas to look at the places offered as a location for him. One or more of the committee appointed to buy the home, will go with him and select a place best suited for him and his family. In selecting a home three points will be considered, viz, a suitable climate for his wife's health, proximity to his countrymen among whom he may labor, and cheapness of land so that the money given may secure a sufficient quantity to support his family.

A COMMON CAUSE OF SKEPTICISM, OR UNBELIEF.

As the following brief letter contains a query, we might have put it into the "Querists' Department," where it would properly belong, but we shall make it the subject of an editorial, as it presents suitable ground for some remarks on a very common cause of skepticism:

Bro. James Quinter:—

Will you reconcile Gen. 50: 26 with Matt. 1: 16? The first reads thus: "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt." And Matthew says, "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." And Bancroft, the historian, says Joseph died 1635 years B. C. A skeptic has offered it for an explanation, as he claims this to be a contradiction. Please explain it through the GOSPEL MESSENGER, and make it as full as you can, as it will probably be of interest to others.

Your Brother in the Lord,
C. P. LONG.

The person referred to by Bro. Long in his letter as a skeptic, seems to have read of the death of Joseph, the son of Jacob, in Gen. 50: 26, and as Bancroft, in accordance with our Bible chronology, makes the date of his death 1635 years before the birth of Christ, and as the name of the reputed father of Christ was Joseph, and receiving the idea that the Joseph that died 1635 years before Christ was the same Joseph that was the reputed father of Christ, according to Bible history, he finds a contradiction in the Bible. But it will be seen that the contradiction is based on the supposition that the same person is referred to in the two passages, because the name, Joseph, occurs in them both. And was there but one person named Joseph from the time that Joseph, the son of Jacob, was born until the birth of Christ, a period of seventeen hundred years? How preposterous is such an idea! But this was the idea conceived by Bro. Long's skeptical friend. From an idea so unlikely, he inferred there was a contradiction in the sacred records. Instead of there being but one person of the name of Joseph before the birth of Christ, there are many. Joseph seems to have been a common name among the Jews.

Had the gentleman referred to in Bro. Long's letter consulted Cruden's Concordance of the Bible, under the head of Joseph, he would have found that Cruden gives, 1, Joseph, the son of Jacob; 2, Joseph, the "husband of Mary;" 3, Joseph, "the name of divers men." And under the last head, he has reference to several persons by the name of Joseph. We have at least five different persons by the name of Joseph in the New Testament. 1, Joseph, the son of the patriarch Jacob, John 4: 5; 2, Joseph, the son of Matthias, Luke 3: 24, 25; 3, Joseph, the husband of Mary, Matt. 1: 16; 4, Joseph, of Arimathea, Matt. 27: 57; 5, Joseph, called Barsabas, Acts 1: 23.

Then, as the gentleman's contradiction of the Scriptures was founded upon the supposition that the person named Joseph in Gen. 50: 26, was the same person that is called Joseph in Matt. 1: 16, or upon the supposition that there was but one person that was called Joseph from the birth of Joseph, the son of the patriarch Jacob, until the birth of Christ, and we having showed that Joseph was a name of frequent occurrence in the Scriptures, and among the Jews, it follows clearly and conclusively, from the nature of the sacred narratives containing the name of Joseph, Gen. 50: 26, and Matt. 1: 16, that two different persons are referred to. And as two different persons are referred to, the ground of the supposed contradiction is destroyed, and no contradiction exists in the passages.

We use the occasion offered by the query and what gave rise to it, to offer some remarks upon a common cause of skepticism. The cause we refer to is the cause that led the gentleman alluded to by Bro. Long, to think there is a contradiction in the two passages of Scripture cited in the query. And what led the gentleman to fall into the error that he fell into in imagining that there is a contradiction in the two passages of Scripture named? It was a want of a more correct knowledge of the Scriptures. And that want was the result of a careless reading of the Scriptures. Had he read the Scriptures candidly, carefully, and diligently, he would have found no contradiction where he imagined one to exist. And he would have found nothing to encourage skepticism, but much to encourage and to produce belief. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." John 20: 30, 31. From this language used by our Lord, we learn that the things written in the Scriptures were written that men might believe in Christ, and by believing in him, have eternal life. And a careful and candid reading and examination of the Scriptures, will lead to a belief in Christ. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. God will have all men to be saved, and they are to be saved by coming "unto the knowledge of the truth." 1 Tim. 2: 4. Faith is the offspring of knowledge, and not of ignorance.

But a want of a knowledge of the Scriptures is a very favorable state for Satan to take advantage of, in order that he may introduce doubts in regard to the truth of Christian doctrine into the mind. And weak faith, and doubts, are steps to skepticism. And the natural inclination that is to be found in many people to disbelieve the doctrines of Christianity, that they may not be disturbed in their sinful course, greatly pre-

disposes the mind to skepticism. And such as do not want to believe the Scriptures, do not want to know what they contain. Hence they do not carefully and candidly study them. And not being acquainted with the Scriptures, they are ready to accept such weak and erroneous objections to their divine character, as that named in the foregoing letter.

There is no doubt but that much of the skepticism that is in the world to-day, is owing to a want of knowledge of the Scriptures, and erroneous views of them. Nelson, in his work called, *The Cause and Cure of Infidelity*, has the following just remarks: "Infidelity is produced by two causes, acting conjointly. The primary, or more remote cause, is man's depravity; the second, or proximate cause, is man's want of knowledge. As it regards the first, or original cause, *man's wicked nature*, we can readily see how it would bend his belief towards the side of falsehood. It must incline him to reject the sacred volume, which enjoins everything that is righteous, self-denying, pure and holy. Again, we can easily understand how this first cause of unbelief (man's sinfulness) must tend toward the production of the second cause, his *lack of information*. It retards his labors in searching after truth; it aids in continuing his want of knowledge; it prevents his activity in search after facts which sustain the truth," p. 13.

It is a well-known fact that many of our infidels have shown a great want of a correct knowledge of the Scriptures. In a work published by *The American Tract Society*, called *INFIDELITY*, we have the following note: "It is stated by Rev. P. P. Biddolph, that Lord Lyttelton and his friend, Gilbert West, Esq., both men of acknowledged talents, had imbibed principles of infidelity from a superficial view of the Scriptures.—Fully persuaded that the Bible was an imposture, they were determined to expose the cheat. Lord Lyttelton chose the conversion of Paul, and Mr. West the resurrection of Christ for the subject of hostile criticism.—Both sat down to their respective tasks full of prejudice; but the result of their separate attempts was, that they were both converted by their efforts to overthrow the truth of Christianity. They came together, not as they expected, to exalt over an imposture exposed to ridicule, but to lament over their own folly, and to felicitate each other on their joint conviction that the Bible was the Word of God. Their able inquiries have furnished two of the most valuable treatises in favor of revelation, one entitled 'Observations on the Conversion of St. Paul,' and the other 'Observations on the Resurrection of Christ.'"

In the history of conversions, we have many cases showing that doubts and skepticism yielded to, and were overcome by a more full and correct knowledge of the Bi-

ble. And such we believe will be the result of Scriptural truth in its various departments. And to obtain a knowledge of the Scriptures, they should be studied with candor, diligence and humility, or with the state of mind indicated by our Lord in his thanksgiving, when he said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11: 25. Not babes in age, or knowledge, or in mental weakness; but babes in humility, in teachableness, in guilelessness, in love and in truthfulness. J. Q.

QUERISTS' DEPARTMENT.

Cutting off the Hand—No such Custom in the Churches of God.—Woman's Hair a Covering.

Brethren:—

PLEASE give an explanation of Matt. 18: 8, 9: "Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

MARY SMITH.

THE hand, the foot, and the eye, in the verses to which reference is made, are used to represent those unlawful desires or lusts, that may lead a man to offend, or endanger his Christian peace and character. And the practical and important lesson taught us, is, that it is better to deny ourselves all the pleasure of such desires, and to mortify and crucify them, than to gratify them, though the pain would be as great as that would be, attendant upon the loss of a limb or an eye.—For it is better to prepare for entering into everlasting life, though it may require the sacrifice of such indulgence, than enjoy such indulgence, which is but momentary, and then meet and endure the punishment of the ungodly. It does not seem proper to construe the words of our Lord so literally as to make them require a literal cutting off of the hand and foot, and of plucking out of the eye. For the hand that strikes a violent blow in anger, might be cut off and the wrong feeling that prompted it still remain in the heart. And the eye that is guilty of what the apostle calls "the lust of the eyes," 1 John 2: 16, may be plucked out, and the lust still remain in the heart. And so the words of our Lord seem to require the crucifying of the old man, or the pain of great self-denial, rather than that we should commit sin.

Dear Brethren:—

Please explain 1 Cor. 11: 16. I am not going to find fault with your explanation: The brethren do not agree to what the verse means. E. B. WINSLOW.

The verse to which reference is made, reads thus: "But if any man seem to be contentious, we have no such custom, neither the churches of God." The meaning of the text involves the question, To what does the word "custom" refer? Does it refer to the

contention, and does the apostle mean that there was no such custom as contention in the churches of God? Or, does it refer to the custom of women praying and prophesying with their heads uncovered, and does it mean that there was no such custom in the churches of God as women praying and prophesying with their heads uncovered?

We understand the apostle to mean that there was no such custom in the churches of God, as women praying or prophesying unveiled. This meaning seems to be in harmony with the tenor of his remarks. After giving his reasons at some length why women should be veiled when they prophesy or pray in public, to impress those with whom he was reasoning, with the impropriety of their women praying and prophesying in public unveiled, or with their heads uncovered, he informs them that this was not the custom of the churches of God, implying by this information which he gave them, that it was the custom in the churches of God for women to have their heads covered in time of public worship. It seems to us that this idea agrees much better with the apostle's position and reasoning in the case which he was discussing, namely, the veiling of Christian women when praying and prophesying in public, than would the other idea we alluded to, namely, that of being contentious. It would seem to be rather a strange way for the apostle to express himself, to say that there was no custom of contention in the churches of God, or to intimate that contention is a custom. Dr. A. Clarke remarks on the words, "But if any man seem to be contentious," as follows: "If any person sets himself up as a wrangler; puts himself forward as a defender of such points, that a woman may pray or teach with her head uncovered, and that a man may, without reproach, have long hair; let him know that we have no such custom as either; nor are they sanctioned by any of the churches of God, whether among the Jews or the Gentiles."

Brethren, please explain the following words: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."—1 Cor. 11: 15.

To perceive the force of the apostle's language in the text under consideration, we must bear in mind that he is maintaining the propriety, or rather the necessity, of Christian women wearing an artificial covering, when they pray or prophesy in public. That this was the point he was discussing, or laboring to prove, is very clear. And we believe it is admitted by all commentators. We cannot by any means apply the covering that the apostle is maintaining throughout his discourse upon the subject, that Christian should wear when they pray and prophesy, to the natural covering of the head, or to the hair. The Revised Version clearly proves this. The word veil is used in that Version instead of covering when reference is made

to the covering of the women: "But every woman praying or prophesying with her head unveiled, dishonoreth her head," verse 5. Then as women's hair, is never, we believe, in Scripture called a veil, it follows that the veil which the apostle was teaching, was an artificial covering, and not the hair.

Then, as the apostle was teaching an artificial covering for Christian women when they are praying or prophesying in public, he referred to the fact that a greater amount of hair is given to women than to men, and would thereby prove that nature favored the position which he was maintaining, namely, that women should be veiled or covered when praying or prophesying in public. Let it be noticed that the apostle says: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."—Her hair is given her for a covering, not for the covering, taught by the apostle. And as her hair was given her for a covering, and as nature has thus given her more of that kind of covering than it has given to man, it has furnished an argument for an additional covering for her. Such seems to be the apostle's reasoning. He makes the greater covering that nature has given to woman, the basis for an argument for an additional covering or veiling for her at certain times, and as expressive of a certain relation to man.

Will some one give the meaning of Titus 3: 10, which reads as follows: "A man that is a heretic after the first and second admonition, reject." Is the man referred to by the apostle a church member? I hope I will see a reply in the GOSPEL MESSENGER. D. MILLER.

A heretic is one who believes some doctrine contrary to the Christian religion, and who holds to such doctrine obstinately. It was foretold by both Christ and his apostles, that heretics, or false prophets and false teachers would come and that the peace of the Church would be disturbed, and the doctrines of Christianity corrupted by them. As their influence in the Church was foreseen to be against it, they were to be rejected by the church after the first and second admonition, according to the apostle's direction as given in the text under consideration. We think there can be no doubt but what the "man" to whom allusion is made by the apostle was a member of the church.

Heresy is caused by the flesh having its way and desiring indulgence. It is given in the catalogue of the works of the flesh. Gal. 5: 20. The apostle represents heresy as necessary in a certain sense in the church, that the faithful may manifest their integrity and sincerity by adhering to the truth. 1 Cor. 11: 19.

Heretics made their appearance in the church while the apostles were yet living. The Nicolaitans, mentioned in Rev. 2: 15, were heretics. Heresy being a work of the flesh, and the flesh not being properly kept under, it would be likely to spread. All her-

esy, error, and false doctrine have their origin in a great measure in the unsubdued fleshly feeling of our nature. In reading the literature of the early ages of Christianity, the reader will find much of that literature written against heresy. In the Ante-Nicene Library, which comprises the writings of Christians before the council of Nice, A. D. 325, we have quite a number of works written against heretics and heresy. Irenaeus, Tertullian, and Origin all wrote considerably against heresy and heretics.

J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Muscatine, Iowa.

THE Brethren of the Cedar County church met in council July 31. Everything passed off in love and union. We appointed our love-feast for Oct. 23 and 24. All are cordially invited. Our beloved brethren, Daniel Brubaker and Joshua Shultz were with us. Bro. John Zuck was ordained, the church being unanimously in favor of Bro. John. Two Old Order Brethren came back to the fold, which made us rejoice. May God keep them faithful workers in his vineyard. On Sunday, Bro. Daniel Brubaker preached a good discourse to a large congregation, at Linn Grove school-house, at 10:30 A. M.; again at 3 P. M., at the meeting-house, four miles west of Tipton.

GEORGE NICHOLAS.

From Mt. Vernon, Ill.

ON July 31, we held our council at the house of Bro. and sister Statlers. We found the church in perfect peace and harmony, which is a blessing to the people of God.—We decided to hold our love-feast Sept. 11, at the house of Bro. and sister Angle, five miles east of Mt. Vernon, at which time we invite all, who can conveniently, to attend, especially the ministering brethren. Our church is small, but all work in perfect harmony, and look for the time to come when we can have a house that we can call our own, in which to worship. Bro. Gearhart, of the Big Creek church, Ill., was with us last Sunday, and delivered three sermons. May there be many more such come to our aid. The field for labor is large, and the laborers are few. We desire the prayers of all God's people in our behalf.

O. Z. HICKS.

From Longmont, Col.

ON July 13, I boarded the train for Wyoming, and, at 2:45 A. M., Ft. Steel was called out, at which place I was met by Bro. Wise, and in a short time we were seated in his wagon, groping our way through the dark. But soon day appeared, and, after a long and tedious ride over hills, rocks and plains, at 6 P. M. we drove up to Bro. Wise's house, where we were kindly cared for. Bro. and sister Wise are of those kind-hearted members we so often meet, and where we always feel at home. They lately moved from

Kansas out there. Seeing the earnest calls for a minister, they were moved to hearken to the call, and are now laboring for the Brethren there. The good Lord move more of our ministers the same way!

We tried to hold forth the Word as best we could while with them, and we feel to leave the result with the Lord, hoping it may spring and grow. Quite a good many members moved in there this spring, but the most that are there have gone with the Old Order Brethren. They have several ministers, while Bro. Wise is all alone.—Brethren, pray for him, as he has a hard row to hoe. The time is coming when many of our brethren will enter the mission field, and we are truly glad, but one thing we do not fully understand, and that is, that nearly all of our mission work is done in large and well-organized churches. Why not get out more into new fields, and hearken to the many calls we hear all along the line? We are inclined to think, if some of our brethren would see and go through with what some in the West have, they would, we think, be awakened. Instead of good, comfortable churches, you would have some good, humble brother to open his house, and often the cook-stove is a good place to hang your hat, and the wood-box furnishes a good seat; but amid all the hardships, we see how anxious the hearers are for the bread of life. This love for the Truth encourages them amidst the hardships they have to go through. We feel to thank God for his great blessings and care over us. The Lord awaken more of us to the true call, Go ye to all nations. Brethren, pray for us.

G. W. FESLER.

From Newton, Kan.

SINCE there are a number who are desirous of hearing from us after our arrival home from the East, I will try to gratify their wishes by a few lines through the MESSENGER, although it is rather late. Other circumstances detained me from writing sooner. I hope my friends will bear with me. We arrived home safely on the evening of July 14th from our trip to Pennsylvania. We found some of our folks sick, but all are well again.

Some of my dear brethren to whom I owe letters, may have been wondering why I did not answer for so long. I will say, I was kept very busy before our going to Annual Meeting in Ohio, and then on to Pennsylvania to our old stamping grounds, and since we are home again we have very much to attend to both in the church and our home wants. We enjoyed ourselves quite well among our dear brethren and friends in the East, only the time allotted to us was very much too short to get around to all whom we should have visited, but we must be satisfied with what pleasure we had, and thank the Giver of all good for what we did enjoy. It, really, seemed more like a dream than a reality, that we should be permitted to see so many of our dear old friends and acquaintances, and now seems like a dream again that we did see them, and are away out

here again in this far western country. We saw much to give us pleasure by the way. Among our greatest admirations, was the grand scenery from Pittsburgh eastward, where the grandeur of the mountains and the river scenery is sublime; but time nor space will allow a description of them. Notwithstanding their beauty for the time being, we felt we would rather live in Kansas after all. When we came home, we were much surprised to find it very dry. Since then we have had several soaking rains, and all nature is revived—almost springlike.

Our desire is, that we, too, in our Christian warfare may be revived by spiritual showers, that we may become more firm and strong in the work before us. We would be glad to have many dear brethren and sisters who are loyal to the church to come among us and help us to build up a "stronghold" here for our dear Redeemer. We have good organized churches in all our surrounding counties, yet the members are considerably scattered. We have some fifty-five members in this congregation (the Newton Church). We have meeting every Sabbath and every other Sabbath at two places. We have four places where we hold meetings,—three in the country and one here in the city, which is the county-seat of Harvey County. We live but three blocks from the Santa Fe Railroad depot, and will be glad to have ministering brethren passing by this way, stop and preach for us.

LEVI ANDES.

From Coal Creek Church, Ill.

THIS church is enjoying a rich feast of spiritual things, having Eld. D. B. Gibson to do the preaching. He is the right man in the right place and the people hear him gladly. He is giving us sound gospel sermons which are appreciated by saint and sinner, and we are hoping for good results. We are expecting Bro. George Cripe in a few weeks, to hold a series of meetings. We are having a large Sunday-school. What an influence can be wielded over the young people and older ones, too, when Sunday-schools are properly conducted! Bro. D. B. Gibson is Superintendent, hence, the lively energetic work. We cannot see why any brother or sister should object to a properly conducted Sabbath school. O, brethren and sisters in the Lord, let us be full of energy, courage, and zeal for the glory of God and for the saving of souls.

SAMUEL TENNIS

From Lime Springs, Iowa.

BRETHREN wanting ministerial aid can get Bro. William Hipes, by paying his expenses. He lost his wife last spring, and, his home being broken up, he desires to spend his time as a missionary. He wants to go where help is most needed. He is an able speaker, and expects to devote his whole attention to the work. Hope he may go as an instrument in the hands of the Lord, and that much good may be done. Address him at Lime Springs, Howard Co., Iowa.

SARAH E. BUEGHLY.

From the Owl Creek Church, O.

WE held our regular quarterly council-meeting Aug. 7. Bro. William Sadler, of Ashland, O., was present, and everything was transacted to the satisfaction of all present, as far as we can tell. We appointed the time of our lovefeast Sept. 4, to be held in the Ankneytown meeting-house, commencing at 5 o'clock, and continuing over Sunday.

S. J. WORKMAN.

From Pleasant Grove Church, Kan.

WE are still trying to serve the Master.—Lately, two who had wandered away have been reclaimed. Saturday, July 30, we met at 10 A. M. to give thanks for harvest blessings, and were richly admonished. Met in council after dinner, and attended to business in a kindly spirit. Appointed a communion to be observed Oct. 15th, at 4 P. M. All are invited.

JOHN HERR, Clerk.

From Garrison, Neb.

WE have organized a Sunday-school in a place where the congregation had gone down and no interest was manifested. Now we have a school of eighty-one scholars. Much interest is manifested, and large congregations attend the Sunday-school. We use the *Quarterly and Young Disciple* and all are well pleased with them. Let others do likewise and regain their interest.

J. P. MOOMAW.

Items from Southern Missouri.

OUR regular council meeting in the Walnut Creek Church, Johnson Co., Mo., was held July 31st. Elders present, A. Hutchison and S. S. Mohler. An election was held for minister. The lot fell on Bro. Amos Wampler. Also appointed communion meeting Oct. 7th at 9 o'clock P. M. Ministers traveling over the Missouri Pacific railroad from St. Louis to Kansas City will please make a note of this meeting and stop at Knobnoster, where they will be met by addressing Bro. Isaac Wampler at Knobnoster, Johnson County, Missouri, and conveyed to place of meeting.

FREDERICK CULP.

From Howard's Lick, Hardy Co., W. Va.

I HEREBY acknowledge the receipt of fifty cents in stamps, from a sister in Reading, Pa. Thanks for the same. Brethren and sisters, we surely appreciate all your donations towards the building of our church. We would like to see our Brethren, whom the Lord has prospered in this world's goods, assist us freely and liberally, for the Lord loveth a cheerful giver. Please send in your mites briskly, that I may acknowledge several at once, as it costs some for stamps to write so often. Please send at once, as soon as this issue of the MESSENGER is received, that I may acknowledge a considerable amount next time. I keep a strict record of all moneys received, with name of sender, post-office ad-

dress, etc., that will enable me to refund to the proper parties, should anything transpire to frustrate our undertaking. Again I appeal to the charity of the Brotherhood to give us the desired aid, and also invoke the blessings of heaven on all who may favor us with their help. Large sums are appreciated, and small ones cheerfully accepted.

C. FITZWATER, Solicitor.

A Trip to the Arkansas Mission Field.

JULY 13, I started for the little church at Round Mountain, Washington Co., Ark.; arrived there the same day, a distance of one hundred and twenty miles. Found the members all well, and very anxious for preaching, as they have no resident minister among them. They are very lonely. I commenced meeting on the 14th. Preached at 11 A. M.; also at night. Had nine meetings; baptized two, one a Frenchman, who had never heard the Brethren preach. He was a Methodist once, but became dissatisfied, as they did not practice all that the Scriptures taught.

From there I went to Mountainsburg, fifty miles south, where I stopped for the night. Soon after we arrived, there was a request, by different parties, for meeting that night. Being very tired, yet I could not deny them, as it was a point where the Brethren had never preached. Had a good congregation, and the best of order. Different parties wanted me to continue the meeting for a week, but my arrangements were made at Boston Mountain, so I could not comply with the request.

We started from there to the little band of brethren and sisters at Boston Mountain, a distance of twenty-five miles. I hired a man to take me over the mountains on horseback. Some places being too steep and rough to ride over, we had to dismount. After traveling fifteen miles, I released him, intending to hire a conveyance the rest of the way, but failed to find any one that could accommodate me. Then I started alone, afoot, with satchel in hand, a distance of ten miles, the thermometer standing at 100 degrees. Made the trip in about three hours, much wearied. Found the members all well. Commenced meeting on the 21st, continued over Sunday. Had the best of order at all the meetings, and good attention. The Brethren at both places are very anxious to have a minister move among them.—Any one wanting to move to a mountainous country, would be gladly received. Health, water and climate are said to be good; land is cheap, especially adapted for fruit raising. My advice would be, to any one wishing to move there, to go and look at the country before moving.

I arrived at home on the night of the 26th. Found all well, for which we feel to thank the Lord. The excessive heat and hard travel over rocks and mountains were too much for me. I have not yet rallied. For two weeks I have been able to do but little, but I am feeling some better to-day. "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." GEO. BARNHART.

Carthage, Mo.

A Home for Bro. Hope.

Sugar Ridge church, O.....	\$ 5 85
Mrs. S. Burns, Leipsic, O.....	50
C. Bennet, Leipsic, O.....	50
A brother (for sister Hope), McComb, Hancock Co., O.....	5 00
Addie Baker, Nevada, Mo.....	50
Tuscarawas church, O.....	4 00
S. F. Sanger, Bridgewater, Va.....	5 00
E. P. Peffly, Goshen, Ind.....	1 00
E. P. L. Dow, Loudonville, O.....	1 00
David Niswonger, Pittsburgh, O.....	1 00
Silas Gilbert, Pittsburgh, O.....	1 00
Noah M. Kline, Holmesville, Neb....	1 00
Isaac Dell and wife, Rockford, Neb..	1 00
J. G. VanDyke and wife, Rockford, Neb.....	1 00
A. R. Binkley, Mt. Morris, Ill.....	50
Susie Hearne, Hinsdale, Ill.....	25
Sunday-school, Oakley church, Macon Co., Ill.....	18 00
Naperville Sunday-school, Ill.....	14 47
E. Renner, New Midway, Md.....	2 00
Thos. Higgs, Maxwell, Ia.....	1 00
Eliza Royer, Mifflinburg, Pa.....	20
Eld. J. H. Miller and wife, South Bend, Ind.....	10 00
C. Lapp, Woodlawn, Mo.....	25
H. Gingrich, Woodlawn, Mo.....	10
W. Sterling, Woodlawn, Mo.....	25
S. White, Woodlawn, Mo.....	05
D. Hunsecker, Woodlawn, Mo.....	20
Jacob Wilt, Woodlawn, Mo.....	45
John A. Dear, Woodlawn, Mo.....	25
Sister Dear, Woodlawn, Mo.....	25
Sister McQuail, Woodlawn, Mo.....	1 00
Sister Lapp, Woodlawn, Mo.....	20
John Replogle, Strasburg, Va.....	10
Hickory Grove Sunday-school, Williams Co., O.....	3 42
Peter Eby, Union, Cass Co., Mich....	5 00
Mary A. Hostetler, Millersville, Pa..	1 00
Dora Wrightman, Brookville, O.....	1 00
Two sisters, Beaverdam, Ind.....	2 00
Elizabeth Ebersole, Arcadia, O.....	1 00
Sale of sister Wingert's flowers.....	5 00
J. P. Lerew, Latimore, Pa.....	5 00
J. W. Lerew, Latimore, Pa.....	1 00
D. E. Brown, Latimore, Pa.....	1 00
J. Snively, Sen., Fairplay, Md.....	1 00
Lizzie Bussard, Manor church, Md...	1 00
J. F. Debbie Hantz, Abilene, Kan...	5 00
A brother and sister, Medford, Md...	3 00
Elizabeth Cassel, Harleysville, Pa...	3 00
Salome Boyer, Harleysville, Pa.....	50
Kate R. Price, Harleysville, Pa.....	1 00
Mary Moyer, Harleysville, Pa.....	1 00
Magdalene Heckler, Harleysville, Pa.	50
Sarah Tyson, Harleysville, Pa.....	50
J. Y. Heckler, Harleysville, Pa.....	50
E. Zuck, Bushnell, Ill.....	1 00
G. S. Byerly and wife.....	3 00
A sister, O.....	15
Amos Wampler, Knobnoster, Mo....	50
Falling Spring church, Pa.....	5 00
A brother in Cal.....	20
B. Gnagy, Ashton, Lee Co., Ill.....	10 00
Rachel Sell, Newry, Pa.....	1 00
Sister Brumbaugh, West Manchester, O.....	25
Ella Brumbaugh, West Manchester, O.	25

Margaret A. Studebaker, West Manchester, O.....	25	Ind.....	6 00	address Eld. John Eikenberry, Quinter, Kan., enclosing stamp for reply.
Jos. Studebaker, West Manchester, O.....	75	Emma Zebaugh, Etna, Fillmore, Minn.....	50	After this the church was pronounced in accord and fellowship with the churches composing the Brotherhood. The meeting throughout was characterized with the best of feeling, and union and harmony existed, as well as submissiveness, to an unusual extent. May the members here, as well as elsewhere, continue to cultivate a spirit so noble and worthy! B. B. WHITMER.
Sarah J. Cassel, Harleysville, Pa....	75	Conestoga church, Lancaster Co., Pa.....	2 00	Evil Report Corrected.
Lizzie H. Cassel, Harleysville, Pa....	25	J. Long, Stover's Store, Va.....	1 00	INASMUCH as we learn that there have evil reports gone out, seriously reflecting on the moral character of Bro. F. McCune and family, we feel it our duty, as official brethren of the Dallas Center church, Iowa, to say that these reports are not true, and to the best of our knowledge and belief have no foundation, in fact. ELD. M. SISLER, J. W. BOWMAN, JOHN WEBER, JOSEPH ROW, GEO. B. ROYER, DANIEL ROYER, SAMUEL STRAYER, JOHN ROWLAND.
Jacob Mitchell, Saline City, Ind.....	5 00	C. Zigler, " " ".....	50	From Bro. Hope.
Nellie Morril, Milton, Cal.....	50	J. Zigler, " " ".....	50	OUR hearts overflow with thanks to God who has so wonderfully taken care of us from the time we left Malmo, Sweden, until we reached this place, and now, at last, I can sit in the MESSENGER office and pen these lines. We were shown much kindness on board the steamer Werra, by all connected with her, and we can only say, May God bless them for it. When we come to realize what our dear brethren and sisters have done for us in America, by giving so liberally to provide for us a home, and have so far exceeded our expectations, and also our deserving, we cannot help but feel very thankful to God and all who have shown so much kindness to us. May it be so, that we shall now be able to cause you a little joy in return for your love. We do know that God will abundantly bless you all for what you did, both for us and for the spreading of the gospel in Europe. Dear brethren and sisters, faint not in the work of the Lord and in the spreading of the gospel, and in the end eternal life and the glories of heaven will be yours. CHRISTIAN HOPE, MARY HOPE.
A. B. Beachy, Elk Lick, Pa.....	10 00	S. G. Zigler, " " ".....	25	
A sister, Baldwin City, Kan.....	1 00	J. Zigler, " " ".....	25	
A sister, South Strabane, Pa.....	1 00	Abraham Miller, Mexico, Ind.....	50	
A brother and sister, Bellefontaine, O.....	7 00	Mary Ebersole and little boy, Warrensburg, Mo.....	1 00	
H. P. Tallhelm, Minneapolis, Kan....	1 00	A sister, Colo.....	1 00	
Jacob Ergood and wife.....	2 00	Sunday-school, Sangerville, Va.....	11 10	
Isaac Vanmeter, Cassopolis, Mich....	50	Ephrata church, Pa.....	25 00	
Cerro Gordo church, Ill.....	11 50	Wm. P. Nice, Gehnan, Pa.....	1 00	
John J. Shively and wife, Cerro Gordo, Ill.....	5 00	Geo. W. Replogle, Woodbury, Pa....	2 00	
Joseph Replogle, Hagerstown, Ind....	6 00	Total to date, Aug. 19, 1886....	\$1988 38	
J. Barrick, Byron, Ill.....	2 00	From Quinter, Kan.		
Members of Abilene church, Kan....	1 80	ACCORDING to previous arrangements, Bro. M. M. E. and myself came to this beautiful little village, so lately planted on the vast, uncultivated prairie of Gove county, where we soon met with Elders John Newcomer, John Brower, John Hollinger, of the Russel church, Russel Co., and J. D. Trostle, John Humberger, of the Abilene church, and I. H. Crist, of Olathe. The object of this meeting was to organize into a body the members here located. All things being found in order, on the morning of the 14th we met with the members of said county.		
Salome Anderson, Ladoga, Ind.....	50	After devotional exercises, and the appointing of Bro. M. M. Eshelman, Foreman; Bro. B. B. Whitmer, Writing Clerk; I. H. Crist, Reading Clerk, we entered our duties as follows:		
Samuel Stoner, Ladoga, Ind.....	1 00	1. Bro. John Newcomer represented the Dorrance church as being in harmony for said organization.		
S. Lina Stoner, Ladoga, Ind.....	1 00	2. By the individual inquest it was found that the members of this territory were all willing for the organization.		
Salome Stoner, Ladoga, Ind.....	1 00	3. The relation of the elder, or elders, to the church, and the church's duties and responsibilities toward the officers were appropriately presented. The principles of non-conformity to the world in dress, conduct and duties, and the maintenance of gospel simplicity, were clearly defined as understood and applied by the general Brotherhood. The members were also urged to study the Scriptures, to be diligent in prayer, to live the principles of holiness, and thus be God's instruments in saving others. To all this the members unanimously agreed in the spirit of Christ.		
Rebecca Morgan, Cresswell, Ia.....	50	4. It was agreed that the name of the church should be Quinter.		
C. B. Ellis, East Coventry, Pa.....	5 00	5. W. H. Sisler was chosen Clerk, G. Roesch, Treasurer; G. G. Lehmer, District Solicitor; Katie Roesch, Solicitor for the General Brotherhood.		
I. K. Ellis, East Coventry, Pa.....	3 00	6. The counties of Trego, Gove, St. John, Sherman and Wallace, in Kansas, embrace the territory of the church of Quinter, with the understanding that, until otherwise provided for, the members in Thomas county and the southern part of Sheridan shall hold their membership in this church. Those desiring to correspond with the church, should		
Lizzie Carter, East Coventry, Pa.....	1 00			
J. W. Williard and wife, Seward, Kan.	1 50			
S. P. Frame, Bois D'Ark, Mo.....	1 00			
A brother, McLouth, Kan.....	25			
A sister, Cerro Gordo, Ill.....	1 00			
Blue Ridge Sunday-school.....	4 85			
Palestine church, O.....	14 00			
North Manchester church, Ind.....	4 00			
Mary Holsinger, Polo, Ill.....	1 00			
Samuel Bowser, Cleveland, Kan.....	2 00			
J. Hollinger and wife, Larima, O....	1 00			
Wilson Edgecomb, Monmouth, Kan..	50			
J. B. Wolfe, Monmouth, Kan.....	25			
Mary Ann Haines, Monmouth, Kan..	10			
J. F. Nehr, Monmouth, Kan.....	15			
Rachel Tombaugh, Scenery Hill, Pa..	4 70			
David Kuns, Millmine, Ill.....	50 00			
Nettie Stine, Mt. Morris, Ill.....	2 32			
Q. Bail, Strabane, Ill.....	5 00			
Sabatha church, Kan.....	5 50			
J. W. Garber and family, Chattanooga, Tenn.....	1 00			
Sabbath-school children, Lizzie Hil- lery, Mingo, Ia.....	1 00			
Jerman Beck, Roanoke, Ind.....	1 00			
A number of members near Broadway, Va.....	23 00			
Susan Cochran, Shady Bend, Kan....	25			
A sister, South Whitley, Ind.....	1 00			
Ogan's Creek Sunday school, North Manchester, Ind.....	7 25			
Hannah Eggy, Lone Pine, Pa.....	2 00			
Rosie Snowberger, New Enterprise, Pa.....	1 00			
Nancy Bechtel, Grafton, Pa.....	1 00			
Valentine Winer, Wayne, Kan.....	1 00			
A sister, Keystone, Kan.....	50			
Levi Grabil, Claysburg, Pa.....	50			
A brother, Bristol, Minn.....	5 00			
Collected by Conrad Fitz, Astoria, Ill.	2 00			
J. P. Nofziger, Oxford, Neb., for the church.....	1 50			
J. P. Priser, Eel River, Ind.....	2 00			
Eph. Trostle, Mt. Morris, Ill.....	5 00			
Robert Metsker and children, Denver,				

From Solomon's Creek Church, Ind.

WE met in council June 5, previous to our love-feast, which was held June 11. It truly was a feast of love. Bro. W. R. Deeter, of the Bethel church, officiated. There were quite a number of ministers and brethren and sisters from adjoining churches. Seventeen have been added to this part of God's moral vineyard since Feb. 14th, the writer among them. May the grace of God rest upon us! This church is under the care of Bro. Daniel Shively. He has two co-laborers.—May God bless us, is my prayer.

CANDACE WARSTLER.

From the Antietam Church, Pa.

ON July 29, we had our quarterly council; had a fair turnout; very little business came before the church. The missionary question came up, which was attended to as was decided by District Meeting. The money will be forthcoming. We have two Sunday-schools in our district, and both are in good working condition. The church is in union, especially amongst the ministering brethren. We appointed our love-feast on Oct. 12, at the Welty meeting-house; commence in the morning, close at night, to which we give a general invitation. Good railroad facilities to get to our meeting. Health of our town and country is good; every kind of fruit in abundance. Yea, the Lord has blessed us with a plentiful year; everything in our country was very good. Business in our town has revived,—most equal to 1882. For all of this, his goodness and mercy, let us not forget our Heavenly Father. Whilst the benefit is ours, may the honor and glory be given to him!

J. F. OLLER.

A Good Meeting.

I HAVE just returned from Southern Montgomery, sixty miles distant, where we held a ten days' meeting. Preached eleven sermons to very large congregations, composed of Methodists, Primitive Baptists, Campbellites and Brethren, including ministers of all these denominations. Quite a concern was apparent; with the Brethren, because of the encouraging tendencies of the meeting; with others, because they appeared to anticipate danger to their craft, and tried to interfere with the design and spirit of the meeting by exciting controversy, but we carefully guarded this point.

The meeting progressed quietly, and resulted in the accession of eight members, and a number of others, professors and non-professors, considering the question of taking up the cross and changing their church relation. The few members seemed much revived, and decided to go to work at once and build a meeting-house. Our meetings were at a large school-house, but the congregations being large, we had to hold them in the grove. Our labors being out in the open air, it became necessary that we should discontinue, and rest for a while.

During this meeting, learning the fact that the doctrine held by us was so imperfectly

understood by the masses, I was deeply impressed with the importance of our book and tract enterprise. We want tracts and leaflets by the million, to get before the world the great principles of our blessed Christianity, theoretical, experimental and practical, and to do this, our committees must have liberal financial assistance and moral encouragement. Let every brother and sister, therefore, whom God has blessed with means, contribute as the Lord has prospered them, and those whom God has endowed with ability should attend to the literary department of the work. As they love the cause, let them fall into line, and if the committees, or any one else, should not do everything to your notion, let your criticisms and fault-finders be moderate and respectful, and save your time and energy for the work coming in the range of your own duty. All doing this, God will bless the work, and success will certainly attend our efforts.

I regard it as the best movement that the church has ever inaugurated, and believe, if it is prosecuted as it should be, a work will be accomplished that will gladden the hearts of thousands, and its grandeur will only be realized in the final consummation in the beautiful beyond.

B. F. MOOMAW.

From Pleasant Valley Church, Va.

WE have about three hundred members in our congregation. About one hundred and fifty have been added to the church since Dec. 1, 1884. The Lord has blessed us abundantly. We have preaching every third Sunday, church meeting on the Saturday before. At our June meeting the church held an election. One minister and four deacons were chosen. The lot fell on Bro. Henry Reed for minister; brethren Wallace Akers, Noah Reed, Peter Hylton and Eli Reed were chosen deacons. We had a pleasant meeting; about two hundred members were present. We had with us brethren from Brick church and Red Oak Grove. On Sunday, brethren J. B. Hylton, Wm. Naff and Noah Boothe preached to a large and attentive audience. The G. M. is a welcome visitor.

R. T. AKERS.

Alum Ridge, Va.

From Weld Co., Col.

WE, a little band of Brethren, who have settled in the Far West, met and organized ourselves into a church body, July 10, according to the rules of the New Testament. There were eleven members present; nine letters handed in. We had a pleasant meeting. Everything passed off in love and harmony, and we felt that the spirit of the Lord was among us. Among the letters handed in was one from Bro. J. S. Snowberger, an old brother, one who has been elder for many years, and has labored faithfully. We heartily welcome him as our elder, and willingly put ourselves under his care. We ask the prayers of the entire Brotherhood, that God may bless us in our undertaking, and that we may build up a strong church in the near

future. We named our new body Good Hope. We are twenty-five miles south of Julesburg, Col., in Township 8, Range 43, Section 44. We cordially ask all, who may come our way, to stop over with us. We send our love and brotherly greeting to all the Brotherhood, in the fear of the Lord.

S. O. FURREY, Clerk.

From Morrill Church, Brown Co., Kan.

SINCE my last communication, four have been added to the band of believers at this place, one by baptism, one by letter, and two, a man and his wife, who had wandered away, returned, and were received into full fellowship. How it cheers us on our way to see the wanderers return! Our love-feast will be held Sept. 8 and 9, and we wish to say to our Brethren in the East, who contemplate a trip West this fall, that we would be much pleased to have them with us, and extend a hearty invitation to all. The adjoining churches also have arranged to have their feasts in close connection; those who have a feast this fall. Hence we look forward to a refreshing season, and especially desire our ministering brethren to be with us. The MESSENGER comes laden with good things, which should arouse us to work more earnestly for the cause of our Eternal King.—How forcibly are the words of our Savior brought to our mind, "The fields are white," "the laborers are few," "work while it is day, for the night cometh when noman can work"!

C. S. EISENBISE.

Wayside Gleanings.

OUR quarterly church council came off last Saturday, Aug. 7. We sent one paper to the District Meeting, and brethren D. B. Sturgis and J. P. Lilligh were chosen delegates to the same. Bro. Allen Taylor and I held four meetings in our new mission in Fayette County, on the last day of July and the first days of August. The Lord be praised, for three more precious souls put on Christ by being baptized; others are seriously counting the cost. At this time we have nineteen members in full fellowship in that locality. As those members live about thirty-five miles from our church, they were granted the privilege of organizing a church there in the near future. Bro. Daniel Vaniman is booked for a series of meetings in that part of country, commencing Sept. 4. A communion is to be held on the evening of Sept. 11, and all are invited. Any one wishing to attend the meeting, can be met at Beecher, Effingham Co., Ill., by informing Bro. James Julius, at the above-named place.

GRANVILLE NEVINGER.

Mulberry Grove, Bond Co., Ill.

From W. H. Miller.

THERE are about twenty-one members here, all of whom are isolated from the main body of the church. On July 24 and 25, Bro. Archy VanDyke, of North Beatrice church, came and preached two able sermons for us,

which were listened to with interest. By special agreement, Bro. John Young, of Beatrice, will preach for us on Aug. 7 and 8, if the Lord will. On Aug. 21, we will meet at the home of Bro. John S. Stutzman, for the purpose of effecting an organization. We humbly ask the prayers of all God's children in our behalf.

MATRIMONIAL.

THRONE—RITTENHOUSE.—At the residence of the officiating minister, Bro. Jesse Long, Ransom, Mich., Bro. Henry A. Throne and Miss Ida C. Rittenhouse, both of Williams Co., Ohio. **NOAH LONG.**

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BOWSER.—In the Glade Run congregation, Armstrong Co., Pa., July 18, of consumption, sister Priscilla, wife of Bro. Jacob Bowser, aged 29 years, 3 months and 29 days.

Being sent for, I proceeded to the residence, and learned that she took her bed on the 17th; was baptized and waited on the Master at communion service on the 18th; the same night she passed over to meet her loving Savior. Our brother has lost in her an affectionate companion, and the three little ones a kind mother. Services from Job 14: 2, to a sympathizing congregation.

LEWIS KIMMEL.

DETWEILER.—July 25, Frankie A., son of Bro. and sister C. F. Detweiler, aged 10 months and 23 days.

REAM.—July 30, Mrs. Margaret Ream, aged 40 years and 26 days **DAVID HILDEBRAND.**

KINDLE.—July 29, Sarah Jane Kindle, aged 19 years, 5 months and 19 days. She leaves a husband and one child to mourn their loss. She was a member of the church for some years, and stood firm, as far as we have knowledge. May her friends strive to meet her on the evergreen shore. Services by the writer, in the M. E. church.

SILAS HOOVER.

WYATT.—In the Mineral Creek church, Johnson Co., Mo., July 14, Mary J., wife of Bro. Solomon Wyatt, aged 30 years. Also, July 30, infant son of the above parents, aged 3 weeks and 3 days.

WYATT.—In the same congregation, Aug. 1, Bro. Aaron Wyatt, aged 95 years, 2 months and 11 days.—Services by the brethren, from 2 Cor. 5: 1-12.

FREDERICK CUIP.

ARMAGOST.—Near Rising City, Butler Co., Neb., Bro. Eli Armagost, aged 78 years, 2 months and 15 days.

He was afflicted six years with quinsy, but a few days before his death was paralyzed in the left side. He passed calmly away Aug. 5. The funeral took place at Rising Sun school-house, to the largest congregation we have seen in the West. Text, "It is appointed unto man once to die, and after that the judgment." Services by the writer and sister Perkins (Baptist.)

J. P. MOOMAW.

IKENBERRY.—In the South Waterloo church, Iowa, Aug. 1, sister Catharine, wife of Bro. Benjamin Ikenberry, aged 70 years, 8 months and 10 days. Services by J. H. Miller, assisted by the brethren, from 2 Tim. 4: 6-8.

STOVER.—In the Falling Spring church, Franklin Co., Pa., at the residence of his son-in-law, July 8, Bro. Jacob P. Stover, aged 86 years.

He was a member of the church for a number of years. A short time before his death he called for the elders of the church and was anointed according to Jas. 5. He was buried at the Antrim church, beside his companion, who preceded him to the spirit world about thirteen years. Services by Eld. D. Long, of the Manor church, Md., and John Lenker, of the Back Creek church, Pa. Bro. Stover at one time owned a large portion of this world's goods, but at his death owned very little, if anything, as he was always free and open-hearted; but we believe he possessed that important part which the world can neither give nor take. **W. C. K.**

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The Law and Sabbath—The Gospel and Lord's Day.—Why I Quit Keeping the Jewish Sabbath. The author of this pamphlet was once led to observe the Saturday Sabbath, but has since, after a Bible examination, renounced it as an error. Ample proof against keeping the Jewish Sabbath in the Christian Dispensation is given. Sixty-four pages, printed in nice clear type. Price, 20cts; 8 copies, \$1.00.

Address: Brethren's Publishing Co

ANNOUNCEMENTS.

Love-feasts.

Aug. 27, at 5 P. M., Bear Creek church, Christian Co., Ill. Meeting will be held at residence of Bro. J. J. Carl, 1 mile N. W. of the depot, Morrisonville, Ill.

Aug. 31, at 2 P. M., Potato Creek church, now known as White church, Montgomery Co., Ind.

Sept. 1, at 10 A. M., Loudonville church, Ohio.

Sept. 3, at 3 P. M., Summit church, Summitville, Madison Co., Ind.

Sept. 4 and 5, at 10 A. M., Vermillion church, Marshall Co., Kan., at Bro. E. Baringer's, 6 miles north and 1/2 mile east of Beattie, Kan.

Sept. 4 and 5, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Persons met at station and conveyed to place of meeting.

Sept. 4 and 5, at 11 A. M., Marion County church, Iowa.

Sept. 4 and 5, North Solomon church, Kan., at Bro. Isaac Lerew's, one mile north of Portis, Kan.

Sept. 8 and 9, at 10 A. M., Morrill church, Brown Co., Kan.

Sept. 9, at 2 P. M., Hamilton church, Mo.

Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.

Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.

Sept. 10 and 11, at 10 A. M., Lower Fall Creek ch'h, Madison Co., Ind.

Sept. 10, Cherokee church, Cherokee Co., Kan. At Bro. Christian Rhodabaugh's, 4 miles south-west of Monmouth. Meeting will begin Sept. 5. Visitors will be met at Monmouth by notifying Henry Shideler, Monmouth, Kan.

Sept. 11, at 10 A. M., Eagle Creek church, Hancock Co., Ohio.

Sept. 11, at 2 P. M., McPherson County church, 2 miles south, and 1 mile west of Canton, McPherson Co., Kan., in the barn of friend Levi Hartenof. Those coming from the east will stop the morning of the meeting at Canton; those from the west will have to come the evening before the meeting, as the train from the west does not arrive in time for the meeting.

Sept. 11 and 12, Wayman Valley church, in the Whiteschool-house, near Bro. Asa Smith's, Clayton Co., Iowa.

Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.

Sept. 11, at 3 P. M., Bear Creek church, Neb., at the house of Jacob Zern.

Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over the 11th.

Sept. 11, Monroe Co. church, Ia., at 3 o'clock.

Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.

Sept. 11, State Centre church, Ia. Meeting on the following day.

Sept. 11, Williams Creek church, Tex. Those who wish to visit Texas address John Stump, Gainesville, Tex.

Sept. 11, at 4 P. M., Winnemac church, at the residence of Bro. Jesse M. Fradenberg, 1/2 mile north of Winnemac, Ind.

Sept. 11 and 12, at 11 A. M., Crooked Creek church, Washington Co., Ia.

Sept. 11 and 12, Verdigris church, at the residence of Bro. John Quackenbush, 6 miles west of Madison, Greenwood Co., Kan.

Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.

Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snavely's, 5 1/2 miles north-east of Kearney, Neb.

Sept. 11 and 12, Greene, Butler Co., Iowa.—Meeting to commence on Friday and continue over Sunday.

Sept. 11 and 12, at 2 P. M., Des Moines Valley church, Polk Co., Ia., near Ankeny.

Sept. 11 at 2 P. M., Bush Creek church, at the house of Jacob Kimmel, 5 miles north-east of Farmland, Ind.

Sept. 11, at 2 P. M., Fall River church, at the residence of Bro. John Messner, seven miles north and one mile west of Fall River, Greenwood Co., Kan.

Sept. 11 and 12, Cameron, Mo., at the home of Bro. John Oaks, 5 miles north of Cameron, DeKalb Co., Mo. Those coming by rail notify Br'n. John Oaks or J. B. Sell, Cameron, Mo.

Sept. 11, Saline Valley church, at Bro. L. J. Jordan's, 3 miles east and 2 south of Lincoln Center, Lincoln Co., Kan. Those by rail should notify L. W. Fitzwater, Lincoln Center.

Sept. 11, at 4 P. M., Palestine church, at the residence of Bro. David Byroad. Members will be met at Reynolds, Ind., 4 miles from meeting.

Sept. 14, at 2 P. M., Timberville meeting-house, Va.

Sept. 14, Exeter church, York and Fillmore Counties, Neb., at Bro. John Jordan's, 4 miles north-west of Exeter, Fillmore Co., Neb.

Sept. 14 and 15, at 3 P. M., Shannon, Ill.

Sept. 15, at 2 P. M., Coal Creek church, Fulton Co., Ill. A series of meetings will begin on the 14th. Bro. G. W. Cripe is expected.

Sept. 15, Bear Creek church, Ind., at Bro. Blochers, 8 miles from Portland.

Sept. 16, at 10 A. M., Green Town church, Howard Co., Ind.

Sept. 18 and 19, at 10 A. M., Sabetha church, Kan.

Sept. 18 and 19, at 2: 30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.

Sept. 18 and 19, at 4 P. M., Blue River Valley church, at residence of Bro. Geo. Bingerman, in Platt Valley, 6 miles south-east of Schuyler, and 14 miles north-east of David City, Butler Co., Neb.

Sept. 19, at 10 A. M., Somerset church, Wabash Co., Ind.

Sept. 24, Rockton, Clearfield Co., Pa.

Sept. 25, Neosho Co. church, Kan.

Sept. 25 and 26, at 10 A. M., Bethel church, Thayer Co., Neb.

Sept. 25 and 26, Root River church, Fillmore Co., Minn. Those coming by rail will be met at Lime Springs, Ia.

Oct. 1, at 2 P. M., Walnut Level church, Wells Co., Ind.

Oct. 2, at 5 P. M., Pokagon District, Cass Co., Mich., 3 1/2 miles west of Dowagiac, near elder John Stretch's residence. Those coming by rail will be met at Dowagiac on Friday and Saturday, the 1st and 2d.

Oct. 2 and 3, at 10 A. M., Middle Creek church, Mahaska Co., Iowa.

Oct. 5, at 4 P. M., St. Joseph church, 1 1/2 miles south-east of South Bend, Ind.

Oct. 5, at 10 A. M., Price Creek church, Preble Co., Ohio.

Oct. 5, at 10 A. M., East Nimishillen church, Stark Co., O.

Oct. 6, at 10 A. M., Upper Fall Creek church, Ind. Those from the east will be met at Honey Creek; those from the west, at Middletown by notifying David W. Gustin, Middletown, Ind.

Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.

Oct. 7, at 3 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.

Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.

Oct. 7, Washington church, near Warsaw, Ind.

Oct. 7 and 8, at 1 P. M., Rock Creek church, Malvern, Whiteside Co., Ill.

Oct. 8th, at 10 A. M., Union City church, Randolph Co., Ind., at large house 1 1/2 miles north of Union City.

Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.

Oct. 8, at 4 P. M., Pine Creek church, Ind.

Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.

Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 9, Oakley church, at brick meeting-house, 2 1/2 miles west of Cerro Gordo, Ill.

Oct. 9, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.

Oct. 9, at 10: 30 A. M., Seneca ch'h, Seneca Co., Ohio, 1 1/2 miles north of Bloomville.

Oct. 9, at 1 P. M., Independence church, Montgomery Co., Kan.

Oct. 9, at 2 P. M., Abilene church, at Bro. M. Negley's, 7 miles south, and 1 1/2 miles west of Abilene, Kan.

Oct. 9 and 10, Big Grove church, near Garrison, Iowa.

Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.

Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.

Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.

Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.

Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.

Oct. 9, at 2 P. M., St. Vrain church, Colo.

Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.

Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.

Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.

Oct. 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Oct. 9, at 2 P. M., Dorchester church, Saline Co., Neb.

Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.

Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.

Oct. 12, Prairie View church, Morgan Co., Mo.

Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.

Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.

Oct. 16, at 10 A. M., Swan Creek church.

Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.

Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.

Oct. 16, Lower Twin Valley church, Ohio.

Oct. 16, at 2 P. M., Oeage church, 3 1/2 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.

Oct. 23 and 24, at 1 P. M., Cedar County ch'h, Iowa, 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. C. R. & N. E. R., 2 1/2 miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop 1/2 of a mile from the meeting-house on the 23rd, of which due notice will be given in the MESSENGER.

Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.

Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.

Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.

Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.

Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.

Nov. 13, at 4 P. M., Monticello church, Ind.

District Meeting.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2 1/2 miles south-west of Virden, Macoupin County.

Advertisements.

Rates—Per Inch each Insertion:
 One time or more \$1 50
 One month (4 times) 1 80
 Three months (12 times) 1 20
 Six months (25 times) 1 00
 One year (50 times) 70
 No advertisement accepted for less than 1 00

No Cuts inserted unless 12 1/2 Pica wide and on metal base.

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BEGINNING May 1, and ending Sept. 15, the Chicago & Iowa R. R., will sell excursion tickets from Mt. Morris, Ill., to Colorado for \$47.70. Apply for further particulars to F. F. KNOBLE, Mt. Morris, Ill.

FARMERS LOOK TO YOUR INTEREST! We have purchased the SOLE RIGHT to manufacture a well-trying horse and cattle powder, which will be known as the VICTOR HORSE AND CATTLE POWDER. It has far surpassed our expectations for all diseases of horses and cattle, especially for milch cows, as it purifies their blood and gives general tone to their system, and increases the flow of milk. Excellent for fowls in laying eggs. No poultry-raiser should be without it. Price, 25 cents per package, or 5 packages for \$1.00.

Agents wanted. Any one sending us 28 cents in 2 ct. stamps, will receive one package by mail.

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BROOKLYN, IOWA, Oct. 26, '85.
 S. E. DUBBEL:—I used your Carbolic Ointment on a severe scald from steam, being very much inflamed. I applied the ointment a few times, and in a few days it was entirely cured. I recommend it as a safe cure.
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Agents wanted where these medicines are not sold. Those not wishing to act as agents, we offer an opportunity of making five dollars. A postal with your name and address will give you full particulars. We also have a Special Offer to those who have not tested, but wish to test the virtue of those valuable Remedies. VICTOR REMEDIES CO., Sole Proprietors, FREDERICK, MD.

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Our Standard Fertilizers.

LAST season our Phosphate was tested by the side of many different brands of phosphate and has given entire satisfaction. We have used extra care in the selection of the ingredients used in the manufacture of our Phosphate, this season, and we are prepared to furnish a Phosphate that will be dry, drill evenly, and give the best results. We would like the farmers that have not used our Phosphate to give it a trial. We assure you that it will win on its own merits. If you will write us, we will send you references, from some of our most prominent brethren that have used our Fertilizers. Address:

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The country tributary to this line affords unprecedented advantages to home-seekers, on account of its rare fertility, mild climate, and its close proximity, and direct connection with the great commercial centers of the Missouri Valley, and the markets of the Far West. The western extension of this road has just thrown open to immigration and settlement vast tracts of productive land, lying in Barbour, Comanche, Pratt, Kingman, Clark, and Meade counties, where good land can be bought, and a home secured at a very slight cost.

Ask your ticket agent for a Round-Trip Land-Explorer's Ticket to Independence, Kan. Parties purchasing these tickets, can, if they wish, on arriving at Kansas City, by calling on Union Depot Ticket Agent, or Mr. H. B. Moss, ticket agent of the Southern Kansas Railway, opposite the Union Depot, purchase extension tickets to points west of Independence, at greatly reduced rates.

Indexed Map of Kansas, and copies of the "Southern Kansas," a 16-page illustrated paper, furnished free, upon application to either S. B. HYNES, General Passenger Agent, Lawrence, Kan., or to GEO. L. McDONOUGH, General Traveling Agent, 116 North Fourth Street, St. Louis, Mo.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Aug. 31, 1886.

No. 34.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

As the busy season will soon be over, and our Brethren will have the long evenings for reading, we recommend that they send for some of the books lately published by the Brethren. We name Bro. Quinter's book on "Trine Immersion," Bro. B. C. Moomaw's, on "Supernatural Healing," or the power of faith and the efficacy of Bible anointing, and Bro. J. S. Mohler's "Life on Wheels."—They are all good books, and are worthy a careful reading. The Brethren have, as yet, published very few books, and we are often asked why it is. The reason to the publishers is very evident. A want of patronage is the cause. A copy of all our books published should be in the home of every member in the Brotherhood. If we expect our children to enter the good and safe way, they must be made acquainted with the faith and practices of the church. Place before them our church literature, and they will read it, and as they read it they will fall in favor with our principles.—Thus, from one step to another, they are gradually led into the church. We shall never forget with what interest, when a boy, we read Nead's Theology, and the impressions it made. We feel that it had much to do in shaping our future life. And we suppose that there are many others who could say the same thing. So will it be with other children in other homes. Place before them the books published by the church, and they will be read, and have their influence in favor of the church and her practices.

QUERIES AND ANSWERS.

PLEASE inform me, through the MESSENGER, whether it is wrong for members of the church to belong to the Good Templars. If wrong, give the Scriptural reason for so deciding.

I. M. HASSIETT.

The church has ever taken the position that no good thing ought to be hidden or kept secret.—Whatever is good ought to be set out in the open light, that all men may see it. So did the Master when in the world. John 18: 20: "In secret have I said nothing." For these reasons the church has decided that members should not unite themselves with oath-bound societies of any kind whatever. Temperance is a cause in which the church has always taken a deep interest, but to do this there is no necessity of uniting with oath-bound societies.

Dear Brother:—I want you to give me some information on the First Epistle of John, 2nd chapter, 15th and 16th verses: "For all that is in the world, the lust of the flesh and the lust of the eye, and the pride of life, is not of the Father but of the world."

ALFORD TUCKER.

You ask, is lust and pride sin? Lust is carnal, or inordinate desire—of the flesh, of the world, and therefore sinful. "Whosoever looketh on a woman to lust after her, hath committed adultery already in his heart." Lust is a desire so strong that it always leads to sin. So with pride—an inordinate desire for fleshly gratification—not from God, but of the world.

Dear Editor:—Please give an explanation on the following: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. If a member of the church commits a

gross sin, and the church does not know it, is it sufficient for him to repent of the sin and pray God to forgive him, or should he make acknowledgment before the church, and also ask forgiveness there?

AN INQUIRER.

This is a question of vital importance, and has puzzled the minds of many who have fallen into sins similar to the kind named. An unconfessed sin never loses its damning power. Confession must be made. The convicted soul feels and looks to some one to whom it can confess. This universal desire on the part of the penitent has given rise to the confessional in the Catholic church—a terrible delusion and perversion of the truth, as held by this church. The desire, on the part of the penitent, has been taken advantage of by the priests, and confession is made to them instead of God the Father. Confession for sin must be made, but to whom, is the question. Much depends upon the character of the sin committed.

We daily and hourly commit sins against God that do not directly affect anybody else. With such sins we can go directly to the Advocate, who has promised to forgive. But when we commit sins that affect others, the character of the sin is changed, because the relations are different. In addition to sinning against God, we sin against our fellows. The character of sin is measured by the result that follows, by the damage done. We cannot damage the person, or destroy the character of God, but we can do both of these to our fellow-men, and for this retribution must be made. For such sins, it is not enough to repent and ask God for forgiveness. That which we have taken from another, no matter whether it is known to others or not, or whether it be goods, character or virtue, must be as far as possible restored, or given back. To parties thus injured we must go, make acknowledgments and restoration. After doing this to the extent of our ability, we can then go to Jesus, as our Advocate, with the hope of forgiveness.

Again, there are sins that not only affect persons, but also the church. These sins affect the church directly, or reach it through their results. In all such cases the confession must be as far-reaching as are the sins. These sins may not always be known to the church, yet, if she is affected by them, the Advocate can be reached only through an acknowledgment to her.

There is another class of sins that are of a strictly personal and private character, that are deadening and destroying thousands for want of confession. The nature of the crimes calls for confession, and the soul gets no peace without it. Yet, to confess not only exposes their own sins, but also the sin of others. For these sins the soul feels that there is no advocate short of confession to the church or her representatives. We believe it to be the true view and the only course that can be pursued with safety. It is doubly safe. First, it affords the party an opportunity of gathering strength to overcome the sin, and secondly, to go to the Advocate for forgiveness with greater assurance. Confession does the soul good, and no one should go through life with their souls laden with secret sins at the terrible risk of being finally lost, rather than to confess and be unburdened.

A FEW THOUGHTS.

For the last sixteen years we have been in the publishing business, and during all that time we have pushed the editorial pen. Our experience,

though not very great, has been considerable, and we have learned much, but not all. Good things have been said about us—some not so good, and some decidedly bad. But none of these things have moved us. From our boyhood we loved the church, worked for it, plead for it—not as a perfect church, but one that professes and holds what we conceive to be right principles, principles that are as nearly as possible in harmony with the gospel. But as a truly wise man has said: "There is no church or body of people that live as high a standard of right as they profess," so we have believed in regard to our own body, or people, and to provoke us to a higher standard of right, we have said some things that have either been misunderstood or not fairly understood, and, as a result, offense has been taken on the part of some, while others, perhaps, feel that we are not as loyal to the cause as we should be. We do not wonder at this, as it is a very easy matter to get wrong views about what others say. And then, too, it is possible for us to say things in a way that they are not easily understood. We know all this, and, as far as we are concerned, have learned to be very charitable towards those who do not see just as we do. If all of our patrons could measure in the same way towards us, we would get along smoothly. This, however, we know is not always the case, and on account of it, things are said that make our labor and work unpleasant, and the question arises, whether we are the right man in the right place. We are not ignorant of the responsibility resting upon us, and we also know that a church paper ought to be loyal to her best interests, and give forth no uncertain sound. This, we are sure, we tried to do, but are not sure that we have always succeeded, as it is quite as possible for us to be mistaken as others. We have never gotten so far as to claim infallibility, neither do we expect to ever reach that degree of perfection. At the same time, others may possess it in a higher degree than ourselves. Hence, we want it understood, that, as Annual Meeting has accepted the GOSPEL MESSENGER as the church organ, as soon as she decides that we do not fill the position we now hold, in a way that is to the best interests of the church, we are ready to sell, and step down and out. We say this in all good faith, that the church may know that we are not disposed to stand in the way of making and maintaining the MESSENGER as a true exponent of our faith and practice, and that there can be no just objections urged against it on account of our connection with it.

We say this after mature reflection, for the good of the church, the paper and those associated with us in the business. We feel that the MESSENGER must be maintained as the church paper, and as soon as it is found that we are in the way of it being such, we are ready to get out of the way.

We do not say this because our interest in the church is growing less, or that we have any less desire to continue to labor for the cause that has ever been precious to our soul, but that the church may know exactly where we stand, and what we are willing to do. We want to pursue a fair, honorable and Christian course towards the church, and then we will expect the same towards us.

Having now stated our position in a way which we hope will be satisfactory to all, we shall continue to labor, as we always have tried to do, for the good of the church and for the promotion of the cause of truth in the world.

H. B. B.

ESSAYS.

Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE LIGHT OF THE WORLD.

BY M. M. SHROCK.

The night of sin had settled o'er •
The earth's fair brow, and over all
Her mantle spread, and wrapt the mind
Of man within her sable pall.

The creature groping in the dark
Found not a path by virtue trod,
But stumbling on the beaten track
That led his soul from heaven and God.

The poet, through the dark'ning veil,
Strove like a wounded bird in pain,
To rise into a freer air,
But fall to worship earth again.

'Twas Satan's carnival, at his feast
Were countless legions sat at meat,
While Lucifer exalted reigned,
The whole world bowing at his feet.

On such a night a morning ray
Disclosed itself, and lent afar
The glories of the coming day,
The advent of the Morning Star.

To shepherds on the holy hills
Of Palestine the angels came,
While rang the vaulted heaven's dome
With songs of a Redeemer's name.

The power of death, the grip of hell
Was loosed, and sinful man to rise
Was taught, and set his mind and heart
Above the earth unto the skies.

Though sin remains, its power is broken
And in the light we now can sing,
Oh grave, where is thy victory
Oh death, where is thy venomous sting?

I WILL NOW TELL YOU,

WHY I do not write more letters about Florida for the MESSENGER. For years it was my lot to prepare and select the matter for the MESSENGER and *Brethren at Work*. Just about that time, scores of members were moving West. Many of them would send in long articles descriptive of the country, products, etc. One day I received an article, the ends of the pages pasted together, that was nine feet long. Another day I received one that would have filled one-half of the paper. Thus they came thick and fast. I would pile them up on my desk, and then wonder if the Brethren who wrote those articles thought we were running a real estate journal. After having the experience I did, I made up my mind that, if ever I moved to a new country, I would do my best not to help turn the MESSENGER into the real estate business. I believe I could write some very interesting letters about Florida, but I am confident the editors always have plenty of good matter far more appropriate.

I made up my mind, on retiring from the office, that I would never write a memoriam, unless I had for my subject a leading person very widely known. Hardly a day passed that we did not receive a memoriam, and some days as many as six. We often did not have room for them in the waste-box, but put them in the stove and burned them.

I also made up my mind that I would not

scold the editors for not running the paper just to my notion. I had experience enough to know that running a paper is no child's play. I would sooner plow any time.

I like the dignified character of the MESSENGER. I do detest a whining editor, and am glad that there is no whining going on. There are twelve papers coming to my desk, but I always read the MESSENGER first. It is a good deal more interesting to me now than when I helped to edit it myself. Long live the MESSENGER! — J. H. MOORE.

Keuka, Fla.

WANTED!

By the Book and Tract Work, active, reliable persons, representing all parts of the Brotherhood and country, fairly qualified as canvassers, and who desire to become agents of the Book and Tract work, in the interest of the Master's cause and the advancement of his kingdom among men. Those preferred whose business or occupation will not hinder, but who can devote most, or all of their time, for a while, at least, to the work. The more energy and enterprise they can represent, the better. Either male or female may work.

The purposes and objects of the work are not confined to the church alone, or to some particular neighborhood, or locality, but is designed for everybody.

Its requirements reach out, not only to our country homes, and among Brethren and those acquainted with them, and the doctrines of the church, but to others, and the isolated—into towns, cities, reading-rooms, and on board of vessels, in our harbors and seaports. Its design is to win souls to Christ and his kingdom by sending and distributing the gospel and doctrine of the church, and publications of the work, in every neighborhood, home and family in the land, as far as possible, consistent with the means and facilities of the work to that end.

We recommend that each individual, who can and wishes to become an agent, and with whom we are not acquainted, will please come recommended. If the application is accompanied by the recommendation of the minister of the church in which the applicant resides, some time, labor and expense may be saved. It will be the shortest and easiest way to acquaintanceship.

Please see other article next week, on publications now ready for sale and distribution. For further particulars, address Brethren's Book and Tract Work, Dayton, O. Please write plainly your name, post-office, county and State; also nearest express office.

S. W. HOOVER.

TO THE BOYS.

BY W. H. ROOSE.

ABOUT five years ago I wrote an article for the *Gospel Preacher*, entitled "To the Girls," at the conclusion of which article I requested "someone" to write to the boys. No one, to my knowledge ever attempted the task, and I, myself, had forgotten about it, until,

reading a short sketch from Bro. Brumbaugh, in a late number of the MESSENGER, I felt prompted to say a few words to "Our Boys."

No one who endeavors to keep himself informed upon the doings of the day can fail to see where the world is drifting. The channel down which the human race is rushing, is a dangerous one. There are so many places where our young men may suffer shipwreck, so many decoys to entice the unsuspecting from the ways of true manhood, so many vices to entrap the unwary and draw them from the paths of moral rectitude to hold them chained to their tyrannous yoke, perhaps forever. Some have moral strength enough to break asunder the fetters that bind them, and stand in the strength of their manhood. Such are invariably zealous workers in the strife to reclaim the fallen.

Our rising generation demands the utmost care and training. They should become possessed of a true education. They should be instructed in the dangers that lie in wait for them. We know it looks discouraging to see so many clamoring for the places of trust that the affairs of life necessarily create. Many places are held by designing men who have not the welfare of their constituents at heart. They will not hesitate to sacrifice any principle, in order to secure means to gratify their sensual desires.

These men do not hold their places of trust against the will of the people any longer than till their deeds are made manifest. This is one thought to encourage us onward in the battle of life. There are always positions in wait for the honorable seeker. When it is once found that our actions are not influenced by lobbyists, bribery or feigned friendship, our services are sought for by all classes. Even the dishonest man secures the faithful one to perform his duties where there are financial risks. There are many men holding public trusts all over our land, whose personal integrity and ability are admired by both the good and the midnight assassin. Those designing men seek these positions, but when they become thwarted in their purpose, they, in a majority of cases, help to place a trusted man in that place. Thus you will see that it is to our advantage to be honest from principle. Cultivate this virtue, and learn to disdain all dishonorable advantages, evil chicnery, willful misrepresentations, or any attack on the character of a fellow-man in order to advance your own interests.

No energetic, honest, sober or cautious person has ever failed to make a mark in the affairs of mankind. Many victories are won, but they are only won by perseverance, industry and an indomitable will. They required much self-sacrifice. Many times it seemed as though fate had sealed our destinies. Hope almost gives way to despair. — Insurmountable obstacles appear to rise before us, that we are forced to turn aside or retreat. We should never retreat. We may turn aside when we find we are pursuing the wrong course, or a calling that is not congenial to our natures. What we most like

we should pursue, if it be honorable, with a determined will, and a failure will rarely be known.

We would have you consider another truth that a man, to succeed, must despise nothing that is honest or honorable. The most eminent men, whose names adorn the pages of history, rose from the humblest walks of life. They looked forward with an ambitious eye to some goal where they might anchor a justly-deserved renown. They longed to enjoy eminence, and strove hard to reach its summit. Years of patient toil won for them greater laurels than they dreamed of. Every difficulty they surmounted made them stronger, enabled them to endure greater hardships, and strengthened their courage to press onward, whither they knew not.

No men ever reached a place of eminence or fame through the dint of their own industry and frugality, who afterward gazed back to their starting-point with bitter regret, or despised the lowly lot. They are proud of every step they took. They point with pride to the pennies they saved and expended, in order that their minds might be improved and cultivated, instead of spending their means for drink, tobacco or other useless articles. They rejoice in the well-improved moments they spent in searching for knowledge and perfecting a character that would win for them the admiration of all mankind whithersoever they went, and such as would be necessary for them to possess in order to succeed in any enterprise whatever. They never disregarded "trifles" or small things. They were careful to mend the hole in a pocket that would not hold a penny, as they knew it would let a dime slip through, or a quarter eagle. They took good care of the pence, and allowed the eagles to take care of themselves.

UNIFORM PLAINNESS.

BY DANIEL HAYS.

It requires a plain people to practice a plain gospel. Or, put it this way, None but a plain people will long practice the plain commandments of Jesus Christ. Common observation teaches us that all those churches that put no restraint upon dress, no longer practice the plain commands of the Bible. All who have gone out from us to escape gospel restraints in search of fleshly liberty, bear upon their face, and back, and side, the prophecy, history, as well as the fact, of a similar retrograde course.

Take the case of a fashionably-attired lady, with her worldly head-gear, engaged in the humble service of washing feet. How long before a cluster of such tidy ones will conclude to screen this humble service from public view and take it to the family circle? In vain may the minister remonstrate; for is he not a hireling? He must yield to the wishes of his employers. This lady, too, may have at her side, at the same table, engaged in the same service, a lady of plain and modest appearance, since they may so dress if they wish. If the outer is an index

to the heart, what are the feelings between the two? Will not the devotee of fashion regard the other with some degree of contempt? And with what feelings will the plainly-attired one mingle in the services with her fashion-loving sisters? In vain may we cover this scene with the mantle of charity, and say "It matters not." Neither should we quiet our conscience with the reflection that this is an extreme case. Such results inevitably follow the doctrine of letting every one do what seems right in his own eyes.

God has made it a law to distinguish the sex by apparel, and all who will not respect that law of distinction, are an abomination unto the Lord. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." Deut. 22: 5. By common usage among civilized nations, the hat is a part of man's apparel, and as much as any other, it is a distinguishing part and article in dress. God says, "The woman shall not wear that which pertaineth unto a man." This law worldly women disregard. They approach God in his sanctuary and in his service in a manner that is an abomination to Him. To this worldly practice the church stands opposed. Whatever may have been, or still is, the practice of individuals, the church never did sanction such inconsistencies.

Bro. J. D. Myers' statement of irregularities in certain localities, is not the fault of the church, but of individuals. Any local church, with a spark of vitality remaining, when brought to view this question in the face of God's Word, will hesitate to decide that the aping of a worldly practice on the part of sisters, young or old, a practice so utterly at variance with positive law, is wrong. And any sister that fears God, and is willing to keep his commands, when admonished in the face of 1 John 2: 15—"Love not the world, neither the things that are in the world,"—will not hesitate to lay off the vain things of the world, and take up the cross that she may win the crown.

Leave the matter of plainness with the individual to regulate, and the church would have all the variety and fastidious display of the world. Plainness in dress is properly a matter for General Conference to regulate; and it must be done, if done at all, upon the principle of uniformity. When Conference fails to define and control the principle of non-conformity, this principle is lost to the church, and all that God has said about dress will stand as a dead letter to us. It is a source of gratification that it is still recognized as a fundamental doctrine among us, and as defined and regulated by our Annual Meeting, the united wisdom of the church interpreting the word of God in its application to plainness in apparel, is generally acquiesced in and accepted as right. Let us stand united on plainness. It is gospel and apparel in harmony.

"ALL growth that is not towards God is going to decay."

GOD'S LOVE.

BY D. W. GUSTIN.

GOD does nothing by halves. He has a plan, and that plan, considered in its entirety, reveals to man the immeasurable depth of his love for a depraved and sin-bound nation. The Bible makes manifest that love in language—in Jesus it was revealed in personal life. Christ is the living word, and through him the Father reveals himself as the means of eternal life to fallen man. John 17: 3.

God's love for his fallen creatures is but partially known. A mystery envelops the last act of the sacred drama. 1 Cor. 15: 51. The vail of ignorance must yet be removed and the light of heavenly knowledge permitted to shine upon all nations. Isa. 25: 7.

By overlooking the plan of the ages, the love has been hidden, and God regarded more as a tyrant than a loving Father. Many regard the Bible a compilation of commandments and threatenings not at all pleasing, and seeing the terrible only, have drifted into unbelief. This is taking a very narrow view of the matter. Man is as a disobedient child. Acts of disobedience call forth severe punishment, yet the punishment is inflicted with pure, untarnished love. God loves his children, and never inflicts unmerited punishment upon them, neither has his love permitted him to forsake them. By love he saved Noah from the surging waters and delivered Israel from Egyptian bondage. Through love he guided Lot from the wicked city, and closed the lions' jaws against Daniel. His love was the means of feeding and protecting Elijah in Horeb, when the cruel Ahab sought to destroy him, and to-day, kind reader, his love is made manifest everywhere.

When Israel, as a nation, had become so deeply entangled in the coils of sin as to necessitate a heart-rending sacrifice, God's love was not found wanting. The children of Israel had become alienated from God and his laws, and imbued with sin to a stage wherein the blood of bulls and goats was insufficient to cleanse them. It must be heavenly blood, free from sin, to redeem and crown them with immortal glory. Where could he look but to his Son for the blood of redemption? The plan of salvation must be unfolded to man at any cost, and "God so loved the world that he sent his only begotten Son into the world, that all who believe on him might have everlasting life." From his throne of glory he saw that Son begin his ministry on the banks of sacred Jordan. All through three long years of suffering and sorrow, his eyes followed him in loving solicitude until Gethsemane was reached. He heard him repeat three times, in humble prayer, that this last bitter cup might pass from his lips, but the plan of human redemption was incomplete. Blood must flow to cleanse sin.

Again his eyes followed Jesus as he emerged from the judgment hall, crowned with thorns, and took his way to a little hill just

back of Jerusalem. He saw him nailed to the wicked cross, the cruel nails piercing his transparent flesh, causing the blood to gush forth in rivulets, staining the ground on Calvary's rugged brow. Methinks bitter tears of sorrow were wept in Heaven as the vail of the temple was rent in twain, thus completing the plan of the ages. Is God a tyrant? Has he no plan based on pure, undefiled love for his children? Kind reader, stop and think and you will be convinced. Now, to the God of unlimited love we commit and commend us all. Amen.

Middletown, Ind.

THE MACHINERY OF ANNUAL MEETING.

BY LEWIS W. TEETER.

THE art of mechanism is, to a great extent, natural with me, and in consequence of that I am always delighted with nicely running machinery. I will now notice one relative thought that is true. The more a man handles nice, running machinery, the more his taste becomes refined, and he will condemn any machine if he hears the least jar in its running, and *vice versa*.

Now the originator of a machine recognizes first, the work to be done; second, the theory or how it is to be done; third, the system or order in which it is to be done; fourth, the adaptation of a part of the machine to every branch of work to complete the whole; fifth, the combination or connecting the various parts of the machine in such a way as to enable one part of the machine to accommodate the next part, and that for the next, and so on until the work is completed.

Now in running machinery there are at least two difficulties that must be met with remedies. The first is, an uneven power, and the second is, uneven work. Either of these will produce that unpleasant rumbling, familiarly called "backlash," and if this is suffered to continue it will produce what is called "lost motion," and both, if suffered to continue, will spoil the work done and finally destroy the machine. The manner in which a "backlash" is produced, is by the machinery running ahead of the motor, or power, at times. To counteract this unevenness in the power and work, governors, balance-wheels, and counter-balances, are employed to maintain a uniformity in motion. If after all these are used, there are still irregularities noticed in the machine, the blame falls directly on the master-mechanic, or engineer, and proves that they have not properly adjusted those counter-acting contrivances, either because they do not understand their business or have neglected it. Now it seems to me clearly that we can easily see a strikingly corresponding feature of the Annual Meeting and the above allusion, and I need not be tedious in making the application, but wish to bring out a few things that I think are wanting and I do it with the best of feelings and intentions.

We recognize in the Annual Meeting also as in the foregoing allusion, 1st, the work to be done; 2nd, the theory, or how it is to be

done; 3rd, the system or order how it is to be done; 4th, the adaptation, that is, each part to work in its place and not out of its place; 5th, the combination is the organization complete.

1st, the work to be done. It is not necessary to speak of what is and what is not the work of Annual Meeting. It is a deliberative body, therefore the character of its work is deliberation. The meaning of this word is careful discussion and examination and weighing of the reasons for and against a choice or measure.

2nd, the theory. Since no part of truth conflicts with any other part and all the parts taken together are equal to the whole, and the whole is incomplete without the least part, and since the New Testament is given to us as the manual of reference or text book, and viewing Annual Meeting as an auxiliary in church work, it follows that whatever Annual Meeting does it must do in strict harmony with the most apparent and full interpretation of any and all known Scriptures as given in the New Testament.

Since truth is always the same, and "to err is human," it may be discovered that her decisions or advice were not in strict harmony with the gospel; she may repeal or make amends, or both.

3rd, the system or order by which business may be done in Annual Meeting should be fair, it should deal justice to all alike. Heaven's rule is universal liberty and equal rights. The gospel promises to one soul the same that it promises to another on the same conditions. Annual Meeting must be like Heaven and the gospel.

To secure to each one his rights, I can conceive of no better system or rule of order than the universally-accepted parliamentary rules of order. They have been tested and tried until they have almost, if not quite, reached perfection, but a full exposition of their merits and advantages would be too lengthy to be admitted here and so well known that it is not necessary.

4th, the adaptation—each one work in his place and not out of his place. The system stated above allots to each one his part of the work, and also his share. If he transcends his liberty, it produces that terrible "backlash" or in plain terms confusion; this in turn, produces the "lost motion," or in plain words the Moderator is embarrassed and confused. Brethren rise to a point of order, thus an issue foreign to the main question is introduced and must be settled in a legal way. The minds of the assembly are diverted from the main issue, and by the time order is restored and business resumed, the assembly will be, as a general thing, less competent for the work because time is lost,—get in a hurry and finally it is hard on the machine (Annual Meeting).

Under this head I remark, I have sometimes thought that if the Moderator had the pleasure of calling for speakers on a question, instead of the unwelcome duty of deciding who is entitled to the floor, our Annual Meeting decisions might be better balanced and would become better the character of

such a body which is, *d-e-l-i-b-e-r-a-t-i-o-n*. How can a brother make a speech, calmly, when he feels that he is in the way of a dozen others waiting on him to get done. I fail to reconcile the conduct of some brethren in being so expert in rising, with Paul's admonition, "In honor prefer one another," also of James, "Be swift to hear, slow to speak," etc.

Again, Paul says, God is not the author of confusion but of peace, as in all churches of the saints, and the spirits of the prophets are subject to the prophets. 1 Cor. 14: 32. In this last passage we notice the idea of self-moderation.

5th, the combination brings out the principle taught in the golden rule. Each member should do to any other member as he would have him do to him, were he in his place; for instance, the moderator should treat the other brethren as he would wish to be treated were he in their places. The other brethren should treat the Moderator with the same respect that they would wish to be treated were they in his place. This, then, would fill the whole scope of Paul's admonition, "Be kindly affectioned one toward another," and "Be courteous."

Now, in conclusion, while we view the Annual Meeting as a machine, we also view each brother as a machine having the same organs, the same relationship existing between those organs; the most important one as alluded above is that of self-moderation,—it is to him what a balance-wheel is to a machine. Thus a single member of the assembly should moderate himself, discuss the question in his own mind, think three times before he speaks once, take a vote on it in his own mind, and make a decision. It looks to me that if all would always do this, we might look for something solid.

I now wish to disabuse the mind of the thinking reader in reference to our Moderators. I have nothing to say against them, for they are doing well. One thing I have noticed to my satisfaction, and that is, The less a Moderator has to say, the better he will get along. The reason for this is, he has just all he can do to keep an eye on order. It is sometimes necessary for them to talk, but it should be seldom. Now I hope that what I have said on the subject of Annual Meeting will be kindly received, for it is well meant.

Hagerstown, Ind.

SELECT NOTES.

BY J. B. LAIR.

—I HAVE no objection in acknowledging women as co-laborers, helpers and equals to man. I have no objection to women preaching and doing all the good they can. I have no objection to the assertion that "women have divine authority for preaching," but I have objection to such quotations as the following: "Male and female created he them, and called their name Adam." (But if the brother from Farmersville, Illinois, who made the quotation on page 399, in MESSENGER, will tell where the quotation can be found, I will withdraw my objection.)

Again, on the same page we have this quotation, "In the beginning men and women were created equal and any distinction made at present by man is an innovation to the perfect law." I would to God that our sisters would use the liberty they have and preach, and do all the gospel and church work they possibly can, but I do not see that we need misquote in order to gain any end. Where the spirit of Christ is there is liberty, and among those who have that spirit, liberty is not restricted. I am persuaded that the sisters do not use the liberty they have. If any feel like preaching, let them go to preaching and see if there will be any impediment thrown in their way. Who will try it?

—Intemperance and tobacco are having their share of attention. Pride and extravagance should not escape. It is said that while intemperance drags to a premature grave sixty thousand persons each year, pride and fashionable dressing takes seventy thousand victims. This fact (if a fact) is worthy the attention of every one, especially Christians. Bro. Hope has spent ten long years in a foreign mission field, suffering innumerable privations, to return to this country to rest from his labors—not unless charity provides him a rest. But now look here, if every brother that uses tobacco, and—shall I say whisky?—and every sister that uses any superfluities whatever, will just dispense with them and for the next ten months send the money they would thus spend to the home fund for Bro. Hope, he would have a home for himself and family the remainder of their lives. Who will do it?

—On page 358, in MESSENGER, middle column, 13th and 14th line from the top, I find language very unbecoming charged to the apostles. I took up my Bible after reading it to see what I could find to sustain the language: "I find Matthew and Mark both saying that the women 'feared and trembled,' but nothing like it about the disciples." Is it heroic to bring such charges against the devoted and divine John, and the heroic and bold Peter? I just wonder how we should feel when we come up to the judgment and should see it set opposite our names—for calling Peter and John "frightened and cowardly apostles, skulking from the dangers of the momentous period" of the resurrection. We should fear and tremble to make such unwarranted charges against Christ's own.

—"I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men," etc., 1 Tim. 2:1. Not once does Paul say, *Exhort first of all*, and yet the exhortation is persistently persisted in. Why do not brethren regard this scripture? Is it not worthy of respect? Does it not mean what it says? If it does, and would be respected as it should be, there would be a good many long drawn out exhortations (?) left untold.

On Sabbath, the 27th of June, our old and respected brother, Eld. M. Neher of Crawford County, Kansas, was with us and labored for us. Few men are better informed in the Scriptures than Bro. Neher. He preached a discourse from the first twelve verses

of the 10th chapter of John. The sermon was well received, and while the delineations were not in strict conformity to the generally accepted definition of that scripture, it certainly was in strict conformity with the Scripture and its bearings. Eld. Neher has not lived and studied for nearly four score years to be still wrong in his views. His way is to take the Bible, and take it just as it reads and to explain the Bible by the Bible; this surely is right. Bro. Neher having obtained a free pass over the Gulf Railroad, used it to visit us and we hope he will continue to do so.

—Many people are complaining about the drought, just as if they thought the Lord had forgotten them. Reason.—They have in all probability forgotten the Lord. If the Lord would forget the human family as often as he is forgotten by them, there might be more dry spells and even famines, etc. "The Lord is good, his tender mercy is over all and he knoweth them that are his."

—As we realize genuine happiness emanating from a home, however humble, let us look back through the dim vista of the remote ages, and imagine what a matchless and inimitable home our first parents once princely possessed—the fascinating paradise of Eden—assigned to them by their Maker, and ornamented by the magic hand of nature with her most gorgeous gifts. This Adam and Eve possessed as king and queen, but from such a home were they driven. A far more glorious home is reserved for us, their descendants, if we accept the offers of salvation through Jesus Christ. "A mansion not made with hands, eternal in the heavens."

—For example:—

One loaf of bread,.....	\$ 05
One dozen of eggs,.....	10
Chewing tobacco,.....	25
Smoking tobacco,.....	25
Total,.....	65

This bill really was bought at a store in our town on Saturday evening, June 5th. The party refused to buy ten cents worth of bread when it was offered him, and some remark was made about the family eating hay, joking doubtless, but how many hundred such or similar cases occur each Saturday evening, where liquor and tobacco far exceed all other purchases.

Paul calls covetousness, idolatry. Col. 3:6. See also Eph. 5:5. Why should not Paul call it idolatry? Why might he not call it anything else? Was it not covetousness that caused Maxwell to murder Preller, for which he has just been found guilty of murder in the first degree? Was it not covetousness that produced the mob at the hay-market in Chicago—the throwing of the bomb that proved so disastrous to life, and many other things too numerous to mention. But may we not find covetousness nearer home, may we not find it in our own breasts? It is easy to give a little, it is easy to give away such things as we do not want ourselves, and then it is easy too, to flatter ourselves that we are quite generous. The Lord, surely, is easier pleased than we are. We

carry our small potatoes, our fat bacon, our musty flour, our green, knotty wood, our musty hay, and our old clothing over to some poor family and expect them to be satisfied with it. Suppose it were us and we were treated that way by our wealthy brethren when we knew they had fine, large potatoes to use, nice ham, nice, fine flour, good, dry wood to burn, and good, sweet hay for their horses, and good clothing, and plenty of money to buy more. I say, how would we feel, yes, and how will the giver feel when he comes up to judgment and finds, on heaven's ledger, placed to his credit, accounts like this.

GIVEN TO THE LORD.

.... bushels small potatoes,	....
.... sacks musty and dark flour,	....
.... cords knotty, green wood,	....
.... lbs. fat bacon,	....
.... tons musty hay,	....
.... numerous old garments,	....
No wheat—it is ready cash.	
No corn—all needed to feed.	
No cash—needed to buy stock.	

I might go on in this way but I forbear. I will ask a few questions.

1. Can a man that is not covetous get rich? Then a rich man is covetous, consequently an idolater and cannot go to heaven.

2. Can a man that has riches be a Christian and keep it, when hundreds are going hungry and naked, and thousands are perishing for the Bread of Life and he will not aid? Surely not. Then he is an unfaithful servant and cannot go to heaven.

3. Who are the rich? Vanderbilt was rich. Jay Gould is rich, and no doubt many would wish that they were all that were rich, or rather that theirs was the standard to measure by, but I dare say that the man who is blest with more than a living in this life is rich, and that man who has an over-abundance for himself and family and refuses to divide his substance with the Lord—for the promotion of the Lord's cause on earth—is abusing his stewardship, is wasting his Lord's money, is a covetous person and an idolater, and his condemnation is already pronounced.

Olathe, Kan.

HOW IS IT WITH US?

It means a great deal to have our lives such as to merit the commendation that was uttered concerning the church at Ephesus. Let us notice what Jesus Christ, who is the faithful witness, said of them: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and for my name's sake hast labored, and hast not fainted." How far do the good works here spoken of exceed those of the average professor of the present time! And yet this church did not come up to the standard of vital godliness. And is it not possible that some of us are in a worse condition than these Ephesians?

"MARVEL NOT THAT I SAID UNTO THEE, YE MUST BE BORN AGAIN."

BY B. F. MOOMAW.

THE importance of this subject, and the possibility of being misled, and accepting something else in the place of it, by which the object and the end may be defeated, makes it very important that we be careful to understand the necessity of it, its nature, its operations and its evidences.

The necessity of being born again is apparent from observation of the condition of the world, morally and religiously. The divided and discordant state of Christianity, the result of religious education and social influences, is proof demonstration that all cannot be the legitimate offspring of the one spirit, that should "guide into all truth and bring to remembrance all things taught by Jesus Christ." John 14: 26.

It is therefore beyond a question of doubt, that there are many among those professing the Christian name who have been born of blood, of the will of the flesh, or of the will of man, but not of God (John 1: 13), and must be born again. The condition of the world, morally, is deplorable, and calls loudly for increased effort on the part of the church to put forth all its energy to bring about a reformation for the bettering of its condition, by a promulgation of the pure gospel as delivered by Christ and inspired apostles, which, with the Spirit by which it was conceived, and which accompanies it, but not independent and apart from it, is the "power of God unto salvation." Rom. 1: 16. The power in begetting (James 1: 18), the power in being born again (1 Pet. 1: 23), the power in sanctification (John 17: 17, 19; 1 Pet. 1: 22), the poverty of the world, with all its promises, its prospects and enjoyments, to satisfy the demands of the soul, the certainty of death, the judgment and its issues—everlasting punishment or eternal happiness, must impress the mind of every intelligent, thinking man or woman with the necessity of being born again.

THE NATURE AND OPERATIONS OF THE NEW BIRTH.

The soul, the immortal, immaterial principle must be regenerated, converted, born again, created anew in Christ Jesus, and the body given to God in baptism. The instrumental means is the word of God. By this the mind is enlightened as to the being and attributes of God, of Christ and of the Holy Ghost, the relation of each to the other, our relation to them, the duties and obligations enjoined upon us because of this relation.

By this we learn the character of his kingdom, and by a comparison of its teachings with the distinctive usages and peculiarities of God's children, we will be able to see the kingdom or church of God. Thus the will being born of God, we inquire, "What wilt thou have me do?" "If any man will do his will, he shall know of the doctrine whether it be of God." John 7: 17. The principle of

true faith now present, the answer is "Repent," which implies after conviction, sorrow for, hatred to, renunciation of sin, reformation of life, conformity to the will of God, being "baptized into the name of the Father, and of the Son, and of the Holy Ghost," unto the remission of sin. And having obeyed from the heart the form of doctrine delivered to us, "we are made free from sin, become the servants of righteousness" (Rom. 6: 18), a child of God, a member of the Christian family, having been enlightened, and "walking in the light, the blood of Christ cleanses us from all sin." 1 John 1: 7.

THE EVIDENCES OF THE NEW BIRTH.

Knowledge, though the leading and essential principle, in itself is not the new birth. We may have intelligent views of God's word and not be born again. Nicodemus says, "We know that thou art a teacher come from God," and yet he must be born again. Here was knowledge and faith plainly indicated, and yet not a child of God, not in the kingdom.

Moral integrity is not the new birth. The Christian must be moral, but there are many, who are not Christians, whose morality, benevolence, hospitality and virtue ought to cause professed Christians to blush, and yet they must be born again. Though we may have mechanically obeyed the commands of Christ, we may betray a want of their moral qualities. Marvel not that I say unto you, You must be born again. Many appear to think that if they observe the ritual of the church, and have the Christian name, that will answer the purpose. This is the fruitful source of the greatest mischief, the work of the insidious foe who is trying to defeat our happiness.

Our whole disposition must be subordinate to the will of God, as in Christ. If we have not this, we have not the transforming power of grace. The scribes and Pharisees were strict in their rites, but wanting in the transforming power of the grace of God. "We must be living epistles, read and known of all men." The Christian must carry his distinctive index in the public thoroughfare, in the city or highways, every-where. Sincerity is not a test of right principles. If so, Saul was regenerate when persecuting the church. The Hindoo, in his devotion to Juggernaut, became sincere, the heathen mother, who threw her child into the Nile, the wife, who would be buried with her dead husband, the warrior, who is destroying his fellow-men and Christian brother, are all right, because sincere, if sincerity is an evidence of truth.

The new birth is putting on the life of Christ. The conscience is not a safe criterion; it is itself a creature, and formed by circumstances. Paul says he acted in all good conscience when persecuting the saints. — The conscience, the will and the affections must be transformed by divine truth, then we have a Scriptural evidence that we are new creatures in Christ Jesus. This is true experience; not every experience is reliable. The heart cannot be depended upon. "He that trusteth in his own heart is a fool, but whoso walketh wisely he shall be delivered."

Prov. 28: 26. But if our heart and life are conformed to the truth, then we are not mistaken. The truth must permeate our whole being. We lose a great deal of valuable experience when we do not obey the truth. "If ye know these things, happy are ye if ye do them."

We thereby glorify God in body and spirit. If we are not wholly brought into subordination to the will of God, our conversion is an abortion. The new birth is the result of a process; this is sometimes more and sometimes less rapid, as vegetation springs up more or less rapid under different circumstances. The final consummation of the new birth is exhibited in the practical obedience to the will of Christ. The whole man, spirit and body, must be born to God. In the body is our hope of salvation. "If the body rise not, then is our hope vain." We are aware that there are those who object to the doctrine of obedience as being essential to salvation, that in doing so we make it contingent upon creature exercises. So be it, and if we say faith is essential or that repentance is essential, we make it no less contingent upon creature exercises, they being also the act of the creature. God requires obedience in all of these principles, termed by Paul the first principles of the doctrine of Christ (Heb. 5: 12; 6: 1), when it is possible, but neither when not possible, as in infants, and in the case of the thief on the cross, etc. In the latter case the testament was not sealed, hence Christ could depart from the rule prescribed in his will, which could only be effectual after being sealed by the death of the testator.

The rebel returning to his government, his heart must be changed, and he must make a full surrender of himself to entitle him to pardon and citizenship, must ground his arms of rebellion and return to practical obedience, that he may enjoy the emoluments of his country. So in the divine government. We, by nature and practice, as men, are rebels, and must submit to divine authority in the terms and conditions of reconciliation and pardon as a guarantee to the inheritance of the saints in light in the beautiful beyond.

We do not measure the acts of children or servants by the magnitude of the act itself, but by the respectful obedience to parent or sovereign. In this great work, the formation of the new creature, God is the author, the gospel the instrumental agency, and we, the recipients of all the blessing, and to the Father, Son and Holy Spirit belong all the glory now and forever. By God's word we are begotten, by it we are born again, by it we are sanctified, and by it we shall be judged at the last day.

If we have the spirit of Christ, we will exhibit the fruit of the spirit in our life and conduct, and thus evidence the fact that we are members of the divine family. But if we to the contrary exhibit the works of the flesh, it is proof positive that we are not the children of God, and cannot enter the kingdom of heaven. Then let us not be satisfied with anything less than a Scriptural evidence

of our recognition as citizens of the kingdom of Christ, lest we fail at last of coming into that rest prepared for the people of God.

SHRINKING YET DRINKING.

BY C. H. BALSBAUGH.

"If it be possible, let this cup pass, nevertheless, not as I will, but as thou wilt." Pregnant words! The Cross was the representative of sin and its consequences, and Gethsemane was the portico of Hell. The "if" of that dread hour and power of darkness was all that kept the human race from sinking into utter and remediless damnation. You must not suppose, my dear, tried, heart-sick sister, that you were overlooked in the awful crisis when the sin-bearing, blood-sweating, heart-breaking Son of God lay on His face on the Sod of Gethsemane. And you are not forgotten now. He that shed His blood for our atonement, now pleads its infinite efficacy for our sanctification and redemption.

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen." — Ponder deeply the "*much more*" in Rom. 5: 10. That Christ died is wonderful; that He lives and reigns and intercedes is more wonderful. Eternity is not too long to study 1 Tim. 3: 16; Rom. 8: 18; 2 Cor. 4: 17; John 17: 24. But we must keep cardinally and uninterruptedly to the principle on which it rests. Rom. 8: 17; 2 Cor. 4: 18; Philpp. 3: 10. — "Lama Sabachthani," and the Apocalypse on Patmos are complementary. The Cross is the insignia of all the God-born. There hung sin's victim, sin's substitute, sin's atonement, and sin's destruction, the Abolisher of death, the Fountain of Life.

"God is a consuming fire," and if we instinctively shrink, we must yet drink. Hell is mixed in the Gethsemane chalice. "God is love," and it takes forms which renders it hard of recognition, but it is love still. The bitter *Lama* is prefaced by the sweet *Eloi*. God is constantly verifying the grand truth of Heb. 12: 9, 10, 11. We need all our chastening to wean us from self-seeking and self-dependence, and reveal to us the absolute necessity of leaning on God alone for help in every time of need. I am just as well acquainted with your harassing, unsatisfying experience as I am with my daily bread. — The book which you so strongly recommend to my notice, entitled "The Christian's Secret of a Happy Life," I have both read and studied, and found in it much that is very comforting and invigorating, and not a little that I unhesitatingly reject. One of my great difficulties was to tear myself away from all books and all persons and all human and earthly dependencies and refuges, and look to Jesus only for wisdom, guidance, strength and peace. I have a barrow full of books on faith healing, and consecration, and perfect love, and entire sanctification, and not one, nor all together, could give me what my soul craved. I have been in correspondence with a score of the most distinguished authors in this line of literature in this

country and England, and they all failed me. Informing me was not helping me. Filling my head was not sanctifying my heart. I am glad they all proved broken reeds. Jesus is left in all His fullness of love and grace and sympathy and power, and to know *Him* is more than Bible and Church, just as the sun is more than moon and earth.

Means and media and mirrors are good, but that which they represent and reflect is better. We do not despise the lesser because we look beyond them and find in the greater the absolute complement of our being. I enjoy the society of profound books and their authors, and read much on all subjects that illustrate the sacred text, and am glad for every ray of light from any secondary source, but I allow no human authority or experience to perplex me. God incarnate, God made flesh, Godman, as truly man as I and as truly God as God is enough for any soul and all souls. I carry all my wants and doubts and perplexities straight to Jesus, and wait His time and His way to gain His gracious and glorious ends. Just do what you *know* to be His will, and wait the unfolding of His purpose respecting you with meekness and patience and trust, and do not think it strange that He does not spare you the drinking of the wormwood draught, and the unutterable pangs of crucifixion. It is your utter death He seeks, making the cross a solid, never-to-be-forgotten reality, in order to make you partaker of His mighty resurrection power.

O, the lingering, painful death most of us die! But in all our dying there is life. It is so hard to be always *doing*, always *trying* to be *good*, always desperately *struggling* to *believe*, instead of being so intent on the Author and Finisher of our faith as to forget all doing and believing. We trust ourselves so fully to the solid earth that we walk securely and confidently without thinking that we walk; and we breathe our fill of air tens of thousands of times daily without thinking of respiration. So must we believe in Jesus. Resting absolutely in Him, self goes into oblivion. He is a more immutable foundation for the foot of faith than earth to human tread, and yields Himself more readily to the trusting soul than air to the lungs.

"In Him dwelleth all the fulness of the Godhead bodily," and He is wholly at the disposal of the Holy Spirit, and this Divine Dispenser is ubiquitous as the wind. John 3: 8. Read the Holy Oracles as a direct communication to *you*, and do not expect that God will lead you faster or give you more than is compatible with His glory in your discipline and destiny. Think not of your life at all, save as a means to an end. Hate it in order to love it, lose it so that you may find it. Do not seek health because it is more desirable than sickness, for God knows best which is most in the line of His purpose. Like Jesus, accept the harrowing, shuddering, soul-wringing agonies of dissolution, in view of God's great end. Heb. 12: 10. Pray and live yourself into the mystery and horror and triumph and glory of Heb. 12: 2. Do not call this word-painting, but

call it and make it the painful and blessed reality of Gal. 2: 20 and Philpp. 1: 21. Flesh and blood cannot do it. Faith is a Divine movement within us, laying hold of Divinity without and above us.

Read the Word as Jesus gave it,—not as a dead letter, but as Spirit and Life. Enter into Philpp. 4: 6, 7, as you would through the second veil into the very Presence of the Holy One of Israel.

Those two verses realized will give you all the power and peace and glory you dare ask or can bear. This inspired "*everything*" comprehends all your troubles and trials and sorrows, small and great. Write "Holiness to the Lord" on knives and forks, plates and dishes, bowls and spoons, broom and washtub, stove, chair, needle and thimble, door-post and lintel. "I, yet not I, but Christ liveth in me." Let self have no voice in any form of life's expression. Ponder deeply the "*nevertheless afterward*" in Heb. 12: 11. Do not stumble at people's ignorant assertions of the limits of faith and the restrictions of grace. Be not frightened if some well-meaning letter-worshiper confounds Ex. 8: 13 and Mark 9: 38. Call no man father or master, and know no man after the flesh, not even the man Jesus, save as a medium to reach the very Christ. John 6: 63. The man is not for nor by the woman, but vice versa. God is all and in all. Ps. 107: 43.

THE HIDDEN LIFE.

A LIFE hid with Christ in God is not for public inspection. There are lives, in the estimation of the world, which are faultless, so far as justice, mercy and truth are concerned, and these are often mistaken for the hidden, Divine life. If a man deal justly, and be merciful toward those with whom he associates, and truthful in all his utterances, he is esteemed by the world a holy man. But men may be just, and merciful, and truthful, from other motives than "Thou God seest me." The hidden life must and will be just, merciful and truthful; but these are not the life Divine. Christ dwelling within, changing the affections, filling the heart with love and holy melody, and producing emotions sweet as the breath of God,—these identify the hidden life—the life that lives. It is not strange that eyes upon which the Sun of Righteousness never shines, have failed to discover, and especially acknowledge, such a life. The great mass of Christian professors mistake bustle for Christian zeal, honeyed words for perfect love, and almsgiving for salvation. It has ever been so in the past, it is so now, and will be so in the future.—The company of hidden-life pilgrims may not be large—only "here and there a traveler;" but they have the promise made to the "little flock," and with this they are content, for it means a "kingdom."

A BLIND wood-chopper at work felt with his hands the log he could not see, and then put in steady, effective strokes. That is the way Christians have to do their work in this world—they cannot see the result, but they work on in assured faith in God.

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Mt. Morris, Ill., - - - Aug. 31, 1886.

50 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

IN money report, read Salimony church, Ind., instead of River. We are sorry the mistake occurred.

BRO. J. B. Shirk, of Gale, Marion Co., Kan., says: "The call of the Peabody church for a minister has not yet been filled. Brethren, who will come? Address as above."

WANTED.—At this office a young man, desirous of learning the printing business in its various branches. Applicant must be bright and active, possessed of a fair education and a taste for machinery. Correspondence solicited.

SISTER Lizzie Snyder, of Live Oak, Texas, gives an account of their feast of love. It was something new to them, but they enjoyed obeying God's commandments. One was added to the church by baptism. They ask an interest in the prayers of God's people.

SISTER Elizabeth Probst, of Lakeview, Lake Co., Oregon, says they would like very much to have a brother in the ministry come and settle amongst them, and help build up a church. If any brethren think of locating in Oregon, please correspond with sister Probst, as above.

IN another column will be found a notice of the death of our dear brother, J. C. Moomaw, of Cloverdale, Va. Bro. Moomaw was one of our strong men, and in his death the church suffers a heavy loss. In his home he was loved and respected by all, and the grief manifested at his death was general among all classes of people. This was apparent at his funeral, where the largest assemblage of people ever seen together in that country on a like occasion, met to testify their love and esteem for our departed brother. We heartily sympathize with the bereaved ones.

THROUGH the indefatigable labors of sister M. E. Samstine, a meeting-house has been built at Salem, Neb. This shows what our sisters can do if allowed to work.

BRO. S. Wuner, of Attica, Kan., would like to have the ministering brethren, who pass along the line of the Southern Kansas or the C. R. & C. W. R. R., stop at his place and preach for them.

It is hard to labor and toil on amid the discouragements of life, and we are sometimes almost ready to give up the struggle. But hope comes to us, and we take up again our armor, and, with renewed vigor, boldly renew the battle. Surely hope is an anchor to the soul, both sure and steadfast.

BRO. A. W. Zug, of Lititz, Pa., writes as follows: "Our harvest meeting is among the past. It was very encouraging. Our love-feast will be on Oct. 11 and 12, at the Middle Creek meeting-house. One was added yesterday, so we see that this part of the vineyard is still prospering."

How swift we are to impugn the motives of others! We usually form our judgment of an action, and, if it does not suit us, we at once proceed to condemn the motive of which we can, in most cases, know but little. Here we err. We should consider a man honest until we find him otherwise.

BRO. Isaac S. Brubaker, of Mitchell, Kan., says their little band of eighteen members, organized last spring, are moving forward in the work. Bro. Henry Frantz, of Ohio, was with them Aug. 8, and preached for them. Others passing that way are invited to stop and assist in building up the cause of Christ.

BRO. Andrew Hutchison writes, under date of Aug. 21, as follows: "In a few days, now, I will go out again into the Lord's big field. Will aim to remain in the field pretty much all the time, till next spring, if my health will allow me to do so. My time is already engaged until the last of January, 1887, except from the middle to the last of November. If there are Brethren on the Vandalia railroad, from St. Louis to Bradford, Ohio, I may be able to give them a call on my way to Ohio. I expect to be with the Oakland church, in Darke county, on the 2nd of December."

WE have the following from sister Etter, of Cartersville, Va.: "We are not forgotten. Bro. Jonah Graybill, of Botetourt, Va., was with us last Sunday; came the 24th, and preached four sermons. There was a large turnout, and we sat with interest under the sound of his voice, as he declared the word of God, and admonished us all to forsake sin and follow Christ. The brethren will try and make arrangements to preach for us once a month. Let us pray the Lord to send forth laborers in this harvest, 'for the harvest is great and the laborers are few.' We have a very interesting Sunday-school. We have about thirty scholars."

THERE is a little band of members living three miles north of Shellsburg, Benton Co., Iowa, with Bro. Geo. Aschenbrenner as their minister. They invite ministering brethren, passing that way, to stop with them.

THE following item was crowded out of the first page:

ON the 20th inst., Bro. Quinter was called to Altona to attend the funeral of sister Custer, formerly of Philadelphia. She was the wife of Eld. Christian Custer, who labored in the Philadelphia church for many years, and who always kept an open door for Brethren when visiting the city. They were charitable almost to a fault, and many can bear testimony to the liberal administrations of the good sister, who has now gone to her reward. Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them.

TO OUR CORRESPONDENTS.

WE occasionally receive letters from some of our correspondents, complaining because the articles they write for publication do not appear in the MESSENGER. These complaints are well founded. It is true that all the articles that come to this office are not published, and we propose to give some of the reasons why they are not.

1. We have not space in the MESSENGER to publish all the communications that come to us. By actual count, we have now on our desk and hooks, over four hundred essays. Most of these are well written, and worthy a place in the paper. Among them are a number of essays written by our best writers. — We might find enough good matter in this mass to fill the paper for some months. We make from it such selections, each week, as we think are best suited for the MESSENGER, aiming, as much as possible, to give variety, to treat all fairly, and to give the best we have, to our readers. Here, you will notice, the editors must exercise their judgment, and as they are but human, they doubtless often make mistakes, and it may happen that some articles that are published are not so good as some that do not get into the paper. If it were possible to get an editor with an infallible judgment, such mistakes would not occur. This being impossible, the only thing to be done is for our correspondents to bear with our failures. This the great majority of them do, and we thank them for their Christian forbearance.

2. A number of communications are received so closely written, and that, too, with a lead-pencil, that, by the time they pass through the mail, we are unable to decipher them. These, with all articles to which the writers neglect to put their names, find a resting-place in the waste-basket, and from these two sources this capacious monster receives many contributions.

3. Carelessly written essays. We do not now refer to poor spelling or bad grammar. These defects are gladly corrected, but we refer to a considerable class of writers who hurriedly write essays, without giving the

subject due thought, and then send them in, saying, "I have not time to re-write this; you fix it up to suit yourself, and it will be all right." It is a good rule never to undertake to do a thing without a determination to do it well, and the rule is especially important when you write for the MESSENGER. Your words are to be read by thousands, and if you could but realize the responsibility that rests upon you when you assume to write and teach others, you would never do it carelessly or hurriedly. Take time, and think well on what you write. Remember, your words may stand for or against you in the judgment day. The writer who has not time to carefully prepare an essay, or an item of news for the paper, should not undertake to write at all. Carelessly written articles do not receive the same favor as those upon which the writers have aimed to do their best.

4. We sometimes receive a great many essays on the same subject, and to give all these a place in the MESSENGER, would tire and not edify our readers. Not long ago we received a great number of essays on the question of anointing, then temperance took the lead, again tobacco came to the front, and so on. Here, again, we aimed to give the best, on each of these subjects.

These are the reasons that all articles that come to the office do not appear, and we hope our brethren and friends will see at a glance the situation. We want to treat all fairly.—We confess that we are partial to well-written, carefully-prepared, thoughtful essays, and we believe that we do our duty, when we, to the best of our ability, select the best material we have for the paper. Some we must reject for reasons given above, and others cannot appear for want of space.

We do not reject an essay because it is at variance with our views, but we do not think it right to publish articles that teach contrary to the Bible. We have rejected articles favoring the use of tobacco, and of intoxicants as beverages. Some have been rejected because they plainly taught error, and in a few cases some have been laid aside for expediency, in accordance with Paul's teaching, "All things are lawful, but all things are not expedient." We owe a debt of gratitude to our correspondents for their contributions. Without their aid we could not make the MESSENGER a successful church paper, and we want no one to be discouraged or to cease writing. Our paper needs your best efforts. It is doing a noble work, and your labors in its behalf will not be lost.—Continue to write, give your most careful and prayerful consideration to the subjects you treat upon; do your best, and you may safely leave the rest with God. We ask, for both editors and contributors, an interest in the prayers of God's people, that he may so direct them, that our paper may be in very truth a gospel messenger.

A MISAPPREHENSION OF THE TRUE CHARACTER OF SOME OF THE CHRISTIAN ORDINANCES.

"THE Christian religion does not consist in divers washings and carnal ordinances—different or many washings and laws relating to the condition of the body." We take the foregoing language from the *Herald of Gospel Liberty*. It occurs in an article written to prove that feet-washing is not a Christian rite. The language used is not designed to contain a formal argument against feet-washing, but occurring in the connection in which it does occur, it is plainly implied that feet-washing is a carnal ordinance; and it is further implied that its being such is an evidence that it is not a Christian rite. Now, feet-washing is not necessarily any more a carnal ordinance than is baptism, or the communion emblems of the body and blood of the Lord. We take the position, which we regard as provable upon Scriptural testimony, that no Christian ordinance is merely a carnal or external ordinance. But baptism, and the communion, and feet-washing, and other Christian rites are regarded by many as merely external and carnal ordinances, and because they are regarded as such, their binding power is not admitted, or if admitted, they are not thought to be of much importance. This view of the ordinances of baptism and the communion, and other ordinances, is held by the Friends, and, consequently, they do not consider them as binding upon Christians. Neither the term carnal nor external should be applied to the ordinances of the gospel, for they are misleading when so applied.

1. In Heb. 9: 10, the apostle says in referring to the Mosaic dispensation and to the rites of that dispensation, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Here the phrase, "carnal ordinances" is applied to the rites of the Jewish dispensation, and they were to continue only "until the time of the reformation," which means the time of the gospel dispensation. "Carnal" may with propriety be applied to the ordinances of the Mosaic dispensation, since that dispensation was typical, and had, apparently, special reference to the purifying of the flesh as is indicated in Heb. 9: 13, 14, where we have the following language: "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Then as the Levitical or mosaical dispensation was typical of the Christian, and had more special reference to the purifying of the flesh, its ordinances were called carnal. But as the gos-

pel dispensation was designed to purify the conscience or spiritual nature of man, its ordinances were not carnal but spiritual.

The gospel dispensation is pre-eminently a spiritual dispensation. "And it shall come to pass in the last days," saith God, "I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my spirit." Acts 2: 17, 18. As the gospel dispensation is spiritual and designed to purify man's spiritual nature and to make him "spiritually minded," its ordinances are not carnal but spiritual. Hence the Apostle Peter, in speaking of baptism says, "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Peter 3: 21.

2. We presume the words *carnal* and *external* are applied to such Christian ordinances as baptism, the communion, and feet-washing, because these ordinances require bodily acts, and affect sensibly the body. While they require bodily acts, and affect the natural senses, do their effects reach any further than the bodily senses? They surely do. They affect our moral consciousness, our inner feelings, and our hearts. We might appeal to the experience of many for testimony to prove our position. Often have those who have practiced the Christian ordinances under consideration, felt great inward joy and peace. The effect was not simply a bodily sensation, but a spiritual emotion. After the eunuch of Ethiopia was baptized, "he went on his way rejoicing." Acts 8: 39. Was not his joy a spiritual joy? It unquestionably was. Was it not in part the result of his baptism? It certainly was. Baptism was not to the Eunuch only an external or carnal ordinance. Our Lord said to his disciples after he had washed their feet, and commanded them to wash one another's feet, "If ye know these things, happy are ye if ye do them." John 13: 17. Did the Savior mean that his disciples would experience only a pleasant sensation if they washed one another's feet as he had commanded them to do, or did he mean that they would experience a holy emotion of joy? He no doubt meant the latter.

3. The Savior said to his disciples, "The words that I speak unto you, they are spirit, and they are life." John 6: 63. As his words are spirit and life to them who accept them in faith, so his ordinances are spirit and life to them who obey them "from the heart." Rom. 6: 17.

His ordinances are only another form of truth than what his simple words are. And here is a misapprehension on the part of some in regard to some of the Christian

ordinances, and they are improperly called "carnal" and "external."

What is an ordinance? Webster defines ordinance in an ecclesiastical sense, "An established rite or ceremony." Buck, in his *Theological Dictionary*, has an explanation of the phrase, *Ordinances of the gospel*. He thus explains "Ordinances of the gospel;" institutions of divine authority relating to the worship of God; such as, baptism, Matt. 28: 19.

2. The Lord's Supper, 1 Cor. 11: 24, etc.

3. Public ministry or preaching and reading the Word, Rom. 10: 15, Eph. 4: 13, Mark 6: 15.

4. Hearing the gospel, Mark 4: 24, Rom. 10: 1, 7.

5. Public prayer, 1 Cor. 14: 15, 19, Matt. 6: 6, Ps. 5: 17.

6. Singing of psalms, Col. 3: 16, Eph. 5: 19.

7. Fasting, James 4: 9, Matt. 9: 15, Joel 2: 12.

8. Solemn thanksgiving, Ps. 5: 14, 1 Thess. 5: 18." We give his list of ordinances with the Scriptures cited.

We take the first four ordinances named by Buck. They are baptism, the communion, public ministry or preaching and reading the Word, and hearing the gospel. Here are four ordinances, and two of them, namely baptism and the communion, (called by Buck the Lord's Supper,) are frequently designated external ordinances. We know of no reasons why they are designated external ordinances but the reasons we have already given. We presume it is because they require bodily acts, and because they effect as they do the natural or bodily senses. But if baptism and the communion should be called external ordinances because they require bodily acts and affect the bodily or natural senses, should not the ordinance of preaching and reading and that of hearing the Word also be called external ordinances, since they require bodily acts and the exercise of the natural senses? It seems to us that with the same propriety that the ordinances of baptism and the communion are called external ordinances, the ordinances of preaching and hearing the gospel may be called external ordinances. It cannot be preached without the instrumentality of the body and the truth cannot be received from the Word without the sense of sight, or of hearing, or of feeling. The blind read through the sense of feeling.

It is said, "faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. This is the ordinary way that faith is produced. It is also produced by seeing, when the Word of God is read. Not only so, but truth is communicated to the mind, and faith with it, by the symbols of the gospel. The apostle says, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26.

Then, as the written narratives of the evangelists containing the accounts of the Redeemer's death, communicate the knowledge of that gospel fact to such as hear it read, or read it, the symbols of bread and wine in the communion service communicate the same knowledge but through a different medium—through that of symbols.

So baptism, the communion, the Lord's Supper, feet-washing and all those ordinances that are commonly called external ordinances, are designed through symbolic language to convey truth to the mind and heart, and thus produce Christian faith and form Christian character. They accomplish the same end as the written word, but reach the heart through a different medium. The word of the gospel conveys truth to the heart by the use of ordinary language, while the ordinances of the gospel convey it to the heart by the language of symbols, and ordinances are as much a part of the gospel as the written word is. Gospel ordinances can with no more propriety be called external ordinances than can the written gospel be called an external gospel. They all, in their appropriated state sustain an external relation to the mind, but when they are believed and accepted, they are appropriated by the mind, and give spiritual life and character to it.

Gospel ordinances then are not merely external ordinances, but "they are spirit and they are life," like the gospel in its general character. If we could realize the full development of Christian life in all its grandeur and faithfulness, we must regard all the parts of Christian truth as but parts of a whole and have strict regard to their spiritual design and life-giving power in our use of them. The end and design of them should be kept distinctly and constantly in view.

J. Q.

ESSAYS.

"PLAIN DRESSING."

BY E. A. ORR.

First Position.—

EXTRACTS NO'S 1 AND 2.—THE above is the heading of an editorial upon which we wish to make a few comments. This editorial appeared in No. 31 of the G. M.; and after careful reading, it, to our mind, falls into three parts. The three things that Bro. Miller argues are: 1st, That our position on the dress question is sound; 2nd, The manner of its treatment; 3rd, How it can best be enforced.

We cannot now promise how many of these positions we will discuss, neither how much we will say on this question. If time permit and disposition continue, we may offer several papers. We are ready to say all the writer says, on the first position is in harmony with his two tests of soundness,—*The Word and common sense*. That position number one, will stand the first test just named, we suppose none will dispute;

and it is our object now to show that it will also stand the second. This is much needed, too, for it is often spoken of as if it were far otherwise. It is hooted at as "old fogyism."

By *common sense* we mean sound, practical judgment. We said above that none would dispute our position from a Bible standpoint, and that ought to settle the question at once; for the Bible and common sense cannot be made to conflict. But as we live in an age set on the "why" of things, we must give some testimony. We mean to give some extracts from writers in the different fields of literature and thereby show that what we say on this question, is not, as many think, a "Danker notion." Of course we will not quote the "dude," or the "butterfly of fashion." We will quote men whose attainments make them competent judges in such matters. After we give you these testimonies, we want each reader to make out the case fairly. See and know for yourself where we, as a church, stand on this question.

Extract No. 1.—"They sewed fig leaves together and made themselves aprons." This we have been doing ever since. We try to replace nature by art. When we have lost the garment sent down from heaven, we try to replace it with one woven from earth; but our deformity shows through the finest robe. The robe may be ample, brilliant, luxurious, but the cripple shows through its gorgeous folds. Ever since this fig-leaf sewing, life has become a question of clothes. The legs of the lame are not to be made equal by the tailor. Clothes are irreligious. Clothes are liars. Clothes are letters of credit, but they are forgeries. The clever tailor is only a clever impostor, and the best-dressed man is the most successful hypocrite. Of course we blame the climate for being cold, and we say we must use the bounties of Providence; yes, yes, but all this is secondary talk; primarily, clothes are the trappings of guilt.—*Joseph Parker in Parker's People's Bible*.

Extract No. 2.—"But how can the young sister expect to find any enjoyment at the Lord's Table who has spent the morning of Lord's Day in the vanities of the toilet! How can the young brother expect to see in Jesus the "One altogether lovely and the chief among ten thousand," who has just laid aside the fashionable novel or the political newspaper to hasten to the Lord's table. If men and women will first desecrate the Lord's Day, no wonder if they also profane the Lord's Supper.—*Robert Milligan in The Scheme of Redemption*.

ON THE WING.—No. 5.

BY S. Z. SHARP.

No intelligent being, except an infidel, can fail to see the hand of Providence in preparing the great plains of the west for the habitation of man. A few years ago, millions of buffaloes roamed over these plains and their Creator kindly furnished them with a species of grass exactly adapted to their wants. A high authority says: "The 'buffalo grass, *buckleya dactyloides*, a delicate and low grow-

ing species, but very nutritious and exceedingly tenacious of life, possesses dominion over the entire surface. It survives equally well the severest droughts and the tramping of the buffalo."—*Killebrew*.

This grass cures on the stalk during the dry weather of August and September, and thoroughly fattens the herds that feed upon it, and prepares them to endure the cold winds of winter.

No sooner did the buffaloes disappear from these plains, than the grass which nourished them also began to be supplanted by the "blue joint." In this the hand of Providence is again visible. The buffalo needed a special kind of grass that would cure on the stalk and feed him in the winter. The drouth was necessary to prepare this grass for his winter food. Now the buffalo is gone and man comes to inhabit these plains. The blue joint advances with human emigration and furnishes suitable grass for hay. It does not die in summer and lessens the hot winds so unpleasant to man. The drouth so necessary before, has given way to copious rains as the land is cultivated. So rapidly have these changes taken place, that many persons yet in middle age have seen them all. As an item of interest in regard to Kansas I quote from a geography which I studied when I was a boy: "The Indians possess all the good lands and little space is left for the white settler. It is not probable, however, that many will seek such a wilderness while so much fine land is open to the settler in Missouri and Iowa." This was said by a geographer 31 years ago, and in his map of Kansas he represents one-third of the State as belonging to the Great American Desert, and says, "The soil of this is arid, sterile sand, almost destitute of trees and even of shrubs. It is unsusceptible of cultivation." All this great State which was, thirty years ago in undisputed possession of the Indian and buffalo, is the wonder of the traveler. The grouse, the coyote, jack-rabbit and an occasional antelope, alone remind us of its former inhabitants. Five of the most powerful railroad companies have measured their tracks over the entire length of the State in parallel lines, and extended branches in every direction, forming a perfect network. Over these roads thousands are pouring in daily in some seasons of the year. Where a few years ago "the fox dug his hole unscared and the Indian hunter wooed his dusky mate," now a city is located six miles square, and the shrill whistle of the locomotive quickens the step of its inhabitants every hour. In the very heart of this desert where it was thought nothing could ever grow, there stands a village, a little more than a year old, containing three thousand inhabitants, with street cars, stores and hotels in Chicago style. While other States are burning and famishing with heat and drouth, this western Kansas, this former desert, has pleasant weather, abundant rain and wheat-fields and corn-fields that will yield from forty to seventy bushels to the acre respectively.

One of the peculiar features of this section

that arrested our attention was the "multiplied thousands" of acres enclosed by fences made of stone posts and barbed wire. "But why do you write so minutely?" asks a brother. Well, I will tell you. We are all interested in our brethren's welfare, as we are taught, "Let no man seek his own but another's wealth." 1 Cor. 10: 24. I have been trying to help my brethren, the more so since I see that in a few years this may be the stronghold of our Brotherhood. There are at least, eighty-four counties in the State and ere long will be a hundred. There are brethren living in nearly every county if not in all of them, and churches are being organized rapidly. One congregation of two hundred and fifty members is not too much to expect if we all do our duty, and that would give us a membership of twenty-five thousand in the State. That is certainly only a modest proportion of inhabitants in a State that can support forty millions of people. In our next we have a word to say on the missionary question.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Bro. Hiel Hamilton.

As I was reading the G. M. I was so well pleased with what we find on the first page of No. 26, concerning a few brethren at our last Annual Meeting taking so much of the time, and with Bro. Jacob Rife on "Intemperance," I feel to sanction what has been said and hope that all who read the MESSENGER will be benefitted by the same. Certainly it is not commendable for a few brethren to monopolize the business of the Meeting and not give time to others, especially when they undertake to encourage members to raise objections to Sabbath-schools and by a minority to prevent the majority from such noble work.

I wish to say to Bro. Jacob Rife through the G. M. that the article on "Intemperance" pleases me so much that I feel I would like to see the verses taken from the *Herald and Presbyterian*, also in the G. M., headed, "The Sign Board," and the piece in the same paper, headed, "The Devil."

From Mineral Creek Church, Mo.

We feel to thank the Lord for tokens of his grace. Recently our brother, J. G. Royer, from Mt. Morris, Ill., was with us for a week, and we had good meetings. Yes, good meetings. His years of teaching school show themselves in his plain, simple and instructive preaching. The attendance was large, and increasing as the meetings continued; leaving us to feel, as is so frequent among us, that his arrangements required him to leave in the midst of a growing interest, but then, this is a world of unfinished work; and so we are more than reconciled to the results of the meetings. We rejoice and thank the Lord, and pray him to keep our dear brother humble, faithful and trustful, looking to him for his crown of rejoicing.

Eight were baptized during the meetings. One of these came from the Warrensburg church for baptism. The church was much encouraged. During the week of these meetings, we held our feast of love, at which we had the ministry of those who are becoming aged, and those of younger years. Among the former are A. Hutchison, A. W. Reese, Jacob Whitmore, who is treading on the line which separates the prime of manhood from the marks of advancing years; then, too, Bro. Hagenduglar, of the Deep Water church, who is young in the ministry, but devoted to the work. We felt very thankful for the presence of these brethren, and for their earnest words and warm appeals. Many felt it good to wait upon the Lord, and are not without much concern that the instructions given, the appeals that were made, the strength gained, the dear souls who gave themselves to the Lord, and those who were brought near the threshold of the Lord's house, that nothing of all this will be lost to the Lord. Yes, for this we feel concerned. We have thus enjoyed, and have passed, hopefully and joyously, one of the events of life which pointed all through the services to a better world on high. What can we do? What ought we not to do to hinder souls from making these services the downward, turning point of ruin to themselves? Here lies the danger. So the Savior says, "His words are a savor of life unto life, or of death unto death." All truth works one way or the other. Let us think. S. S. MOHLER.

A Cheap Hymn Book.

IN GOSPEL MESSENGER, No. 29, page 462, I noticed a suggestion offered by Bro. John Zuck, of Clarence, Iowa. The suggestion meets my approbation. It is in regard to a cheaper collection of hymns. I look at it in this way. It would not just add as Bro. John says to the interest of revival meetings and mission work, but would greatly add to the interest of singing at our home meetings from the fact that the young class of people who attend our meetings and even some of our poorer members would buy of those books because of their cheapness. Give such a small, cheap hymn book a place throughout the Brotherhood, and you will find hundreds that will buy the book and take part in singing who otherwise sit mute during service. JOSEPH JOHN

An Impostor.

I DEEM it my duty to warn the Brethren against an old lady who has been through this country, representing herself as being a sister in the church. She gave her name as being Hoover and claims to have lost her property by a cyclone in Minnesota. A card from Bro. Mohler says she is a fraud. She is rather tall, dresses plain, has no teeth, has dark brown eyes, and is almost a constant talker and smoker. Her language is a mixture of English and German. Age, sixty-five or seventy years. Her mission is evidently to deceive the public and she is well qualified for the business. W. W. FOLGER.

In Memoriam.

Editor of Gospel Messenger:—

It is my sad office to announce to you and to the Brotherhood, the death of our dear brother John C. Moomaw, who departed this life yesterday in his forty-ninth year. He had been in good health until a sudden attack of apoplexy occurred and carried him from us forever. His death has cast a gloom over the whole community, where all who could appreciate his exalted qualities of mind and heart admired and loved him sincerely, and now mourn the irreparable loss. We are all prostrated by this terrible blow which has deprived us of a friend and brother whose virtues and magnificent gifts made him a tower of strength to the church, and the pride and hope of his family. Noble, true, pure in heart, sympathetic, unselfish, and generous to a fault, he was the impersonation of benevolence and the patron of all good works, "He was a father to the poor." "He caused the widow's heart to sing for joy." "He was eyes to the blind and feet to the lame; and the cause which he knew not, he searched out." In the prime and vigor of life, when we thought he had many years of usefulness before him, the solemn summons came and he entered his glorious reward. A few days before his sickness occurred, God gave him a clear presentiment of approaching dissolution, and he set his house in order. Oh, brother! brother! thou art far beyond the reach of the sorrows and persecutions of this evil world. May we, in the days soon to come, share thine everlasting rest. Beyond the sad parting and the weary journey left to us, we trust to see thy loving smile in the paradise of God, and bear thee company in the eternal life.

B. C. MOOMAW.

August 17th, 1886.

A Sad Accident.

ON last Wednesday, Aug. 5, Bro. Samuel Whirl was employed in hauling bark. While coming out of the woods, there was a "sideling" place on the road, where he was accustomed to getting on the opposite side to keep the load from turning over. During the act, the lower, or opposite wheel from where he was, ran over a small stump, causing a sudden jar; his foot slipped off of the rubber bar, and he fell in front of the wheel, which ran over his entire body lengthwise, crushing the breast seriously. The load of bark, which injured the body, consisted of two cords, or over. Bro. W. was conveyed by Bro. Watson Cesna, to his residence, at sister Burkett's, mother-in-law of the deceased.—The physician was called, and pronounced the case fatal. On Friday evening, at six o'clock, he departed this life; on the ninth, he was conveyed to his resting-place. Funeral services were conducted by Eld. John Bennett and D. S. Clapper, from John 1: 25. His age, as near as could be ascertained, was sixty-five years. He was a member of the church for over two years, and was a consistent brother, but when such leave us in a prepared condition, we need not sorrow as

those who have no hope. This should be a warning to us all, brethren, that we have no lease for our lives. This is a solemn warning, and we should not let it pass by unheeded.

J. H. CLAPPER.

From E. W. Stoner.

WE met with the Marsh Creek church, in council, Aug. 14, and, after adjusting other business, proceeded in harmony to ordain Bro. C. L. Pfoutz to the office of bishop, or overseer of the church at that place, and to elect Bro. B. F. Kittinger to the ministry; to the office of deacon, or visiting brother, Oliver Blocher and John Deardorf. All these brethren, with their wives, were present, and were installed into office, none refusing, but all feeling their need of divine help. A young brother who was with us from West Virginia, and who is also in the ministry, said he never saw a more affecting scene.—May the God and Father of our Lord Jesus Christ qualify them all for their responsibilities.

From Elm Creek Church, Barbour County, Kansas.

By reading different papers, I find we are blessed as well, and even better, than many a poor brother or friend. We have had some dry weather, which shortened our early corn, small grain, etc., but we expect yet, if the Lord will, to have a fair average crop, for which we should feel very thankful—thankful for the blessings which we have received, and not because we are blessed above others. Our church seems to be doing well, and is prospering, although none were added by baptism. Our meetings are well attended, and a good interest is manifested. The fields are open for more labor than our two ministers here are able to perform. We want ministering brethren, especially, to make this one of their passing ways, and look at our country. We have very good and productive soil, plenty of good stock water and good range. Land sells for about \$6 and upwards, according to improvements.—We hope, as many brethren are coming west this fall, that we will not be forgotten, "for the harvest is great and the laborers are few."

EMMANUEL SMITH.

Marsh Creek Items.—No. 12.

SINCE our last communication, nothing of interest to your readers transpired, except the return of two souls to the fold by the solemn rite of baptism. Since the death of Eld. Joseph Sherfy, the church, for some supposed reasons, was without a proper organization. At the second quarterly council it was deemed advisable to supply this long-felt want. Accordingly, elders Solomon and E. W. Stoner were summoned, and on the 14th inst., in company with Bro. Wm. M. Lyon, of Grant county, Va., put in an appearance, and proceeded to elect an elder and one brother to serve in the ministry.—Bro. C. L. Pfoutz was called to the eldership, and one of the deacons to the ministry,

thus causing a vacancy among the deacons. Hence the church decided to elect two deacons, there being a vacancy caused by the removal of Bro. J. H. Bosserman to Kansas. This election resulted in the choice of J. Oliver Blocher and J. D. W. Deardorf, both worthy young brethren, in whom, we trust, the church will gather strength and influence. Nov. 6th was designated as the time for holding our fall love-feast, beginning at 1: 30 P. M. A cordial and general invitation is extended to all who may desire to be with us. We hope we will not be disappointed in meeting many friends and Brethren, especially such as labor in word and doctrine.

B. F. KITTINGER.

From Brownsville, Saline Co., Mo.

JULY 30, I again went to Clear Creek; had five meetings, six additions to the church by baptism; others are counting the cost. The church was greatly revived, sinners were made to weep. This little church is building a small house of worship, very common and plain, as they are not able to build otherwise. They are unable to finish, as they are all poor and have had but little help, and they would like to get the house finished so far that they can have meeting in it. They have social or prayer-meeting every week. They are alive to the work. Now, brethren and sisters, if any of you feel like donating something to those brethren, it will be thankfully received and will be reported through the MESSENGER. Send all donations to John E. Johnson, Little Rock, Saline Co., Mo. DANIEL GLICK.

Echoes from the Highway.

—The 16th of October is the time set for the church of Southern California, to celebrate the sufferings and death of Christ.

—Looking out upon the golden pathway made so by the sheen of the setting sun, I can see where stands the old tile-covered church built by the Catholic Fathers 114 years ago. Although built of sun-dried brick, the walls are in a fair condition. Here the Cross was planted amid a people, who lived in ignorance and superstition year after year, the old fashioned bells rang out their daily calls to mass, but the people have mostly gone, and in their stead a more civilized race move, and the steeple of a Protestant church points heavenward.

—Bro. M. M. E. voices my mind in regard to the question, "Shall Women Preach?" I wonder too, and for the present try to solve the problem for my own satisfaction by the word of God, puzzled as I may be at the different arguments adduced.

—Thousands of the old soldiers of the last war have met in the Golden State here in the Annual Reunion. How shall it be in the great reunion of the soldiers of the Cross? Shall we talk of our conflicts, of the times we were wounded, of our imprisonments, of our narrow escapes, of our victories, of the bravery of our Captain? Ah! yes, we will always talk and sing of Him who brought us through safely.

—From the way some people work and strive to make money they must regard it of great importance in their own business, but when it comes to furthering the spread of the Gospel or working for the Lord, they say, Money must cut no figure in it.

J. S. FLORY.

From Harbor Springs, Mich.

THE love-feast held at this place, on July 3rd and 4th, was a feast which will long be remembered by us, not because we had plenty of food for the physical man but because of the amount of love and gospel food the spiritual man had to feast upon. Bro. Shutt and wife, from La Grange, Ind., were the only strangers we had. No one can realize our joy when they came, except those who are isolated from the main body of the church as we are.

On Sunday, Bro. Shutt preached our dear sister Kate Weimer's funeral, who left us over five months ago. Had no additions to the church but we know there was good done, some of our neighbors say the sermon on Sunday was the best they ever heard. We feel very thankful to our dear brother and sister for their labor and visit among us and wish they could have stayed longer; as we do not get to see strange sisters often up north, it makes us feel good when sisters come, especially one that can give us such good example of plainness as did sister Shutt. If we put ornaments on our children when they are in the cradle, we need not expect them to lay them off when they get older. If we have been dressing our children with unnecessary pins, buttons, ruffles, lace, etc., it is high time we quit and teach them it is wrong.

We often have to hear it said, our Indiana members are not so particular about their dress as we are. Since I saw sister Shutt, I am glad I can tell them that there are still some in Indiana who are willing to follow the good old path our fathers trod. We feel sorry we could not give our brother and sister anything for their labor. They have our many thanks and we know they will get their reward for their good works when this life is over. O, may we all live so we will meet to part no more!

MARY WEIMER.

Errata.

IN Paper No. 3, "The Bible—Its Purpose," for "we prefer any of the books," read "we prefer any of *these* books;" for "we have no inspired knowledge," read "we have *an* inspired knowledge;" for "could not have any existence," read "could not have *an* existence;" for "all such acts found in the Bible" read "all such *facts*," etc. There are other errors too minute to mention. *A bad advertisement of our penmanship, probably.*

E. A. ORR.

From Rock Grove Church, Floyd Co., Ia.

There will be a love-feast at the writer's place, on Saturday, the 4th of September, which is four miles south-east of Nora Springs and four miles North of Rockford. Those

brethren, wishing to be with us, will be met at either one of those places above mentioned, giving notice by dropping a card, to the writer or Wm. Workman; address, Nora Springs, Iowa. The meeting to continue over Sunday; all are invited to attend.

G. M. NOAH.

Aug. 18th, 1886.

Annual Meeting.

WE cannot yet give a correct report of financial outcome of our late A. M. Some of the goods were sold on ninety days' time and some still remains unsold. As anticipated, the sale coming in a very busy time was not largely attended, therefore too many goods for the number of buyers. If the meeting could have been held two weeks earlier, no doubt there would have been some money for the missionary cause, but as it is, it will lack about \$700.00 of supporting itself. To Southern Ohio will say, that a proper per cent of money borrowed from the several churches will be returned as soon as the sale notes can be collected.

J. STUTSMAN.

Notice.

As our clerk has sent in a notice of our feast and it did not appear in the love-feast notices, perhaps it was misplaced, and for fear he will not send again, it being but a short time yet, I send it again: September 4th and 5th, at 10 A. M., in the Vermillion church, Marshall Co., Kan., at the residence of Eph. Baringer, six miles north of Beattie. Those coming by rail will be met at Beattie on Friday and Saturday and conveyed to the place of meeting. Meeting to continue over Sunday; also preaching on Friday evening previous.

EPH. BARINGER.

Aug. 22, 1886.

Notice.

WE expect to commence a series of meetings in our new church-house, five miles north-east of Ankeny, on Sept. 16, to continue over Sunday. Brethren, we ask an interest in your prayers.

S. M. GOUGHNOUR.

From the Blanchard Church, Ohio.

OUR love-feast passed off pleasantly. It began Aug. 14, and continued over Sunday. We had a love-feast indeed, and one long to be remembered. Bro. Abraham Deitrick preached on Saturday, at 10 o'clock. Our officiating brethren were I. J. Rosenberger and John Krabill. On Sunday morning, at 10 o'clock, Bro. Rosenberger preached from the parable of the sower. The brethren preached the word of God with power from on high. There were a number of ministers, and brethren and sisters from adjoining churches with us. A choice was held for two ministers, the lots falling on Bro. J. W. Tiller and Bro. J. W. Barns; also two deacons were chosen—Samuel Shafer and Isaac Carnahan. May they all hold out faithful to the end. One was received by baptism

on Saturday. May he be faithful, so that others may see his good works, and turn to Jesus before it is too late. To-day is ours, to-morrow may not be ours; then turn to the Father's house before it is too late and forever too late. Bro. Jacob Heastand was also with us, and remained till Aug. 17. While with us he preached four times to the brethren and sisters of the Blanchard church, O. Let us not forget the feast of love we enjoyed during our meeting of Aug. 14 and 15, should we never meet again. Let us be faithful, so we can meet in that better world above, where parting will be no more.

D. W. C. ROWE.

Dupont, Ohio,

Notes.

HAVE been from home nearly all the time since July 17; was at Circleville and Frankfort, Ohio, and Ashland, Kentucky. Met Bro. and sister Drager at Ashland; also sister Jordan. Had one meeting in the M. E. church. These members are as strangers in a strange land, but are at work with the Testament, the MESSENGER, and books and tracts. They want brethren, in passing Ashland over the Chesapeake and Ohio R. R., to stop with them, and help them in the work. Address V. J. Drager, Ashland, Ky. Called at my mother's, in Adams Co., O. My mother, Margaret West, who has been much afflicted with paralysis for four years, and a member of the Campbellite church, but of late a constant reader of the MESSENGER, requested baptism. Meeting was held July 28, and she and two others were baptized by Bro. Quinter Calvert. Mother is seventy-four years old.

LANDON WEST.

A Small Hymn Book.

I FAVOR Bro. John Zuck's suggestion in regard to a smaller Hymn Book. The present book is too costly and inconvenient for missionary work, as well as for various purposes in the church. A book of 100 hymns, costing about 15 cts., would answer a good purpose and meet with a ready sale. I suggest a book of 100 hymns, about the right size to slip into an ordinary vest-pocket. The hymns should be selected mainly from our Hymn Book and be numbered so as to correspond with the No. in that book.

J. H. MOORE.

Keuka, Fla.

Notice.

IN connection with the announcement of our love-feast at the Weeping Water church, Cass Co., Neb., on Oct. 9, in G. M., please state that those coming by rail from the east on the M. P. R. R., stop off at Elmwood; those coming from the west, on the M. P. R. R., stop off at Eagle; those coming from the east or west, on the B. & M. R. R., stop off at Greenwood.

OUR grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

CORRESPONDENCE.

Passing Away.

SINCE March 13th, 1886, we have buried four of our little flock. The first one was sister Pooley, aged about sixty years. She died of lung fever. The second one was sister Nancy Long, aged about thirty years. She died of quick consumption, leaving a little child and husband, parents, brothers, and one sister to mourn their loss. Husband, prepare to meet your dear wife. She died on the 16th of March.

June 8th, a little girl of friend John and sister Matthews, aged eight years, died of spinal fever; June 9th, Bro. John Miller, of blood poison and other diseases. He leaves a wife and many friends. August 2d, sister Mahala Ronk, died of whiteswelling, aged forty-three years. She had been a cripple ever since she was five years old.

The writer baptized all the above named members and officiated at their funerals, assisted by Bro. Isaac and Lewis Miller, to large and attentive assemblies of brethren and friends, but while we have buried four members in earthly graves and mourn their loss, we can say we have buried them in watery graves to arise and walk in newness of life, and may God grant that the old man was entirely dead and that he is buried to rise no more.

Our prayer is that the G. M. may ever continue to bring welcome news as in time past. May God bless your efforts.

HIRAM BERKMAN.

Monroe Co., Iowa.

From Bro. J. M. Snyder.

ON the 29th of July I was taken with the cholera morbus, and for two days and nights suffered very much. At this date, Aug. 6th, I am able to go to my office, but cannot do any work to amount to anything. On account of this the *Bruderbote* will be about one week late. We have had a long, dry spell here; no rain for eight weeks. Small grain is good. The hay crop is very large. Corn looks well. On the night of the 4th of August and also on the 5th, we had two hard rains. Pastures were getting bare, some farmers had to feed their cattle hay, but these rains will help us much.

Bro. Paul Wetzel returned home from Illinois on July 27th, after a visit of one week there—around Lanark and Hickory

Grove. He brought little Anna Crouse, his grandchild, the eldest daughter of Bro. Harrison Crouse, along with him. She will visit here three weeks. Bro. Wetzel will go to Wellington, Kansas, ere long on a two weeks' visit and to preach. By request, he preached in the Stone Church, near Marshalltown, Iowa, on Sunday, August 1st, in German.

From Roanoke, Ill.

THE name of the Disciple minister as reviewed by me in the pamphlet entitled, "Babylon and Christ," was D. L. Kincaid, Fairmount, West Virginia, and he sets forth the doctrine of the Disciple Church on those points as I understand it by hearing it preached. All interested can make a note of this. Send for the book. JAMES R. GISH.

From Salimony Church, Ind.

OUR harvest meeting is now in the past. A pretty fair attendance of members and others. Had quite a good meeting. We remembered the many calls for preaching, and also the lack of money to send preachers, hence a collection was taken, which resulted in twenty-six dollars for the general missionary cause, and also one dollar for Bro. Hope.

SAMUEL MURRAY.

From Lick Creek Church, Ind.

ON the 31st day of July, Bro. John Metsger and Martin Bowers came among us and began preaching in an isolated part of our congregation, and continued meeting till August 7th. The result was, one baptized and one applicant. Thence they went to a different part of our congregation, and held meetings from Aug. 7th to Aug. 10th, with two additions to the church by baptism. Much interest was taken at both places and future prospects are encouraging. Before the arrival of these two brethren, and since our last report, four had been received into the church by baptism, making in all, seven since our last report.

Sinners are being gathered into the fold amid great rejoicing. But we are made sorry to see the work of the enemy among us. One (a minister in the second degree), left us and joined the Old Order. May all who "have been baptized into Christ" remain in "the church of the living God, the pillar and ground of the truth." E. N. GOSHORN.

ANNOUNCEMENTS.

Love-feasts.

- Sept. 1, at 10 A. M., Loudonville church, Ohio.
 Sept. 3, at 3 P. M., Summit church, Summitville, Madison Co., Ind.
 Sept. 4 and 5, at 10 A. M., Vermillion church, Marshall Co., Kan., at Bro. E. Baringer's, 6 miles north and ½ mile east of Beattie, Kan.
 Sept. 4 and 5, at 3 P. M., Libertyville church, Jefferson Co., Iowa. Persons met at station and conveyed to place of meeting.
 Sept. 4 and 5, at 11 A. M., Marion County church, Iowa.
 Sept. 4 and 5, North Solomon church, Kan., at Bro. Isaac Lerew's, one mile north of Portis, Kan.
 Sept. 8 and 9, at 10 A. M., Morrill church, Brown Co., Kan.
 Sept. 9, at 2 P. M., Hamilton church, Mo.
 Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
 Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.
 Sept. 10 and 11, at 10 A. M., Lower Fall Creek ch'h, Madison Co., Ind.
 Sept. 10, Cherokee church, Cherokee Co., Kan. At Bro. Christian Rhodabaugh's, 4 miles south-west of Monmouth. Meeting will begin Sept. 5. Visitors will be met at Monmouth by notifying Henry Shideler, Monmouth, Kan.
 Sept. 11, at 10 A. M., Eagle Creek church, Hancock Co., Ohio.
 Sept. 11, at 2 P. M., McPherson County church, 2 miles south, and 1 mile west of Canton, McPherson Co., Kan., in the barn of friend Levi Hartrenof. Those coming from the east will stop the morning of the meeting at Canton; those from the west will have to come the evening before the meeting, as the train from the west does not arrive in time for the meeting.
 Sept. 11 and 12, Wayman Valley church, in the Whiteschool-house, near Bro. Asa Smith's, Clayton Co., Iowa.
 Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.
 Sept. 11, at 3 P. M., Bear Creek church, Neb., at the house of Jacob Zern.
 Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over Sunday.
 Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
 Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.
 Sept. 11, State Centre church, Ia. Meeting on the following day.
 Sept. 11, Williams Creek church, Tex. Those who wish to visit Texas address John Stump, Gainesville, Tex.
 Sept. 11, at 4 P. M., Winnemac church, at the residence of Bro. Jesse M. Fradenberg, ½ mile north of Winnemac, Ind.
 Sept. 11 and 12, at 11 A. M., Crooked Creek church, Washington Co., Ia.
 Sept. 11 and 12, Verdigris church, at the residence of Bro. John Quackenbush, 6 miles west of Madison, Greenwood Co., Kan.
 Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.
 Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snaveley's, 5½ miles north-east of Kearney, Neb.
 Sept. 11 and 12, Greene, Butler Co., Iowa.—Meeting to commence on Friday and continue over Sunday.
 Sept. 11 and 12, at 2 P. M., Des Moines Valley church, Polk Co., Ia., near Ankeny.
 Sept. 11 at 2 P. M., Bush Creek church, at the house of Jacob Kimmel, 5 miles north-east of Farmland, Ind.
 Sept. 11, at 2 P. M., Fall River church, at the residence of Bro. John Messner, seven miles north and one mile west of Fall River, Greenwood Co., Kan.
 Sept. 11 and 12, Cameron, Mo., at the home of Bro. John Oaks, 5 miles north of Cameron, DeKalb Co., Mo. Those coming by rail notify Br'n. John Oaks or J. B. Bell, Cameron, Mo.
 Sept. 11, Saline Valley church, at Bro. L. J. Jordan's, 3 miles east and 2 south of Lincoln Center, Lincoln Co., Kan. Those by rail should notify L. W. Fitzwater, Lincoln Center.
 Sept. 11, at 4 P. M., Palestine church, at the residence of Bro. David Byroad. Members will be met at Reynolds, Ind., 4 miles from meeting.
 Sept. 14, at 2 P. M., Timberville meeting-house, Va.
 Sept. 14, Exeter church, York and Fillmore Counties, Neb., at Bro. John Jordan's, 4 miles north-west of Exeter, Fillmore Co., Neb.
 Sept. 14 and 15, at 3 P. M., Shannon, Ill.
 Sept. 15, at 2 P. M., Coal Creek church, Fulton Co., Ill. A series of meetings will begin on the 4th. Bro. G. W. Cripe is expected.
 Sept. 15, Bear Creek church, Ind., at Bro. Blochers, 8 miles from Portland.
 Sept. 16, at 10 A. M., Green Town church Howard Co., Ind.
 Sept. 18 and 19, at 10 A. M., Sabetha church Kan.
 Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.

- Sept. 18 and 19, at 4 P. M., Blue River Valley church, at residence of Bro. Geo. Bingerman, in Platt Valley, 6 miles south-east of Schuyler, and 14 miles north-east of David City, Butler Co., Neb.
 Sept. 19, at 10 A. M., Somerset church, Wabash Co., Ind.
 Sept. 24, Rockton, Clearfield Co., Pa.
 Sept. 25, Neosho Co. church, Kan.
 Sept. 25 and 26, at 10 A. M., Bethel church, Thayer Co., Neb.
 Sept. 25 and 26, Root River church, Fillmore Co., Minn. Those coming by rail will be met at Lime Springs, Ia.
 Oct. 1, at 2 P. M., Walnut Level church, Wells Co., Ind.
 Oct. 2, at 5 P. M., Pokagon District, Cass Co., Mich., 3½ miles west of Dowagiac, near elder John Stretch's residence. Those coming by rail will be met at Dowagiac on Friday and Saturday, the 1st and 2d.
 Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
 Oct. 5, at 4 P. M., St. Joseph church, 1½ miles south-east of South Bend, Ind.
 Oct. 5, at 10 A. M., Price Creek church, Preble Co., Ohio.
 Oct. 5, at 10 A. M., East Nimishillen church, Stark Co., O.
 Oct. 6, at 10 A. M., Upper Fall Creek church, Ind. Those from the east will be met at Honey Creek; those from the west, at Middletown by notifying David W. Gustin, Middletown, Ind.
 Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.
 Oct. 7, at 3 P. M., Walnut Creek church, Johnson Co., Mo.
 Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
 Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.
 Oct. 7, Washington church, near Warsaw, Ind.
 Oct. 7 and 8, at 1 P. M., Rock Creek church, Malvern, Whiteside Co., Ill.
 Oct. 8th, at 10 A. M., Union City church, Randolph Co., Ind., at large house 1½ miles north of Union City.
 Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
 Oct. 8, at 4 P. M., Pine Creek church, Ind.
 Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
 Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.
 Oct. 9, Oakley church, at brick meeting-house, 2½ miles west of Cerro Gordo, Ill.
 Oct. 9, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.
 Oct. 9, at 10:30 A. M., Seneca ch'h, Seneca Co., Ohio, 1½ miles north of Bloomville.
 Oct. 9, at 1 P. M., Independence church, Montgomery Co., Kan.
 Oct. 9, at 2 P. M., Abilene church, at Bro. M. Negley's, 7 miles south, and 1½ miles west of Abilene, Kan.
 Oct. 9 and 10, Big Grove church, near Garrison, Iowa.
 Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.
 Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.
 Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.
 Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.
 Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.
 Oct. 9, at 2 P. M., St. Vrain church, Colo.
 Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.
 Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.
 Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.
 Oct. 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.
 Oct. 9, at 2 P. M., Dorchester church, Saline Co., Neb.
 Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
 Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.
 Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.
 Oct. 12, Prairie View church, Morgan Co., Mo.
 Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.
 Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.
 Oct. 16, at 10 A. M., Swan Creek church.
 Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
 Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
 Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
 Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.
 Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.
 Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.

Sept. 11, Midland Church, Fauquier Co., Va., 50 miles south of Washington, D. C., on Virginia Midland R. R.

Sept. 11 and 12, Cedar Grove church, Hawkins Co., Tenn.

Sept. 11, at 2 P. M., Flat Rock church, Va., at Timberville meeting-house, near Timberville.

Sept. 18, at 10 A. M., Hudson, Ill.

Sept. 25, Powell's Valley church, in Union meeting-house, 12 miles east of Portland, Ore. Series of meetings commence Sept. 28.

Sept. 25, at 5 P. M., Berrien church, 4 1/2 miles N. W. of Buchanan, Mich.

Oct. 2, at 2 P. M., Flat Rock church, Va., Pleasant View meeting-house.

Oct. 2, at 2 P. M., Cowshonnock, Pa. Meeting to continue to the 5th.

Oct. 8, at 2 P. M., Wakendah church, Ray Co., Mo.

Oct. 8, 3 P. M., Salimony church, Ind., 10 miles south of Huntington, Ind. Those coming by rail, stop at Huntington, or Warren, where they will be met, by informing SAMUEL MURRAY.

Oct. 9, at 10 A. M., Silver Ridge church, Hancock Co., O.

Oct. 9, at 10 A. M., 1 1/2 miles north of Bloomville, Seneca Co., Ohio.

Oct. 9, at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 9, at 4 P. M., Indian Creek church, Fayette Co., Pa.

Oct. 9, at 2 P. M., Black Water church, at Bro. Geo. Stigleman's, 6 miles west of Malt Bend, Saline Co., Mo.

Oct. 9, Centreview church, Johnson Co., Mo.

Oct. 9 and 10, Mt. Etna, Iowa.

Oct. 12, at 2 P. M., Lost Creek church, in Free Spring church, Juniata Co., Pa.

Oct. 12 and 13, Silver Creek, Ogle Co., Ill.

Oct. 12, at 10:30 A. M., Beech Grove church, 5 miles north-west of Smithville, 4 or 5 miles south-west of Sterling.

Oct. 13 and 14, at 4 P. M., Peabody church, 7 miles north-west of Peabody, Kan.

Oct. 14 and 15, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 15, Lamotte church, Crawford Co., Ill.

Oct. 15, at 4 P. M., Pleasant Grove, Kan.

Oct. 16, at 2 P. M., Pyrmont church, Carroll Co., Ind.

Oct. 16, Lower Twin Valley church, Ohio.

Oct. 16, at 2 P. M., Osage church, 3 1/2 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.

Oct. 23 and 24, at 1 P. M., Cedar County ch'h., Iowa, 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. & N. R. R., 2 1/2 miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop 1/4 of a mile from the meeting-house on the 23rd, of which due notice will be given in the MESSENGER.

Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.

Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.

Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.

Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.

Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.

Nov. 13, at 4 P. M., Monticello church, Ind.

District Meeting.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2 1/2 miles south-west of Virden, Macoupin County.

Advertisements.

Rates—Per Inch each Insertion:

One time or more \$1.50
One month (4 times) 1.80
Three months (12 times) 1.20
Six months (25 times) 1.00
One year (50 times)70
No advertisement accepted for less than 1.00

No Cuts inserted unless 1 1/2" wide and on metal base.

Excursion to Colorado.

Beginning May 1, and ending Sept. 15, the Chicago & Iowa R. R. will sell excursion tickets from Mt. Morris, Ill., to Colorado for \$47.70. Apply for further particulars to F. F. KNOBLE, Mt. Morris, Ill.

"They are excellent," — is the verdict of those who have examined the "Church Register," by Landon West. Every congregation should have one. We supply this work, post-paid, for only \$1.00.

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.

GOING EAST.			GOING WEST.		
† Live Chicago.	† 9:00 A. M.	* 3:15 P. M.	† 9:00 A. M.	* 9:00 A. M.	* 8:00 P. M.
‡ Arr Ft. Wayne.	1:45 "	7:40 "	11:50 "	11:20 "	8:50 "
§ Crestine.	7:05 "	11:45 P. M.	8:40 P. M.	2:00 P. M.	11:55 "
¶ Pittsburgh.	10:30 A. M.	6:30 A. M.	3:30 P. M.	3:10 A. M.	8:40 A. M.
|| Johnstown.	10:13 "	10:13 "	5:20 P. M.	6:25 "	8:10 "
|| Altoona.	11:40 A. M.	11:40 A. M.	8:34 "	8:10 "	8:40 A. M.
|| Huntingdon.	12:50 P. M.	12:50 P. M.	11:55 P. M.	9:38 "	6:40 A. M.
|| Harrisburg.	8:20 "	12:50 P. M.	7:20 A. M.	12:40 P. M.	1:15 P. M.
|| Philadelphia.	6:50 "	6:50 "	1:35 A. M.	5:10 "	5:05 "
|| New York.	9:35 P. M.	9:35 "	9:30 A. M.	6:30 "	8:40 "

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Sept. 7, 1886.

No. 33.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

HAD a brotherly call from the Lewistown church brethren, Wm. Howe, And. Spanogle and J. M. Mohler, last week. We are always pleased to meet and consult with our brethren.

WHILE waiting at the Pittsburg Depot a few days ago, we met Bro. Johnson, of Uniontown, Pa. He reports things moving along as usual, and that they are still laboring for the building up of the good cause.

Good copy for the Almanac would be thankfully received if sent in at once. Corrections for the Ministerial List, after this week, will be too late to be of any use. Now is the time to attend to it, and if not done, the blame cannot be with us.

SEND for sample copies of the *Golden Dawn*.—Why not send for it and have your children read a literary paper that is not only interesting and instructive, but also safe morally and religiously? One dollar per year, or six months for fifty cents.

THERE are plenty of men that are willing to do a good thing, if there is some one to take the lead. So there are plenty that are always ready to follow a fool in his folly. A great pity it is that men are not men, and dare to do right by being leaders instead of mere figure-heads.

THE thermometer standing at from 90 to 100 degrees in the shade, makes people talk of warm weather, and as we pass along the street we are frequently reminded of the fact that it is warm. If we were as anxious to please God as we are to have him please us, the warm and dry weather would not need to trouble us.

FOR those who wish to advertise a good thing, there is no better medium than the Brethren's Almanac, and none cheaper, considering the large circulation, and the fact that it is before the reader during the whole year. Terms: One page, \$50; one column, \$28; one-half column, \$15; one-fourth column, \$9; one-eighth column, \$5. Advertisements, to insure insertion, should be sent in as soon as possible.

SENSE OF DUTY.—The most effectual way of checking improvidence is to awaken the sense of duty, and care for higher things, the feelings and habits of one who thinks of human beings as the redeemed of Christ and God's children. Providence, I say again, may take its chance, can be trusted to take care of itself, in a society of which the members are bent on realizing the kingdom of God and his righteousness.

GOD'S WORD.—It is good for a man to have holy and quiet thoughts, and at moments to see into the very deepest meaning of God's Word and God's earth, and to have, as it were, heaven opened before his eyes; and it is good for a man sometimes actually to feel his heart overpowered with the glorious majesty of God, to feel it gushing out with love in his blessed Savior; but it is not good for him to stop there, any more than for the apostles in the Mount of Transfiguration.

E. D. REED, of Limestone, Tenn., says that two brethren start to South Carolina to carry the old gospel banner there. Let the borders of our land be enlarged, should be the watchword of the church.

QUITE a number of Sunday-schools have been organized since our late Annual Conference, and we hope that they will be conducted in a way that those who have heretofore been opposed to them, will withdraw their opposition and turn in and help the good work along. If we live, and the Lord wills, by another year we hope to be able to give better supplies for this purpose than ever before.

BRO. J. M. MOHLER has started out on a three months' preaching tour. His first point is at Scalp Level, Somerset Co., Pa. He will also labor in Armstrong and Clearfield counties. One dozen more such workers could find plenty to do in our own State, and many of our other States could use the same number, or more, with great profit to the cause. We were in a city, the other day, of 240,000, in which our brethren never preached, and it is not far away. Why such neglect? Are there no souls in this city that need salvation? If there are, how can they be saved without having the gospel preached, and how can it be preached without a preacher?

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

THE time is now here, and brethren generally are arranging for their fall or winter meetings. With us truly the harvest, or rather the field of sowing, is great, but the laborers are few. The church is in present need of solid-working evangelists, who are governed by principle, and not policy; whose efforts indicate sheaves over there rather than members here. Many congregations, last year, failed to have a meeting, because a stranger could not be secured.

We have many brethren who do not travel, but could hold successful meetings in their own congregations. But commonly two mistakes are made.

1. The members do not give their united influence in the meeting; the result is, the interest drags.

2. Several brethren do the preaching, taking turn. I never knew a class to advance in a school-room by changing teachers every day or two. It has been long since said, "Too many cooks spoil the broth;" hence, to be successful in holding a meeting, the labor should be placed upon some one brother. If there are several brethren, where experience will fit them to hold a meeting, there are generally as many places in a congregation where meetings are desired; and ample employment can be given to all.

The United Brethren are a pretty numerous religious body in the United States. As a body they have been anti-secret, but, under slack discipline, secrecy has such a hold upon them that they are now threatened with division on the secrecy question. The editors of the *Telescope*, their church organ published at Dayton, Ohio, are advocates of secrecy; hence, for the anti-secret element to have a medium, through which to communicate their sentiments, they were necessitated to start another paper, called the *Conservator*, with Bishop

as editor. We fail to see why the secrecy question should mar our United Brethren friends, governed as they are by the popular liberal ideas of the day. "It is just as you believe." "As thy faith is so be it unto thee." "The different churches are nothing more than different branches of the church—Christ's church." Besides, the United Brethren practice open communion; hence commune with Masons and Odd Fellows. This is a matter of their teaching. Now, it looks to us, that if the Lord is willing for Masons and Odd Fellows to commune at his table, our United Brethren friends ought to be willing to hold church membership with them.

TO B. C. MOOMAW.

Dear Brother:—

YOUR question in the closing of your article on page 519, No. 33, is too large for human periscope. "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1:7. Christianity is the Fountain of vast indirect blessings, bringing incalculable good to mankind in the forms you indicate, without ultimating in that supreme beatitude which is its specific intent. Illiterate Fishermen, under the immediate immanence and control of the Holy Ghost, are safer and more efficient exponents of the mind of Christ than men whose consciousness of power developed and confirmed by exact and prolonged mental culture have partly closed the door against that psychological condition which is pre-eminently the Holy Spirit's opportunity. A man like Paul will never be "a wise master-builder" without a wrench which puts him in blank, dumb nothingness before the Cross. It is a task in a sense too hard for God to get educated persons back and down or up, to the point of childlike receptivity. There is an innumerable host engaged in hewing wood and drawing water for great imminent events, but the little flock of believers, who are dealing with Christ at first hand, are the real pioneers, and conservators of these closing years of the current dispensation. The signs of the times are manifold, complicated, and ominous. Lo, here, lo there, is the cry, believe it not. If the light that is in us may be darkness, so may the very illumination of a boastful christendom be one of the most significant proofs that the sun is darkened.

C. H. BALSBAUGH.

A ROYAL GIFT.

SOME men move through life as a band of music moves down the street, dinging out pleasure on every side through the air to all, far and near, who can listen. Some men fill the air with their presence and sweetness, as orchards, in October days, fill the air with the perfumes of ripe fruit. Some women cling to their own house, like the honey-suckle over the door, yet, like it, fill all the region with the subtle fragrance of their goodness. How great a bounty and blessing it is to hold the royal gift of the soul that they shall be music to some and fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joys; to fill the atmosphere which they must stand in need of with

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

NOTHING AND SOMETHING.

BY MRS. FRANCES E. W. HARPER.

It is nothing to me, the beauty said,
With a careless toss of her pretty head;
The man is weak if he can't refrain
From the cup you say is fraught with pain.

It was something to her in after years,
When her eyes were drenched with burning tears,
And she watched in lonely grief and dread,
And startled to hear a staggering tread.

It is nothing to me, the mother said;
I have no fear that *my boy* will tread
The downward path of sin and shame,
And crush my heart and darken his name.

It was something to her when that only son
From the path of right was early won,
And madly cast in the flowing bowl
A ruined body and a sin-wrecked soul.

It is nothing to me, the merchant said,
As over his ledger he bent his head;
I'm busy to-day with tare and tret,
And have no time to fume and fret.

It was something to him, when over the wire
A message came from a funeral pyre—
A drunken conductor had wrecked a train,
And his wife and child were among the slain.

It is nothing to me, the young man said;
In his eye was a flash of scorn and pride—
I heed not the dreadful things ye tell,
I can rule myself, I know full well.

'Twas something to him when in prison he lay
The victim to drink, life ebbing away,
As he thought of his wretched child and wife,
And the mournful wreck of his wasted life.

It is nothing to me, the voter said,
The party's loss is my greatest dread—
Then gave his vote for the liquor trade,
Though hearts were crushed and drunkards made.

It was something to him in after-life
When his daughter became a drunkard's wife,
And her hungry children cried for bread,
And trembled to hear their father's tread.

It is nothing for us to idly sleep,
While the cohorts of death their vigils keep,
To gather the young and thoughtless in—
And grind in our midst a grist of sin.

It is something—yes, all, for us to stand
And clasp by faith our Savior's hand—
To learn to labor, live and fight
On the side of God and changeless right.

"THAT REVIEW."

BY H. W. STRICKLER.

WITH the very best of feeling towards Bro. S., I stand corrected in all mistakes I may have made in reviewing his article.

1. My reason for charging the brother with the assertion, is "These extracts give us the idea that women preached during the first ages of the church, and that prohibition arose during the dark ages." "Nothing could be farther from the facts in the case," etc. He excluded them from the quotation marks, thus leaving in the mind of the ordinary reader the impression that they were original.

2. I quoted just enough of "Mosheim" and other of his "extracts from historians," to show that they admit that women did preach.

I did not abridge them to mislead. We "repeat that *prophecy* and *preach* are never used as synonyms," and ask the reader to "remember that he had reference to the *New Testament* usages, and not to English and American authors." Since he rejects these authors, will the good brother please tell his readers plainly the New Testament difference between *prophecy* and *preach*, and what is the *work* of a *prophet* and of a *preacher*? Why does the church not elect *prophets* and *prophetesses* (as women are to *prophecy*) as well as *preachers*? If the preacher's wife is not allowed to assist in *preaching*, what does the New Testament require of her; and why does the church install her as a "preacheress" and an "elderess?"

I believe that a plain and direct New Testament answer to the above questions would be read with interest by all G. M. readers. Will the good brother please answer?

Loraine, Ill.

THE TWO GATES.

BY J. E. HOOVER.

WE are told of two gates, or pathways, that lead from this life to that which is to come, the one leads to heaven and happiness, the other to destruction and despair. There is a vast difference in these two gates, for Matt. 7: 13 says, "Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." Again, in the following verse, "Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

This gives us an idea of the difference in the pathways, and of the great importance of one over the other, but we can get a definite idea only by a careful perusal of God's word. Reader, we must all, at one time or another, pass through one or the other of these two gates. We are even now upon the pathways leading to them. Can I ask you which? for we have a means of knowing. — God has given us a detector to guide us aright, and has commanded us to strive to enter in at the strait gate. The word strive, carries much with it. We must make an effort, must be in earnest, and work, else we fail, and oh! what a thought the possibility of a failure should awaken!

Here, perhaps, the trouble arises. We do not make the effort, or, if we do, we may not make the proper efforts. There are so many by-ways leading from this narrow way, so many attractions to draw us from it, and but one way to lead us back again, that we must watch. The apostle says: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." What a promise,—worth more than all the world beside! Knowing that we are to be tried, why will we allow ourselves to be overcome? Do not be persuaded that this or that is not necessary, for we are told that if we fail to keep one commandment, we are violators of all. Satan is ever presenting

things to our view to draw us away. Perhaps, if an outsider, he is showing us the doings of this or that church member, to prove that we are as good as they. Remember, there was a Judas among the twelve, and we will not be judged by their acts, but by our own.

There is too much at stake to allow trifles to interfere. "We have no continuing city here," and we should prepare ourselves for that which is to come. Nature every-where declares the existence of a God—the twinkling stars, the warbling birds or the budding flowers but speak in wondrous praise of him who made them. Doubt should not for a moment enter our minds. The infidel, when he comes to die, would give worlds to live but long enough to repent. Then, knowing our opportunities, let us improve them, remain in the good old ship but little longer, and we will anchor in that haven of rest which has been prepared since the foundation of the world for those who love and obey him. Then choose ye which pathway ye will take; the one is crowned with roses, the other with thorns; the one will lead you to death and destruction, the other to that city which the "eye hath not seen, nor ear heard; neither hath it entered into the heart of man, the things which God hath prepared for them that love him.

Donaldson, Ind.

A FEW THOUGHTS.

BY FLORIDA ETTER.

I VERY often think, and wonder if others think how important, and very important for us who profess to be followers of Christ, it is to try and live up to our profession, and not be a stumbling-block to the world. We are to be a light to the world, that they may see we are for Christ, and are not hypocrites. The world often take us for their light instead of the Bible. How careful we should be that we may not deceive them! We may deceive them even in a single act, let it be ever so small; and if we once deceive them, they will lose all confidence in us, and say that they are as good as we are, and we are only hypocrites. Matt. 23: 28. We cannot deceive God.

What is Christianity, and how are we to let our light shine? Is it by attending all kinds of worldly amusements, such as the circus, the ball-room, the theater, and engage in all kinds of foolish and idle talk?—We think this would be a very bad light to induce sinners to come to Christ; even they engage in the same, and when they see us do it, they will take notice of us. We look out in the world and see many who say they are Christians, engage in these things, and encourage them. We cannot think they are true followers of God. They lose all taste for spiritual things. We are commanded to be a separate people from the world, and be not conformed to the things of the world, but to be transformed, and deny ourselves of these worldly lusts, to take up our cross daily and follow him.

We are to lay up treasures in heaven, and not upon the earth. "Where our treasures are, there will our hearts be also." No man can serve two masters. Matt. 6: 24. How are we known from the world? By our fruits we are known. "Not every one that saith Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." But what does he say? They that do his will. "Many will say in that day, Lord, Lord have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" Then what will he profess to them? Matt. 7: 22. There are two roads—one leads to heaven and the other to hell.—Let us be careful that we keep in the narrow way, that we may lead none astray by doing anything that is not in accordance with God's word, even if we suffer. 2 Tim. 2: 12; 3: 12. His blessed word contains so many precious promises to cheer us on our journey, that will keep us to the end of time, and when our earthly career is finished, then we will be able to stand. Let us hold out faithful to the end, that it may be said of us, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things; I will make thee ruler over many things."

Cartersville, Va.

BOOK AND TRACT WORK.

THE *Work* has now ready for sale and distribution as follows: "Brethren's Chart—Golden Gleams or Light of Life."

This contains forty leaves, size, 14 by 20 inches, mounted upon walnut roller with cord to hang upon the wall. The leaves turn back over the roller. The front page of each leaf contains one subject; in all, forty subjects. Quotations from the Bible and Testament only, and is printed in LARGE clear letters. Book, chapter, and verse, in small type at the beginning of each verse.

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Pamphlets and tracts are for free distribution, and upon application will be sent out in such numbers as means of the work in hand, will from time to time permit. But as the *Work* is as yet in its infancy, and somewhat wanting in means, too much must not be expected of it, or its capacity as a benevolent enterprise overdrawn—hence we append a small price to these by the fifty and one hundred. Small packages can go by mail, and large ones by express.

Brethren and sisters able in means, and who wish to distribute these largely among their neighbors and elsewhere, will not mind the small price asked for them, but by avail-

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"Turn to the Right," a 4-page tract, 60 cts. per 50, \$1.00 per 100.

"The Plan of Salvation," price, the same as "Turn to the Right."

"The House we Live in," price, the same as the above.

Address Brethren's Book and Tract Work, Dayton, Ohio.

TO THE BOYS.

BY W. H. ROOSE.

(Continued.)

LAST week I had something to say about the boys, hoping by a few words to encourage them to strive to reach the highest round in the ladder of fame. I know there are hundreds of youths and children reading the MESSENGER, as intelligent as the country can afford. All intelligent children seek to gain knowledge whether they aim to grow up wise men, have a desire to gain knowledge, to help educate others, or whether they lay in a store for their own enjoyment, it matters not, they improve every means within their reach to search out the hidden things. It is said it matters not what our object may be in stocking our minds with knowledge,—but it does. Any other uses to which we may put our education than to help raise up the ignorant, the poor, and the weak, is certainly selfish, and we all know that a selfish person is of no account anywhere except as a warning example to us not to be like him. When persecutions arose in the early Christian Church, many smart men took their refuge in caverns and grottos, there to spend the remainder of their days in quiet seclusion. They were justifiable, but there are hermits at this time who deny all intercourse with their fellow-men. They have added to their knowledge until it became extensive, yet how much better is the world for all this sacrifice? To be sure there is more expected of a wise or educated man than of an ignorant one; though the latter shall not be held blameless. There have been lost opportunities, wasted time, and a negligent disposition to answer for.

Then here comes the miser with his hoarded wealth. He has pinched and sacrificed in order to lay by what he can for—what? He cannot tell. He barely supplied himself with food enough, the necessary clothing, or any the comforts of life. Surely, generosity was not the ruling motive. Selfishness hid all the gold, and the lust thereof wearied both body and mind with evil imaginations that they are the unhappy subjects of poverty, or that some one else is about to remove

it from its place of concealment to enhance their own selfish enjoyments. Benevolence and its character is as fabulous to them as the gods of ancient mythology.

While we have been talking about the disposition to gain knowledge and keep it to ourselves, we think it equally disastrous to ourselves and others to put ourself ahead against the wishes of our associates. We should always guard our tongue so that we do not allow it to betray a "puffed up" mind. True education and consequent wisdom teaches us when to speak and when to be silent. It teaches us to respect the feelings and wishes of the parents of those who are older, of varied experience, maturer abilities. True education should tend to annihilate evil, overcome evil propensities, and conquer self. True education should make us feel less qualified to judge our fellow-men and accuse them for deeds that may not be of a worse nature than many of our own evil actions. It hinders us from justifying in ourselves what we condemn in others. In fact it should elevate our being above all that tends to cause unhappiness, above class society, that is where wealth makes the distinction, above false accusations, and beyond self-righteousness. Again, while we look with disfavor upon the miser, we do not sanction the life of a spendthrift. No young man (or lady) can do anything of which he feel prouder than to economize his expenditures and strive to increase his income that he may secure a home, educate himself or learn some useful trade. We admire that young man who restrains his appetite for the things that are hurtful to the body and mind and takes that amount and expends it for good reading matter that he may prepare himself for the accomplishment of the duties he may be called upon to perform, or educate himself, so, that should he be maimed for life, he can still support himself. Such youths are the prospective, active spirit of the church, of both social and political freedom. They are the coming strength of all moral and religious security, and the unswerving, uncompromising elements in all reformatory movements. Into the hands of these indefatigable workers, we feel safe to commend the interests of common humanity and the cause of the Lord.

FAITH HEALING.

BY A. HUTCHISON.

UNDER the above heading I wish to call the attention of the reader to the book called "Supernatural Healing" by Bro. B. C. Moomaw. All who wish to acquaint themselves with the origin, and effect of sickness, and its relation to sin,—as well as to learn the Lord's dealing with man, and how sickness was made use of as a medium through which the Lord would indicate his displeasure, etc. I say all who wish to have a clear insight to these things as they are given in the Bible, should read carefully and study diligently, Bro. Moomaw's book. The contents of it need to be studied, by a reference to each

of the scriptures cited. In this way you at once see that our brother has not been guessing at what he says, neither does he give an opinion of his, but he gives you the direct Word of God. And when you read the account of the case of sister Seybert on page 90, read "head" instead of hand. The tumor was as large as a man's "head." There are too many people who pray, what they are pleased to call the prayer of faith. And yet if some Rhoda would come and affirm that their prayer had been answered, they would tell her she was beside herself;—poor faith.

When we anoint one who is afflicted, we should do so with a full commitment of the case to God, and we will get just what God's will is, in the case. Our faith in our Heavenly Father, prompts us to commit all into his hands, and say, "Thy will, O God, be done". And in this way we put the whole matter into our Father's hands, and we get just what we pray for. And that is, that his will should be done in the case. But instead of a full surrender of our will to God's will, we fix up how we want it, whether or no. And then if we do not get the blessings of the Lord dealt out to us on short order, we grow impatient and petulant like a spoiled child, and then we must receive the rod instead of the blessing. My idea of the "anointing, faith cure, and supernatural healing" is simply this, that if we make an unreserved surrender of our case into the hands of God, and apply the unction as directed, and pray the prayer of faith and filial trust, we then get God's will in the case. If he sees fit to heal immediately, he can do it, and if he chooses to let the healing be more tedious and slow, in either case, the healing is "supernatural," and if not healed at all, we still have what we prayed for, because we prayed for his will to be done. But let us not refuse to accept of a failure, as from the Lord. He seeth not as man seeth. And the best way for us to be fully able to determine what is the will of God, is to make a full surrender of our own will, and then we will get his will by awaiting his time. His will is, that all be saved—but all will not be saved, simply because all will not give up their will to God's will.

Then, if we are sick, and want to be healed by the Lord, we must give him a chance—by a full compliance with the conditions upon which the promise rests. And if a sinner wants to be saved, he must also give God a chance, by coming to him, and when he comes to God, he will save him, and he is saved by a supernatural power, through the use of means; just so in "faith cure" by anointing with oil in the name of the Lord.

WHO HATH BELIEVED OUR REPORT?

BY C. H. BALSBAUGH.

So said the Prophet Isaiah, and so said Christ and His Apostles, and so the faithful Ambassador is constrained to say to-day.—When centuries of unbelief and sense-life have buried the truth under mountains of

adamantine darkness, it takes a bold spirit to venture to exhume it. The essential Truth incarnated must needs be spit upon and nailed to the cross. But it will triumph in spite of earth and hell, orthodoxy and heterodoxy. So it will be with Elder B. C. Moomaw's new book, "Supernatural Healing." Not a few will read it with a shiver of disgust and indignation, and pronounce it an impertinence, a presumptuous interrogation of the religious sanity of the age, and inversion and perversion and subversion of the Divine order. But the book is going to be a Divine seed newly planted, and Divinely watered and guarded, and be the means of reviving in a measure the old faith that takes God at His word and gives to the world the verification of the claims of Jehovah-Jesus. It is an honor to Brother Moomaw's head and heart that he is child-like and Christ-wise enough to be the author of such a book. Many will read and sneer. And many will "thank God and take courage." Be assured, sick one, that according to your faith will be given to you "all the fullness of God." God bless Bro. Moomaw, and make his book an evangel of body-and-soul health to thousands.

Union Deposit, Pa.

AFTER SUPPER.

BY GEO. A. SHAMBERGER.

THE article on "Feet-washing," in No. 33, must have been a surprise to every reader. The positions taken are certainly wrong. If the brother would have read the New Version, he would have saved the article. The phraseology of John 13: 2 is changed. The revisers made no change only when necessary; they were governed by a rule to this effect.

During supper, beyond doubt, is the proper rendering. With this rendering the word *ek* exactly agrees, and it does not agree so well with any other rendering. *During supper* and *out of supper* are in perfect harmony. As a view of the subject correctly answers all the brother has said, I will not notice the points in particular. I simply remark that the Greek Lexicons that I have at hand sustain the rendering *during supper*.

This subject will receive much light by attending to the manner in which that last supper was eaten. I copy from Smith's N. T. History, p. 341: "The manner in which the Paschal feast was kept by the Jews at the time of our Lord, differed in many details from that originally prescribed by the rules of Ex. 12. The multitudes that came up to Jerusalem met, as they could find accommodation family by family, or in groups of friends, with one of their number as celebrant, 'proclaimer,' of the feast. The ceremonies of the feast took place in the following order: (1) The members of the company that were joined for this purpose met in the evening and reclined on couches, this position being now as much a matter of rule as standing had been originally. The head of the household, or celebrant, began by a form of blessing 'for the day and for the wine,'

pronounced over a cup of which he and the others then drank. The wine was, according to Rabbinic traditions, to be mixed with water, not for any mysterious reason, but because that was regarded as the best way of using the best wine. (2) All who were present then washed their hands; this also having a special benediction. (3) The table was then set out with the Paschal lamb, unleavened bread, bitter herbs, and the dish known as charoseth, a sauce made of dates, figs, raisins and vinegar, and designed to commemorate the mortar of their bondage in Egypt. (4) The celebrant first, and then the others dipped a portion of the bitter herbs into the charoseth and ate them. (5) The dishes were then removed and a cup of wine again brought. Then followed an interval which was allowed theoretically for the questions that might be asked by children or proselytes, who were astonished at such a strange beginning of a feast, and a cup was passed round and drunk at the close of it. (6) The dishes being brought on again, the celebrant repeated the commemorative words which opened what was strictly the Paschal supper, and pronounced a solemn thanksgiving, followed by Ps. 113 and 114. (7) Then came a second washing of the hands, with a short form of blessing as before, and the celebrant broke one of the two loaves or cakes of unleavened bread, and gave thanks over it. All then took portions of the bread and dipped them, together with the bitter herbs, into the charoseth, and so ate them. (8) After this they ate the flesh of the Paschal lamb, with bread, etc., as they liked, and after another blessing, a third cup, known especially as the 'cup of blessing,' was handed around."

We notice (1) that there were two hand washings during this supper. (2) That it is reasonable that at one of these times Jesus washed his disciples' feet. (3) That either time makes the feet-washing *during supper*. (4) That nothing in the original wording, nor yet in the manner of eating the Paschal supper indicates that feet washing was done *after*. (5) That the best rendition of the original Greek is *during supper*. (6) That the eating, or dipping of the sop, occurred after feet-washing. (7) That the cups that preceded and followed were not properly parts of the supper. The first are dropped, and the "cup of blessing" becomes the emblem of Christ's blood. From all of which it follows that the Brethren are strictly correct in their practice.

SALVATION OR RECONCILIATION WITH GOD.

BY ROSIE SNOWBERGER.

WHENEVER there is a restoration of friendship necessary between persons, there has been some offense committed to cause the estrangement. When such is the case, it is natural for both parties, the one that has been wronged as well as he who caused the displeasure, not to feel comfortable in each other's society until a reconciliation has been effected.

The truthfulness of the above assertion is exemplified in the case of the transgression of our first parents in the garden of Eden. As long as they were in favor with God, they enjoyed his appearance in their beautiful home; but just as soon as they were guilty of a breach of command, they shunned the presence of their Creator, who then drove them out from their habitation of ease and comfort, and destined them to a life of toil and care.

But the wrath of God's countenance was soon changed to mercy, and the transgression which incited indignation was cancelled on the part of him who might have retained his anger forever. "The Lion of the tribe of Judah" was selected as the "faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people."

Although the blood of Christ has now cleansed the human family of the original sin, yet we have inherited depravity and are naturally inclined to rebellion, hence the efficacy of Calvary's blood will avail us nothing unless we make a personal application of the same.

Redemption is promised to all who will accept the terms of mercy as proffered by the Author of eternal salvation. But God does not propose to make any compromise or modify the conditions of his will to suit our individual inclinations. Yet how often is the admonition of Paul in this earnest request of the people of Corinth, "We pray you in Christ's stead, be ye reconciled to God," reversed, and we attempt to have him to become reconciled to our notions and fancies as regards the plan of saving grace.

I think every one of us could truthfully say that we have sometimes engaged in things contrary to our convictions of right; but by repeated practice we could satisfy the cravings of our carnal nature without the reproach of the invisible monitor. Our consciences are thus lulled to sleep, and we feel assured that God is reconciled to our will instead of us becoming reconciled to his.

Whenever our religious impressions begin to decline, it is evident that we are approaching the road to ruin. It is then that Brethren can attend places of sinful amusement, have their bodies adorned with gold, and wear the fashionable mustache only, with perfect tranquillity of mind; and sisters decorate their apparel with the trappings and ornament of style, bow at the altar of prayer and sit at the table when heaven's blessing is invoked on the gifts of the earth, with uncovered heads, with as much ease as though God's law was silent on these subjects.

But some one may say, "I know it is wrong for us to adorn our bodies with gold merely for the sake of ornament, but I believe there is no harm in wearing it to alleviate suffering or mitigate disease." Of the proof of its medical properties I will not attempt to speak. But does it not seem strange that if this precious metal should contain such excellent healing virtues, that God would command us to abstain from wearing it? May we not have access to other remedies that are perhaps superior in counteracting disease?

Let us then be careful that we do not venture too near to that which is forbidden by our Heavenly Parent; but let us listen with respect to the promptings of our conscience, and not stray away from that which is right against better light and knowledge, and finally conclude that all is right and that God is reconciled to our actions.

Just why the plan of salvation is fashioned as it is, and why God commands us to do certain things and abstain from others, may not always be understood by fallible man. But is it not sufficient for us to know that when God commands, it is our duty to obey without consulting consequences? "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?" The natural inclination of many to "remove the ancient landmarks which our fathers have set," is conclusive evidence that the time has come when men will not endure sound doctrine. Let our ministers, then, with renewed zeal, warn, exhort and urge the "flock over which the Holy Ghost has made them overseers," to become reconciled in all points unto the will of him who has said, "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all."

SYNOPSIS OF A SERMON.

BY D. E. ESHELMAN.

The following Sermon was delivered by G. C. Fitzer at Woodland Church, Astoria, Ill.

"Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

THIS was spoken by Jesus in finishing the memorable sermon on the Mount. In traveling through our cities, we notice the steeples towering towards the sky and are made to think of those who worship there and of their crying, Lord, Lord; but the Savior, in this chapter would have us be careful to enter in at the STRAIT gate.

People speak of the ordinances being kept, by some one church observing one of the commands and another keeping a second, so that taking all of the different persuasions they would have it understood that the plan is perfected.

They who have confidence, wholly based upon Faith, may be very earnest in what they believe, but faith without works is dead. Just so with prayer; those who depend entirely upon it no matter how eloquent the petitions may be expressed or how loud they may cry, LORD, LORD, it will be impossible to please God without faith.

Hence the importance of accepting the ordinances as a whole; for nothing short of entire obedience to the behests of high Heaven will cause our crying Lord, Lord, to do us any good. Man in the garden of Eden was placed there without sin, but owing to disobedience, sin and death followed as penalty, but it pleased God in his goodness and mercy, to "send his only begotten Son, that whosoever believeth on him might not perish

but have everlasting life." John 3: 16. The Prayer of Christ for restoration leads us on to obey all commands; that of salutation of holy kiss which is spoken of as a command five times in the New Testament, the washing of the saints' feet, being baptized as Jesus was, and observing the Lord's supper. This we claim should be a full meal, taken at supper time, and after it the bread and wine,—not a crumb of bread, and sip of wine only and that at noon. This is considered the same as the other commands by popular christianity,—non-essential, or if observed at all, just what may suit their desire. These are they, I fear, who will be found crying, Lord, Lord, and claiming to have cast out devils and in God's name to have done many wonderful works, but hear the reply, "Depart from me; I never knew you."

WHAT IS OUR DUTY?

BY M. E. STUTZMAN.

I WAS forcibly reminded, a short time since, of the subject in a conversation with a friend. The remark that brought it to my mind was this, that they were not partial to any church, putting forth the idea that they could live as near right in one church as another. The question then comes up, Are they *all* right? The word says, "He that doeth the will of my Father which is in heaven, the same is my mother, my sister and brother." Our duty, then, must be to search that will that the Lord has left upon record, so that we can judge rightly who is doing the will. If we hold with a certain church, we should be sure, as far as we are able to understand that word, that they are right. When the apostles were sent out to preach, they were told to "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Ghost; teaching them to observe all things whatsoever I have commanded you," etc. To find what he commanded we must read that word, not with a prejudiced mind, taking a little here and there to suit our feelings, but with a pure heart and mind, desiring to know what the will of the Lord is. Then, and not till then, will we be profited. May we all come to the throne of grace and implore divine help to aid us in our search for wisdom, so that when the end comes we may be prepared to go to our rest in peace.

JOY AND FEAR.—I would fain see, said Luther, one that could make these two agree together, to be joyful and to be afraid. I cannot behave myself in that manner towards God; but my little son Hans can show himself so towards me; for when I sit in my study and write, or do something else, then my boy sings me a song; and when he will be too loud, then I check him a little; nevertheless he singeth on, but with a more mild and softer voice, and somewhat with fear and reverence. Even so will God likewise have us to do, that we should always rejoice in Him, yet with fear and reverence towards God.

THE BIBLE.—ITS PURPOSE.

BY E. A. ORR.

Paper No. 4.—Its Purpose—How Found.

5. "If the Bible is not good for everything; if it has one and but one purpose, how are we to find that purpose?" Be a little patient. It is not well to be hasty in such important matters. We say important matters, because this is such.

To use anything for a purpose other than that for which it was made, is liable to endanger both the thing used and the user. In many cases such a reckless use of things would be fatal. It will not do to feed the child arsenic. It is not a food, but a medicine.

A willful misuse of the Bible is not only fatal, but eternally fatal. So it is of the highest importance to know what is its purpose. But, first, how are we to find this purpose? God, by his WORD which was made flesh, has expressed his thoughts in creation, providence and revelation. Now these expressions of divine thought will not read differently, neither are different methods to be used in getting at their meaning. We before stated that God acted in revelation like he did in creation: He left his work without preface. Its object must, if ever known, be found in some other way than from any prefatory remark of its Author.

We do know much about the purposes of creation; and there is no dispute as to how we are to ascertain these purposes. In these matters the method is one, and it is the same every-where. It is (1) finding the facts by perception, and observing them long enough and close enough to know not only that they are, but what they are. (2) These facts must, after finding, be classified; each must be put into its own group. (3) Then these groups must be reduced to a system. In other words, we have, in the Bible, a revelation of facts and truths; but not a revealed system of these facts and truths. As stated in a former article, we must make our own science. The Creator gives us things, but not systems of things. He never does for us what we can do for ourselves. He has given us created and revealed things, and the powers of perception, observation and logical understanding, by which these things can be discovered, classified and systematized. — When anything that can be done by us, that is, for our good, and that has not been done for us, presents itself, we are as much bound to do it as if God from heaven should say, "Thou shalt."

Ever since the days of Bacon, the watchword of physicists has been *induction*; and the sooner it becomes the watchword of the Bible student the better. We must go to it, and there make a complete *induction* of fact from which we are to formulate our systems of religious thought. We dare not go to it with our *deductions* based upon either a false philosophy, a false religion or a false tradition. The facts of revelation can no more be made to fit into our false deductions than can the facts of nature. It is time that we learn, not only that "facts are stubborn

things," but that revealed facts are just as stubborn as the facts of the natural world.

In our next we shall go to the Bible with these principles in our mind; and see what it has to say on this topic. We shall not go to it and say, "You shall teach so and so," or "What proofs have you to offer for this?"—Our spirit must be, "What do you teach?" and "What do you prove?" If we would make rapid and sure progress in Biblical knowledge, we must conform to this rule: "Take my yoke upon you and *learn of ME.*" This ME only has a right to teach here.

(To be Continued.)

CHRIST'S CROSS AND MAN'S CROSS.

BY MARY C. MILLER.

"THEN said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me."

PETER could not see a suffering king. He could not believe that Christ should suffer and die. He said, "Be it far from thee, Lord, this shall not be unto thee." He was evidently looking at things from a human stand-point. May we have grace that we do not the same thing.

Jesus taught his disciples in the language quoted above, that they who would follow him must suffer, for duty would call them and lead them to do things which would be distasteful and hazardous to them. Christ knew that death would meet him, and he said to his Father, "If it be possible let this cup pass from me, nevertheless, not my will but thine be done." "If it be possible," but it was not possible; the human family was in need of a savior, a sacrifice. The cross of Christ was the afflictions he suffered that we might be redeemed. Now, suppose there would have been no need of Christ suffering, would he have been justified had he done as he did? No, you will say, had there been no need, had it not been the arrangements of God the Father, Jesus would not have been justified. He would have borne the cross in vain. What God does is well done. Christ tells us if we would follow him we must do as he did, suffer for, if need be, but by all means do our duty.

A missionary by the name of Scott, laboring in India, saw a strange-looking heathen one day in the street, and, upon inquiring, found that he belonged to a tribe noted for their murderous propensity. But he was not satisfied, he prayed and started for the mountains where they resided. His comrades insisted that it was folly for him to run the risk, but he bade them farewell, saying, "I must preach Jesus to them." He went; it was a needful cross; he bore it manfully, and was rewarded. After traveling for two days, he was suddenly surrounded by savages, pointing their bayonets at his heart. What was he to do? He was following Christ; he thought no more of himself than his Master had taught him, and he thought of the work he had to do. His heart was in the work; he shut his eyes and sung, and played his violin. After singing two verses, he thought he would open his eyes and see

what was going on. There they all stood, listening intently, fire arms by their side.—They were wild, but still humane, and they saw something in that missionary different from what they were accustomed to see in humanity—something they admired, something that overcame their savage nature, and they were conquered. What did it? Had Christ been preached to them? Indirectly he had, and a strange power influenced them. They took the man home with them; he stayed two years and a half. When he went away, they went with him for thirty miles, and begged him to return to them again, which he did, and died among them.

The cross of Christ was the will of his Father. He walked truly; he flattered no one; he did what was right and proper for him to do. Christ lived among his people, God's people. He was a Jew, but no Pharisee, no Sadducee, no Essene, no Nazarene, but still he was of royal lineage. Why was he no Pharisee? Their principles were unsound. Why was he not one of the others? Their principles, too, were wanting in truth in some way.

Do you suppose it was a cross for him to show those people the right way? Was it not a pleasure which implied the cross? — Most emphatically it was. Christ loved to lead people in true paths; he loved to teach them to look at things rightly, to judge "not according to appearances, but righteously." They must deny themselves and begin a search after truth,—dig deep and lay the foundation sure, for the rains will come; God will try his people. Why did Christ heal on the Sabbath day? Did it not bring to him needless trouble? Was it right or wrong for Christ to choose that day for healing? Right, of course. Christ did all things well, and therefore is a perfect pattern. But why was it right for him to choose that day? Besides healing the man, it taught the people to regard the written law, and not confide in the "law of the lip;" it taught them their errors. The Jews considered it a more heinous crime to break one of those laws than one which was written. But were they right? Had they truth on their side? Was it a cross for Christ to show them they were mistaken? It was a cross, for it brought persecution, but it was a pleasure to him also, for he offered them truth for error, life for death.—God gave them a law concerning the Sabbath, but they wished to make it stronger, or plainer. They had lost faith in God, and centered it within themselves. They were going to build a wall high and strong around them, but they shut out God and faith in God, and therefore they were in need—they needed a Savior, one bearing the cross, to teach them a lesson.

Christ suffered many things wrongfully, but he did not go out of the true way, although it seemed so to the rulers. They thought it sinful to break the "spoken law," but Christ took up his cross and taught the truth. He would have been bearing a cross had he done as they thought was right, but it would not have been the cross his Father gave him. It would have been man-imposed. We may bear crosses that will do us no good.

We all have the Bible, and that is what will judge us at last. Let us be careful to bear our own cross. Doing a thing because it is a cross, does not make it right that we should do it, by no means. Our cross is something needful for us to do. We may do many things needful which are no cross, but must not shun the duties which are, for all have such duties. Our lives must not be dear to us, that is, we must not consult our profit, our gain, when duty calls. Let truth be the mark we aim for, and if we must stem the current, never mind it, but take up our cross humbly with confidence in God.

Without God's help we must sooner or later come to naught. All our fortresses, all our helps, all our self-imposed crosses will be as nothing, and that is just what they are—nothing. It proved so to the Jews, and worse, and it will prove so to us. When we put our faith in self-imposed crosses, we virtually lose our faith in God's strength. Had the Jews obeyed their written law, they would have had enough to do, and would have fared better.

Brethren, sisters, let us learn wisdom from their shortcomings, and not follow after them. Jesus was perfection, and he had a greater cross to bear than any other person can possibly have, and the nearer perfection man attains, the more of a cross he has to bear. Let us not say that we know the mind and devices of Satan, for we need God's help all the time to escape his workings. Without God's help where would we be? Satan would laugh at our weak endeavors. Then our eyes are turned heavenward, our faith is in God; he will help us, he will be our light, he will lead us, he will hide us, he will keep us from shunning our cross. He kept the prophets from shunning their duty, and he will keep us, that is, if we will let him, if our faith is in God instead of self. "Circumcision is nothing, and uncircumcision is nothing, but a new creature." A new creature—one willing to bear his cross. Christ bore his cross, we have ours. His cross was different from ours in some respects; he had his mission to fill, we have ours. The principle is the same. He bore his cross to save sinners; we must save ourselves and others from sin. If we believe in God, he will give us power to become his children, and to do this we must not follow one another as the people did in the dark ages, but we must follow Christ. We may follow one another and get along very nicely, seemingly, but every generation will get more crooked and still more so, because of the pattern. But let each generation drink from the fountain head of truth as Christ did, and we have comparatively nothing to fear.

Now remember, we do not mean to be crooked. Then let us point our children to the perfect. We do not mean to be selfish; then let us leave self out altogether. We do not mean to be narrow-minded; then let the mind center upon "the center which has no circumference," and if we must preach ourselves to our children, let us tell them of our imperfections, but it is our cross. Man must take up his cross and turn his eyes to-

ward heaven. If the sun shines upon us, we should utilize the light of the sun. It is our privilege. Christ says, Walk by the light of the sun. He does not say by the light of the moon, although she gets her light from the sun.

Pickrell; Neb.

"WE CANNOT HAVE A FEAST."

BY J. H. MOORE.

"We cannot have a love-feast this fall," is what may be heard at a score of places the coming fall. "Our crops are short, times are hard, and we cannot raise the money." Before you decide this question, listen to me a little. Here is Keuka, with over forty members; we can hold a feast for less than \$3.00. And if you have one hundred members, your feast ought to cost you less than \$6.00. One time, in Lanark, Ill., we had nearly two hundred members present, and the feast cost about \$11.00.

We follow the divine pattern, and come together in the evening. The beef, bread and wine are all we need to purchase for the Lord's Supper. If you are very poor, you can bake your own bread, and thus lessen the cost. If you will press the juice out of grapes, strain well, and can hot in glass jars, like you do fruit, you can thus make your own wine, and you will have to purchase nothing but meat.

Is there any church in the Brotherhood too poor to hold a feast? Not one, if it will do as the Lord Jesus did. When you go to the church meeting to consult in regard to holding a love-feast this fall, take these facts with you and make use of them.

Keuka, Fla.

HOW TO DRAW OUT THE BENEVOLENCE OF THE BRETHREN.

BY DANIEL HAYS.

PUT yourself in the front. Go out to the frontier and beyond. Practice as well as preach the doctrine of the cross. Suffer persecution for the sake of Christ. Get into want and into prison in the furtherance of the truth. Every heart will beat in sympathy. Relief will come from every hand. The command of the Master is "Go." Now let those who have been saying "Go," go themselves. Those who see and feel the need of going, are the ones to go. Do not wait for the church to fill your pocket-book before you start. If so, be assured it will not be done. The church wants to know what kind of metal you are made of; whether you are true steel and solid gold.

No mission was ever made a success without personal sacrifice. A true minister will go out in advance of the church and labor to extend her borders. Foreign missions were established by men and women who left the comforts of home and their native land to give their life's labors to the heathen. Those missions are maintained by the home churches to-day, because those pioneer missionaries,

in their self-sacrificing devotion, kindled a fire that cannot be quenched.

Let the Danish mission stand as a monument of the benevolence of the Brethren in sustaining a work inaugurated by individual sacrifice and devotion to the cause of Christ. The contributions of the faithful gave evidence that it was not a burden, but a pleasure; and so far from any being burdened, it was but another illustration of the Savior's maxim: "Give, and it shall be given unto you." Such a work as that planted in Europe, under God's blessing, may become the source and center out of which others will spring up and grow. Who knows what good may come of Bro. Moore's work in Florida, and of Bro. Vaniman's in Texas? They occupy two cardinal points in our great southern country. Their work, faithfully performed, will be encouraged and sustained by the prayers and benevolence of God's people.—Then there are true standard-bearers along the Pacific slope, in our Northern tier of States, and on the Atlantic plain.

"Can we whose souls are lighted
By wisdom from on high,
Can we to men benighted
The lamp of light deny?
Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

WALKING WITH GOD.—What we all of us need more is how to walk with God, hour by hour, as a man with his friend; not so much to be continually going in and out of His presence as to be always living in it, without effort thinking of Him, without insincerity consulting Him, without hesitation obeying Him, without embarrassment speaking of Him. Instead of endeavoring, in the happy simplicity of almost unconscious religion, to set Christ before us in all we do, to have Him with us wherever we go, to make joy safe by asking Him to share it, to rob care of its carefulness by casting it, as it comes, all on Him, we are apt to separate prayer from life, heaven from earth, holiness from happiness, as if human affections lowered Divine aspiration; as if we would be more like God by being less like men. Thus when we go to meet Him, we have formally to prepare ourselves for solemn audience. It is almost as if we had to unclthe ourselves of the earthly and to clothe ourselves with the heavenly. Reverence! How can we be reverent enough? But He prefers the simple trustfulness of kinsfolk to the distant homage of strangers; and if we made it more our endeavor to attempt to bring every thought, every word, every habit, every employment, every recreation, every commonest act of life, into captivity to Christ, and so into harmony and fellowship with Him, it would not violently interrupt us, as it often does, to lay down the task of the moment, to hold intercourse with Him.

HAVE courage enough to review your own conduct, to condemn where you detect faults, to amend it to the best of your ability, to make good resolves for future guidance, and to keep them.

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Mt. Morris, Ill., - - - Sept. 7, 1886.

50 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

THE good work in Europe is going forward.

MANY new churches are being organized in Kansas.

AGAIN the Lord has blessed us with a refreshing rain.

WE have constant need of the refreshing showers of God's grace.

THE General Missionary Committee meets at Mt. Morris, Oct. 5th.

BRO. S. M. Kintner's address is now Pawnee Rock, Barton Co., Kan.

Two were baptized at West Branch church, Ogle county, Ill., last Sunday.

BRO. S. S. Ullery reports one baptized at North Manchester, Ind., recently.

BRO. Hope was called home last week by the sickness of his youngest child.

DURING vacation, Bro. Joseph Yoder, of Iowa, sold 275 copies of "Europe and Bible Lands."

THE Book and Tract Committee are pushing the work. We have now in press for them a number of excellent tracts.

BRO Vaniman closed his meetings in the Allison Prairie church, Ill., with eight additions by baptism, and three reclaimed.

ONE has been baptized in Limhamn, Sweden, since our last report. Bro. Ollsen reports others as standing near the kingdom.

BRO. J. C. Lehman, of Franklin Grove, Ill., says: "One more received into the church by baptism last Sunday to walk in newness of life."

BRO. I. J. Rosenberger goes to Iowa to labor for the Master. May his, as well as the work of all our brethren, be blessed to the building up of Zion.

BRETHREN M. M. Eshelman and B. B. Whitmer have returned home from their western trip. They traveled nearly 600 miles by private conveyance.

WE expect, if the Lord will, to go East about the 14th of this month. Will visit Philadelphia and spend a short time with Bro. Cassel at Harleysville, Pa.

MAGGIE V. Frederick, of Quicksburg, Va., would like to correspond with some of our ministering brethren living in Southern Ohio, at or near Spinkel's Mill, Gallia county, O.

THE Steamer Werra, on which Bro. Hope came to America, and which was disabled by an accident, had to pay thirty thousand dollars to the Steamer that towed her into Boston.

BRO. Hope would like to have the name and post-office address of all the Danish and Swedish members living in America. Brethren will confer a favor upon him by sending address, as above requested, to this office.

BRO. Moore under date of Aug. 27th, says, "We have very fine weather for working here." In this locality on that day the thermometer stood at 100° in the shade, and it was almost too hot to do any kind of work.

THE school opened at this place, Wednesday, Sept. 1, with 103 students in attendance. This is a large number for the opening day, and gives promise of a larger attendance this year than any former year in the history of the school.

THE Tract Committee have issued a tract in the Swedish language, entitled, "The Truth Shall Make You Free," by Bro. Hope. Seven thousand copies are being distributed in Sweden. Bro. Olssen writes that the tract is making quite a stir in that country. It contains a synopsis of the faith and practice of the church.

BRO. J. D. Haughtelin says: "Brethren Jos. L. Myers and M. Deardorff gave us good instruction to-day, on an 'Excellent Spirit,' Dan. 6: 3. Jesus said to certain ones, 'Ye know not what manner of spirit ye are of,' Luke 9: 55. Oh that we may produce the 'fruits' of the spirit, 'that all men may know we have been with Jesus and learned of him!'"

WE have received a number of requests to publish, in tract form, the decision of the Dayton church case given by Judge Elliot, of the Circuit Court of Dayton, Ohio. If enough copies are wanted to justify us in publishing it, we will, as soon as we ascertain the fact, have it printed. A single copy will cost not to exceed ten cents. A dozen copies, 75 cents, or probably less; twenty copies, \$1.00. Let us have your orders at once.

DURING a thunder-storm at this place on Saturday, Aug. 28th, a little boy, son of Geo. S. Kennedy, was instantly killed by lightning. He was sitting in a swing under a tree. The thunder-bolt struck the tree, and the electricity followed the rope, and the little one fell to the ground dead.

THE lightning struck a powder magazine near Chicago on last Sunday, Aug. 29th, and exploded a hundred thousand pounds of powder and dynamite. The city was shaken as if by an earthquake and the force of the concussion was felt a distance of seven miles. Fortunately only two persons were killed. A number, however, were seriously injured.

RAMESES II.

AMONG the many discoveries recently made in Egypt, none have been of more interest than the finding of the mummified body of one of Egypt's Kings, known in classic history as Rameses, the Great, or Sesostri, and to Bible readers as the Pharaoh who oppressed the children of Israel. He was the foster-brother of Moses, and they doubtless grew up together as friends and companions until Moses cast his lot with the despised slaves, the sons of Jacob. Refusing to be called the son of Pharaoh's daughter, he chose rather to suffer affliction with the people of God, than to enjoy sin for a season. Rameses became one of the mightiest rulers that Egypt ever knew. Under his reign the Israelites were greatly oppressed and their cries came up before God. Thirty centuries ago he died and his body was embalmed. It was found in an out-of-the-way place, and recently the bandages were taken from the body and the face that Moses looked upon three thousand years ago, was to be seen in a good state of preservation. The body is now in the Egyptian Museum, at Boolaq.

The following account is from the official report of Professor Gaston Maspero, director of the excavations and antiquities, who unrolled the body:

"The mummy (No. 5,233) first taken out from its glass case is that of Rameses II., Sesostri, as testified by the official entries bearing date the sixth and sixteenth years of the reign of the high-priest Her-hor Sæ-Amen, and the high-priest, Pinotem I., written in black ink upon the lid of the wooden mummy case, and the further entry of the sixteenth year of the high-priest Pinotem I. written upon the outer winding-sheet of the mummy, over the region of the breast. The presence of this inscription having been verified by His Highness the Khedive, and by the illustrious personages there assembled, the first wrapping was removed, and there were successively discovered a band of stuff, (sic) twenty centimeters in width, rolled round the body; then a second winding-sheet, sewn up and kept in place by narrow bands placed at some distance apart; then two thicknesses of small bandages; and then a

piece of fine linen reaching from the head to the feet. A figure representing the Goddess Nut, one metre in length, is drawn upon this piece of linen, in red and white as prescribed by the ritual. The profile of the goddess is unmistakably designed after the pure and delicate profile of Seti I., as he is known to us in the bas-relief sculptures of Thebes and Abydos. Under this amulet there was found another bandage; then a layer of pieces of linen folded in squares and spotted with the bituminous matter used by the embalmers. This last covering removed, Rameses II. appeared.

"The head is long, and small in proportion to the body. The top of the skull is quite bare. On the temples there are a few sparse hairs, but at the poll the hair is quite thick, forming smooth, straight locks about five centimetres in length. White at the time of death, they have been dyed a light yellow by the spices used in embalmment. The forehead is low and narrow; the brow-ridge prominent; the eyebrows are thick and white; the eyes are small and close together; the nose is long, thin, hooked like the noses of the Bourbons, and slightly crushed at the tip by the pressure of the bandages. The temples are sunken; the cheek-bones very prominent; the ears round, standing far out from the head, and pierced like those of a woman for the wearing of earrings. The jawbone is massive and strong; the chin very prominent; the mouth small but thick lipped, and full of some kind of black paste. This paste being partly cut away with the scissors, disclosed some much worn and very brittle teeth, which, moreover, are white and well preserved. The mustache and beard are thin. They seem to have been kept shaven during life, but were probably allowed to grow during the king's last illness; or they may have grown after death. The hairs are white, like those of the head and eyebrows, but are harsh and bristly, and from two to three millimetres in length. The skin is of earthy brown, splotted with black.

"Finally, it may be said that the face of the mummy gives a fair idea of the face of the living king. The expression is unintellectual, perhaps slightly animal; but even under the somewhat grotesque disguise of mummification, there is plainly to be seen an air of sovereign majesty, of resolve and of pride. The rest of the body is as well preserved as the head; but in consequence of the reduction of the tissues its external aspect is less life-like. The neck is no thicker than the vertebral column. The chest is broad; the shoulders are square; the arms are crossed upon the breast; the hands are small and dyed with henna; and the wound in the left side, through which the embalmers extracted the viscera, is large and open. The legs and thighs are fleshless; the feet are long, slender, somewhat flat-soled, and dyed, like the hands, with henna. The corpse is that of an old man, but of a vigorous and robust old man. We know, indeed, that Rameses II. reigned for sixty-seven years, and that he must have been nearly one hundred years old when he died.

QUERISTS' DEPARTMENT.

The Bearing of Burdens.—Widows Honored and Provided for.—How the Savior sent a Sword upon Earth.

Brethren Editors:—

WILL you please give an explanation through your paper of the second and fifth verses of the sixth chapter of Galatians, where it reads, "Bear ye one another's burdens and so fulfill the law of Christ," and, "For every man shall bear his own burden."

SIMON F. BLOSSER.

EVERY person who has attained unto the years of accountability, and who has the ordinary capacity of mind to know what is right, is responsible to God and has a certain amount of duty to perform and work to do. No one else can perform that duty but the individual himself. Hence, we have the following: "As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God. So, then, every one of us shall give account of himself to God." Rom. 14: 11, 12. Nevertheless, though every man must bear his own burden and his own share of responsibility, yet we may help one another, very often, and greatly, too, to bear one another's burdens, where there is a proper Christian love and Christian sympathy existing among us. Therefore we are admonished to bear "one another's burdens," while we are taught that every man shall bear his own.

Dear Brethren:—

I would like to have 1 Tim. 5: 8-10 explained. Does the 8th verse refer to a bishop of the church or to a father of a family? What was the office that the widow referred to in the 9th and 10th verses was to fill?

MARY HYRE.

The passage in the query reads thus: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel. Let not a widow be taken into the number, under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

1. We presume the sister obtained the idea from the 8th verse, that Paul may have referred to a bishop, and that he might have meant that if a bishop did not provide a sufficiency of spiritual food for his house, or church, he would be a failure and worse than an infidel. While this is all true in regard to a bishop, we understand the apostle to refer to the father, or to one that has charge of a family. The marginal reading seems to settle this. Instead of "his own house," the marginal reading is, "his own kindred."

2. It is not likely that it was any office to which widows were to be admitted. It seems from all that is said about widows by the apostle, that reference is made to some provision that was made by the church to support widows who had not the means to

support themselves. The 16th verse of the chapter in which reference is made to widows, seems to make this plain; "if any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." But while the idea is taught that widows were to be supported by the church, yet the widows referred to in the 9th and 10th verses were probably widows of a particular class, and for whom special provision was made. For while all worthy widows that needed help were no doubt provided for by the early churches, yet all widows had not the qualifications that the apostle required of those that were to be taken into the number for whom special provision was made by the church. It is not unlikely that those widows to whom special reference is made by the apostle, performed some service in the church while they enjoyed its support; or, perhaps, they had before they were taken into the number, performed some service for the church, and for that they are to be kindly remembered and rewarded.

Mr. Editor:

I wish some of the brethren would give an explanation of Matt. 10: 34-36, and oblige a subscriber.

WM. HOUCK.

The words of our Lord referred to in the query, are as follows: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." "Think not that I am come to send peace on earth: I came not to send peace but a sword." This language from one to whom the title, "Prince of Peace" had been given before he was born, seems to have a very strange sound, and to be altogether different to what might have been expected from him, bearing the name which had been given to him by the prophet. When, however, the strange language is fully understood, it will not appear strange. The Savior wishes to prepare his disciples for what he knew they would meet. They having confidence in their Lord, and in the excellency of his precepts, they would suppose that the cause which was committed to them to promulgate, would meet with much favor. But this the Lord knew would not be the case. And to prepare his disciples for what they were to experience, he spake to them as he did, and expressed himself in strong and peculiar language.

He did not mean that his coming and his doctrine would be the real cause of the strife that he foretold would follow from the preaching of the gospel. He knew, and he wanted his disciples to know, that as the carnal mind is at enmity against God, and not subject to his law, Rom. 8: 7, when the sin-condemning doctrines of the gospel would be

preached, there would be resistance in the carnal mind against those doctrines, and hence the results that he foretold would follow.

We must sometimes distinguish between the cause and the occasion of a thing. We may be the occasion of a thing, when we are not morally responsible for it. A customer calls upon his merchant to buy something, and it being night, the merchant, in preparing the light, sets his store on fire. The purchaser is not responsible for the accident, though he may have been the occasion of it. Sin is the real cause of all strife, though the preaching of the gospel may sometimes stir up the evil heart, by its denunciations against sin, and if the sinner will not submit, he may oppose others that will. This is the way the strife that our Lord alludes to, is produced. It is produced by the power of truth upon the guilty mind. The following illustration may help to explain the Savior's language: A physician is called to see a sick man, and he prescribes for the case. But he tells the nurse that he need not be surprised, should the medicine make the patient more or less sick. The nurse seems surprised at this and asks for an explanation. The doctor explains by saying, the system of the sick man is so much deranged, that the medicine may at first make him feel worse. But he gives the nurse and patient both to understand, that the final effects of the medicine will be curative, though the immediate effects may be such as described. So it is with the gospel. When it was first introduced into the world, it met with opposition from the carnal mind. And it is more or less so still. Nevertheless, it is a gospel of peace, and its Author is the "Prince of Peace," and it will lead to peace, though it be through severe conflicts. This will apply to individuals, and it will apply to the final triumph of the gospel of peace in the world.

J. Q.

ESSAYS.

DESPISING LITTLE ONES.

BY J. S. FLORY.

"Take heed that ye despise not one of these little ones."—Matt. 18: 10.

THERE it is with God's warning, and yet you dare to do it. Who? God knows "Thou art the man," or thou art the woman. What! despise one of those little ones redeemed by the blood of Christ? "Their angels do always behold the face of my Father which is in heaven." Christ says this. Oh! what an audience their angels have, how dear to Christ's heart are those dear new-born babes, or children, of the Father! Brothers and sisters of Jesus Christ our blessed Savior, and what art thou, oh man or woman, to despise or to offend one of these young brethren or sisters of the Lord Jesus Christ? An instance: A young soul is converted to God,

under the shadow of the Almighty wings, and in the shelter of the church she seeks safety from the frowns of a proud world, and that she may be nursed by the mothers in Israel, that she may be lifted up by loving hands every time she stumbles, and that she may gain confidence so as to walk upright in the narrow path. She needs to be taught to hush the name of Jesus in prayer, to learn at his feet. But alas! what do we hear? Words calculated to cause offense, words that show, in heart the author despises the dear struggling soul.

Is it not enough for the gay and proud to say, "Why do you dress so; why not be like other young people?" Nay, nay, Satan cannot move her. He puts it into the mouth of one of the professed followers of Christ to despise her, to say "she will not be much thought of." Get away, thou Father of lies! She will be a model of divine grace, a light in the world, high in character above the one that speaks words of reproach. A hat-crowned head is no ornament in the society of saints, but the sign of "power" and the emblem of purity evidences an ornamented spirit, and soul full of the grandeur and glory of God.

Every truly converted member of the church esteems those cross-bearing lambs as worthy of double honor, and it is their great pleasure to know that God smiles upon them with a reconciled countenance. They must learn the bitter lesson (bitter to human nature, but sweet to the soul), that offences will come, but it is said that it were better for such that give offense, that a millstone be hung about the neck, and they be drowned in the depth of the sea. What a fearful punishment awaits those who "despise one of these little ones"! Take warning, for God has spoken once, twice, yea, oftentimes.

CUMBERED WITH MUCH SERVING.

BY PETER BROWER.

IN the Scriptural narrative concerning Martha and Mary, we can learn many useful lessons. They first appear in Luke 10: 38. From the narrative we would infer that Martha was the elder sister, the head and manager of the household. She receives her Savior into her house. Mary sat at his feet and heard his word gladly. Blessed thought! Her soul, no doubt, feasted upon things pertaining to her eternal welfare. The contrast is plainly visible between the two.

Martha was cumbered with much serving, careful, and troubled about many things.—No doubt her mind was burdened with how she could best care for her Master's temporal welfare. At this critical moment she loses her calmness of spirit, and asks her Savior to reprove her sister. Here we see the love and wisdom of our Savior displayed in its sublimest form, as he turns lovingly to Martha and seems to say, "You need the reproof; you have had your thoughts upon temporal things, while your sister has chosen the one thing needful, that good part which shall never be taken away from her." How often is this gentle reproof sounded in

our ears! How often are we even worse than Martha was, that we become cumbered with the cares of this world, so that we have not even time to entertain our blessed Savior, and let the good seed that has been sown in our hearts become choked with the cares of this life!

Martha next appears unto us in John 11: 21, with the same spirit of complaint. But there is now what there was not before—a fuller faith and confidence in his wisdom and power. One of the most solemn scenes followed that mortal eyes ever witnessed, even to the shedding of tears from our blessed Savior. Her confession in verses 24 and 27, shows that she had learned from higher power than mere human traditions. Flesh and blood never could have revealed such precious truths unto her.

She appears once again at the supper at Bethany, still in the same capacity, "serving," but her motives are much higher now; freed from evil, she is no longer cumbered, no longer impatient. She is now calm, under the influence and power of the Savior's words. Her spirit has been calmed by the trust in a living Savior. When other voices are raised against her sister's overflowing love, hers is not heard among them. She now fully realizes the force of the language, "My yoke is easy and my burden is light." She has changed from a temporal to a spiritual servant. Would to God many more in this, our day, would do the same.

South English, Ia.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Another New Congregation.—The Cheyenne Church, Kansas.

ON Monday morning, Aug. 16, elders B. B. Whitmer, John Hollinger and the writer left Quinter, Kan., in private conveyance, for Cheyenne county, to look after the interests of God's children, and, after a journey of 100 miles, arrived at the house of Bro. Geo. W. Meyers, on the morning of the 18th. On the same day the members assembled in council. Bro. B. B. Whitmer was chosen Foreman of the meeting.

After devotional exercises, reading of 1 Cor. 12, and exhortation, the object of the meeting was stated by Bro. Whitmer.

A letter from Bro. A. C. and sister Hattie J. Snowberger, of Bird City, was read, expressing their inability to be present and desiring to have an organization effected in the county.

Bro. K. Heckman, of the Maple Grove church, being present, reported the voice of the church there as being favorable to building up a congregation in Cheyenne county. This report being favorably received, the following gospel principles were presented for consideration, in order that the members might fully understand their duties as lively stones in God's temple:

1. Faith in the Lord Jesus as Head of the "one body."
2. Holiness; which embraces love to one

another, prayer, covering and uncovering of the head during devotion to God, and non-conformity to the world in customs, manners and apparel for the body, and places of worldly amusement.

3. Sending and receiving visits when correction becomes necessary.

4. Benevolence toward all, whether in or out of the church, in entertaining strangers or friends, and aiding the poor, thus cherishing and upholding the gospel principles of giving in the name of the Lord Jesus.

5. Conversation—to be pure, holy, without covetousness, without joking and jesting.

6. To attend meetings regularly so as to be edified, and help maintain religious principles and evangelize the world by purity of life and fidelity to God.

7. To deal and trade with all to the glory of God.

8. To read the divine Scriptures so as to be prepared to repel the enemy of true enjoyment.

9. To abstain from such civil offices as require the compromising of gospel principles.

Upon a full and free consideration of the foregoing and other equally life-giving principles, the members unanimously agreed to abide by every principle of the gospel as understood, defined and applied by the general Brotherhood. Thus agreeing and covenanting, they expressed a desire to be known as the Cheyenne church, of Cheyenne County, Kan.

10. Certificates were then presented and read.

11. The church expressed the desire that the west line of Decatur county be its eastern boundary, subject to the wish of the Maple Grove church. Her territory, therefore, embraces the counties of Rawlins, Cheyenne and Sherman, until an organization may be effected in Thomas or Sherman.

12. After consulting the church, an election for minister was held, and brethren Geo. W. Meyers and John Cakerice being a tie, both were accepted. A choice for a deacon was also held, the lot falling on Bro. Theodore Slifer. These were then duly installed amidst tears and weepings, the servants chosen feeling deeply the great responsibilities. We rarely ever witnessed a more affecting scene.

13. Bro. Theodore Slifer, Bird City, Kan., chosen Clerk; Daniel Fager, Treasurer; Sarah A. Wilson, Lawn Ridge, Solicitor for District Mission; Hattie J. Snowberger, Bird City, Solicitor for General Mission. The writer, much against his will, was chosen as overseer of the church.

These Brethren reside in a goodly and beautiful land, and seem contented and full of hope for the future. They shall welcome every earnest, self-denying and faithful member who may conclude to locate amongst them. They realize the importance of a *strong* church out upon the borders,—a church that exemplifies or *manifests* principles by conduct, rather than by tongue alone. Any one wishing information concerning the country, may address Geo. W. Meyers, Lawn Ridge, or John Cakerice, Bird City, Chey-

enne Co., Kan. Do not forget to enclose stamps for a reply. M. M. ESHELMAN.

Arkansas.

WHILE I was traveling through Arkansas, looking up a good location for a home for those who have a small capital, and where some members of our church live, I found a little band of members on Grand Prairie, at a town called Stuttgart, Arkansas Co. They have no minister, but they seem to stand firm in the cause. They would like to have more members move in there, especially ministers, so they can have a church organized. They requested me to do what I could in getting ministers to come and preach for them sometimes. I told them I would do what I could, but did not know whether I could accomplish anything or not. As Bro. S. S. Mohler is going to south-eastern Missouri to preach, about the last of October or the first of November, it might be arranged for him to go down to Grand Prairie, as it is in the north-eastern part of Arkansas. It would not be very far; but the distance I cannot tell, for I have no map of Missouri. Therefore I present this call before the Missionary Board for consideration, and for the benefit of other ministering brethren, and those who want a cheap home in a country with good climate, good land and plenty good timber, and where they can raise all the manifold products of the world. There are three brethren and two sisters on Grand Prairie. If any one wishes to write for particulars of the country and the members there, address Bro. S. W. Harper, Stuttgart, Arkansas Co., Ark.

JOSEPH A. KREPS.

On the Wing.—No. 6.

IN our last article we mentioned some of the wonderful works of God in transforming the great plains of the West for the abode of man, and promised to say something in regard to missionary work. If ever our church intends to do her part in spreading the gospel in this part of the world, *now* is her best opportunity, for the following reasons:

1. Streams of emigrants are pouring in all over this vast territory, and some of our Brethren, or their children, are found among them. These few members, if they live as they should, will form a nucleus for the building up of a church.

2. Nowhere have we found a people so eager to attend preaching as in the West.—Members' children who, in the East, did not appreciate the blessings of the gospel, and seemed indifferent toward the church, here in the West are anxious to hear the gospel and unite with the church. To my great surprise, I have met large congregations and eager listeners from three to six hours after coming into a neighborhood, and this in a busy time, and no previous notice of my coming having been given.

3. At no future time will the pure gospel be so readily accepted as now. The struggles incident to a new country make people more sociable, and bring them more on a common level. Before wealth exerts its evil

influence, such as pride, selfishness and "the root of all evil," before infidelity has taken root, with all its attendant evils, and the morals of the people have been corrupted,—while society is yet in its formative state,—*then* is the time to preach the gospel to the people and to establish churches rapidly.

4. We should not overlook the fact that hosts of the very best people from Europe settle on these plains. Danes, Swedes, Norwegians, with their industry and economy, make "the desert bloom like the rose." They want to become Americans and be of us.—They left their State Church when they left their country. Many would enjoy a simpler and less expensive religion than the one forced upon them in the old country. I believe there is as large and fruitful a field in Kansas and Nebraska, for Bro. Hope, among the Scandinavians, as there is in the old country, if the same opportunities are afforded him for laboring. Indeed, the field for him to labor in is immense, and I fear the places where the committee would like to locate him are so numerous that they will be at a loss where to make a choice.

In connection with the desire to have preaching and churches organized, there is also a healthy sentiment in regard to education among our people in the West; more so, I think, than in the East. Parents want their sons and daughters to attend school where the fashionable follies are not tolerated and where a proper restraint is exercised over the students. The greatest difficulty I found in the way of a good school being established in Kansas or Nebraska by the Brethren, is, that each community wants a school in its own town. This divides the educational interest into more than twenty fragments, and each one too weak to live long. If I had the privilege, I would like to make some suggestions. I will take the liberty, at least, to ask some modest questions of those who are in a hurry to start schools in the far West.

Are you aware that some of our brethren, who were very sanguine of success, after a while made failures? Do you know why the schools started by brethren at New Vienna, Ohio, and at Plum Creek, Pa., were suspended? Why Bourbon College passed into other hands? Why Berlin College, Pa., never was built, even after \$30,000 was subscribed to erect it? Why Ashland College, Ohio, with more than one hundred students in attendance each term the first year, and a brilliant prospect for the future, yet had to succumb, and dwindle down to an attendance of fifteen at the close of last year? Have you inquired how much the want of experience in conducting schools, had to do with the above-named failures? In starting new schools, would it not be proper to locate them where they would least affect those already in operation, and where the greatest amount of money could be raised for their support, after being started, and where proper railroad facilities are had, and a hundred other things may be found which the experienced educator would want, but which need not be mentioned here?

S. Z. SHARP.

From the Augusta Church, Kan.

THIS church formerly known as the Butler Co. church, Kansas, met in council the 21st. Everything passed off pleasantly and to the satisfaction of all present. We decided to hold our love-feast Oct. 8th, in the church house in Augusta. Augusta is located in the south part of Butler Co., on the line of Frisco railroad and the branch of the Santa Fe from Florence. All good, loyal, orderly, traveling brethren are more than welcome to be with us. Should there be any of a disloyal character, to such there is no invitation extended from the brethren in the Augusta church.

J. L. THOMAS.

From Filley Church, Gage Co., Neb.

ACCORDING to request I will let the brethren know what we are doing and what we have done. On Aug. 21, we, the brethren and sisters of Filley, Nebraska, assembled at the house of Bro. J. S. Stutzman to organize ourselves into a church.

Bro. Archy Vandyke was present and was assisted by Bro. Lamar, of Sterling, Nebraska; hence the results were, we were organized upon the principles of the Gospel and the advice of Annual Meeting.

We chose Eld. Henry Brubaker, of South Beatrice Church, to preside over us, Bro. J. S. Stutzman was elected clerk and Sister Allie Stutzman, Treasurer. We have no minister and we will gladly give information to any ministering brother who desires to be useful, for there is a good opening for an ingathering of souls. Will some brother offer to come and help us? The Lord has a people here and they are hungering for the bread of life.

W. H. MILLER.

From Hollidaysburg, Pa.

I HAVE perused No. 30, of G. M. and find the contents of those articles I read very interesting. Especially was I touched by the contents of sister Gibson's letter on "Children's Mission". She has been doing a noble work in getting money for our dear brother Hope and family. God bless her noble effort! Do not tie the hands of the sisters, for they have a calling of God which none other can fill. I have been preserving back numbers of the G. M. and meditating much upon our church work, while lying upon my sick bed where I have been since last Monday, Aug. 2. At times my pain has been so excruciating as to be almost unendurable. I desire the prayers of God's people in my behalf.

The elder, Henry Brumbaugh of the East Nimishillen congregation, Ohio, was my dear uncle, married to my father's sister. Five years ago last fall he visited us, the last we saw him. What a shock when we received the sad news of his death, from members of his family! May God comfort them in their sad bereavement! God was with him and made death easy, if he did die on the ground instead of his head resting on a downy pillow. He was not alone, for Jesus was there to wipe the sweat drops from his cold and

marble brow, if no earthly friend was near at the sad moment. Dear children, follow your dear father's example. He dwells among the angels now. Let us all try and meet him in heaven. Dear aunt, Jesus has promised to be a husband to the widow. He is your husband and friend. I felt sorry that Bro. H. B. Brumbaugh did not get to see Bro. Quinlan, of Baltimore, while there. May God bless Bro. Q.

My dear mother has taken a trip to Philadelphia, to regain her health, if possible. She has been quite feeble since her severe attack of hemorrhage of the nose last fall. I find great comfort in reading Bro. Brumbaugh's articles, although not written directly to me. They produce abundant food for the soul. We rejoice to hear that Bro. Hope has arrived safely in America.

Your Afflicted Sister in Christ.

EMILY STIFLER.

Aug. 5, 1886.

—
Lovest Thou Me?
—

THESE were the words of our blessed Master to Peter, "Lovest thou me?" "Yea Lord, thou knowest that I love thee." "Feed my lambs." Do we appreciate and love our dear ministering brethren who labor so earnestly to feed the lambs and are we willing to profit by their teachings? To-day we were so richly admonished, by our ministers who stopped off with us at our meeting in Mechanicsburg, Bro. Solomon Seiber and Bro. J. F. Oller. I will give a few thoughts of the meetings. Bro. Oller opened the meeting by singing the sixty-seventh hymn; made some very appropriate remarks on singing, as we should always sing with the spirit and understanding. Bro. Seiber spoke from the words "Stand fast in the liberty wherewith Christ has made you free," earnestly exhorting the members to stand firm, not to be entangled again into the yoke of bondage. O, how easily are we led from the path of duty, and then, when we feel the sense of wrong, with what sorrowful hearts have we to confess to our dear Father our sins. Then, directing us to the beautiful words of John, "Sin not; yet if any man sin, ye have an advocate with the Father, Jesus Christ the righteous." Blessed comfort!

"If e'er I go astray,

He doth my soul reclaim

And guides me in his own right way,

For his most holy name."

Bro. Seiber said, they were a little colony of brethren, and it was his desire to see them stand fast in the liberty wherewith Christ has made, them free. Then, dear brethren and sisters, take courage, you who are living isolated, because you are loved and thought of by the brethren. Bro. Oller closed the meeting; in the afternoon the brethren divided, some went to the water-side where prayer was wont to be made, and baptized a dear sister; though afflicted she stood it well; others visited the sick and aged. In the evening met again for worship. Bro. Seiber opened the meeting and Bro. Oller spoke from the words, "We know that thou art a teacher come from God," showing how the

church could be a school of grace, if only we are willing to learn, and give the more earnest heed to the things we have heard, lest at any time we let them slip, and the sin that so easily besets us and run with patience the race set before us, that we may be able to receive the prize that awaits those who follow Jesus. In conclusion he said, Nothing can I recommend more to you than the Gospel, the Word of God; nothing better than Jesus that lovely Being, ready to do all that will be for our good. Bro. Seiber closed the meeting. Thus we spent the Sabbath and felt thankful that the brethren could be with us. O, for the love that binds the Christians' hearts closer and closer. May we have more love for thee, O, Christ!

LEAH T. CONDRY.

Mechanicsburg, Pa., Aug. 19, 1886.

From Union Bridge, Md.

JUST returned from the harvest meeting, 21st, at the Manor church, Washington Co., Maryland; had a pleasant meeting. Bro. W. Scott Reichard and Bro. Joshua Long were advanced to the 2nd degree in the ministry. They are both young and active brethren and we hope they will be able to do much good in the Master's service. Bro. Reichard lives in Hagerstown. On Sabbath afternoon we were called on to anoint Bro. Jacob Reichard, the oldest deacon in this church, who is afflicted; hope he may recover and his useful labors still be given to the church. In the evening filled an appointment in the Brethren's meeting-house in Hagerstown. Lodged at Bro. Reichard's. Went home on the 23rd; found all well, thank the Lord.

E. W. STONER.

Meeting of the Mission Board of Southern Missouri.

ACCORDING to previous arrangement the Board met in the Nevada church, on July 26th, 1886, and organized by appointing Bro. C. Holdeman, of Carthage, Mo., Foreman; Bro. S. Click, of Nevada, Secretary; and Bro. D. D. Wine, of Nevada, Treasurer.

The first work before the committee was, the condition of the church in Pulaski Co. Agreed that Bro. T. Mason look after and attend to their wants.

2. A request from Blackwater church for some assistance in preaching; also in the Clear Creek church. T. Culp is to go to their assistance.

3. The call from Jackson county. Bro. S. S. Mohler is to look after their wants.

4. The work in Calloway county. Bro. A. Hutchison is to work in that field.

5. The work in Hickory county. Bro. S. Click looks after their wants for the present.

6. The work in Nevada, Madrid county. That field is assigned to the care of Bro. S. S. Mohler for the present.

7. The work in Dallas and Laclede counties, was assigned to the care of Bro. C. Holderman, their elder.

We want it distinctly understood, in order that the work may go on, that it is the duty of all to whom work has been assigned,

to do the same or endeavor to find a substitute.

We have made our report thus full, so that all may the better co-operate. And we appeal to every brother and sister in the Southern District of Missouri, to prayerfully consider their obligations as living members of that one body, and each contribute their portion according as the Lord has prospered him, that the body may be active and healthy, and that the unity of the spirit may be kept in the bond of peace, and that sinners may be converted from the error of their way and from the power of Satan, unto God.

The Board received twelve calls for preaching, scattered over a territory of over three hundred fifty miles east and west by five hundred north and south. And the Master says, Go, and who is to pay the expenses? Now, dear brethren and sisters, will we let the ministry bear all the burden, or will we manifest our true discipleship by exercising that pure Christian charity? Then none need be burdened and we can all rejoice together.

S. CLICK, Sec.

From Milford, Ind.

On the 20th, I went to Eel River district, Indiana, to help the church in settling difficulties. Bro. Hiel Hamilton, Bro. J. W. Metzker and myself were appointed, and we hope the business was adjusted satisfactorily, so the church can move on in peace. Bro. Hamilton preached on Sunday and Bro. Metzker followed in the German. On my return home there was a heavy rain; about six inches of water fell; apple-trees were badly broken down, and corn in places is lying flat.

J. H. MILLER.

Aug. 24, 1886.

From Powell's Valley Church, Oregon.

OUR regular quarterly meeting passed off pleasantly. We had our annual church visit and found all in love and union, working for an increase of holiness. It was decided to hold the next District Meeting of Oregon, with the brethren at this church, on Friday and Saturday before the fourth Sunday in June, 1887. We were again admonished, by our esteemed Eld. David Brower, to be a separate people from the world. On the Sunday following, he preached the funeral of our dear mother; he earnestly entreated all to seek Jesus while they have the time and opportunity, and prepare to meet their God. May his labors bring forth much fruit to the honor and glory of God, and may the Lord bless us all, is my prayer!

MARGARET METZGER.

Gresham, Oregon, Aug. 24, 1886.

From Jones, Pa.

WE expect, if the Lord is willing, to commence a series of meetings on the 2nd of October, and continue over two Sundays. The love-feast is on the 9th, commencing at 4 P. M. An invitation is given to all members of like precious faith, and especially to those who labor in word and doctrine. The church

is in love and peace, health is good, crops are very good; the year has been one of plenty. Many should be the thanks to our heavenly Father.

D. D. HORNER.

A Home for Bro. Hope.

Emma Bonbroke, Huntington, Ind..	\$ 1 00
River church, Ind.....	1 00
Cedar Grove ch'h, Hawkins Co., Tenn.	5 00
Sister M. R.....	1 00
Union City church, Ind.....	13 00
West Nimishilleu church, O.....	9 00
Susanna Clapper, Carey, O.....	5 00
Covington church, Covington, O.....	100 00
E. A. Orr, Mt. Morris, Ill.....	50
Mrs. Ida Orr, Mt. Morris, Ill.....	50
David Keepert, Logansport, Ind.....	1 00
Somerset church, Ind.....	3 20
Milton Brumbaugh, James Creek, Pa.	50
Mary Stutzman, Johnstown, Pa.....	1 00
Poplar Ridge Sunday-school, O.....	3 00
Mary J. Stutzman, Dow, Ind.....	2 00
Landon West, for a sister.....	50
John Snavelly and wife, Hudson, Ill..	5 00
Ludlow Creek church, Darke Co., O..	16 00
A sister, Cockeysville, Md.....	2 00
Salem church, Montgomery Co., O...	19 46
John John, Salem church, O.....	1 00
Sister Harshbarger, Salem church, O.	1 00
Rome church, O.....	3 30
Pigeon River church, Ind.....	5 45
John Bennett, Ellisonsville, Pa.....	1 00
Jos. Heckler, Mainland, Pa.....	1 00
Tulpehocken ch'h, Myerstown, Pa...	7 00
Philip Detrick, Bellefontaine, O....	1 00
A sister, Cedar Falls, Ia.....	50
Godshall Delp, Mainland, Pa.....	1 00
Dorrance church, Kan.....	3 00
Sisters at Shannon, Ill.....	1 00
D. B. Lehman, Marcus, Ia.....	5 00
W. H. Slabaugh, Lamar, Mo.....	3 00
Coventry church, Pa.....	5 00

Total to date, Sept. 1, 1886....\$2217 19

A Sunday-school Singing Book.

GOOD singing is universally conceded to be indispensable to the greatest success in promoting the cause of Christ. This being the case, efforts are being made, and more painstaking efforts should be put forth, to improve the singing in the church services generally. More and better congregational singing is needed in the sanctuary; the prayer-meetings need a revival in this respect, and the Sunday-schools should be supplied with books that are adapted to the wants of all who attend,—old and young.

A few words in regard to the singing in the Brethren's churches and Sunday-schools. Having had the pleasure of travelling among the Brethren to a considerable extent in the past year, I base my remarks upon what I have observed.

Since choirs are not customary in our churches, the singing, of course, is congregational, though sometimes it could hardly be called strictly such, for a very small part of the congregation sing. However, I have found that the Brethren have, as a general

thing, better congregational singing than other denominations, and where they make some effort to keep up the singing and improve, it is generally good. The only reason I could assign why the singing was poor in some places, is that the cultivation of it and instruction in it are neglected.

I find that where the Brethren's Hymnal is used, the singing is mostly good. This answers the purpose admirably for church services and does fairly well for prayer-meetings, but it is not adapted to the wants of the Sunday-schools. For this purpose a book containing a number of pieces suited to children is wanted. Children should, of course, learn to sing the good old familiar hymn tunes, such as will never wear out, but, to keep them interested, there must be a variety. It has been truly said that the Sunday-school is the nursery of the Church; here the children are taught the truths of the Bible, and here they should learn to sing praise unto the name of their Maker. If they learn to sing in Sunday-school, they will sing in the congregation. Thus will congregational singing be improved and perpetuated.

There are a number of Sunday-school singing books extant, and some are used by the Brethren; but I have found a sentiment in favor of having the Brethren's Publishing Company get out a book to be used in our Sunday-schools and prayer-meetings. — This would, no doubt, be a wise plan, for the book could then be made as to be especially adapted to the wants of our Fraternity. It has also been suggested that it should contain an elementary department, so it could be used not only as a Sunday-school book, but also as a singing-class book. This idea will doubtless meet with general favor, for then those who are taught the rudiments of music, and to learn to read music from this book, will, at the same time, learn the pieces they will afterwards sing in Sunday-school and prayer-meeting. Shall the Brethren be encouraged to publish such a book?

I want to say in this connection, that, so far as my observation goes, the singing in the Brethren's Sunday-schools is not as good, generally, as in those of other denominations, for the reason that they are not using the books adapted to the work. Some use the hymnals, others the "Gospel Hymns." — Neither is intended for Sunday-schools. — Should a good, but cheap book be published by the Brethren for our Sunday-schools and prayer-meetings, these places could be supplied.

Certainly, a copious distribution of Hymnals and Sunday-school singing books among our churches and Sunday-schools, would have a tendency to improve the singing, and thus make them more efficient in the good work.

WM. BEERY.

WE are born for a higher destiny than earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in the presence forever.

MATRIMONIAL.

PEASE-LEHMAN.—At the residence of the bride's father, Pliny, Saline Co., Kan., Aug. 15, by Eld. J. M. Miller, Mr. John Pease and Miss Sarah Lehman, daughter of Bro. Elias and sister Polly Lehman.

JOSEPH LEHMAN.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

PHILLIPS.—Aug. 16, Bro. Orlando L. Phillips, aged 23 years, 5 months and 23 days. He was baptized in February, 1883, by Bro. D. A. Workman. On account of being disappointed by the brethren, funeral services were conducted by Rev. Boston, of the M. E. church, of Pierceton, Ind., to a large concourse of people.

H. H. BRALLIER.

EILER.—In the Prairie Creek church, Ind., June 4, of heart disease, Martha A. Eiler (our mother), aged 69 years, 6 months and 3 days.

Mother was a member of the Brethren church for over 42 years. She was anointed with oil a few days before her death, Bro. I. J. Rosenberger being present, and was fully prepared to meet death. Services by Geo. W. Sala, from 1 Pet. 22: 24, to a large concourse of Brethren and friends.

C. F. EILER.

EHRESMAN.—In the Middle Fork church, Clinton Co., Ind., Aug. 18, Clara, daughter of Bro. Jacob and sister Elizabeth Ehresman, aged 20 days. Services by Bro. Michael Flory, from Job 14: 14; Matt. 18: 3, to a large concourse of friends and neighbors.

JOHN E. METZGER.

SEARS.—In Decatur Co., Iowa, five miles north-east of Leon, Aug. 15, Miss Ida, daughter of Bro. John and sister Jane Sears, aged 22 years and 7 days. Services by Lewis M. Kob, assisted by Eld. S. A. Garber, from 2 Thess. 2: 16, 17.

NESSLER.—In the bounds of the Pipe Creek church, Carroll Co., Md., July 2, friend John T. Nessler, aged about 60 years. He leaves a wife and three children to mourn the loss of a good husband and a kind father.

ENGLAR.—In the same church, July 7, Bro. Jonas Englar, aged about 74 years.

A short time before his death he called for the elders of the church, and was anointed with oil in the name of the Lord, and then patiently awaited his departure. Services by the brethren.

COPPERSMITH.—In the same church, Emma, youngest child of friend Simon and sister Elizabeth Copper-smith, aged 14 years.

She was a remarkably dutiful and obedient child, bright and cheerful in disposition, but in less than one week she passed from the bloom of health to the paleness of death. Interment at Beaverdam, by the Brethren.

E. W. STONER.

FORTNEY.—In Jasper Co., Mo., July 7, of consumption, sister Martha E. Fortney, aged 27 years, 10 months and 6 days.

She had thought for quite a while of uniting with the church, but she thought she would wait until she was a little stronger. She kept growing weaker; her physician forbade her going into the water, as she would likely take a chill and die, but she was not satisfied to die without baptism. She was put into a buggy and conveyed to the water, about a mile distant; was baptized and taken home. After baptism she said she felt satisfied. She grew worse day after day, until death relieved her. She leaves a husband and four children to mourn their loss. Services by Christian Holdeman and A. J. Miller, from 2 Tim. 4: 6-8.

FRY.—At Sibley, Osceola Co., Iowa, Mar. 31, of scarlet fever, Sarah E., daughter of Bro. J. D. C. and sister Fry, aged 5 years, 5 months and 7 days.

SHOWALTER.—At his residence near Meyerhoeffer's Store, Rockingham Co., Va., Aug. 5, Bro. Peter Showalter, aged 84 years, 5 months and 13 days. He leaves a wife, eight children, sixty-one grandchildren, twenty-six great-grandchildren and a large circle of friends to mourn their loss.

S. A. SANGER.

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CORRESPONDENCE.

From Yellow Paint Creek Church, Kan.

HAVING had the pleasure of perusing your columns week after week, for quite a while, and seeing so many good things from all over the Brotherhood, I thought perhaps a line from this part of God's heritage might give some poor soul a little encouragement while traveling the road to the grave and eternity. My heart is often made to rejoice when I look over the columns of the G. M. and see that there have been golden sheaves gathered for the Master. God bless the dear ones who have the moral, yes, I will say the Christian courage to come out from the world and take a stand on the side of right, and fight for Jesus. I say, fight, for the time has surely come, that the Christian must fight, in order to gain the victory over the flesh, the world and the devil. The flesh is so prone to wander that we must war against it, in order to keep the body in subjection, as Paul would say. Then the world is continually offering something to allure us from the simplicity of the Truth. Its ever-changing fashions, its frolics of various kinds, and, oh! so many things that the child of God must shun, in order to gain the immortal crown, for the devil is ever going about, seeking who he may devour.

The church here has had her dark days, and some whom we loved, walk no more with us, but we hope and pray that God will rule all to his honor and glory. The brethren here have built themselves quite a commodious house of worship. We expect to hold a communion meeting this fall, at which time, we trust, we may be able to report a generous ingathering of souls. We have had several accessions to the church during the past year, mostly young sisters. God bless them; may they be bright and shining lights, and so live, that others, seeing their light, may be constrained to glorify our Father which is in heaven. Dear sisters, be careful, be prayerful, fight the good fight of faith and look to Jesus in all your troubles and trials; hold yourselves above the filth of this world, "be not conformed to the world but be ye transformed, etc." Keep just as far from its fashions and follies as possible and as near the feet of Jesus as you can get. Remember,

"he that humbleth himself shall be exalted." Oh! I feel to sympathize with the young soldiers of the cross; we know what they have to contend with. But the grace of God is sufficient to carry us all through. Now, brethren and sisters, let us take these tender lambs to God, often pray him to succor them, that they may hold out faithful and finally gain a happy admittance to the Father's Kingdom. Now, lest my article become too lengthy and find the waste basket, I will close, by asking the prayers of all our beloved brethren and sisters. Oh! bear us often to a throne of grace, that we may all so live that the Master will accept of our souls when we have served his purpose here on earth. God bless us all, is my prayer, for Jesus' sake.

A. C. NUMER.

Scraps.

BRO. FRANTZ, of Ohio, made us a flying visit and filled the pulpit twice on Sunday. Brethren that think they can come in here and find no place of meeting on Sunday will be disappointed. We have from one to three meetings every Sunday. Bro. F., come again.

We are glad to hear of so many new organizations in the West. They are still getting closer; the last one is only two hundred miles away. Come on, brethren, still more room.

What do our Eastern brethren think of their neighboring church being two hundred miles away?

The Lord bless the good cause everywhere. G. W. FESLER.

To the Brethren and Sisters of the North-western District of Ohio.

I WANT to say to the brethren and sisters, that the Mission Board of the North-western District of Ohio, has call after call from weak churches and members who live isolated from the church, for the preaching of the gospel. Many of those calls have been answered and many more could be filled, and we think much good done, if we had the money to send forth the ministers. Now, brethren and sisters, what is to be done? Will we allow those calls to pass unheeded, and allow so many to continue to cry, Send us the gospel! or will we say, We will send the gospel, and not only send the gospel, but we will send our dollars and cents

to the Treasurer, Bro. Jos. Rothrock, Dunkirk, Hardin Co., Ohio, that ministers may be sent forth, and that the knowledge of Christ may be more widely extended, and that many more may be born into the kingdom of God? "Freely ye have received, freely give."

JOHN BUSHONG, Sec'y.
Williamstown, Ohio.

ANNOUNCEMENTS.

Love-feasts.

- Sept. 10, at 10 A. M., West Otter Creek Church, Macoupin Co., Ill.
Sept. 10, at 4 P. M., Washington Creek church, Douglas Co., Kan. Will last over Sunday.
Sept. 10 and 11, at 10 A. M., Lower Fall Creek ch'h, Madison Co., Ind.
Sept. 10, Cherokee church, Cherokee Co., Kan. At Bro. Christian Rhodabaugh's, 4 miles south-west of Monmouth. Meeting will begin Sept. 5. Visitors will be met at Monmouth by notifying Henry Shudeler, Monmouth, Kan.
Sept. 11, at 10 A. M., Eagle Creek church, Hancock Co., Ohio.
Sept. 11, at 2 P. M., McPherson County church, 2 miles south, and 1 mile west of Canton, McPherson Co., Kan., in the barn of friend Levi Hartenof. Those coming from the east will stop the morning of the meeting at Canton; those from the west will have to come the evening before the meeting, as the train from the west does not arrive in time for the meeting.
Sept. 11, Midland Church, Fauquier Co., Va., 50 miles south of Washington, D. C., on Virginia Midland R. R.
Sept. 11 and 12, Cedar Grove church, Hawkins Co., Tenn.
Sept. 11 and 12, Wayman Valley church, in the Whiteschool-house, near Bro. Asa Smith's, Clayton Co., Iowa.
Sept. 11, at 4 P. M., Urbana, Champaign Co., Ill.
Sept. 11, at 3 P. M., Bear Creek church, Neb., at the house of Jacob Zern.
Sept. 11, one mile south of Steffenville, Mo. Meeting begins on the 10th, continues over Sunday.
Sept. 11, Monroe Co. church, Ia., at 3 o'clock.
Sept. 11 at 2 P. M., Falls City church, Richardson Co., Neb., at their meeting house, four miles north of Falls City, where those coming by rail be met the day before by notifying J. S. Keim.
Sept. 11, State Center church, Ia. Meeting on the following day.
Sept. 11, Williams Creek church, Tex. Those who wish to visit Texas address John Stump, Gainesville, Tex.
Sept. 11, at 4 P. M., Winnemac church, at the residence of Bro. Jesse M. Fradenberg, ½ mile north of Winnemac, Ind.
Sept. 11 and 12, at 11 A. M., Crooked Creek church, Washington Co., Ia.
Sept. 11 and 12, Verdigris church, at the residence of Bro. John Quackenbush, 6 miles west of Madison, Greenwood Co., Kan.
Sept. 11 and 12, German Settlement, Maple Spring church, W. Va.
Sept. 11 and 12, at 4 P. M., Wood River church, at Bro. M. Y. Snavey's, 5½ miles north-east of Kearney, Neb.
Sept. 11 and 12, Greene, Butler Co., Iowa.—Meeting to commence on Friday and continue over Sunday.
Sept. 11 and 12, at 2 P. M., Des Moines Valley church, Polk Co., Ia., near Ankeny.
Sept. 11 at 2 P. M., Bush Creek church, at the house of Jacob Kimmel, 5 miles north-east of Farmland, Ind.
Sept. 11, at 2 P. M., Fall River church, at the residence of Bro. John Messner, seven miles north and one mile west of Fall River, Greenwood Co., Kan.
Sept. 11 and 12, Cameron, Mo., at the home of Bro. John Oaks, 5 miles north of Cameron, DeKalb Co., Mo. Those coming by rail notify Br'n John Oaks or J. B. Sell, Cameron, Mo.
Sept. 11, Saline Valley church, at Bro. L. J. Jordan's, 3 miles east and 2 south of Lincoln Center, Lincoln Co., Kan. Those by rail should notify L. W. Fitzwater, Lincoln Center.
Sept. 11, at 4 P. M., Palestine church, at the residence of Bro. David Byroad. Members will be met at Reynolds, Ind., 4 miles from meeting.
Sept. 14, at 2 P. M., Timberville meeting-house, Va.
Sept. 14, Exeter church, York and Fillmore Counties, Neb., at Bro. John Jordan's, 4 miles north-west of Exeter, Fillmore Co., Neb.
Sept. 14, at 2 P. M., Flat Rock church, Va., at Timberville meeting-house, near Timberville.
Sept. 14 and 15, at 3 P. M., Shannon, Ill.
Sept. 15, at 2 P. M., Coal Creek church, Fulton Co., Ill. A series of meetings will begin on the 4th. Bro. G. W. Cripe is expected.
Sept. 15, Bear Creek church, Ind., at Bro. Blosiers, 8 miles from Portland.

- Sept. 16, at 10 A. M., Green Town church Howard Co., Ind.
Sept. 18, at 10 A. M., Hudson, Ill.
Sept. 18 and 19, at 10 A. M., Sabetha church Kan.
Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.
Sept. 18 and 19, at 4 P. M., Blue River Valley church, at residence of Bro. Geo. Binger-man, in Platt Valley, 6 miles south-east of Schuyler, and 14 miles north-east of David City, Butler Co., Neb.
Sept. 19, at 10 A. M., Somerset church, Wabash Co., Ind.
Sept. 24, Rockton, Clearfield Co., Pa.
Sept. 25, Neosho Co. church, Kan.
Sept. 25, Powell's Valley church, in Union meeting-house, 12 miles east of Portland, Ore. Series of meetings commence Sept. 23.
Sept. 25, at 5 P. M., Berrien church, 4¼ miles N. W. of Buchanan, Mich.
Sept. 25 and 26, at 10 A. M., Bethel church, Thayer Co., Neb.
Sept. 25 and 26, Root River church, Fillmore Co. Minn. Those coming by rail will be met at Lime Springs, Ia.
Oct. 1, at 2 P. M., Walnut Level church, Wells Co., Ind.
Oct. 2, at 2 P. M., Flat Rock church, Va., Pleasant View meeting-house.
Oct. 2, at 2 P. M., Cowshonnock, Pa. Meeting to continue to the 5th.
Oct. 2, at 5 P. M., Pokagon District, Cass Co., Mich., 3¼ miles west of Dowagiac, near elder John Stretch's residence. Those coming by rail will be met at Dowagiac on Friday and Saturday, the 1st and 2d.
Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
Oct. 5, at 4 P. M., St. Joseph church, 1½ miles south-east of South Bend, Ind.
Oct. 5, at 10 A. M., Price Creek church, Preble Co., Ohio.
Oct. 5, at 10 A. M., East Nimishillen church, Stark Co., O.
Oct. 6, at 10 A. M., Upper Fall Creek church, Ind. Those from the east will be met at Honey Creek; those from the west, at Middletown by notifying David W. Gustin, Middletown, Ind.
Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.
Oct. 7, at 3 P. M., Walnut Creek church, Johnson Co., Mo.
Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.
Oct. 7, Washington church, near Warsaw, Ind.
Oct. 7 and 8, at 1 P. M., Rock Creek church, Malvern, Whiteside Co., Ill.
Oct. 8th, at 10 A. M., Union City church, Randolph Co., Ind., at large house 1½ miles north of Union City.
Oct. 8, at 2 P. M., Wakendah church, Ray Co., Mo.
Oct. 8, 3 P. M., Salimony church, Ind., 10 miles south of Huntington, Ind. Those coming by rail, stop at Huntington, or Warren, where they will be met, by informing SAMUEL MURRAY.
Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
Oct. 8, at 4 P. M., Pine Creek church, Ind.
Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.
Oct. 9, Oakley church, at brick meeting-house, 2¼ miles west of Cerro Gordo, Ill.
Oct. 9, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.
Oct. 9, at 10:30 A. M., Seneca ch'h, Seneca Co., Ohio, 1½ miles north of Bloomville.
Oct. 9, at 1 P. M., Independence church, Montgomery Co., Kan.
Oct. 9, at 2 P. M., Abilene church, at Bro. M. Negley's, 7 miles south, and 1½ miles west of Abilene, Kan.
Oct. 9, at 10 A. M., Silver Ridge church, Hancock Co., O.
Oct. 9, at 10 A. M., 1½ miles north of Bloomville, Seneca Co., Ohio.
Oct. 9, at 2 P. M., Sugar Creek church, Allen Co., Ohio.
Oct. 9, at 4 P. M., Indian Creek church, Fayette Co., Pa.
Oct. 9, at 2 P. M., Black Water church, at Bro. Geo. Stigleman's, 6 miles west of Maltz Bend, Saline Co., Mo.
Oct. 9, Centreville church, Johnson Co., Mo.
Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.
Oct. 9, at 2 P. M., St. Vrain church, Colo.
Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.
Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.
Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.
Oct. 16 at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.
Oct. 9, at 2 P. M., Dorchester church, Saline Co., Neb.
Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.

Sept. 11 and 12, Green Mount, Rockingham Co., Va.

Oct. 2 and 3, Elm Creek, Barber Co., Kan., at Bro. Daniel Firestone's

Oct. 3 and 4, at 10 A. M., Lewistown church, Mifflin Co., Pa.

Oct. 7, at 2 P. M., Cerro Gordo church, Piatt Co., Ill.

Oct. 8, at 4 P. M., Spring Run church, Mifflin Co., Pa.

Oct. 9, at 4 P. M., Paint Creek church, Bourbon Co., Kan.

Oct. 9, at 2 P. M., Raceoon Creek church, Montgomery Co., Ind.

Oct. 9 and 10, Beaver Creek, Rockingham Co., Va.

Oct. 9 and 10, at 2 P. M., Perry church, in the Three Spring meeting-house, 1½ miles south of Blain, Perry Co., Pa.

Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.

Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.

Oct. 9 and 10, Mt. Etna, Iowa.

Oct. 9 and 10, Big Grove church, near Garrison, Iowa.

Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.

Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.

Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.

Oct. 12, at 2 P. M., Lost Creek church, in Free Spring church, Juniata Co., Pa.

Oct. 12, Prairie View church, Morgan Co., Mo.

Oct. 12, at 4 P. M., Woodbury church, Pa.

Oct. 12 and 13, Silver Creek, Ogle Co., Ill.

Oct. 12, at 10:30 A. M., Beech Grove church, 5 miles north-west of Smithville, 4 or 5 miles south-west of Sterling.

Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.

Oct. 13 and 14, Cook's Creek, Rockingham Co., Va.

Oct. 13 and 14, at 4 P. M., Peabody church, 7 miles north-west of Peabody, Kan.

Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 14 and 15, at 11 A. M., Deep River church, Iowa.

Oct. 16, Mahoning church, in Bethel house, 9 miles north-east of Columbiana, 9 miles south of Youngstown, and 5 miles from Struther's Station.

Oct. 14 and 15, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 14 and 15, Valley church, Augusta Co., Va.

Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.

Oct. 15, Lamotte church, Crawford Co., Ill.

Oct. 15, at 4 P. M., Pleasant Grove, Kan.

Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.

Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.

Oct. 16, at 2 P. M., Pyrmont church, Carroll Co., Ind.

Oct. 16, Lower Twin Valley church, Ohio.

Oct. 16, at 2 P. M., Orage church, 3½ miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.

Oct. 16, at 2 P. M., Myersdale church, Pa.

Oct. 16, at 10 A. M., Swan Creek church.

Oct. 23 and 24, at 1 P. M., Cedar County ch'h, Iowa. 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. C. R. & N. R. R., 2½ miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop ¼ of a mile from the meeting-house on the 23rd, of which due notice will be given in the Messenger.

Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.

Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.

Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.

Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmerville, on the U. P. R. R.

Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.

Nov. 13, at 4 P. M., Monticello church, Ind.

District Meeting.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2½ miles south-west of Virden, Macoupin County.

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.											
GOING EAST.						GOING WEST.					
Leave Chicago.....	8:00 A. M.	9:15 " "	10:30 " "	11:45 " "	1:00 P. M.	Leave Chicago.....	9:00 A. M.	10:00 " "	11:20 " "	12:40 " "	2:00 P. M.
Arr. Ft. Wayne.....	1:45 " "	3:15 " "	4:45 " "	6:00 " "	7:30 " "	Arr. Ft. Wayne.....	11:50 " "	1:20 " "	2:40 " "	4:00 " "	5:30 " "
Leave Crestline.....	7:05 " "	8:20 " "	9:40 " "	10:55 " "	12:15 " "	Leave Crestline.....	8:30 " "	9:50 " "	11:10 " "	12:30 " "	1:50 P. M.
Arr. Pittsburg.....	7:50 " "	9:05 " "	10:25 " "	11:40 " "	1:00 " "	Arr. Pittsburg.....	9:20 " "	10:40 " "	12:00 " "	1:20 " "	2:40 " "
Leave Pittsburg.....	10:13 " "	11:28 " "	12:43 " "	1:58 " "	3:13 " "	Leave Pittsburg.....	8:50 " "	10:10 " "	11:30 " "	12:50 " "	2:10 P. M.
Arr. Johnston.....	11:00 " "	12:15 " "	1:30 " "	2:45 " "	4:00 " "	Arr. Johnston.....	9:34 " "	10:54 " "	12:14 " "	1:34 " "	2:54 " "
Leave Johnston.....	12:30 P. M.	1:45 " "	3:00 " "	4:15 " "	5:30 " "	Leave Johnston.....	11:15 P. M.	12:35 " "	1:55 " "	3:15 " "	4:35 " "
Arr. Altona.....	1:30 A. M.	2:45 " "	4:00 " "	5:15 " "	6:30 " "	Arr. Altona.....	12:45 " "	2:05 " "	3:25 " "	4:45 " "	6:05 " "
Leave Altona.....	3:20 " "	4:35 " "	5:50 " "	7:05 " "	8:20 " "	Leave Altona.....	1:35 A. M.	2:55 " "	4:15 " "	5:35 " "	6:55 " "
Arr. Huntington.....	4:30 " "	5:45 " "	7:00 " "	8:15 " "	9:30 " "	Arr. Huntington.....	2:45 " "	4:05 " "	5:25 " "	6:45 " "	8:05 " "
Leave Huntington.....	6:30 " "	7:45 " "	9:00 " "	10:15 " "	11:30 " "	Leave Huntington.....	3:40 " "	5:00 " "	6:20 " "	7:40 " "	9:00 " "
Arr. Philadelphia.....	8:35 P. M.	9:50 " "	11:05 " "	12:20 " "	1:35 " "	Arr. Philadelphia.....	5:40 " "	7:00 " "	8:20 " "	9:40 " "	11:00 " "
Leave Philadelphia.....	9:35 P. M.	10:50 " "	12:05 " "	1:20 " "	2:35 " "	Leave Philadelphia.....	6:40 " "	8:00 " "	9:20 " "	10:40 " "	12:00 " "
Arr. New York.....	10:35 P. M.	11:50 " "	1:05 " "	2:20 " "	3:35 " "	Arr. New York.....	7:40 " "	9:00 " "	10:20 " "	11:40 " "	13:00 " "

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Sept. 14, 1886.

No. 36.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. QUINTER preaches for the Altoona Brethren on Sunday morning and evening.

BRO. J. M. MOHLER has been preaching for the Brethren of the Shade church, Somerset Co., Pa.

BRO. J. B. MILLER, of Alum Bank, Dunning's Creek, Pa., church, says that they had four additions lately by baptism.

BRO. W. J. SWIGART, on return from his western trip, visited his parents near McVeytown, Pa. The aged father is enjoying his usual health.

JACOB, father of our brethren here, the doctor, A. B. and Prof. J. H. Brumbaugh, has been quite ill for some time. As he is well up in years, it is not expected that he will fully recover from his present enfeebled condition.

NEEDS NO HELP.—Truth is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our laps, and is ready to drop out before we are aware; whereas a lie is troublesome, sets a man's invention upon the rack, and needs a great many more to make it good.

STUDY OF LIFE.—If we wish to stand firmly in our places as Christians, we must be willing to look all about us. The past must be studied, that we may learn its lessons; the future must be contemplated, that we may know its duties and responsibilities; and the present must be cultivated according to the light thus obtained from its boundaries. He who forgets any part of this great study of life cannot be successful as he ought to be.

SISTER E. Snavely, of Urbana, Ohio, gave us a short call last week. Her zeal for the good cause remains unabated, but her heart still aches over the decision made at our late Conference in regard to the sisters' mission work. We cannot help but feel that some of our brethren were unduly exercised over the matter, and as our sisters handed all the money received, over to the General Mission Board, we feel sorry that they feel that their work was discouraged. We cannot help but sympathize with our sisters who are so wholly devoted to the cause, when their plans, which are not fully understood by the brethren, are so unexpectedly crossed and their hopes crushed.

THE DIVINE RULE.—We must regard every matter as an entrusted secret which we believe the person concerned would wish to have considered as such. Nay, further still, we must consider all circumstances as secrets entrusted which would bring scandal on another if told, and which is not our certain duty to discuss, and that in our own persons and to his face. The divine rule of doing as we would be done by, is never better put to the test than in matters of good and evil speaking. — We may sophisticate with ourselves upon the manner in which we should wish to be treated, under many circumstances; but everybody recoils instinctively from the thought of being spoken ill of in his absence.

ENCOURAGEMENT.

THERE is no one, no matter what his calling may be, or how he may be situated in life, but what needs encouragement in that which is good. There are but very few of us who could do much good if we met nothing but discouragement. The amount of good we do depends on the amount of encouragement we receive.

Now, I do not want to write a long article, but I do want to give you, dear brethren editors, a word of encouragement, and I feel satisfied that I can do it without doing you any injury in the way of making you vain. I think I know you too well for that. You are doing a grand and noble work, and let me tell you that your work is appreciated all over the Brotherhood; and the MESSENGER is a source of comfort to many a weary pilgrim by the way. Go on, then, trusting in God, and may the blessings of God rest upon you, is the prayer of your brother.

Of late we have been receiving so many words of encouragement, that we feel that we would show ourselves ungrateful, indeed, if we did not, in some way, show our appreciation of them. The above being of a more general character than many of the others, and the heading being such as to cover the character of all of them, we publish it, and in doing so we kindly express our appreciation to all who have sent us words of encouragement and their good wishes.

OUR COMMUNICATIONS.

My Dear and Much Respected Brother in the Lord:—

AFTER reading your brotherly, yet somewhat pungent letter of recent date, I was impressed with the reflection that we, as Brethren, are not as careful in using kind words and loving expressions in writing to each other, and about each other, as our dear Brethren were years ago. It was then "Beloved Brother," "Loving Brother," "Dearly Beloved," "Dear Brother in the Lord," and the like. Those were the days of love and zeal and sacrifice and devotion to the church and in the cause of Christ. Is it not our experience that in proportion as we cease to use expressions and omit acts of endearment, our Christian love for each other will wane? Is it not to be deplored that a cold and stiff formality has in a degree superinduced a cold indifference to the refined feelings among God's children?

A retired governess says, that among twenty families in a course of thirty years, she found but three truly happy. The source of trouble was not so much the lack of love as the lack of care to manifest it.

May kind words and loving acts and holy thoughts and pure desires flow ever as one broad and deep river among all the holy brethren, and may it be our happy lot to be numbered with them now and evermore, Amen.

DANIEL HAYS.

Moore's Store, Va., Aug. 16, 1886.

The above, from Bro. Hays, we accept as brotherly suggestions, and as he asks us to continue the remarks, we shall do so. We are not sure that real, genuine love among us, as Brethren, is on the wane, but there may be a change in our manner of expressing it. As the body enlarges, it spreads out, we are separated, thrown apart into different fields of labor, so that our relations are changed, and also our manner of communication. Geographically, we are further apart, but socially, nearer together, yet, in many cases, we seem to understand each other less.

Our communications are often of such a character as may be misconstrued or misunderstood. In our experience we have found, among our correspondents, quite a variety, and it sometimes requires considerable study and wisdom to interpret the real object they have in view. We may think we know when we do not, and to give it back in

kind, we miss the mark, and an unnecessary estrangement follows. How very differently men do their communicating! Some write in plain English, and with loving kindness tell just what they want, and you are left in no doubt as to their meaning. Others get excited, become indignant, and splutter their thoughts right out. This does not hurt us, because we know that they were excited, and wrote under the impulse of the moment, and, in their calmer moments, they will think more kindly of the matter. Indeed, we have had some very pleasant experiences with such brethren. — From them we have received some of our severest rebukes and criticisms. We slipped their letters into our sidepocket to cool off—then to be forgotten until we receive another from the same party as loving as the other was bitter, and we are better friends than ever before. We have learned that it is best never to reply to such bitter letters unless we are sure that we have given just cause for offense, and even in such cases we give ourselves sufficient time for cooling off. There is never anything lost in deferring a reply when you are excited or in a bad humor. Such, at least, has been our experience.

There is another class of writers that try a man's nerves worse than the excitable or impulsive. We or rather mean a thing but do not say it, or say it in a way that they may mean it or may not. To interpret such communications is about as difficult as to interpret ancient Greek by the help of a modern lexicon. We do not know which definition to use or accept. Such communications are the mothers of the cold and stiff formalities that our brother Hays refers to. We can never feel open, frank and loving towards the man whose communications we cannot understand.

There is still another class that we shy off from more than any of the others named. We mean those who lather you all over with honey soap, and then watch for an opportunity to shave you to the red. Their tongues seem to be bathed in honey and their words as smooth as oil, but their hearts are as bitter as gall. From the lips of such, "Beloved Brother," "Dearly Beloved," etc., falls as hot tallow on ice. After all, we believe it is better to let the heart speak rather than the lips. Be true, be candid, be honest, and in the meantime cultivate the Christian graces in such a way that the outflow of the heart will show that peace and brotherly love dwell within. In measuring the Christian standing of our brethren, we must do it by their life and works rather than their words.

A man that can point back to an honest, upright and devoted life, may be marked as a consistent Christian, though his words may not always be as soft and as lowly as we think they should be. We have now done as requested, but do not know whether or not we have said what our esteemed brother Hays expected we would say, but this we do know: There are none that appreciate kind words more than we do, when we know they are sincere and come from the heart. To us they have been meat and drink, and we bless God that we have received a great many of them—so many that they enable us to bridge over the few that we receive that are otherwise.

We hope that the suggestions given by Bro. Hays will be profitably received by us all, and in our communications between each other we will ever remember that we are brethren, purchased and redeemed by the precious blood of Christ.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FROM C. H. BALSBAUGH.

Beloved Brother Ergood:—

YOURS of the 23rd, is here. I thank God that I am permitted to minister to you in spiritual things, and that you feel the obligations and pleasure of 1 Cor. 9: 11. I pray that you may live and glory in the fulfillment of 2 Cor. 9: 8, 11, and Philpp. 4: 19, and Eph. 3: 19. Your words of brotherly affection, are like shew-bread to my heart, and I gladly cut a slice from God's loaf and hand it to you in return. Bread is the staff of life on which we lean in all occupations and emergencies. Bread represents *all* food. The blood is the life, and food is the constant material from which blood draws its sustaining elements. Poor food, poor blood; no food, blood starvation. We are made in God's image, and only Divine food can sustain our spiritual life. God is uncreated and self-feeding; and man being God-made and God-reflecting, must also be God-fed. God's life, the very essence of Deity, is the bread of our spirits. Therefore God became man, and made it possible by faith and the Holy Spirit, that all men may become temples of God, real Incarnations of the I AM who was, is, and to come. So important is this, that I emphasize it with emphasis "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." John 6: 53. To believe in Jesus Christ, is not simply to credit His statement, but to receive *Him* as the life of our life, as we eat our daily bread to support our natural existence. A genuine faith will lay hold of and appropriate the Bread of God, as really and as consciously, as ever man partook of the productions of the earth and was nourished and invigorated thereby. The Incarnation is for the entire mystical body. As the head surmounts and directs the entire organism, so Jesus the Godman, as Head of the Church, sends His vivifying life down into the least and most remote members, and into the minutest fibres. Faith keeps the communication ever open, and feeds the inner life with the very life and peace and joy of God.

But faith is not faith unless it makes us kin to God. Any theology, or claim, or confidence characterized by unlikeness to Jehovah as revealed in Emmanuel, is delusion. Circumcision had to be at the very fount of paterinity, pledging all the issues of life to the Author of being; so faith is a blood covenant with Him whose blood means the life of God as well as man. Faith in the fact of Christ's person and work must become synonymous with Christ in us the hope of glory, before it is salvation. Intellectual credence and self-shaping of the life in accordance, is very far from that amalgamation which was effected in the Man whom the Holy Ghost fashioned out of the body and soul and spirit of the virgin Mary. Few are saved because few are willing to be saved in the only possible way. God had

only one way open to Himself to redeem us from the power of sin. He had to become the generator of a new Humanity. He had to come as close to the genesis of life as man himself in the propagative function, and become a real Husband to Mary, and a real Father to her Son. The same with all Christians. The heart is the matrix of all individual salvation. The heart means the whole organization. The blood circulates to the finger-tips and toes-end. So the indwelling life of God, in those begotten by the Holy Spirit, "To me to LIVE is CHRIST." This is the great dress-regulator, and it takes Christendom long to find it. It would be funny if not so sad that in the year of our Lord, One Thousand Eight Hundred and Eighty-Six, professing Christians are still debating whether they may follow the fashions of the world, smoke and chew and snuff and drivel, make gods of their bellies, esteem themselves better than others, and use their bodies as instruments of lust instead of temples of the Holy Ghost. Such disciples have yet to learn the a, b, c, of the religion of God manifest in the flesh. When God became incarnate, He became flesh provisionally for the race, and when we believe in Him as he believes in Himself, He will be us, and that is salvation, and short of this we will be damned. Mark 10: 16. When God says faith He makes a radical, all-comprehensive, eternal demand. Compromise is devilism. We must be *immersed* into Divine-human blood, and all we touch must be impressed with our absolute oneness with God. Rom. 6: 3 8. 1 Cor. 6: 19, 20, and 10: 31. God reached His limits in redemption, and so must man. God's utmost and our utmost will bring reconciliation and eternal life.

ROYAL CRUMBS.

BY M. M. E.

—THE zeal, earnestness and prompt Christian responses of the members at the organization of the church at Quinter, Kansas, begat a lively feeling of joy in the hearts of those who had the work in hand. If the promises made become practical, then will the church there be strong, and a power in God's hands to evangelize all the regions roundabout the new settlement. Good order is indicative of right principles, properly applied; and where these are always observed there will be harmony.

—There are twelve elders and twenty-three ministers in north-western Kansas and Colorado. If each of these will, before December 15, put in ten days of earnest work at some given place, it will amount to three hundred and fifty days' work; and I believe that if each one will thus assail the enemy of souls, God will greatly reward his ministers and give the increase. Do not say you cannot. Try, and the Lord will help.

—There is a good opening for some prudent elder or minister in Cheyenne county, Kansas. Good country, good water, cheap land, and a large field in which to labor, and no one to stand in the way of efficient work.

There is abundant liberty to exercise in pure Christianity, and I pray God to move some humble minister to go up there, to the help of those young ministers. They need no one to lord it over them and to discourage them by doing the work for them, but they feel the need of *help*,—true help, such as will watch over them for good and cheer them in their holy calling.

—A visit to the Maple Grove church, Kansas, Sunday, August 22nd, revealed the fact that the members receive the Word with all readiness of mind. Hope the storm that threatens may soon pass over them as to serve as a discipline to their hearts. Our love for them moves us to cherish the desire that great good may result in a strict adherence to gospel simplicity and divine government.

—Thousands of families are seeking homes on the beautiful prairies of western Kansas. We have been in many parts of these great United States, and observed much that is good and beautiful. God be praised for all his works. Gove, Thomas, Sherman and Cheyenne counties, Kansas, are vast monuments commemorating the wisdom and power of making the good and the beautiful. To see the country is to receive a noble impress of God's greatness. But there is a home we all should seek, that is far more grand, far more enduring—the heavenly home—and cannot be had by "final proofs" or sham residence.

—It is an easy thing to blame, but quite another thing to fix it. There is much in this world that tries to sit on top by pulling others down. Such never succeed.

A SERMON.

BY JOEL K. REINER.

The following sermon was delivered at Philadelphia, August 8, 1886.

"Speak unto the children of Israel that they go forward."—Exodus 14: 15.

THE world is full of push and struggle. The key-word of to-day is action. The present age will be distinguished in the annals of the world's history for its numerous applications, its intense activity, and its wonderful discoveries. The nineteenth century stands out in marked contrast by the side of preceding centuries, for the almost miraculous achievements gained. Everything animate is astir and intent upon advancement and development. We behold it in all manner of conveyance both on land and sea. It reveals itself in the migrations of nations. It is seen in the marts of business; men no longer plod on as in former generations. No man pretends to do business to-day, as they did fifty years ago; if he did he would starve to death. The characteristics of success to-day are quickness, energy and vim.

Under an influence like this, we would suppose that a similar character would be impressed upon every institution and association by which men are bound together for good or evil. But what are the facts? We find that while this is mainly true of the affairs of the world, it is not true in regard to

Christianity. Investigation proves that while Christianity has made advancement, yet its progress has not been in the same ratio, as the world, or in other words, "The children of this world are in their generation wiser than the children of light." Luke 16: 8.

The church of God is under obligation to go forward. Jesus Christ never founded a nominal religion, "The Kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11: 12. The disciples and early Christians were by no means perfect men and women but they were commanded to "go on to perfection." They were expected to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The promise was that if they would "add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" it would make them so that they would "neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." From these passages of Scripture we see that the church is under obligations to go forward, but as the church is composed of individuals, the progress of the church is, after all, only the progress of the individual.

The words of my text were addressed to individuals. The Lord said unto Moses, "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

First, we notice, *the necessity of the individual to go forward*. Whenever God gives a command, there must be some cause for it. Sometimes men in authority give commands to gratify a spirit of pride, or to display that authority. Oftentimes there appears no earthly reason for the commands of some officials, but God does not so exercise authority. His government is based upon reason, equity, and the greatest good to the greatest number of his creatures. In the condition of the Israelites, there was an imperative necessity that they should go forward. Their case was desperate. The trackless waters of the Red Sea were before them. The avenging hosts of Egypt were behind them. No human hand could deliver them; hope died in brave hearts. It seemed impossible to go forward and yet to stand still was certain death. In their extremity the people murmured against Moses and forgot God. But the faith of Moses quailed not in that trying hour; he that had braved the displeasure of Egypt's haughty monarch; he that had listened to the flapping of the death angel's wings as he swept through the land, smiting the first born of man and beast; he that had communed with God and saw his presence in the cloudy pillar by day, and the fiery pillar by night, was not easily moved now. So he calms the fears of his companions by saying, "Fear not, stand still and see the salvation of the Lord, which he will shew to you to-day." Not long did that faithful leader wait; the deep suspense of the moment was broken, the voice of God saying, "Speak

unto the children of Israel that they go forward."

My brethren, what is the good of reviewing these scenes in the life of God's people, unless we are benefited by them? Remember that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. Why, did you not know that the Bible is always telling Christians to go forward? David sings of this in the ninety-second Psalm, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God." Now for what do we plant anything but in order that it may grow and become larger and stronger and bear fruit, and so the righteous are compared to "trees planted." In baptism the believer is planted in the likeness of Christ's death, he is planted in his vineyard (the church) that he may grow and bring forth much fruit; the tree is doing that for which it was planted only when it is growing, expanding, developing. So the Christian is fulfilling the great design of him who called him from darkness into light, when he is going forward, is growing, bringing forth fruit. But consider again, what is life but a continual progressing or retrogressing, a growing or a decaying? If a tree does not get larger and stronger, if, in a word, it stops growing, is not that a sign that decay has set in? And what happens then? If a tree is not growing, it is sure, in the long run, to be dying, and this is true of the Christian. We are so constituted, that we must either go forward or perish. Many comfort themselves with the thought that if they are getting no better, at least they are getting no worse. My dear friends, that is impossible; the human heart, when left alone, is prone to evil, and that continually. It is a popular doctrine of the present day, that all the human race needs, is development, but the more development it has gained, the farther it has got from God. If in our path there are temptations; if in our natures there are tendencies to sin; if in our hearts there are gravitations towards evil; then a development of those qualities will only consummate our ruin. No one needs to cultivate weeds or nurse a fever; these develop of themselves, and so the development of our sinful propensities; and the punishment of that development will be sufficient to damn the soul. Just as the safety of the children of Israel depended upon their going forward, so the salvation of our souls and the maintenance of our profession, depends also upon our going forward.

Second, *The faith necessary to go forward*. What folly for Moses to tell the children of Israel, to go forward! How could they obey? The angry sea was before them, ready to swallow them up; no doubt there were timid ones who shrank back, but the believing ones moved on. They went forward, and a way was opened for them. We are plainly told, that in the Christian profession, we must walk by faith and not by sight. The

child of God meets with many tests that try his faith. He is commanded to do many things that appear contrary to reason. There come critical periods in his experience, and woe be to him, if he will not move until he see his way clear. The soul that has the faith to step forward at the command of God, *is always sure of a footing*. The colored man that was asked what he would do, if God should command him to jump through a stone wall, promptly replied that it was his business to jump and it was God's business to make the hole. We spend too much time in making holes; what God wants, is more men and women to jump; what the church wants, is more ministers with greater faith in God; men who believe, they are sent of God; men who believe that the gospel of Christ is the power of God unto salvation; men who are willing to say to the dry bone, lying in the valley, Live,—not because there is any power in them or in their eloquence, but in the promise of God; there is where the power lies. When ministers, like Moses, are ready in faith, to lift the rod over the sea, then the waters will be parted. The feeblest instrumentality in the hand of God, achieves the grandest results. The reason the church does not go forward is, because the members have fallen to murmuring and fault-finding. The fault is not with God; he never changes. He has not forgotten to be gracious; he has not forsaken his people, but they have forgotten his love. Their hearts are cold; their self-denial is dead. They are living like the world; there is no submission to authority; no bearing one another's burdens; no consecration to Christ; no forgiveness of injuries. Oh! what a mockery before high heaven, to claim to have faith, to obey God, and walk in his commandments, while our hearts are filled with pride; our pockets filled with covetousness and our mouths filled with tobacco! "Without faith it is impossible to please God," and without faith neither the church nor the individual, can go forward. Standing still is an evidence that there is a lack of faith, in the church and the individual.

Third, *The glorious results of going forward*. First there was deliverance. O, how consoling was the knowledge, that the Egyptians whom they saw that day, they should see no more forever. There is such a thing as deliverance from our troubles; there is such a thing as going forward and leaving them back and seeing them no more forever. The Apostle realized this when he declared, that "forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." Philpp. 3: 13-14. It is not the part of wisdom to nurse our troubles and brood over our disappointments; time is too precious to waste in that way. We must go forward and leave them behind.

The second result is victory, "Then sang Moses and the children of Israel this song unto the Lord." The experience of the Christian is not all sadness, there are times of ecstatic joy; there are seasons when the child of God can say with the Psalmist,

"Bless the Lord, O my soul: and all that is within me, bless his holy name." Ps. 103. And when the pilgrimage of this world is done; when we have passed through the Red Sea, of this mortal life; then we, too, shall sing a new song. Oh glorious consummation! Oh majestic exaltation! "Not unto us, not unto us, but unto him who hath loved us and washed us from our sins, in his blood, to him, yes, to him, be glory for ever and ever!" Oh, who is there who is not willing to go forward? Come let us all join hands and hearts and go forward, as the united advance of a well drilled army.

The keel of our vessel almost grated upon the grave, but again we spread the sail; again we weigh the anchor; once again to sea we go, with the flag of faith nailed to the mast-head, with Jesus at the helm; to a port of safety, we are destined, though the storm may howl and hell be stirred, for God is with his people. The God of Jacob is our refuge. May our heavenly Father give to all his children the desire and the faith to go forward.

A LETTER TO A BROTHER IN ILLINOIS.

BY JAMES EVANS.

I AM to-day at Bro. —'s, a brother who has been talking with me, on the living faith of God's people. At his suggestion I write to you, knowing that you are seeking the higher life of the undimmed sunshine of Jesus' love in your soul. I hear that a number have been added to the churches around you, and that your family have been made partakers of the blessing. If all these have forsaken sin, have given up all for Christ, then I rejoice with you. But this grace wherein they stand, is only preliminary to a higher blessing, and that is the reception of the Holy Spirit, as the sin destroying power which shuts out evil and is the Kingdom of God in power. Jesus is not only our wisdom, and righteousness; he is also our sanctification and redemption. When Jesus becomes these four things in us, the evil heart is taken away, and a clean heart takes its place. When the heart is purified by faith, as the diseased woman was healed by touching the hem of Jesus' garment, then no evil passion lurks within. We are cleansed from all sin through faith in the all-cleansing blood. We are washed, justified, sanctified in the name of Jesus, and by the Spirit of God. We are then delivered from the body of sin and death; no longer do we say "O, wretched man that I am, who shall deliver me from the evil in me." We rejoice that the Son has made us free. We can do all things through Christ who strengthens us. This healing of the soul comes by faith. The withered arm is stretched out and is made whole. Our faith reaches out its hand, not simply for the remission of sins, but for sanctification of the whole being; body, soul and spirit.

The doctrine of holiness may have been abused, and by fanatics has been brought into contempt. All good gifts have been abus-

ed. Satan, who is not in love with holiness, will try to mar its beauty, by associating with it, the follies of weak minds. But this is no reason why we should reject real holiness of heart, and live in a poor dying way, uncheered by the life-giving spirit of the living God. Holiness is the beautiful robe which will adorn the bride, who is now getting ready.

Holiness and divine healing go together. The faith that saves the soul, will bring healing for the body. Christian sceptics treat divine healing as a faith craze. It is foolishness in their eyes. They acknowledge no healing but what reason can account for; but the Lord reigns, and Jesus is still the same. He carried our infirmities and bare our sicknesses. Matt. 8: 17. If he bare in his own body our weaknesses, infirmities and sicknesses, is it foolishness to come to him for healing? We are fools for Christ's sake.

Jesus is a perfect remedy for our soul's diseases. There is healing in his name. When healed we are filled with his spirit. The blood cleanses and then the spirit fills. We then are sons of God; we then have a conscious experience of our sonship; we are then obedient children.

The revival of holiness and healing is the budding of the fig-tree; it proclaims that summer is nigh. Jesus is near; his coming is at hand; the cry goes forth, "Come out of Babylon, my people." The cry goes up from every purified heart, "Come, Lord Jesus." When every form of disease yields to the power of Jesus, then are we led to glorify God.

There are too many preachers who have a name to live and are dead; they are strangers to the "power of the Holy Spirit;" they have the outer form of godliness, but the inner man is not there; truth may be on the lips, but it is not in the inward parts. When the Spirit filled the multitude, they were of one heart and of one soul. There is no remedy for divisions like the divine life invigorating the soul and sending forth its healing streams. We need a going on to perfection; a walking with God; a living by faith, in Jesus. We need to eat the flesh of the Lamb with bitter herbs, as well as have the blood sprinkled on the lintel and door posts of the heart. We dislike the bitter herbs of self-denial and crucifixion of the flesh.

Blessed be God there is a balm in Gilead, there is a physician there, and the health of God's people may recover. Then streams of salvation will flow from every heart in which God dwells. We will be adorned with the beauty of holiness; on our banners will be inscribed, Salvation and holiness to the Lord! Christ will be all. Our beauty will be as the morning light; a cloudless dawn. All nature will be brighter; the birds will sing more sweetly; the flowers of the field will put on a fresher luster. We shall see God in all his works. He will be seen ever near to us; his hand will lead us to the sweet land of rest.

Frederick, Brown Co., Dakota.

THE greatest heresy that can deceive human minds is the heresy that makes a man believe he can meet with mercy while he lives in sin.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

MISSIONARY, one who is sent upon a mission, especially one sent to propagate religion. (Webster.) Jesus of Nazareth, was the greatest missionary ever sent to propagate religion; sent from the glory of the Father down to man, requiring the greatest sacrifice ever made; sent not only to propagate a new religion; but also to send others, "As my Father hath sent me, even so send I you." John 22: 21. Direct from heaven's court, vested with all power both in heaven and in earth, he sends others "into all the world, to preach the gospel to every creature." This means in towns and cities as much as in the country. The *go* is from the highest authority in the universe and comprehensive enough to catch every one who has obtained the pardoning mercy of God and professes the religion of Jesus. Come now, dear brother and sister, stop thinking that this "go into all the world," means only the preachers. It means you as well. It is a small part of your duty to vote for brethren to the ministry and have them installed into office, authorized to preach the gospel and baptize those who believe. It is your duty to help them in the Lord's work, both with your money, your prayers, and your presence, when practicable. With your Christian example, your kind words and actions, you are to help to preach the saving mercy of God.

In your family and neighborhood there is room for you to speak and work for Jesus. Then there is your home district missionary work. The General Church Erection and Missionary Work of the Brotherhood, and the Brethren's Book and Tract Work, all needing means to push the great and good work into their respective fields, only one cent each week from each member to each of these departments, would make at least \$30,000 a year to each department; \$90,000 a year for all. Are you spending three cents a week for tobacco or some other useless luxury? Then, for your own sake, for the sake of others who are unsaved, and especially for Christ's sake, stop that waste of the Lord's money and do missionary work with it. Spending it for useless luxuries will never lay up treasures in heaven for you; but doing good will. Try it in good faith and you will find it is a blessing to sacrifice these luxuries for a cause so great and good as saving souls. Are you not given to luxuries, give anyhow as the Lord has prospered you, and find God's blessing in giving regularly and cheerfully to the greatest cause on earth. From now to next Annual Meeting is the time for the Missionary Committees of the State Districts to nominate two or more suitable brethren whose consent they have obtained, to go into the great field, if called upon, inside of one year. These men need not necessarily be old men but able workers and sound in the gospel faith, having the love of God shed abroad in their hearts. The larger the number elected whose wives are also suitable workers, and so circumstanced that

they can accompany their husbands when needed, the better it will be. In opening up new fields where the ordinances have never been practiced, both in cities and country, the help of competent, orderly sisters is an important factor in the work. Sacrifices there must be, in order to make the work of the Lord grow,—sacrifice both on the part of those who go and those who furnish the means to send them. A few dollars a year should be given by each member who stays at home to work, earn money and enjoy the comforts of home and family, to balance against the unpleasantness of separation from friends and home comforts, to face the storm, rain, heat, cold and mud, in their seasons, to the neglect of business interests, etc., on the part of the minister. However willing, the Missionary Committee cannot make things equal, but the Lord can and will, for he said, "My reward is with me, to give to every man according as his work shall be." Rev. 22, 12.

Virden, Ill.

GOD'S SPECIAL CARE OVER HIS CHILDREN.

BY ROSIE SNOWBERGER.

WE are all God's people by creation. To him we owe our existence and the blessings we enjoy. After his own similitude he fashioned our being, and gave us a dwelling place on the earth. Unforeseen calamities and misfortunes threaten us on all sides, and what poor, helpless creatures we would be if God would stay his protecting arm for a single moment!

The pure atmosphere with which we are surrounded, the food we eat, the raiment we wear, are all comforts necessary for life. — These blessings are not only bestowed on the good, but are also lavished on the evil. "God is no respecter of persons." "He maketh his sun to rise on the evil and the good; he sendeth rain on the just and unjust."—Matt. 5: 45. While God exercises a fatherly preservation on all mankind in a general way, he exerts a special care over those who have become his adopted children,—who place a firm reliance on all promises, and habitually trust him for deliverance from any difficulty that may occur.

But if disappointment, trouble and sickness be our lot, this is no indication that our Heavenly Father has forsaken us. He should be regarded in affliction as one who is able to subside our grief, soothe our sorrow and mitigate our distress, if we put our entire trust in him. Job says, "Behold, happy is the man whom the Lord correcteth; therefore despise not thou the chastening of the Almighty. For he maketh sore, and bindeth up; he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee."—5: 17, 18, 19.

This notable Bible saint was made to pass under the afflicting rod more heavily, perhaps, than any other of the ancient fathers, yet he never charged God with injustice; but

maintained his integrity to the last, consequently, "The Lord blessed his latter end more than his beginning."

In every age of the world, God, in various ways, tried his people, to prove their true devotion to him. Although, for the time being, the hand of the Lord was not always visible in his dealings with his people; yet in how many instances, seemingly, the wrath of man was made to praise him. Let us, for instance, take the patriarch Jacob's family for example. When jealousy aroused the indignation of Jacob's sons against their brother Joseph, they raised a conspiracy against him,—sold him to the Ishmaelites, who transferred him to one of Pharaoh's officers in Egypt, and then employed an artful scheme to cause their father to believe that he had been foully dealt with by some evil beast. And while Jacob was deeply mourning the loss of a noble boy, Joseph's fidelity was proved, and his character was established, when he so nobly resisted the temptations of his mistress, and when, by the artifices of this false woman, he was cast into prison, the Lord was with him,—prospered him and prepared him as an instrument to adopt plans to save the people from the distress of impending famine. But Jacob's sorrow was turned to joy—his gloomy spirit revived when he received the intelligence that Joseph was yet alive, and occupied an exalted station in Pharaoh's kingdom, and how he was led by the hand of the Lord to become a deliverer of his people.

We have many other examples in the Bible of God's special care over his children and his mighty power to deliver them out of trouble. When Elijah was hid by the brook Cherith, the Lord employed ravens to furnish him with bread and meat. He miraculously saved the life of his humble servant, Daniel, by shutting the mouths of the ferocious lions. And the three Hebrew children escaped the ravages of a burning fiery furnace, without having a hair of their head singed, or the smell of fire passed on them.

God, in ancient times, always cared and protected his people who humbled themselves in his sight and put their trust in him. And, Christian friends, we, in these latter days, need not despond or become depressed in spirits, for we have an encouraging promise in the language of the inspired apostle, who says: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care on him; for he careth for you."—1 Peter 5: 6, 7.

Let us, then, with unwavering trust, be patient and hopeful over troubles which we are not able to remove. God will deliver us out of them all if we ask him, although he may sometimes long delay an answer to our petitions. Then let us,

"Learn patience from the lesson;
Though the night be drear and long,
To the darkest sorrow there is a morrow,
A right to every wrong."

The religion of Jesus Christ will comfort and fortify us when evil approaches, and lighten our burdens by many consolations to which the wicked are strangers. And when

the commotions and turmoils of life are ended, we have a friend that will accompany us to a new stage of existence, where the spirits of the just will be made perfect, and where the "wicked cease from troubling, and the weary are at rest."

New Enterprise, Pa.

WORSHIP.

BY J. H. CLAPPER.

PRAYER is the key to open the day, and the bolt with which to close it at night. As the sky drops the early dew and the dew of evening upon the grass, yet the dew would not be sufficient to cause the grass to spring and grow green by that constant and double falling of it, unless some greater showers at certain seasons did supply the rest. So the customary devotion of prayer twice a day signifies the falling of the early and latter dew; but as we increase and flourish in the works of grace, we should empty the great clouds sometimes and let fall a full shower of prayer. We should choose out seasons when prayer should overflow like Jordan in times of harvest. Josh. 3: 15.

Real inward devotion knows no prayer but that arising from the depths of its own feeling. Perfect prayer without a spot or blemish, though not a word be spoken, nor phrases uttered, always plucks the heart out of the earth and moves it softly to and fro, beneath the face of heaven. A good man's prayer will, from the deepest dungeon, climb heaven's heights and bring a blessing down.

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.

It is for the sake of man, not of God, that worship and prayer are required. We are sure, we shall receive either what we ask or what we should ask. The form of our life, every petition to God, is a precept to man. Our thoughts, like the waters of the sea, when exhaled toward heaven, lose all their bitterness and saltiness, and sweeten into an amiable humanity, until they descend in gentle showers of love and kindness, upon our fellow-men. And when darker and sadder days begin to shadow the home, what can cheer and brighten the sinking heart so well, as this daily resort to the Fatherly One, who can make the tears of the lowliest sorrow be the seed-pearls of the brightest crown?

The custom of having family prayers is held in honor wherever there is a real Christian life. The Bible is read, the hymn is sung, the petition offered, and unless all has been done as a mere formality and without hearty assent, those who have gathered at the family altar leave it helped, strengthened, and armored as they were not before they met there. The sick and the absent are remembered, the tempted and the tried are commended to God; and as the Israelites in the desert were attended by the pillar and cloud, so in life's wilderness, the family who inquire of the Lord, are always overshadowed by his presence and love. When we think of it, that includes everything.

TO THE BOYS.

BY W. H. ROOSE.

(Continued.)

If you have not tired of reading the other two articles addressed to you, I will tell you of a few, out of the many, who began at the lowest possible round and climbed with a sure step to the top. I shall be brief, only telling enough about them to let you see that there were no trifles too small for them to weave into the daily experiences of their lives. They improved every moment of time as well as every pence. They held that principle should be as sacred as life itself. When they did a piece of work they did it well. A man said to me one day, when I was not pleased with a job of work, "Do you think being particular makes a man rich?" I said, "I do not know whether it will or not, but if I cannot succeed by being particular, I cannot by being careless."

Those who are careful to do their work well are the ones into whose hands work is committed that requires skill and precision. Mr. Tobin was a poor boy, and began life as a clerk in Commodore Vanderbilt's steamboat. Mr. Vanderbilt told Mr. Tobin that he should always start from dock precisely on time, and collect fare from *all* on board the vessel. So obedient was Mr. Tobin that he left Mr. Vanderbilt stand on dock one morning as he was a moment too late. At another time he demanded and collected the fare of Mr. Vanderbilt. Some would have been censured for these *trifling* acts of obedience to orders, yet the principle that led Mr. Tobin to do these made him a millionaire. We can add many to this example, but the spirit that is discernable all through the following will be sufficient to instill into your minds the *necessity* of being *careful* or *particular*.

George Peabody, the philanthropist, passed a night at a country tavern, when on his way to Vermont, and paid for his lodging and breakfast by sawing wood. He was then but twelve years old. Vanderbilt bought a boat with money he borrowed of his mother, and propelled it with poles. His own strength and energy enabled him to market the produce in time, hence he was on the sure road to success. Mr. Girard began for himself at the age of twelve as cabin boy on a vessel. Spencer first learned the rudiments of his justly famed system of penmanship in the sand beach of Lake Erie, as he had not the means to procure other material upon which to write.

Ben. Johnson, the writer; Hugh Miller, the geologist; Allen Cunningham, the sculptor; John Hunter, the physiologist; Edwards and Telford, the engineers, were bricklayers and stone masons. Wilson, the ornithologist, and Livingstone, the explorer, were weavers. Samuel Drew, the essayist, and Gifford, editor *Quarterly Review*, were shoemakers. Gen. Grant was a tanner, and Abraham Lincoln a rail-splitter. Garfield was a farmer boy.—Cincinnatus was proffered the Dictatorship of Rome while working in his vineyard.—Madame Bernadotte was a washerwoman,

Robert Burns a plowman, Milton a money scrivener, and Shakespeare a hostler and son of a wood stapler, John Jacob Astor sold apples on the street when a boy. Elihu Burritt was a blacksmith, Virgil was the son of a porter, and Horace the son of a shop keeper.

Whitfield was the son of an inn-keeper, De Foe of a butcher, Franklin the son of a tallow chandler and soap maker, and Oliver Cromwell, the Protector, the son of a London brewer. Terrence was a slave, and Columbus a weaver. Homer was a farmer's son, Demosthenes the son of a cutler, while Moliere was the son of a tapestry-maker, Cervantes was a common soldier, and Howard an apprentice to a grocer. MacDonald, the English statesman, began life in a pit. He supported himself through the winters at Glasgow University with the money he saved in summer. Dr. Hogg, the missionary to Upper Egypt, earned money enough in the mornings to attend school in the afternoons. Sir George Elliot began as a miner in a pit. He succeeded until he was able to give employment to many thousand men. Berwick, the originator of wood engraving, was a coal miner. Dr. Campbell was the son of a collier; Allen Ramsey, the poet, was the son of a miner. George Stephenson, the locomotive builder, started from the pit-head and managed from his earnings, to help his indigent parents, besides obtaining for himself a liberal education. Sir Isaac Watts maintained himself by making and selling flutes, organs, compasses and mathematical instruments while studying the heavens. Franklin maintained himself by printing for a long time, Ferguson, the astronomer, by portrait painting, John Dohland, by weaving silk, Winckelman taught school to support his father and procure for himself an education.

Hogarth was a shop-bill engraver, William Sharp a door-plate engraver; Tassie, the sculptor and medalist, was a stone cutter; Canova was also a stone cutter. Lough, the English sculptor, was paid for his first drawing in pins. He went to London moneyless, paying his fare working on a collier. At one time he did not eat meat for three months, and was forced to tear his shirt into strips to keep the clay moist from which he made the statue "Milo," which reared its head through an opening he made in the roof. He burned the enormous amount of one and a half bushels of coal during the winter, and shivered himself to sleep beside the statue; and as a result of his inherent genius, physical endurance and indomitable zeal, the "Mourners," "Shakespeare," "Milton," "Puck" and "Titania" made their appearance to win for him laurels at home and abroad. We have scores of other names that adorn the pages in the galaxy of eminent men, but will forbear.

The galaxy is not complete. Future generations will have added hundreds of names of boys who do not now even dream of the probabilities or uncertainties before them. They ramble through the woods so thoughtlessly, run along the brook apparently unmindful of their surroundings. Many who

occupy the topmost round in the ladder of fame, did just so. We have talents that lie buried, and need a determination to bring them into recognition. Then let us improve the talent that is given us, that it will not be given to another.

THE BIBLE.—ITS PURPOSE.

BY E. A. ORR.

Paper No. 5.—Its Purpose—What?

6. WE have at last come to the real question before us, What is the purpose of the Bible? What has the Bible itself to say on this topic? If it says anything this should be satisfactory. If it says nothing we are left to reason to determine its aim. After a careful questioning of its contents, it has this to depose. It tells us in plain terms what the *Word* does, and that should be enough. In God's works things do that for which they were intended. (Intelligent beings possibly excepted.) Hence, when we find what a thing does, always does, and is fitted to do, we must conclude that was the purpose the Creator had in view when he made it. The Bible says: 1, "These are written that ye might *believe*," etc. John 20: 30, 31. 2, "The entrance of thy word *giveth light*; it *giveth understanding* to the people." Ps. 119: 130. 3, "The *testimony* of the Lord is sure, making *wise* the simple." Ps. 19: 7; and "The holy Scriptures which are able to make thee *wise* unto salvation." 2 Tim. 3: 15. Here we have it plainly stated that the word of the Lord, which the Bible contains, produces *faith*, *giveth light* and *understanding* and maketh *wise*.

Some inferences:—

1. Darkness and unbelief, in the Bible, are interchangeable terms, because he that does not believe in Christ has not *the light*; so also light and faith are used. We are said to "walk in the *light*" and "to walk by *faith*," because he that by *faith* accepts Christ has the *light*.

2. Darkness, ignorance and unbelief are synonymous terms, because to walk in ignorance and unbelief is to walk in darkness.—Such know not the trend of their lives. John 3: 18–21; 12: 35; Acts 26: 18; Job 37: 19; Prov. 4: 19; Col. 1: 9, 10, 13; Eph. 4: 18.

3. Darkness is associated with the idea of danger. They that walk in darkness walk in *slippery places* and encounter *inhabitants of cruelty*. Ps. 35: 6; 74: 20. The honest soul has always abhorred darkness—not because of the darkness, as such, but because we cannot see, as the Psalmist says, the slippery places and the inhabitants of cruelty to which we may be exposed. We enter dark places with which we are familiar without any reluctance or fear; but we are very loath to enter dark places with which we are not acquainted. Especially is this true of children. This is because our knowledge is equivalent to light. The light "makes manifest," or enables us to know our surroundings, and hence, if we already have the knowledge, we do not care so much for the light—the means of knowledge.

4. There is a class of people, however, who do not want light. John 3: 18-21. Such do not want their work known, and they choose darkness as a cover for their deeds. There is a very large class of good-meaning people who oppose many legitimate fields of knowledge simply because it shows the very absurdity of many of our old notions of things. We hate the light that shows us the folly of our long-cherished opinions. This is deeply true in matters of religion. This is what the Savior meant when he said, "They love darkness."

5. If darkness is abhorred, its synonym, ignorance, is no less hateful. No countenance is given to ignorance in the Bible. It is always looked upon as something to be eschewed. While we sometimes speak and live in such a way as to give the impression that ignorance is a commendable thing, the Bible never does. When it says anything about it at all, it is to condemn it, and to look upon it as the business of fools. Ps. 73: 23; Isa. 56: 10; Rom. 10: 3.

6. On the contrary, the Bible always speaks of wisdom and knowledge in terms of praise. They are things to be desired, and their attainment is even commanded. It is just as natural for the pure in heart to love knowledge and wisdom as it is for them to hate darkness and ignorance. The man that can boast of his ignorance finds no countenance in the Sacred Oracles. On the other hand, the man who loves and searches for wisdom is commended. Prov. 16: 16; 19: 8; James 1: 5.

7. It is plain that light, knowledge and wisdom are used in the Bible to express the same idea. It is also true that faith conveys the same notion in many cases, though it may not be so patent. Thus, faith is the source of much of our wisdom and knowledge. There are three, and only three sources of all the elements of knowledge: sensation, consciousness and testimony. Were it not that we had the power of faith—the power of believing the testimony of others; and trusting them as instructors and guides, we would be cut off from much the largest part of our knowledge. We would know nothing that does not come within the scope of our own perception. John records signs or testimonies that we might believe. John 20: 30, 31. David says these testimonies make the simple wise. Ps. 19: 7. Paul puts both together and says these testimonies are able to make wise through faith. 2 Tim. 3: 15.

8. What, then, is the conclusion of the whole matter? We are forced to say, in the language of inspiration, that the Bible "is able to make you wise unto salvation." Its purpose, then, after much search, is found to be to make men wise—to make wise to salvation.

BE YE READY.

BY BARBARA SHIRK.

"Be ye ready, for in such an hour as ye think not" death comes. This was brought very forcibly to our mind by the sudden death of our dear young sister, Ida Sword.

She had to leave her widowed mother and two brothers almost without realizing that she was going. Oh, how hard for her lonely mother and brothers to give up their only sister, but God called her away. The only comfort is, that Ida had entered the service of God, and did what she could to be ready, but had she known last week that on Saturday afternoon she would take a journey from earth to heaven, oh, what preparations she would have made! But death sends no message. We hope she is now a bright angel in heaven, free from all the cares of earth. So, like her, let us try to be ready, friendly sinner. Are you ready? You are not ready as long as you serve Satan. What if death calls you away so suddenly; where will you take up your abode? Do you want to dwell with the wicked? You know you must, unless you prepare.

How can you be so hard-hearted as to resist all the strong appeals that are made to you, and sit like stone, which has no feeling. Remember, the time will come when you will see your folly, perhaps when it is forever too late. Dear brethren and sisters, are we all doing our duty, in drawing these dying sinners away from Satan? Oh, let us be up and doing! Sin is taking the upper hand on every side. Satan is trying to draw us away from God wherever he can. Brethren, feed and encourage the lambs that are in the flock. I fear sometimes they are not encouraged enough. Inducements are held out on every side to draw them from the fold. I often think if we would be more concerned about the salvation of our children's souls, there would not be so many outside of the fold. We are commanded to bring up our children "in the fear of the Lord, and when they are old they will not depart from it;" but if we bring them up in all the fashions of the world and the service of Satan, it takes hard work to have them depart from it when they get older. Once they travel on the broad road, it takes a famine to bring them back to the Father's house. Our poor ministers can preach, weep and pray, but they heed it not.

Oh, that we all could see the importance of imitating our dear Savior in humbleness! Some brother writes about sisters wearing hats. Brother, can you call them sisters? If they were disciples indeed, they would not want to indulge in vain attire. Our church should be the same humble family the world over. There are no half-way branches; we must all walk the same humble path to get to the same place, where we all want to meet. But, dear parents, how will we rid the church of these things, if we put them on our dear little girls from childhood up? If we never put them on their innocent little heads, not likely they would want them when they grow older. Oh, parents, beware! these are some of the things that keep our dear ones out of the fold; then when death comes they are not ready. Oh, what would we not give to save them then? Let us begin in time! May God help us all to do his will in all things and be ready!

Shannon, Ill.

WHAT YE HEAR.

BY C. H. PLETCHER.

TAKE heed what ye hear as to slanderous reports and insinuations. There is a vast amount of defamation in the world. Perhaps we have all suffered more or less by it, hence one would think we might be prepared to estimate it according to its real value. But, notwithstanding our own experience in regard to its evils, how prone are we to listen to what evil tongues may say of our neighbors! Though jealous enough of our own reputation, we seem to have but little concern for that of others. We should remember that we have no more right to hear what evil tongues may say than evil tongues have to speak what they ought not. We could not give the tongue of slander a more pointed and successful rebuke than to refuse to listen to it. If we were watchful of our ears, others would be constrained to bridle their tongues. If all men were deaf and blind, there would be no slander, because there would be none to hear or read it, and the unruly member would of necessity be kept in order. But now there are both hearers and readers, and hence the tongue and pen must be guarded.

Idle words are often the cause of inestimable mischief. "A good name is rather to be chosen than great riches," but the tongue of slander may rob us of our good name and leave us poor indeed. What havoc has been made of the peace and happiness of individuals, of families, and of neighborhoods, by an evil tongue! What were but trifles are swelled into importance by repetition, and thus difficulties, which a single word might have explained and helped, increase in magnitude, and at last become incurable. The tongue will be evil while the heart is wrong, "for out of the abundance of the heart the mouth speaketh." The best remedy for an evil tongue is a new heart, but as even the best of us are sanctified but in part, we must adopt such a remedy as will meet the evil from whatever source it may come, and this is the remedy, "Take heed what ye hear."—We must refuse to listen to what the evil tongue says. Listening to slander is so near related to slander itself that, if we give place to the one, we are very likely to be infected with the other. The listener is partaker with the speaker, therefore, at all times, now and ever, take heed what ye hear. Do not hear everything, and do not repeat all you hear.

WHAT HAVE YOU DONE?—When one thinks that nobody cares for him, and that he is alone in a cold and selfish world, he would do well to ask himself the question: "What have I done to make anybody care for and love me, and to warm the world with faith and generosity?" It is generally the case that those who complain most have done the least.

PRAYER is the utterance of the will.—Chrysostom.

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50 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. Enoch Eby's address, until further notice, will be Beattie, Marshall Co., Kansas.

GIVE us items of news. We want a correspondent in every congregation.

BRO. ISAAC DARTO, of Stanton, Iowa, says they are moving along pleasantly in peace and love.

HAVE you given a donation to the Book and Tract Work of the church? If not, you should not forget to do so.

MEN who seek high places in the world, or in the church, are not always the best qualified to fill the places they seek.

THE brethren in Florida have a good Sunday-school in progress, and have two appointments each Sunday for public preaching.

THE brethren at Meyersdale, Pa., will begin a series of meetings, Oct. 10th. Bro. John Flory, of Virginia, will be with them.

BRO. Hansen, of Thyland, Denmark, reports three received by baptism. His letter shows that the good work is still progressing in Denmark.

LET us see to it that we live up to our profession, for, after all, a profession that is not exemplified by a life of obedience to Christ, is simply hypocrisy.

WE must look back as well as forward in the Christian race. The cross must not be forgotten, as we press forward to the Marriage Supper of the Lamb.

BRO. S. J. Harrison, of Lanark, Ill., was with us last week. For the first time we enjoyed a long talk with him. He is, as we all should be, much interested in the church and her progress.

THE amount credited to the Dorrance church, Kansas, in the last report of money received for Bro. Hope's home, should have been five instead of three dollars.

BRO. Moore, writing under date of Sept. 1st, says: "At nine o'clock last night we had a keen earthquake shock, lasting three-fourths of a minute. It made some of the houses swing very perceptibly."

BRO. D. B. Heiney, of the Exeter church, Nebraska, informs us that Brethren I. Brubaker and Jacob Zern were with them recently. After meeting they resorted to the water-side where two were baptized into Christ.

BRETHREN S. S. Mohler and A. Hutchison have been at work in the Blue Bottom mission field, twenty-five miles north-east of Kansas City. Five were baptized, and a temporary organization effected. So the good work goes on.

BRO. C. C. King, of Baker, Darke Co., O., sends us a report of their harvest-meeting. Brethren Stutzman, Katherman and Simmons were with them. At the council-meeting in the afternoon they decided to enlarge their meeting-house.

THE fruit of pure religion is all good. — There is no evil in it. It is peaceable, and the man or woman who enjoys it will surely be a peacemaker. They will never be found ~~making part of the quarrel, except in their endeavors~~ to make peace.

BRO. A. E. Troyer, of Pomeroy, Wash. T'y, is exceedingly anxious to have some of our brethren locate at that place. They want a minister. If any of our brethren would like to make a change and at the same time find a place where work is needed for the Master, they should at once correspond with brother Troyer.

THE temperance people of Russia petitioned the Emperor a year ago for permission to hold meetings and have at last received his permit. In Germany, England, France and Scandinavia, the advocates of temperance are at work, and the day will come when these nations will unite with America to crush the rum power.

ON Sunday, Sept. 5th, the opening day of our Sunday-school for the present school year, two hundred and ninety-seven were present. This large number indicates the growing interest in the Sunday-school work at this place. Seven years ago when the Sunday-school was first organized, the attendance was very small as compared to what it now is.

SISTER Mary Hillery, of Hutchinson, Reno Co., Kan., writes as follows in regard to their new meeting-house: "We are very busy now building our meeting-house; raised the building yesterday, and are all very anxiously waiting the completion of the Pleasant View meeting-house. You, brethren, little know how happy we will be when we have a place to worship in of our own."

JUST now our desk is being crowded with essays on the question as to whether women should preach. Both sides of the question receive attention. We have not room for all that we now have on this subject, and any further accessions to the list will only be a waste of time on the part of the writers.

THE *Journal*, published at North Manchester, Ind., gives to its readers our comments on the Dayton church case, and falls into the error that the property goes into the hands of the Old Order brethren. Judge Elliot's decision places the property into the hands of our church where it justly and properly belongs.

BRO. Howard Miller writes us that he expects to go to Johnstown, Pa., to preach for the Brethren there. From there he is not certain which of the many calls he has had will receive attention next. Some of the letters he has received from isolated members calling for preaching, show the necessity of evangelistic efforts in portions of the country remote from the centers of church population. Bro. Howard's permanent address is Lewisburgh, Union Co., Pa.

SOME of our Brethren have taken exception to the quotations given in an article taken from the *Christian Review*, and published in a late number of the MESSENGER. The author of the article in question quotes from the Revised Version of the New Testament, and his quotation is correct. We give below the verse in question, both from the Revised and the Authorized New Testament:

"For I say unto you, I will not eat any more thereof, until it be fulfilled in the kingdom of God."—Luke 22: 16. St. James Translation.

"For I say unto you, I will not eat of it, until it be fulfilled in the kingdom of God." Revised Version.

It will be noticed that there is a material difference in the translations. From the first we would infer that Christ had already eaten the Passover with his disciples, and that he would not again eat it "until it be fulfilled," etc., and in the second, that he would not eat of it until its fulfillment.

THE Eastern part of the United States has been recently visited by a succession of earthquake shocks. The Atlantic coast has felt the most severe shocks and the intensity of the waves appears to have culminated at Charleston, South Carolina. This city is in ruins. Over seven-eighths of the houses have been injured. Nearly forty lives have been lost and over one hundred people seriously injured. The loss in property is estimated at about five millions of dollars. — This has been the most severe earthquake ever felt in this country. Reading the accounts of these earthquakes, for the shocks have been felt in twenty-two of our States, we are made to think of the words of Christ, "And there shall be famines, and pestilences, and earthquakes in divers places."—Matt. 24: 7. These shocks may not portend the approach of the end of the present age, but they should at least remind us of our duty to watch and pray, for in an hour that we think not the Son of Man will come.

BRO. Landon West gives us the following item of news, under date of Aug. 30th: "I came here the 28th, and met Bro. B. F. Goshorn and wife, and Bro. Smith and wife, of Coal City, Ind., and also the family of friend Wm. Hoskins, of this city. The wife and mother, who has for years had but a limited knowledge of the Brethren, desired baptism. We were kindly allowed the use of the Disciple church and had two meetings. The sister was baptized yesterday at noon."

"GOLDEN GLEAMS OF LIGHT."

THE "Brethren's Chart, or Golden Gleams of Light," is the title of one of the first publications issued by the Tract Work of the church.

We have a copy of it hanging in our sanctum, and we wish a copy of it could find a place on the wall of every house in our land.

The chart is printed on good paper, in large, clear type, and is mounted on a walnut roller with cord to hang upon the wall. It contains 80 pages printed on one side. The pages are 14x20 inches, and are arranged so that they fold back over the roller.

Turning back the title page, we have the first subject, "HONOR GOD." The page is filled with Scripture quotations giving such texts as bear especially on this subject. The type is so large that it can be easily read from any part of the room from which it can be seen. The idea is to expose this page for a week or longer, until all in the house are familiar with it, children as well as men and women, and until it has been learned, so that it will not soon be forgotten.

After this the page is to be folded back and the next subject, "HONOR TO PARENTS" is brought to view. Here we have on a page the most important texts in the Bible on the duty of children to their parents. This page will be found of great service in teaching the children.

Following this we have, The Duties of Husband and Wife, Training Children, Duties of Children, What Jesus says of Children, Worship, Remember the Poor, Hospitality, Obedience, Wisdom, Temperance, Diligence, Prosperity, Light, Truth, Faith, Repentance, Baptism, The Holy Spirit, Pardon, Regeneration, Prayer, The Lord's Prayer, Humility, Peace, Love, Washing the Saints' Feet, The Lord's Supper, The Holy Kiss, The Communion, Blessings, Praise, The Commission, Anointing the Sick, Perfection, The Resurrection, The Judgment, Heaven.

We believe our brethren have done a good work in issuing this chart, and we hope to see it on the walls of many of our brethren's homes. Send for a copy and we feel sure that you will not regret it. Price, \$1.00 post-paid; by express, 75 cents. Address, Brethren's Book and Tract Work, Dayton, Ohio.

QUERISTS' DEPARTMENT.

The Meaning of the Words Sanctified and Holy, as Used in 1 Cor. 7: 14.

Dear Brethren:—

Will you please give us an explanation on 1 Cor. 7: 14? How can the unbelieving be sanctified by the believing, and how can that make their children holy?

JOHN ARNOLD.

THE verse referred to reads as follows: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

It appears that some of the members of the church of Corinth, who, perhaps, had been Jews before they embraced the Christian faith, had some doubts of the lawfulness of a brother or sister living together in matrimony with a heathen companion. Their doubts were probably drawn from, or, if not drawn from, strengthened by the case of the Jews referred to in Ezra 10: 3, 44. They had married among the heathen, and thus violated the commandment of the Lord.—But a reformation was brought about by Ezra and others, and those who had married contrary to the commandment of the Lord, were required to put away their wives and children. As intimated above, it is likely the Corinthians had this case of the Jews in view, and wrote to Paul to know whether it was right for Christians to live together in marriage with heathen. The apostle answers them, and in his answer occurs the verse to which reference is made in the query. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

In answering the question propounded to him by the Corinthian brethren, the apostle uses the words *holy*, *sanctified* and *unclean*, not in their evangelical or gospel sense, but in the sense, or with the meaning attached to them, as they were used by the Jews, and replies "the unbelieving wife is sanctified to the believing husband, and the unbelieving husband to the believing wife; otherwise your children were unclean, but now are they holy." Instead of the reading, "the unbelieving husband is sanctified by the wife," we have it more commonly, and on good authority, *in* the wife, and *to* the wife. We think we are justified in taking the words *holy*, *sanctified* and *unclean* as they were used and understood by the Jews, rather than in their gospel sense, for the unbeliever was evidently not sanctified in a gospel sense while he remained an unbeliever. Neither were the children of the Corinthian parents holy until they were converted. But the heathen husband and wife being married to a Christian companion, and fulfilling the duties of the matrimonial state, could properly be considered sanctified to their companions, taking the word sanctified in the sense of clean

or lawful, as it seems to be used by Paul in the following passage: "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. 4: 4. When Paul says our food is "sanctified by the word of God and prayer," he means our food is made lawful when it is received as the gift of God, and properly used. And so it was unlawful for a Jew "to keep company, or come unto one of another nation," but Peter says, "God hath shewed me that I should not call any man common or unclean." Acts 10: 28. And so in regard to the marriage state. It has been sanctified by God. And, in the apostolic age, when a heathen man and woman were married, and one of them embraced Christianity, the Christian could lawfully continue to live with the heathen, for the latter was sanctified to the former, or made a lawful companion, by the sanctified, or lawful state of marriage.

Paul's answer may be stated thus: The parties to whom you refer, may continue to live together, as they are sanctified to each other, or are clean and lawful in their relation to each other as man and wife in the view of God's holy law of matrimony, if they perform their duties to each other. For if it is unlawful for any of you Christians to live with heathen companions, regarding them as being unclean, it is equally so for you to live with your unconverted children. And you may with the same propriety think of putting away your unconverted children, as of putting away your unconverted companions. But you have no doubt of the propriety of living with your unbelieving children. Then why should you have any doubt about your living with unbelieving companions, when the cases are so analogous? Such seems to be the character of Paul's reasoning. "Else were your children unclean; but now are they holy."

In regard to the closing part of the passage we are examining, contained in the words with which we closed our last paragraph, we would say, that we do not understand them as they are frequently understood. "Else were your children unclean; but now they are holy." We understand *your* to mean, not the parties that entertained the doubt about the lawfulness of living together as man and wife, because one was a heathen; but the church in general. It was the church the apostle was writing to, and when he said, "Else were your children unclean," he meant by *your*, the church. Had he referred to the children of the married parties, of which one was a Christian and the other a heathen, he would have said, "else were *their* children unclean," etc., as they were those about whom he was writing. But as he was writing to the church, we must understand *your* to refer to the body of the church. And, as we remarked above, if it was unlawful for a Christian husband or

wife to live with an unbelieving companion, by a parity of reasoning, it would be unlawful for Christian parents to live with their unbelieving children. This was Paul's argument to prove that it was not unlawful for a Christian to live in marriage with an unbeliever. For the members of the church regarded their unbelieving children as holy or clean, and had no doubt of the propriety of living with them.

It is very evident that holy, as here applied to the children of the Christian parents in the Corinthian church, only means *clean*, and not gospel *holiness*. For there would be no force or propriety in the apostle's argument, on the supposition that the children referred to were believers or really holy. Inasmuch as there surely could have been no doubt whatever of the propriety of Christian parents living with their believing children. But the apostle refers to the case of Christian parents living with their children, as being analogous to the case of a Christian husband or wife living with a heathen companion. The analogy consisted in this, that there were in both cases unbelievers in the family. And if Christian parents could lawfully live with their unbelieving children, Christian husbands and wives could lawfully live with unbelieving companions. This was Paul's argument, and it was logical, fair and conclusive. We must not limit the term children in the text to infants. It is as broad in its meaning as the term used by Peter, in Acts 2: 39, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." J. Q.

DEATH OF SISTER CUSTER.

WE received a message from Altoona on the 19th of August, informing us of the death of sister Custer, and requesting our attendance at the funeral.

Sister Custer was the widow of Bro. Christian Custer, a minister in the Philadelphia church, who died about seven years ago.—Many of our readers will remember this family, for Bro. Custer's house was a place at which many Brethren called when they visited the Philadelphia church. They were made welcome by the family, and entertained with Christian hospitality. After the death of Bro. Custer, his widow and the two surviving daughters that he left, continued to keep house for awhile. One of the daughters, sister Mary, was a successful school-teacher in Philadelphia, and a devoted child to her mother, and, with Christian self-denial, labored faithfully to help to support her mother and sister. The other daughter, sister Catharine, was disqualified by mental and physical weakness for labor. A few years after the death of Bro. Custer, the daughter Mary lost her mind, and died in the asylum. This, as can readily be imagined, was a severe affliction to sister Custer. To lose a

daughter, whose help and comfort the mother so much needed, was no common loss.—But she bore her affliction with Christian meekness and fortitude. Indeed, sister Custer had a large share of affliction to endure. She was the mother of twelve children, and but two, a son and a daughter, survive her.

About one year ago, sister Custer and her daughter left Philadelphia, and went to live in the family of her son, B. F. Custer, in Altoona, Pa. He has long occupied the position as chief clerk in one of the departments of the extensive Car Shops of the Pennsylvania Railroad Company, in Altoona. He is a very respectable citizen of Altoona, and an elder in the Presbyterian church.

The home and attention that her son and his family gave sister Custer were appreciated and enjoyed by her and her daughter. We visited them about a month before the death of sister Custer, and were glad to find her and her daughter so happy, and so well contented.

But she did not enjoy her new home very long. After an illness of a few days, she fell asleep in Jesus, on August 18th, 1886, in the eighty-first year of her age. Her last affliction was short, and she died in peace, without a struggle. We had some religious services at Mr. Custer's house on Friday evening, after which, at about 9 o'clock, the remains of sister Custer were taken by her children on the train to Philadelphia, to be interred in the Brethren's Cemetery at Germantown, by the side of her husband and daughter Mary. Arrangements had been made with Bro. Riner, the minister of the church in Philadelphia, to have some further divine service at the close of the obsequies.

Our beloved sister's body sleeps in the quiet resting-place of the dead with the promiscuous multitude, and with the beloved ones of her own family to whom allusion has been made, and who preceded her a few years to the receptacle of the lifeless remains of the departed. And with reference to her remains, as well as to those of all the faithful, we can say:

"These ashes, too, this little dust,
Our Father's care shall keep,
Till the last angel rise and break
The long and dreary sleep.

"Then love's soft dew o'er every eye
Shall shed its mildest rays;
And the long silent voice awake
With shouts of endless praise."

And until the resurrection morning, the spirits of the faithful are happy in anticipation of the resurrection glory, and in the enjoyment of a large share of heavenly felicity.

J. Q.

THE conviction of sin would be more common if the natural man would consider his failures; if he would look into his heart and perceive what he is destitute of, and into his conduct and see what he has left undone.—*Prof. Shedd.*

ESSAYS.

CHRIST'S KINGDOM.

BY I. M. GIBSON.

NUMBER I.

"Thou sawest till that a stone was cut out without hands."—Dan. 2: 34.

THE kingdom of Christ, the church militant, which began with the preaching of John the Baptist in the wilderness, and was, we believe, organized in the upper chamber in Jerusalem, and perfected on the day of Pentecost, is a spiritual institution. It was not an empire arising from the mouldering ruins of decayed despotism. It does not have to be supported by death and blood, nor by the hard earnings of its citizens. No echoing tread of armed hosts ever falls upon the ear to startle the sleeper from his repose. No cry of oppression or wrong greets one in this beautiful kingdom, but where it has full sway, peace and happiness reign in the abodes of men.

There have been other empires, however, empires of this darksome world, founded by the sword, steeped in the blood of life. The flaming torch has been applied to quiet homes through the hatred of man, under the cover of darkness, when the inmates were locked in peaceful slumber. The mother was lying in blissful ignorance of the danger menacing the little home, with her babe locked in her arms. The father has returned from his day's labor, and has retired for a night of rest, to enable him to meet the burdens of the coming day, little thinking that because he belongs to an earthly kingdom, a kingdom that was founded by fire and sword, that, before another morning's sun would arise to gladden a new day, by fire and sword would that kingdom fall, his little family circle be broken up, and he have to stand helplessly by and see his dwelling given to the flames, while his wife and children are trampled to death beneath the hoofs of the war horses of the invading foe, their bodies mangled by the engines of death and their blood mingled with the mire of the street.

But such, oh, man, is the fate of earthly kingdoms, that have in their very nature fraud and dissimulation, that have been founded upon the wreck of what other men have built—that are of the earth, earthy.—When Pilate asked the Savior if he was not a king, he acknowledged that he was, but said that his kingdom was not of this world. What, then, we ask, is the nature of this kingdom? We answer, that if Christ has established a kingdom here, he has erected a throne in the human heart and sits thereon; that he has constructed a fabric, or a mysterious empire that is spiritual in its nature, and has for its supporters and promulgators the hearts of the children of men. It embraces in its code of laws that "God is love," that he will be merciful to the sinner, and that the vilest wretch that ever lived can be a member of this kingdom, if he will only repent and embrace its teachings.

In those old kingdoms, when a province was conquered, they were made to pay tribute to the sovereign without enjoying the full right of free citizens. Christ's kingdom requires no such degrading act. When the heart of the vilest sinner is conquered, he becomes an active agent of the government's policy, and a promulgator of its doctrines, as far as he has the ability, and his vote goes as far as the oldest bishop in it. It is spiritual, I repeat, in its nature, and deals with the heart to subdue the spirit to the teachings of Christ. Not, however, to crush the spirit, but to renew it and cleanse it from all imperfections and evil. And when men surrender to this kingdom, they are not cast into loathsome prisons to languish and die, but instead are brought out of prison, out of the prison of darkness into the glorious light of the spiritual kingdom of God's eternal Son.

When the mother clasps the hand of her dying child, and feels the life pulse ebbing away, this renewing and sustaining spirit of God will whisper words of comfort, and tell her that in the mansions of glory, on the shores of deliverance, she will clasp again the hand of her darling, and dwell with it evermore at the right hand of God.

Should we court this spirit, it will come unto us. Should we strive against and grieve it, it will flee away. Its presence will be a joy on earth, and beyond the dark flood immortality and life everlasting. In its absence we walk through a joyless world to a hopeless death,—an eternal separation from God and the holy angels.

Farmersville, Ill

BAD RULING OF THE ELDERS AGAIN.

BY I. J. ROSENBERGER.

THE readers of the G. M. doubtless remember a number of articles appearing some months ago, under the above title, from several pens. Those articles indicated that a wrong was being committed, by at least some elders, relative to their ruling. Those in attendance at our late Annual Meeting will remember that a number of papers came from different parts of the Brotherhood, questioning elders' ruling and non-ruling.

From the above it would seem that there was some occasion for criticising elders' work among us. The interest of a church, her peace, her prosperity, her influence, largely depend on the elders and their rulings. The Apostle Paul, in his epistle to Timothy, and also to Titus, attaches no little importance to the office of elders, or bishops. While the priests were anciently chosen from the tribe of the Levites alone, yet none could be anointed who possessed any physical deformity; so likewise under the gospel, there is a moral test for elders, even the success with which they rule their own families. It is sad, nevertheless true, that there are localities of our dear Brotherhood that are greatly suffering from slack ruling of the elders. The almost universal result is scattering and slack congregations, with no power to con-

trol. They are ready to raise up in rebellion to measures of the most trivial importance, which do not suit their idle fancy.

I utterly fail to see any encouragement for elders to compromise with, and even encourage fancied tastes and idle fashion. For this is an animal, or a disease, of a peculiar species, the more you feed it the more ravenous and uncontrollable it becomes. It must be confined within set limits. We used to have those among us that told a pitiful story about some poor sister wearing a "shilling hat." I have met with no recent tidings of that "shilling hat." Those fashion-mongers have long since left the "shilling hat" in the rear, and entered the broad field of pride and unrestrained fashion.

In No. 29 of the G. M. is an extract from a letter written by a seeker in London. He says, "I have long wished to find a people of simple and pious habits, who do not conform to the world as regards dress and display." I held a meeting recently in a locality where lived a Quaker, whose associate church had drifted with the fashions of the world. His means were limited, yet he says, "I will give twenty-five dollars toward a church-house for your Brethren in this neighborhood, so that my family may be reared up under plain influences." The above circumstances, with others we might name, evidence the matter we are alluding to with a good deal of importance.

Our contributions for charitable purposes are also defective. Our General Missionary Treasurer's report this year shows a lack.—Many churches do not report at all. In tracing up this wrong, with me it all reverts to "bad ruling of the elders." I am under the candid impression that if the elders would give this matter encouragement, tell their members, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him?" and appoint solicitors in sympathy with the work, receiving simply from those who are willing to give, the amount that would be thus annually collected would be surprising.

Some brother acquainted with the number and wealth of this valley, inquires in a late number of the MESSENGER why so little is reported from the Miami Valley to our General Treasurer. For the answer to this query we are compelled to turn to the title of this essay, "Bad ruling of the elders." The means here, I know, are abundant, and I feel to assure the querist above that the warm, liberal hearts are here to donate, but work of this kind cannot be done without system; and the system adopted by A. M. is certainly a good one. To withhold our support from our mission work because of some defective feature, or some unfaithful element, would be introducing a measure, if followed, that would overthrow every work of the church; for all we do is defective.

Further, many churches, especially in the East, are not being represented at Annual Meeting. This, in the main, we sum up as the result of "bad ruling of the elders." We presume that they are not agreed with some

of the work of Annual Meeting. We pause to inquire, Is there not some of the work of your own congregations with which you are not agreed? We approach still nearer with a personal question to those elders, Are you agreed with your own work? Do you not have occasion to take grave exceptions at times to some of your own personal work?—To the above we have but to inquire, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam in thy own eye; or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye?—Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." Matt. 7: 3, 5.

While we humbly confess that much of that which we do is not correct, we hold the faith and practice and government of the church to be correct,—the gospel; hence, then it is our duty to press on, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

Fragments.

I WAS pleased with the article on plain dressing in No. 31, of the MESSENGER. Truly "The man or woman who has been fully taught in the word of God, touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard complaining because the church tries to carry out the gospel principles of plain dressing." The obedient child never grieves the parent; it is the disobedient who cause trouble.

Brethren and sisters, when we surround the table of the Lord, to commune with him, let us see to it that our children are inside the house. It does not seem right that we engage in such solemn service and our children are outside the house, laughing, and having a gay time. Will we not try to teach them differently?

The question has arisen in my mind since reading a number of articles on "Shall Women Preach?" how many of our real good, humble, solid-thinking sisters would want to preach. I may have a wrong view of the matter, but I think there are many ways in which we may be fellow-helpers, without trying to preach. I do not read in the Scriptures that they laid hands on a sister and sent her to preach. It seems to me that sisters can do a great good, and have more influence if they work in other ways. I am highly in favor of a Christian women being able to pray when she is called upon, either at home in the family devotion, at prayer-meeting, or in the room of the afflicted, but to preach does not seem to me to be what God wants us to do. I may be in the wrong when I take this view of the matter. Some of our sisters can be and are helpers in the

Sunday-school, and through the Sunday-school help the ministry.

The weather here in Nebraska has been very hot and dry. We did not have a good rain from June until the seventeenth of August. Then we had a nice shower which cooled the air nicely and we feel thankful to the Giver of all good. Some complain that we did not get enough, but we should try to be thankful for what we receive from our Heavenly Father, knowing that he "doeth all things well." MARY S. HARSHBARGER.

Holmesville, Neb.

From Beach Grove, Madison Co., Ind.

The angel has come down and has been troubling the water, and the afflicted souls are stepping in, therefore, since our last report, we have led nine precious souls into the troubled water and there buried the old Adamic man. We will also say, that the Beach Grove love-feast will commence at 3 P. M. Come, brethren and sisters. May God bless the MESSENGER!

D. R. RICHARDS.

From Nevada, Mo.

We have about an average crop of all kinds of grain, grass, and vegetables, and in view of all the mercies of our blessed and divine Benefactor, we are trying to labor for Master. The home minister commenced a meeting, the 14th, on the border of our district. Up to this time, ten precious souls have made the good confession and were buried with Christ in baptism, we trust, to walk in newness of life. S. CLICK.

Aug. 26, 1886.

From the Bethlehem Church, Va.

On last Saturday our annual church visit was reported, and all are in the faith and in love and union. The business passed off pleasantly. Bro. Miller, from the Mountain Normal school, was with us, and preached one sermon on Saturday and two on Sunday. He preached the word with power, and we think good impressions were made. We arranged to have our love-feast Oct. 23, commencing at 4 P. M. A general invitation is extended. Eleven have been added to the church since our last report, six by baptism, and five who had wandered away, restored to fellowship. DANIEL PETERS.

Helms, Va.

From Parsons, Kan.

WHILE looking over the MESSENGER, and seeing Bro. Vaniman's article, I declared to my companion, Every brother and sister in the Brotherhood should read it (G. M. No. 33, page 515), then stop and think seriously. We, the church, whether according to or against his wishes, have put a brother to the ministry, and to fill his place we will take his lines and drive his horse for him, because we do not want him to disappoint us, whether it rains or shines, hot or cold, whether all the members, or few, or none are present.

Can we expect him, with a family to support, to work hard all week, from Monday morning till Saturday night, then on Sunday morning come with a subject well studied and connections of Scripture all fitted, and placed in good order, as though he was not burdened at all? I think the laity should consider the matter. Let all try and pray, if only they can say, "I thank thee, oh, God, I am here now; bless our minister; bless my brethren; soften the heart of the sinner. Amen."

Since I have given close attention, I see the prosperity of the church depends on the activeness of the church, and not alone on the minister. From henceforth I will attend meeting, when possible, and encourage the work as much as I can. SIMON LONG.

A Letter from Denmark.

THE following letter was written by a sister in Denmark to Bro. N. C. Nielsen, who sends us a translation for publication:

VRENSTED, DENMARK, }
Aug. 10, 1886. }

Dear Brother and Sister:—

THE Lord be with you and your children for Jesus' sake. Amen. I have greetings to send you from Bro. and sister Eskildsen. Sister Eskildsen was here last week. Bro. Eskildsen's health is very poor, and it is hard for him to attend to his work, both temporal and spiritual. He is not inactive in any way. God reward him and bless him richly. He has not spared his feet nor his tongue in the cause of the Lord. Oh, that we may yet see some fruit of his labor! Let us remember him before a throne of grace. Greet Bro. Hope and his family, and all our dear brethren and sisters and fellow-travelers to the heavenly land, our desired place. — Give to the dear ones in America my sincere thanks for all the good they have done poor Denmark. They have not spared the means to get us on the right way, and to make us see the true word of Jesus. Thanks and praise to God, our Father, and Son, and Holy Ghost forever, Amen. Oh, you dear ones, who have given to a far away country, we may not see you in this vale of tears; may we then have the joy to meet in heaven. Remember, to start is not to reach the end. Jesus says, "Be thou faithful unto death, and I will give thee a crown of life." Soon will we be at home and stand around the throne. — What matters it, then, if this, our earthly house of this tabernacle does fall? We get the crown and all our troubles are over. May God bless you through this life and in eternity. ERIK JENSENS.

Report of Committee.

THE Brethren of the Missionary Committee of Southern Ohio met at Bro. Jesse Kinsey's, Aug. 2, to consider matters pertaining to the interests of the church of Southern Ohio. Among other things, they invite all isolated members of Southern Ohio, who desire preaching, to make their wants known to the committee, and they will consider the calls, and try to relieve their wants as far as

they have the means and ability to do so.— The Committee does not propose paying any expenses unless authorized by the Committee, and it is their desire that the good work may continue.

The following-named brethren constitute the Committee: George Holler, Jacob Garver, Tobias Krider, Jesse Kinsey, George Garver, Sec., Dayton, O.

From Pomeroy, Wash. Ty.

IN G. M. No. 27, we gave a few items concerning our country, and stated our desire of having some good brethren and sisters move out here, and especially a good, able minister. Since then we received several letters inquiring about our country. We will try and answer the questions through the G. M. as best we can. There is no vacant government land here, only some rough stock places. Land varies in price from \$2 50 to \$30 per acre, according to improvements and location. No cyclones or tornadoes are known, to my knowledge. Cattle or horse flies are found only in the mountains; no mosquitoes here in this part to amount to anything. — The hottest day this summer was 96° in the shade; the coldest last winter was zero only one morning at our place. There was only one month last winter that we could not plow. The nights are generally cool most of the summer, so a person can sleep well. Now I think of one more question we have been asked several times. Our farming land is prairie, though it is only a short distance to the mountains for wood and lumber from our place. Those who wish to help build up churches in Washington Territory, need not think that they cannot live as well out here as anywhere else. Dear brethren, can you imagine how we isolated members would feel if you would come and live with us? — Those who have the privilege of hearing the brethren preach every Sunday cannot realize what it is not to hear a brother preach for two years. A. E. TROYER.

From Sand Creek Church, Kan.

By request of Bro. M. M. E., I take this occasion to inform the readers of the G. M. of our council-meeting, which was held Aug. 24. On the evening of the 23rd, three of our missionary ministers, elders M. M. E. and B. Whitmer, of Belleville, and John Hollinger, of Russell Co., Kan., came to our place. On the next morning we went with them to council. Our meeting was very pleasant, and one we enjoyed very much indeed. Bro. Warner having moved away, it was necessary to elect another minister. Bro. Geo. Buckmaster was called to the ministry. May the Lord give him wisdom, strength and ability to accomplish the great work before him.— We pray the Lord to give him grace sufficient to overcome all the trials and difficulties which await him, and be able to overcome all evil with good. Our elder, John Newcomer, of Dorrance, sent us word that he wished to resign. His request was granted. Elders M. M. E. and J. Hollinger were chosen as overseers of our church. Letters of mem-

bership were granted Bro. Warner and wife. Peace and quietude reigned throughout the meeting. We feel much encouraged, and kindly invite those brethren to come again and stay longer. If our ministers in the East could only realize and feel the necessity of coming west, where they are so much needed, and the churches are suffering for proper ministerial aid. We hope that many, or some, at least, will heed the calls, and come out here to western Kansas and build up churches.

MARY HILDEBRAND.

Nicodemus, Kan.

A Trip to Kosciusko Co., Ind.

WIFE and I left home Aug. 18; attended a council-meeting with the members of the Lower Deer Creek church, Carroll Co., Ind. On the 21st, the committee sent by A. M. met in the Eel River church. Matters were looked into and seemingly adjusted with good feeling. We remained a few days among relatives, and held a few meetings; the interest was good. While among the members and relatives, I took the hay fever, so I was not able to preach any more. Since I am at home I am no better, hence I cannot work in the field of the Lord. Perhaps I will go north, or to Canada, if I do not get better.—Our many thanks to the kind friends for their care while with them.

J. W. METZGER.

Edna Mills, Ind.

From Deep River, Iowa.

WE had our council on Aug. 28, and think we had a profitable meeting. We are sorry to say that the members were not all present. One great and important point in our councils is for the members to try and all be there, for in the multitude of council there is safety. We have appointed our communion on Oct. 14. To-day we were again made to rejoice to see three precious souls added to the fold by baptism,—all young in years. We think there are more counting the cost. Oh, if only more would come to the waters of life, and buy milk and wine without money and without price. Dear brethren and sisters, let us pray for many more to come to the offered terms of mercy before it is too late, for we must work while it is day, for the night cometh when no one can see to work.

J. J. BROWER.

Observations on Report of A. M. of 1886.

1. THE Report is a neatly-printed pamphlet of one hundred and forty-four pages, and we think the reporter did his part well.

2. There were about twenty papers presented to the Meeting for its consideration and disposal, brought from various parts of the Brotherhood, most of which seem to have been disposed of to the general satisfaction of the Meeting. We might here make mention of the import of a few of the papers.—One was in regard to the conducting of missionary meeting; one in regard to accepting or rejecting church letters when the member presenting it is out of order in regard to

wearing apparel, etc.; one on the selling of tobacco; one or two in regard to organizing Sabbath-schools when the majority of the brethren are in favor; one in regard to electing church officers by a majority instead of plurality vote; one in regard to the buying and selling, or acting as agent for Bohemian oats; one in regard to life insurance, and a number of others of importance.

3. The report of the General Missionary Committee, as given by Bro. D. L. Miller, is complete in its arrangement, and shows at a glance what has been done for and by the Home and Foreign missions, and shows what States and Districts have been interested enough in the great missionary cause to support it. Every brother and sister should give the report, as it appears on the Minutes, a careful reading.

4. During the three days' session, the floor was occupied about seven hundred and fifty times by about eighty speakers, twenty-one of whom had the floor but once; sixteen, twice; forty-nine in all occupying it less than five times; sixteen five times, and less than ten; four ten times, and less than twenty; four twenty times, and less than thirty; two thirty times, and less than forty; one forty times, and less than fifty; three fifty times, and less than sixty-five.

5. Ten speakers occupied the floor about four hundred times, while the other seventy had it only three hundred and fifty times.—We make this showing up, hoping that those who talk so often may be more guarded in the future.

6. We think the report, on the whole, is worthy of a careful reading by all the Brethren, and hope it will have a wide circulation.

L. ALLENBAUGH.

Great Bend, Kan., Aug. 27.

From Goshen, Ind.

THE Brethren of the Elkhart Valley church, Elkhart, Ind., have been trying to labor for the advancement of the good cause with only one minister for nearly three years, until Aug. 21, when the church gave their voice for one more to serve in the ministry and two in the office of deacon: Bro. D. H. Jones was elected to the ministry; Samuel Bussard and John Paterbaugh as deacons. May the Lord bless the work and the brethren whose duty it is to serve the church as true yoke fellows of their brethren in Christ Jesus our Lord. We feel to take courage, and press forward toward the mark of the prize of our high calling in Christ our Savior and God. The Progressives are losing ground with us. They have had an organization in the valley ever since Jacob Cripe organized what was then known as the Congregational church. Having had some trouble among themselves on account of a lack of church government, nine of their number withdrew, including their minister and his wife, D. S. Cripe, brother of George Cripe, of Illinois. D. S. Cripe and wife have now made application to become humble members of the Brethren church. We have reason to believe that this is the Lord's work. Let us

give God the praise, that he may give us grace and power to preach his word in its primitive purity.

JOSEPH S. KULP.

From Frankfort, O.

WE met with the brethren and sisters at Circleville, Pickaway Co., O., on Aug. 7, in church-meeting. The above are members of the Frankfort church. Having but one deacon, an election was held for deacons. The following named brethren were chosen: Daniel Pitman and Charles May. May these brethren discharge their duties with honor.

JOHN C. JONES.

From Astoria, Ill.

THE Woodland church is still prospering. Two sisters were added by baptism, one on Aug. 15, the other on the 29th. Sister Cover, wife of Noah Cover, died July 29, aged 33 years. She was baptized about four months before her death; was also anointed a few days before her departure. Disease, consumption. She leaves a husband and two children to mourn their loss. Bro. S. Hamm officiated at the funeral. TEMPEST HENRY.

From the Centreview Church, Mo.

Two young persons were recently baptized at the Centreview church. They live about thirty miles from the main body. This is the result of mission work. We have preaching at several points, which is resulting in good. Oh, brethren and sisters, open your purse strings, send forth the missionaries to preach the word, that sinners may be gathered into the fold of Christ, and you will in no wise lose your reward in the great day of accounts.

AMANDA WITMORE.

He Wrote Kind Letters.

THE news of Bro. J. C. Moomaw's death was received with sadness and surprise. In a business way I have had a very extensive correspondence with him for some years, and have received well on to one hundred letters from him, and some of them concerning very perplexing matters, but I do not remember that he ever wrote an unkind word. His letters never betrayed any unkind feelings. When I heard of his death, and remembered what I knew of him, it forcibly occurred to me, that it pays to write kind letters.

J. H. MOORE.

From Pigeon River Church, Ind.

OUR church-meeting passed off on Aug. 14, and is among the things of the past with its joys and sorrows. The Brethren thought that it was the best meeting we ever had.—We agreed to have our love-feast Oct. 12, beginning at 2:30 P. M., to which we extend a hearty invitation. Those coming by rail will stop off at Auburn Junction, on the B. & O. railroad, and also on the Air Line road to Waterloo; then north to Summit. All those coming from the north, stop off at Pleasant Lake, on the Ft. Wayne branch. Any one coming, please inform the writer or J. N. Snowberger.

M. C. SHOTTS.

Our Book List.

The Law and Sabbath--The Gospel and Lord's Day.—Why I Quit Keeping the Jewish Sabbath. The author of this pamphlet was once led to observe the Saturday Sabbath, but has since, after a Bible examination, renounced it as an error. Ample proof against keeping the Jewish Sabbath in the Christian Dispensation is given. Sixty-four pages, printed in nice clear type. Price, 20cts; 5 copies, \$1.00

CORRESPONDENCE.

Mission Board of Middle Iowa.

THE Mission Board of the Middle District of Iowa met with all members present. A request from Lost Nation to aid in holding meeting in Scott county. Request granted.

Also a request to aid Cedar church in holding meetings at Muscatine. Request granted. — Bro. H. R. Taylor is to fill these appointments.

Also requests from other places were considered, but were deferred until we could investigate further. One strong reason for deferring, was, that we had but thirteen dollars in the treasury. Will the churches of the Middle District of Iowa make a note of this and act accordingly?

J. C. SEIBERT, Sec'y.

Melbourne, Iowa.

From J. W. Metzger.

ACCORDING to previous arrangements, Bro. Martin Bowers and the writer held a series of meetings in Owen and Clay counties, Indiana, commencing July 21st, and continuing till Aug. 10, when we closed. Three were baptized, and one applicant. Also tended one church meeting with the members. The church in Owen county is under the care of Bro. R. R. Goshorn, and seems to be in good working order. — May the blessings of God rest on those young members, that they prove faithful, is our prayer.

Edna Mills, Ind.

From Fall River, Kansas.

THOUGH some criticise the contents of the GOSPEL MESSENGER, as for me the editorial items are read first. They are always newsy and brief. The MESSENGER is always hailed with joy at our home; we read it and then pass it around wherever we think it will be read. When my husband went to fill his appointment, I gave him some copies to take along. The next time he went, a man said, that it was the best paper he ever read and it was very cheap. Brethren and sisters, let us not be so ready to find fault; let us remember we all have faults. May we all be more ready to see our own than others'. May we ever have a fear of offending the all-seeing Eye. May we ever be striving to enter in at the strait gate. I join in

with sister Gertrude A. Flory, in thanking Bro. B. C. Moomaw for "Novel Reading." May God help the sisters as well as myself, to break off the obnoxious habit. May we have the prayers of all of God's people to help us.

RACHEL E. GILLETT.

Aug. 29, 1886.

From Deep River Church, Ia.

WE, the brethren and sisters of the Deep River church, met in council-meeting, August 28th. Considerable church business came before the meeting which was disposed of to the satisfaction and good will of all. We made arrangements for a communion, to be held on the 14th and 15th of October, beginning at 11 o'clock, A. M. We had meeting on August 29th, it being our regular appointment; preaching was done by the home ministers. After meeting we went to the beautiful stream of Deep River, to perform the ordinance of baptism; three precious souls were made willing to follow Jesus and walk in newness of life. We think there are others that are counting the cost and will come soon.

ISAAC BARNHIZER.

Aug. 30, 1886.

The Pulpit Treasury for August is warm, fresh, timely and able. The variety and suggestive helpfulness of the articles in this monthly never flag, but are sustained with vivacity and increasing manly vigor. The needs of the preacher and Christian worker are kept steadily in view and are amply supplied. Rev. N. H. Van Arsdale, one of the Editors of *The Christian Intelligencer*, New York, and a pastor of the Reformed Dutch Church, Paterson, N. J., is accorded the first place in this number. His portrait furnishes the frontispiece, and his excellent sermon on Hosannas to Jesus is the first in the sermonic department. A sketch of his life and a view of his church, are also given. Other full sermons are by Dr. W. H. Anderson, of Kentucky, and Dr. A. H. Moment, of Brooklyn. There is a Dedication Service by Prof. J. A. Broadus, and an Expository Lecture by Dr. J. Parker. Leading thoughts of Sermons, are by Drs. Raymond, Mitchell, Davis, Huntington, Storrs, McCosh, Beach, and Ormiston. — There is a telling article by Dr. A. T. Pierson on the Christian and the World; one by Dr. Cuyler, on the Work that Pays; one by Rev. J. O. Davies, on the Elements of a Strong Church; one by D. L. Moody, on Church Choirs; one by Dr. Bolton, on Home Training; one by Dr. Talmage, on the Religion for an Emergency; one by Dr. Dunn, on the Scriptural Specific for Dull Prayer-meetings; one by Dr. Vincent, on A Pastor Perforator, and several others equally suitable and interesting. —

Yearly, \$2.50 To Clergymen, \$2.00. Single Copies, 25 cents. Address, E. B. Treat, Publisher, 771 Broadway, N. Y.

ANNOUNCEMENTS.

Love-feasts.

Sept. 16, at 10 A. M., Green Town church Howard Co., Ind.
Sept. 18, at 10 A. M., Hudson, Ill.
Sept. 18 and 19, at 10 A. M., Sabatha church Kan.
Sept. 18 and 19, at 2:30 P. M., Juniata church, Neb., at Bro. Martin Miller's, 2 miles from Juniata. Those coming by rail will stop at Juniata; those coming from the east come on the 17th, as the train comes in after 4 P. M.
Sept. 18 and 19, at 4 P. M., Blue River Valley church, at residence of Bro. Geo. Bingerman, in Platt Valley, 6 miles south-east of Schuyler, and 14 miles north-east of David City, Butler Co., Neb.
Sept. 19, at 10 A. M., Somerset church, Wabash Co., Ind.
Sept. 24, Rockton, Clearfield Co., Pa.
Sept. 25, Neosho Co. church, Kan.
Sept. 25, Powell's Valley church, in Union meeting-house, 12 miles east of Portland, Ore. Series of meetings commence Sept. 23.
Sept. 25, at 5 P. M., Berrien church, 4 1/2 miles N. W. of Buchanan, Mich.
Sept. 25 and 26, at 10 A. M., Bethel church, Thayer Co., Neb.
Sept. 25 and 26, Root River church, Fillmore Co. Minn. Those coming by rail will be met at Lime Springs, Ia.
Oct. 1, at 2 P. M., Walnut Level church, Wells Co., Ind.
Oct. 2 and 3, Elm Creek, Barber Co., Kan., at Bro. Daniel Firestone's
Oct. 2, at 2 P. M., Flat Rock church, Va., Pleasant View meeting-house.
Oct. 2, at 2 P. M., Cowshonnock, Pa. Meeting to continue to the 5th.
Oct. 2, at 5 P. M., Pokagon District, Cass Co., Mich., 3 1/2 miles west of Dowagiac, near elder John Stretch's residence. Those coming by rail will be met at Dowagiac on Friday and Saturday, the 1st and 2d.
Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
Oct. 3 and 4, at 10 A. M., Lewistown church, Mifflin Co., Pa.
Oct. 5, at 4 P. M., St. Joseph church, 1 1/2 miles south-east of South Bend, Ind.
Oct. 5, at 10 A. M., Price Creek church, Preble Co., Ohio.
Oct. 5, at 10 A. M., East Nimishillen church, Stark Co., O.
Oct. 6, at 10 A. M., Upper Fall Creek church, Ind. Those from the east will be met at Honey Creek; those from the west, at Middletown by notifying David W. Gustin, Middletown, Ind.
Oct. 7, at 2 P. M., Cerro Gordo church, Piatt Co., Ill.
Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.
Oct. 7, at 3 P. M., Walnut Creek church, Johnson Co., Mo.
Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.
Oct. 7, Washington church, near Warsaw, Ind.
Oct. 7 and 8, at 1 P. M., Rock Creek church, Malvern, Whiteside Co., Ill.
Oct. 8th, at 10 A. M., Union City church, Randolph Co., Ind., at large house 1 1/2 miles north of Union City.
Oct. 8, at 2 P. M., Wakendah church, Ray Co., Mo.
Oct. 8, 3 P. M., Salimony church, Ind., 10 miles south of Huntington, Ind. Those coming by rail, stop at Huntington, or Warren, where they will be met, by informing SAMUEL MURRAY.
Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
Oct. 8, at 4 P. M., Pine Creek church, Ind.
Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.
Oct. 8, at 4 P. M., Spring Run church, Mifflin Co., Pa.
Oct. 9, at 4 P. M., Paint Creek church, Bourbon Co., Kan.
Oct. 9, at 2 P. M., Raccoon Creek church, Montgomery Co., Ind.
Oct. 9 and 10, Beaver Creek, Rockingham Co., Va.
Oct. 9 and 10, at 2 P. M., Perry church, in the Three Spring meeting-house, 1 1/2 miles south of Blain, Perry Co., Pa.
Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.
Oct. 9 and 10, Mt. Etna, Iowa.
Oct. 9 and 10, Big Grove church, near Garrison, Iowa.
Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.
Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.
Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.
Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.
Oct. 9, Oakley church, at brick meeting-house, 2 1/2 miles west of Cerro Gordo, Ill.

Oct. 9 and 10, at the Mohler meeting-house, Lower Cumberland, Pa.
Oct. 9, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.
Oct. 9, at 10:30 A. M., Seneca ch'h., Seneca Co., Ohio, 1 1/2 miles north of Bloomville.
Oct. 9, at 1 P. M., Independence church, Montgomery Co., Kan.
Oct. 9, at 2 P. M., Abilene church, at Bro. M. Negley's, 7 miles south, and 1 1/2 miles west of Abilene, Kan.
Oct. 9, at 10 A. M., Silver Ridge church, Hancock Co., O.
Oct. 9, at 10 A. M., 1 1/2 miles north of Bloomville, Seneca Co., Ohio.
Oct. 9, at 2 P. M., Sugar Creek church, Allen Co., Ohio.
Oct. 9, at 4 P. M., Indian Creek church, Fayette Co., Pa.
Oct. 9, at 2 P. M., Black Water church, at Bro. Geo. Stigleman's, 6 miles west of Muddy Bend, Saline Co., Mo.
Oct. 9, Centreville church, Johnson Co., Mo.
Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.
Oct. 9, at 2 P. M., St. Vrain church, Colo.
Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.
Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.
Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.
Oct. 9 at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.
Oct. 9, at 10 A. M., Ozawkie, Jefferson Co., Kan.
Oct. 12, at 2 P. M., Lost Creek church, in Free Spring church, Juniata Co., Pa.
Oct. 12, Prairie View church, Morgan Co., Mo.
Oct. 12, at 4 P. M., Woodbury church, Pa.
Oct. 12 and 13, Silver Creek, Ogle Co., Ill.
Oct. 12, at 10:30 A. M., Beech Grove church, 5 miles north-west of Smithville, 4 or 5 miles south-west of Sterling.
Oct. 12, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.
Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.
Oct. 13 and 14, Cook's Creek, Rockingham Co., Va.
Oct. 13 and 14, at 4 P. M., Peabody church, 7 miles north-west of Peabody, Kan.
Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
Oct. 14 and 15, at 11 A. M., Deep River church, Iowa.
Oct. 14 and 15, at 10 A. M., Pine Creek, Ogle Co., Ill.
Oct. 14 and 15, Valley church, Augusta Co., Va.
Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.
Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.
Oct. 15, Lamotte church, Crawford Co., Ill.
Oct. 15, at 4 P. M., Pleasant Grove, Kan.
Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.
Oct. 16, Mahoning church, in Bethel house, 9 miles north-east of Columbiana, 9 miles south of Youngstown, and 5 miles from Struther's Station.
Oct. 16, at 2 P. M., Dorchester church, Saline Co., Neb.
Oct. 16, Rome church, Oak Grove meeting-house, Hancock Co., Ohio.
Oct. 16, at 11 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. I. Frantz, De Graff, O.
Oct. 16, at 2 P. M., Pymont church, Carroll Co., Ind.
Oct. 16, Lower Twin Valley church, Ohio.
Oct. 16, at 2 P. M., Ozae church, 3 1/2 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.
Oct. 16, at 2 P. M., Myersdale church, Pa.
Oct. 16, at 10 A. M., Swan Creek church.
Oct. 23 and 24, at 1 P. M., Cedar County ch'h., Iowa, 4 miles west of Tipton. Those by rail from the east, west, and north stop at Buchanan, on the B. C. R. & N. R. R., 2 1/2 miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop 1/2 of a mile from the meeting-house on the 24th, of which due notice will be given in the MESSENGER.
Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.
Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.
Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.
Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.
Nov. 12, at 10 A. M., Pleasant Hill church, Ill.
Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.
Nov. 13, at 4 P. M., Monticello church, Ind.

Oct. 5, at 10 A. M., Okaw church, Piatt Co., Ill.
Oct. 6, at 10 A. M., Spring River church, at Bro. C. Holdeman's, 9 miles north east of Carthage, Mo. Those coming by rail will be met at Carthage on the 5th.
Oct. 9, at 2 P. M., North Star, Darke Co., O.
Oct. 9, at 3 P. M., Fairview church, Appanoose Co., Iowa, at their house 2½ miles south of Unionville, Ia.
Oct. 9, at 4 P. M., Summit Mills church, Somerset Co., Pa.
Oct. 9, at 10 A. M., Beaver church, Green Co., Ohio. Those coming by rail will stop off at Shoup Station.
Oct. 13, at 1 P. M., Coon River church, near Panorama, Iowa.
Oct. 14 and 15, at 11 A. M., South Keokuk church, Iowa.
Oct. 14 and 15, Upper Cumberland church, Cumberland Co., Pa.
Oct. 16, Warrior's Mark, Pa.
Oct. 22, at 4 P. M., Walnut church, Marshall Co., Ind.
Oct. 23 and 24, at 2 P. M., Long Meadow ch'h, 2 miles N. W. of Hagerstown, Md.
Nov. 6, Mt. Zion, Tuscawawas Co., Ohio.

District Meeting.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2½ miles south-west of Virden, Macoupin County.

Advertisements.

Rates—Per Inch each Insertion:
One time or more\$1 50
One month (4 times) 1 80
Three months (12 times) 1 20
Six months (25 times) 1 00
One year (50 times) 70
No advertisement accepted for less than 1 00

No Cuts inserted unless 12½ Pica wide and on metal base.

Excursion to Colorado.

BEGINNING May 1, and ending Sept. 15, the Chicago & Iowa R. R., will sell excursion tickets from Mt. Morris, Ill., to Colorado for \$47.70. Apply for further particulars to F. F. KNOBLE, Mt. Morris, Ill.

PARTNER WANTED!

To handle Brethren's clothing. I desire to correspond with brethren, especially ministers with capital, with a view of taking in a partner to increase the business, which is already established beyond a doubt, as one hundred merchants and many of our Brethren and Mennonites depend on me for their plain clothing and hats. It is a nice, honest business, and of great advantage to the Church.

Address all private letters on this subject to my residence, No. 188 Walnut St., Chicago, Illinois. B. A. HADSELL.

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.
Leave Huntingdon. Arrive Pittsburg.
Pacific Express, 6 25 P. M. 1 00 P. M.
Mail, 2 14 P. M. 8 15 A. M.
Fast Line, 6 30 P. M. 11 55 P. M.
Way Passenger, 12 08 A. M. 8 05 A. M.

TRAINS EASTWARD.
Leave Huntingdon. Arrive Phil'da.
Johnst'n Ex'p's, 8 35 A. M. 5 09 P. M.
Mail, 8 25 P. M. 4 45 P. M.
Mail Express, 8 05 P. M. 4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

J. H. WOOD, Gen'l Manager
CHAS. E. PUGH, Gen'l Pass. Ag't.

"They are excellent," — is the verdict of those who have examined the "Church Register," by Landon West. Every congregation should have one. We supply this work, post-paid, for only \$1.00.

Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.			
GOING EAST.		GOING WEST.	
Live Chicago	8:00 A. M.	Live New York	9:00 A. M.
Arr. Ft. Wayne	7:45	Phil'delphia	11:30 P. M.
Crestline	7:05	Harrisburg	11:20 P. M.
Pittsburg	11:35 P. M.	Huntingdon	8:30
Johnstown	10:10	Altoona	8:10
Altoona	10:13	Johnstown	8:10
Huntingdon	11:40 A. M.	Pittsburg	7:45 P. M.
Harrisburg	12:50 P. M.	Crestline	7:20 A. M.
Phil'delphia	8:20	Ft. Wayne	5:10
New York	9:35 P. M.	Art Chicago	6:30

*Daily; †Daily except Sunday; ‡Daily except Monday; §Daily except Saturday.
Pullman Palace Sleeping and Hotel Cars through between Chicago and New York and Day Coaches between Chicago and Pittsburgh without change. E. A. FORD, Gen'l Pass. Agt. JAMES MCCREA, General Manager. PITTSBURGH

YOUNG AMERICA.



Every Mill Warranted!

This Mill grinds corn with or without cob, oats, rye, etc. Our No. 1 Improved is larger, stronger and heavier than any other portable mill in the market. Warranted to grind any kind of grain. Saves time and tollage. Saves its cost in one year. We also manufacture

THE NEW BUCKEYE



The Best Portable Saw-Mill in the Market. Is simple, convenient and durable. Circulars sent to all applicants. Address: ENTERPRISE MANUF'G CO., Columbus, Ohio.

Do not fail to examine the "CLASSIFIED MINUTES OF ANNUAL MEETING." As an historical record this work possesses rare merits, and will richly repay a careful perusal. Address Brethren's Publishing Co.

Brethren's Envelopes!

These envelopes have a summary of the fundamental principles of the church neatly printed on the back. They can go as silent missionaries and do effective work in localities where our doctrine is not known. Price, 15cts per package of 25; 40cts per 100. Address, Brethren's Publishing Co.

SPECIAL OFFER!

Tracts on the Sabbath!

To ministers, traveling from place to place, and to others, living in communities flooded by Sabbatarian literature, we will furnish "Why I Quit Keeping the Jewish Sabbath,"

AT HALF PRICE,

That is, put up in packages of 20 copies each, for \$2.00. This tract contains MANY arguments which Sabbatarians can NEVER ANSWER. Address Brethren's Publishing Co., mentioning "special offer."

VICTOR LIVER SYRUP!

FORMULA OF DR. P. D. FAHRNEY.

The best Liver and Blood purifier known in use for over 100 years. It cures all diseases originating from a disordered liver and impure blood, such as Bilious Attacks, Malaria, Dyspepsia, Dizziness, Sick Headache, Constipation, Colds, Scrofula, Erysipelas, Boils, Pimples, and Female Complaints. Being pleasant to take, it is an excellent remedy for children. Price, \$1.00 per bottle, sample bottle 25 cents. We also manufacture the following Victor Remedies: Victor Cough Syrup, Victor Infant's Relief, Victor Pain Balm, Victor Liver Pills and Victor Liniment. Every bottle is guaranteed to give perfect satisfaction. Try one bottle and be convinced. Price 25 cents per bottle.

Agents wanted where these medicines are not sold. Those not wishing to act as agents, we offer an opportunity of making five dollars. A postal with your name and address will give you full particulars. We also have a Special Offer to those who have not tested, but wish to test the virtue of those valuable Remedies. VICTOR REMEDIES CO., Sole Proprietors, FREDERICK MD. Box 534

THE SOUTHERN KANSAS RAILWAY.

The Short Line from Kansas City to the Fertile Valleys of the Elk, Neosho and Arkansas Rivers in Southern Kansas and Indian Territory

The country tributary to this line affords unprecedented advantages to home-seekers, on account of its rare fertility, mild climate, and its close proximity, and direct connection with the great commercial centers of the Missouri Valley, and the markets of the Far West. The western extension of this road has just thrown open to immigration and settlement, vast tracts of productive land, lying in Barbour, Comanche, Pratt, Kingman, Clark, and Meade counties, where good land can be bought, and a home secured at a very slight cost.

Ask your ticket agent for a Round-Trip Land-Explorer's Ticket to Independence, Kan. Parties purchasing these tickets can, if they wish, on arriving at Kansas City, by calling on Union Depot Ticket Agent, or Mr. H. E. Moss, ticket agent of the Southern Kansas Railway, opposite the Union Depot, purchase extension tickets to points west of Independence, at greatly reduced rates. Indexed Map of Kansas, and copies of the "Southern Kansan," a 18-page illustrated paper, furnished free, upon application to either S. B. HYNES, General Passenger Agent, Lawrence, Kan., Or, to GEO. L. McDONOUGH, General Traveling Agent, 118 North Fourth Street, St. Louis, Mo. 29112

Those who have had the privilege of examining Bro. Hopkins' work on the Sabbath, pronounce it excellent, and worthy of a careful perusal.

HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 10th, 1886.

LEAVE SOUTH.		LEAVE NORTH.	
Mail	Exp's	Exp's	Mail
P. M.	A. M.	P. M.	P. M.
8 35	8 55	8 20	12 39
8 45	8 50	6 19	12 19
8 52	9 55	6 05	12 15
7 02	9 08	5 56	12 05
7 10	9 15	5 47	11 55
7 15	9 21	5 33	11 49
7 22	9 29	5 30	11 43
7 35	9 41	5 20	11 30
7 48	9 55	5 06	11 17
7 53	10 00	5 03	11 11
8 05	10 10	4 52	11 02
8 15	10 21	4 41	10 50
8 21	10 30	4 33	10 43
8 25	10 35	4 30	10 40
.....
P. M.	A. M.	P. M.	A. M.

BRETHREN WANTED!

TO SELL Our Standard Fertilizers.

LAST season our Phosphate was tested by the side of many different brands of phosphate and has given entire satisfaction. We have used extra care in the selection of the ingredients used in the manufacture of our Phosphate, this season, and we are prepared to furnish a Phosphate that will be dry, drill evenly, and give the best results. We would like the farmers that have not used our Phosphate to give it a trial. We assure you that it will win on its own merits. If you will write us, we will send you references, from some of our most prominent brethren that have used our Fertilizers. Address:

D. BLOCHER & CO., Gettysburg, Pa.

NORTHWESTERN IOWA is the only country that came through the drought uninjured. Crops were never better than this year. No failure of crops within 15 years. Sioux Co. is the best in the State for farming. Prairie lands nearly all gone. Sioux Co. has largest per cent of good land in Iowa. Write for List of Land and Prices to LEWIS & DORGE, ORANGE CITY, IOWA.

The Line selected by the U. S. Gov't to carry the Fast Mail.

Burlington Route
C. B. & Q. R. R.

The Only Through Line, with its own track, between CHICAGO, PEORIA or DENVER ST. LOUIS
Either by way of Omaha, Pacific Junction, Atchison or Kansas City. It traverses all of the six Great States, ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO. With branch lines to their important cities and towns. It runs every day in the year from one to three elegantly equipped through trains over its own tracks, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and St. Paul, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, St. Louis and Rock Island, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha, Kansas City and Des Moines. At each of its several Eastern and Western termini it connects in Grand Union Depots with Through Trains to and from all points in the United States and Canada. It is the Principal Line to and from San Francisco, Portland and City of Mexico. For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address HENRY B. STONE, Gen'l Manager, CHICAGO, PERCEVAL LOWELL, Gen'l Pass. Agent, CHICAGO.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Sept. 21, 1886.

No. 37.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE Beaver brethren, of Union Co., Pa., propose making a ministerial visit through Bedford, Blair and Huntingdon counties, and expect to attend as many communion meetings as they can meet in rotation, some of which have been arranged to suit their visit.

THE dry spell continues in our section of country, and the speculations as to when it will rain are many. The signs and the moon, however, do not seem to have much to do with the weather. They come and go, but the weather remains unchanged. The Giver of all good will regulate it rightly for us if we, with patience, will wait.

It is not our custom to acknowledge contributions sent for publication. When received, they are placed on file, and used as needed. Brethren should not be discouraged if their contributions do not appear soon, or even not at all. The writing of them is often of more benefit to the writer than they would be to the reader if published. Some of our best writers have added largely to the waste-basket fund, and those were the papers that did them the most good. They thus learned their imperfections, and were provoked to better efforts, which led to success. For the determined and persevering there is always room at the top.

"THE SUN DO MOVE."

It was published in last week's papers that on Sunday afternoon a colored minister, from Congo Valley, Africa, would preach in the Grove, a few blocks east of us, and as the above heading was announced as the subject, we felt somewhat curious to know what he would have to say on it, and concluded to go. The meeting was held by the colored people, though the congregation was largely of the fairer color. After prayer and singing, for which our colored friends seem to have a special gift, the 12th to the 14th verses of the 10th chapter of Joshua was read: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

He opened his subject by telling that he was born and raised in the Congo Valley, Africa, and that for twenty-two years he was a heathen and worshiped the boa-constrictor as God. On coming to America he heard the true gospel preached, and accepted the true God. Here the teachers and ministers told him that the Bible was the word of the Lord—that it was written by good men who were inspired, and that every word of it was true, and that he was to receive it as the only safe guide for his faith and practice. So he accepted it and so he believed. This word, this Bible, says the sun stood still upon Gibeon and the moon in the valley

of Ajalon. "But now the same teachers and ministers that told me the Bible is the word of God, and is all true, tell me that the sun is a fixed planet, and that the earth revolves around it." This he looks upon as being contradictory, and prefers to believe the literal renderings of the Bible to the scientific speculations of men. In the discussion of the question, he seemed to be sincere, and his manner of reasoning was fairly logical, accepting the word literally, as he did.

The subject, as treated, showed us the dangers that we are all more or less liable to fall into when reading the Scriptures according to man-made systems. Between literalism and spiritualism there has been a continued warfare, and happy are they who avoid both extremes. Though the circumstance, as related by Joshua, does not come under the head of either of the above-named dogmas, yet this misunderstanding grows out of giving it a literal interpretation. We have many other Scriptures that, to give them a strictly literal interpretation, would be equally unfortunate. That we may have a full understanding of the Scriptures, it is necessary that we study the manners and customs of the people by whom and among whom they were written. The translations from the original are about as good and clear as they can be made, and all we now have to do is to get such information as will enable us to fully comprehend their meaning. And while we are to pray for that wisdom which comes from above, we are to make, at least, a reasonable effort to obtain that which may be had below.

But to us it is a matter of little importance whether the "sun do move" or whether the "moon do stand still." They have been made and fixed for our benefit, and to the good Father be all the praise.

There is another sun, the movement of which, to us, is more important, and is a question that we were debating in our own mind while hearing the other discussed. With the moving of this sun, God's people have something to do. It is to go forth with healing in its wings, and the church has been made the vehicle by which it is to be carried forth. What are we doing to make it move? A profitable subject for us to discuss, would be, "The sun do move," and then all put our shoulders to the wheel and make it move. "Go ye," was the Master's last and best commission, and the wonderful proclamation has been thundering down through all ages with increasing loudness, so that to-day, it seems to us that even the "dead" ought to hear and respond.

WHY IS IT?

Dear Editors:—

Can you explain why it is that the most of our ministers who have fallen have been most radical in their views and were most rigid in enforcing church rules and regulations? Such seems to have been the case, and I have wondered much why it is.

Yours, J. H. ASHER.

We are not sure that our brother is altogether correct in saying that the most of our brethren that have thus fallen have had the characteristics he names, neither are we prepared to contradict, as, in thinking of some of the cases that happened more recently, we believe they were men of this description. But to explain why such is the case, we are not prepared. We, however, will give our opinion, as to why such a course may be pursued.

1. Evil doers are always anxious to keep up ap-

pearance and to ward off suspicion, and the more loyal they can make themselves appear to the church, the less danger there is for suspicion, and the better they can succeed in carrying out their deception. It is playing wolf in sheep's clothing. Brethren have stood high, and blinded the eyes of the church for years in this way.

2. We have brethren who hold the idea that literal obedience to the rules and regulations of the church is all that is required. They are better Christians without the heart being refined by divine grace. In such men the principle of right is not sufficiently developed to enable them to withstand temptation when it comes, and, as a result, they are more readily overcome, when tempted, than those whose lives are governed by Christian principles. There are other reasons we might name, but have not the space to do so now.

A DUNKARD'S WORK AMONG THE BOYS.

THE International Sunday-school Lesson yesterday, showing the humility of Christ in washing the feet of his disciples, was taught in a literal way at the Dunkard's Boy Bible class, at 117 Hamburg Street. This school was organized Feb. 14, 1886, by James T. Quinlan, in two rooms, 10x15 feet each. On the first Sunday in September the school will occupy the new large hall on Light Street, which has a seating capacity of 1000. Mr. Quinlan is doing a good work among the boys in South Baltimore. He works on the faith principle. He never asks for money, nor takes up a collection. The hall will be paid for by the faith method. Mr. Quinlan furnishes the poorer boys with clothes and shoes, as donations are received from friends of the word. He has supplied the boys with Bibles, and they also have a library, from which they get books. There has been a marked improvement in the conduct, behavior and good habits of the lads. He visits the boys at their homes, and has become a great favorite among them.

The above is clipped from the *Baltimore American*, and gives us an idea of what our brother Quinlan is trying to do in the city of Baltimore. We have no personal acquaintance with Bro. Quinlan, but have been told that he is an active worker, and full of zeal for the good cause, and we have no doubt but that he is a power, if rightly directed, that may accomplish great good. Let him have the sympathy, the prayers, the direction and the help of the church. It is a good mission field, and he needs help and money to carry it on. We feel assured that every dollar sent him will be appropriated to the good work—to the paying of hall rent, buying the necessary papers and books and clothing for the poor children.

The following sums were received since the last report was given:

James and Mary Gibson, Virden, Ill.....	\$ 50
Rhoda A. Brown, Penfield, Clearfield Co., Pa.	1 00
A Canadian brother.....	1 00
Sister M. Parret, Chatham, Ill.....	1 00
A sister, Rockingham Co., Va., Mill Creek District	1 00
Conrad Kahler, Canton, Stark Co., O.....	1 00
Eld. Jacob Hedrick, Midland, Fauquier Co., Va.....	1 00
Lizzie Hollopeter, Rockton, Clearfield Co., Pa.	1 00
Two sisters, Bareville, Lancaster Co., Pa....	1 00
L. G. Martin, Reidenbach Store, Lancaster Co., Pa.....	1 00
North Manchester, Ind., social meeting.....	2 50
Lydia Arthur, Tyrone, Carroll Co., Md.	1 00

Total.....\$13 00

All contributions should be addressed, James T. Quinlan, 117 Hamburg Street, Baltimore, Md.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

MY PRAYER.

BY LEAH NEWCOMER.

Heavenly Father, to whose eye
Future things unfolded lie,
Through the desert where I stray,
Let thy counsels guide my way.

Lead me not, for flesh is frail,
Where fierce trials would assail;
Leave me not, in darkened hour,
To withstand the tempter's power.

Save me from his treacherous wiles,
Arm me against pleasure's smiles;
Give me for my spirit's health
Neither poverty nor wealth.

Help thy servant to maintain
A profession free from stain,
That my sole reproach may be
Following Christ and fearing thee.

Lord, uphold me day by day,
Shed a light upon my way;
Guide me through perplexing snares,
Care for me in all my cares.

All I ask for is enough,
Only when the way is rough.
Let thy rod and staff impart
Strength and courage to my heart.

Should thy wisdom, Lord, decree
Trials long and sharp for me;
Pain or sorrow, care or shame,
Father, glorify thy name.

Let me neither faint nor fear,
Feeling still that thou art near,
In the course my Savior trod,
Tending still to thee, my God.

BETHEL AND DAN'S GOLDEN CALVES.

BY M. M. E.

THE following on a postal card was forwarded to me while on the plains, preaching Christ:

"M. M. E., Dear Bro.—Where did you get the dart which you flung at the very soul of the Christian faith, in GOSPEL MESSENGER No. 30? The substitution of Christ for sinners is *the Gospel*. It is the great truth upon which the system of grace is founded, and without which there could be no salvation. How can you say it is not in the gospel when it is? From Genesis to Revelation it is the golden thread of God's purpose. To deny it is to deny Christ. How can you?" M.

It is said that frequently, after Sam Jones has delivered one of his heart-piercing sermons against the vices and secret sins of men and women, one need only give heed to expressions freely indulged in by those who are smitten, to ascertain who are guilty. Every one who has been pierced in his favorite sin, gnashes his mental teeth against Sam Jones. I will not say that "Kissing the Calves" in No. 30, smote any one in his thigh; but, after reading the article several times, I failed to find ground for the severe criticism of our brother. True, I say, the doctrine of substitution is run to excess, but I had no allusion to Christ as a substitute, for I call attention to the *kind* of substitutes meant.

I mention feet-washing, kiss of charity, practical benevolence as objects that men endeavor to remove and substitute something in their stead. Possibly the dart against the circumscribed benevolence pierced the petted calf of some. If insisting on the broad charity of Christ—if urging unity on the gospel—if the teaching of oneness in Christ—pleading for what God says about himself rather than what men say, is denying Christ, then the more of such denial the better for the human family.

Bethel and Dan, amidst the thunderings of Sinai, with Ai and Jericho on full view, continued to follow their "golden calves." Gold still charms; and to thunder against it; to war upon it; to strive for gospel simplicity; to insist upon heart-religion accompanied by heavenly fruits will arouse enmity. Thanks be to God for every word in "Kissing the Calves." All are to his glory. I beseech the readers to read it again; and if God's children can find one word of dishonor to God therein; let them shower me with their prayers and rebukes.

One man comes with hand-shaking as a substitute for the holy kiss; another has boot-blackening and horse-grooming for feet-washing; a third has sprinkling substituted for Christian immersion; a fourth palms off a little slice of bread and a sip of wine, for the Lord's Supper; a fifth, good-meaning soul tries to substitute lame, diseased and narrowed benevolence for God's unbounded charity; a sixth has goat-milking for church-giving, and thus on through the entire catalogue of divine injunction unregenerate hearts essay to set up substitutes.

Our brother certainly knows that calves are still in Dan and Bethel, and many delight to kiss them. I do not think you would, for you have been set upon a rock with angels as associates and manna for food—Jesus being your Loyal Heart. How you imbibed, from my article, that the gospel is not Christ's substitute, I fail to see. Certainly you read hastily. My whole mind was, and yet is, to present Christ as our sacrifice, and upon this plane I reasoned in my former article. Did I not?

LET US PROVE OUR OWN WORK.

BY JOHN FORNEY.

BUT one class of words are used in this piece. And I will now say, Each of us have a work to do in the Lord, and for him. Let each of us see to it that we do it, just as he told us in his word that we should do it; for fear when we are done with the work, God may not be pleased with us, and will cast us off to the left hand. Let us act wise and not as King Saul, when he gave ear to his men and kept the best of the flocks; if so we will fare as he did, for our God does not give man the right to change his will, no not one jot or tittle. And if a man changed one word, the curse is sure to fall on the man that did it. All this is clear in the Word of God.

I will first ask you who have not yet made your peace with God, what is your hope?

You know you must soon die and go to the great white throne to get your pay as your work has been, for what we sow we must reap. I beg of you, stop; sow no more wild oats, for it will not pay you and it is so hard to root out. When once sown it will sprout from year to year and choke the good seed that it cannot bring a full crop. I say to you, Turn from sin and do good; then he will own you for his child; when a child, then an heir of God and a joint-heir with Christ. This is worth your life's toil in the house of God, which is the church. Live to the praise of God who bought you with the blood of his Son; you and I who were afar off, are made nigh by the blood of Christ. And by this we know that we are not our own; since we are bought with such a price, we must bring him praise for the same. Then we who are sons of God, should see to it that we lose not those things which we have wrought, but that we get full pay. In a short time he that shall come will come, and will not wait. Now the just shall live by faith, but if a man draw back, God shall not be pleased in him. But we are not of those who draw back to wrong but of them that have faith to save souls. To save the soul from what? Save it from sin. To do sin is to do wrong, then let us look at our course in life. How is it? Do we right in all we do? To both friend and foe, to our God, to our boys and girls, and to the child of God! Do we do right in all we sell and buy, or do we ask more when we sell than we would like to give for the same? When we buy from some man, do we say, You ask too much, when we know the thing is worth the man's price? How is this with you and me?

We must be men of truth and right. If we would be men of God, we must take God at his word in all things, that he tells us to do. And when we have done all he told us to do, we can make no boast of the good we have done, for we owe it all to him, because all we are and all we have are his. As I use all small words, I cannot tell you of great things, my friends, but when we add a big lot of small things we soon have a big thing. Then let us all be at work while it is day with us and do all the good deeds we can; to-day a few, the next day more and the third day a score, and so on from day to day while life lasts. And if our good deeds should all be small, in that last day God will sum them all up, and pay it all in that life that has no end; where there is such a joy and peace and love that cannot end, for God is love. John says "We shall be like him, for we shall see him as he is." And now is the time we must get the mind of Christ or we cannot be like him there. And if we have the mind and the love for the souls of men as he has, we will reach out, far and wide, to save men from sin and death. It will open the pocket-book and bring out all that is in it, and give it to spread the good cause of our Lord; to train up your children, one and all, so that they may learn to do good, and learn to know the Lord in the days of their youth, and shun all that is bad that may bring sin and shame on them, and

on you who love them. Do not love them as a child of yours but love them as a gift you have from God, and be sure you owe it to him as one of old. I will say once more to all that may read this, Do not get slack in doing good, for "in due time we shall reap if we faint not." And we can all so sow that we can reap a life that has no end.

Abilene, Kan.

LONE STAR ECHOES.

BY A. W. VANIMAN.

IN No. 33, a writer attempts to show that Christ washed feet after Supper. In examining the Supper, communion and betrayal, it seems to me the position taken is not in accordance with the narration of all the circumstances.

1. "As they were eating, Jesus took bread, etc," Matt. 26: 26, Mark 14: 22, which would throw feet-washing after the Communion, if after Supper at all.

2. Matthew and Mark both say, the betrayer was made known during Supper and had his hand in the dish with Jesus.

3. John says the betrayer was made known after Jesus had "sat down" from feet-washing. So far as the Greek preposition *ek* is concerned, it has forty different meanings in the New Testament.

THE GNAT AND CAMEL.

One of the first things many of us think about when we are criticised for something is the "Gnat and Camel" mentioned by Christ. We are so very fearful some one is straining at the gnat and swallowing a camel and try to make it appear all right to ourselves for us to swallow the gnat, because we imagine some one else may possibly be swallowing a camel. Two wrongs never make one right, and because some one else may be swallowing a camel is no reason why we should gulp down the gnat.

I am pleased to see some of the brethren taking up the subject of "*plain dress*" and treating it in a proper manner. There are some who are inclined to think that the position of the church on this subject is an arbitrary one, but the experience of other churches proves clearly that it is in accordance with the Bible, common sense and safe church government.

Gainesville, Tex.

A FEW THOUGHTS.

BY MALISSA HISKEY.

As love-feasts are now the prevailing theme in so many churches, it seems it is the time for us to look back over the past year and consider what our lives have been; whether we have lived up to our privileges; whether we have been true to the cause we have espoused, as the time approaches for us to surround the Lord's table. The question for us all to answer is, Am I one whom Jesus loves? Solemn thought; at that last Supper, which we are about to commemorate, we read there was one disciple whom Jesus loved in

particular. I think that disciple must have been in possession of all the Christian attributes, to have the privilege of leaning on Jesus' breast. And we all can have the same privilege if we have the love which that beloved disciple had. But how often we agitate our minds over the faults of our brethren and sisters in the church and think we cannot go to the Lord's table with this brother or sister because they have not lived up to our standard of perfection, forgetting that in our own soul we drink condemnation if we have aught against our brother! May we all try to live more for Christ and the church, in the future. God forbid, that there should be a Judas among us at the table of the Lord but that we may strive to be the disciples whom Jesus loves.

JESUS THE TRUE VINE.

BY EMMA HARSHBARGER.

WHAT a true and glorious Leader we have, showing us God, and turning every surrounding object into divine and living instruction! If we could but remove from our poor, weak eyes the veil of human sin and blindness; and from our cold, motionless hearts the clogged blood of Satan's workings to that pure and redeeming love; we could see God and his goodness manifested with as clear and comprehensive an eye, as did the sorrowing disciples on the next day after Jesus had given the allegory of the vine. Jesus had said of the wine in the sacrament, "this is my blood," and now on their way to the garden—Gethsemane—they must pass by the temple adorned with its golden vine and clusters, as well as by some of the noted vineyards of that country, and whether it was the beautiful vine of the temple or the vines by the way, that drew forth this living companion, cannot be determined, but it is enough for us to know that Jesus has said, "I am the vine, ye are the branches, and my Father is the husbandman." This, like many other wise sayings of Jesus, could not be fully grasped, until they were brought into the solemn realization of the very fact itself. But I fancy when their devoted hearts were brought to sadly gaze upon his precious blood-flowing body, for the redemption of a sinful world, they could more perfectly see his meaning.

Jesus did not mean that the wine was blood, or that he was bread when he said, "I am the bread of life," but he wished to use the common things around us, to teach and show us God's presence and our relation and dependence on him, by using these beautiful figures. And could there have been a better or plainer example, than that of the vine? In the country in which they were, the vine-dresser took the greatest care of his vines. No dead or unfruitful branches were left to shade or smother the growth of the rest, as is sometimes seen on the Christian vine. Little branches often shoot forth, so full of life and beauty, that they are looked upon and prized with much coming fruit, but they continue only in strength and beauty, yea

after year, until, if let alone, they would become so rank as to hide and rot the fruit of all the others. But the watchful Husbandman comes with his keen knife, cutting and trimming its beauty only for the flaming furnace. This is why Jesus has given us this lesson, that we may not be overtaken in pride and superfluity, to the cutting off of our lives from the true vine, Jesus Christ. Then let us cleanse our hearts of the web and mold of this world which is so hurtful to the growth of the vine, that our lives may hang before the world in pure thick clusters of love and true devotion to our Husbandman.

We must be of the true vine in order to abide in Christ, and if we abide not in him, he has plainly told us that we will be cast forth as a withered branch and burned. But why do we need to be continually warned of such a falling away? He says "if we do whatsoever he commands us, we are his friends," and does it seem possible that we would forsake the friendship of one who has born, in bitter agony, our sorrows, and has now gone to the Father's house to prepare a place for us? Yes, I am sorry to say, the warning is needed with greater force than it has ever come. There are those who are so intoxicated with pride and sin, that they see not the bitter woe awaiting them.

Some have been walking upon the treacherous waters of life until the slapping and lashing of the great waves are so boisterous and devouring; until the sound of the soothing gospel can scarcely reach them. On and on they drift from the shore of love, crushing the hearts of mothers and pleading friends, with unspeakable shame, thinking all the while that Satan's monuments are looming before them in more majesty and love than heaven itself could contain. But, alas! Where are they now? Poor wrecks! They have lost view of the departed shore and their pretended friend has laughed them to scorn in his world of nothingness, and left them to sink into his bottomless sea of woe. It is then they would seek Jesus and his loved ones, but the cloud is thick and dark and they can hear no voice save the cry and moans of the lost. I would warn each one of you, then, whether you are harboring near the shore or whether you be far out on that terrible sea, call on Jesus and make him your friend. Let the scornful world say what it will, for in the time of greatest need it will have lost all its power and strength. Your days are fast being numbered, and you know not at what time the Vine-dresser will enter the vineyard to cut away the unfruitful branches.

My earnest desire and prayer is, that each branch, however young and tender, may appear before the Lord of glory with hearts abounding in the rich fruits of a life of holiness; that they may enter in through the pearly gates of light, to enjoy a heavenly home.

Ladoga, Ind.

AN ounce of cheerfulness is worth a pound of sadness to serve God with.—Fuller.

CAN CHILDREN BE TRAINED TO OBEDIENCE?

BY CLARA E. BALDWIN.

BRETHREN and sisters, how are we training our children? Are we as much concerned about training these precious buds for eternity as we are about our work, which is only for our present needs? Let each one ask himself this question, for it is one of so great importance that perhaps the judgment and eternity alone can unfold it fully. And in that day, who shall be permitted to retrain his children? Shall I say, None of us? Ah, nay, nay! not one. The salvation or destruction of our dear children will then be fixed forever and ever.

I know this is a world full of needs, and we can always find plenty of work that it seems must be done; and thus many mothers will scold their children out of their way, or send them to school before they have attained the proper age, or have had the proper principles instilled into their tender little hearts, which are as easily molded by whatever they may chance to come in contact with, as is a lump of soft clay. Now, dear sisters, before we take such a dangerous course as this, let us see if all the work we are intending to do *must* be done. Let us see if any of the precious moments that we should spend with our children in entertaining, instructing and amusing them, forming a sweet and obliging disposition, are spent, or (rather) wasted, in trimming and embroidering the perishable clothing, adorning the mortal part, and allowing the soul, the part that will exist through all eternity, to be molded by those with whom it may happen to associate. Perhaps its companions may be good, and perhaps they may be evil. Do we want to run any chances in regard to the proper molding of our children's characters? I for one cannot consent to run any such risks. By all the means which our heavenly Father has given us, let us put forth every effort to adorn those little ones with a meek and quiet spirit. We cannot afford to waste our time and talent in adorning their clothing and decorating their bodies, which thing I have, in time past, been guilty of, but have reformed, and am now trying to spend my means, strength and talent in something of more importance. Of course they must be provided for, and their clothes kept neat and in order, but never spend time on unnecessaries.

And now, how can we get our children trained to obedience? For without obedience we need never expect to train up a child in the way he should go. They should not be allowed to refuse to do what they are told to do, even if the thing to be done is of little importance. The habit of obedience can never be formed unless we are firm and precise when a command is given. I do not mean that we should be harsh with them, for harshness will very likely drive out love and make them ill-natured. But I do believe, as much as I believe it is our duty to train them, that by firmness, kindness, and judicious punishment if need be, we can form a

habit of obedience that will follow them up to manhood and womanhood.

How many, many children learn disobedience by being told 'no' when they have asked for something, and, after the child has teased mother for some time and been told 'no' for perhaps half a dozen times, she gives up and grants the thing she had refused!

I will here quote for illustration an incident given by Mrs. Julia McNair Wright, in her work entitled, "The Complete Home," pages 106, 107:

"I remember once I was visiting cousin Ann at the farm, and I was in the garden with Ann's sister-in-law, and this lady's little son Bob came up:

"Mother, can I go fishing?"

"Why, no, Bob; what do you want to fish for? You never catch anything, and you'll be sure to get cold."

"Why, I like to fish, and all the boys are going; and I never get cold. Say, can't I go fishing?"

"No, child, I say; I'm sure you have not weeded the cabbages, and you have your composition to write."

"Hoh! I wrote my composition last night. It's all done; and I finished the cabbages an hour ago—can't I go fishing?"

"Dear me, Bob, what a tease you are! No: it's too damp."

"Damp! oh dear! then it'll never be dry: it hasn't rained for a week, and the dew's all gone, and it's such nice weather—can't I go fishing? Dick's going."

"Dick's going! Well, he'd stay home if his mother said so."

"But she lets him go—can't I go fishing, mother?"

"I never saw your like to tease; well, do go along."

"But, mother, I want some dinner to take."

"Oh, you'll be home by dinner-time."

"No, indeed! why, it wouldn't be two hours; I want a lunch."

"Bless me, what a bother! Well, go find yourself a lunch."

"I went into the house just in time to hear cousin Ann's Dick begin:

"Mother, can't I go fishing?"

"Cousin Ann looked at Dick as if considering his health, wants, and various capabilities in the fishing line. Then she looked out of doors, as if summing up the weather. Then she took a look into the wood-shed, to see if Dick's morning chopping and cleaning up had been done. Then she said, cheerfully:

"Yes, Dick, it is a splendid day for fishing. Go, get your old trousers and your big straw hat, and I'll put you up some dinner; that is the first and best part of a fishing in your view, I suppose."

"Now I like that straightforward way of dealing with children: know what you mean, and stick to it."

How many times have I seen mothers do just as Bob's mother did with him; and how few times, comparatively, have I seen them do as Dick's mother!

I will here quote Mrs. Wright in another incident, which she gives in the same work, pages 107, 108:

"While Hester (Mrs. Wright's niece) was staying with me, a cousin of hers was called out of town, and left her little girl in Hester's care. The child was used to having her own way, and was a perfect tease. One day she asked to go to Mrs. Black's:

"No; not to-day," said Hester.

"Oh yes, let me go; I want to go; why can't I go, say?"

"You were there yesterday."

"Never mind that; let me go. Do please let me go."

"Hester laid down her book and asked quietly:

"Anna, how many times do you mean to ask me to let you go?"

"Why, I don't know; do let me go. What did you ask that for?"

"Because, if you have made up your mind how many times you will ask, you might as well begin and ask as fast as you can, and I can say 'no' all at once, without wasting words."

"Anna opened her eyes in astonishment. Then she cried, angrily:

"I'll ask you *fifty* times!"

"Hester coolly got out a piece of paper and a pencil, and said: 'Now begin; ask, and make a mark, and when you have fifty marks you will be done asking, and I will say "no."'

"Anna caught the paper and began making marks, crying: 'Let me go; let me go; let me go!' Finally she stopped: 'There! that's fifty.'

"But Hester had kept private tally. 'No, dear, it is but twenty; go on.'

"Anna went on, but she wearied of asking and wanted to go off. Hester held her hand firmly. 'No; you must keep your word. Ask on until fifty times.' Finally Anna had asked fifty times. 'No, my dear; not to-day,' said Hester, smoothly, and took up her book. Anna never again asked her twice for anything."

Mingo, Iowa.

SOUL BEAUTY.

BY J. S. MOHLER.

THERE are many objects in the world that are beautiful. The grass is beautiful, the flowers are beautiful, the trees are beautiful, so is the sun, moon, and all the stars of light. So far as human beings are concerned, we have *body-beauty*, *mind-beauty*, and *soul-beauty*. Of all the beauties in the world, *soul-beauty* is the most excellent, as well as the most attractive. *Soul-beauty* covers about every defect of body or mind, and imparts a heavenly beauty, on all surrounding objects. *Body-beauty*, where *mind-beauty* and *soul-beauty* are deficient, has no depth of beauty, is merely on the surface, and is spoiled by a want of corresponding beauty of mind and soul.

The wise man has aptly described mere *body-beauty* thus: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."

Mind-beauty is superior to mere body-beauty. *Mind-beauty*, means a well-informed, and a well-balanced mind; a mind well drilled in the rules of etiquette; a mind that can converse pleasantly, and intelligently on most any subject; a mind to which it is pleasant to listen, while its conversational powers on subjects that have been well studied, are presented to us.

But, *mind-beauty* without *soul-beauty*, simply tickles the ear, and terminates largely on SELF, so long as the baser passions of the heart are not subdued, and the inner chambers of the heart polished and beautified by the hammer and chisel of God's everlasting truth.

Soul-beauty consists in exemplifying in our life, the attributes of the heart in their most beautiful forms. Such exemplification becomes only the more manifest under very trying circumstances. Under such circumstances, the natural heart would explode in anger and passion. But the Christian heart—the home of the soul in this life, being overshadowed with the presence of the Most High, and its inner chambers ornamented with the grace of our Lord Jesus Christ, and fashioned after the similitude of a palace, becomes a beautiful home of the soul; so that the soul itself will be manifested in all the beauty of *soul-culture*.

There was great *soul beauty* manifested on the part of Christ when his enemies were watching every opportunity to take him, and returned to the priests without him, declaring; "Never man spake like this man." John 7: 46. Again, when Christ prayed, "Father forgive them; for they know not what they do," Luke 23: 34; he manifested the finest exhibition of *soul-beauty* the world ever saw. That was a fine exhibition of *soul-beauty* by the apostles, who, after they were beaten, rejoiced that they were counted worthy to suffer for Christ. Acts 5: 41.

To have *soul-beauty*, requires a perfect ideal; Christian life. Having the ideal constantly before us, we need good control of the soul's forces, so as to bring it up to the ideal Christ, constantly before us. This promotes *soul-beauty*. But we need not expect *soul-beauty* without *soul-culture*. We must try, keep on trying; try, try again.

Naturally, the most beautiful objects produced by men, are those upon which much labor has been bestowed. The hammer, axe, chisel, saw, plane, plumb and line have been frequently used, under the guidance of a good workman, lastly, the work is well painted, well furnished in every particular, and becomes an object of beauty and admiration. So of the soul; the most beautiful souls are those born in adversity, souls that have experienced the process of removing, the dross of our nature by the tools in the hands of the great Builder of us all. While the process is a painful one, it is nevertheless a necessary one, that the soul may receive the proper dressing, shine forth in beauty, and fit well in its place as a lively stone in the heavenly building.

"All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Souls

baptized in suffering, are frequently bathed in tears, giving them a polish of transcendent beauty. The tears of Timothy made a very favorable impression on Paul. 2 Tim. 1: 4.

Every cross we bear, every temptation we resist, every passion we subdue, every lust we overcome, beautifies our souls more and more. The soul of Paul was well polished by suffering, was often pressed beyond measure; by stripes, imprisonments, beating, stoning, hunger, cold and nakedness, till he could say; "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." 2 Cor. 12: 10.

There is nothing more beautiful than the Christian exemplifying in every word and action in life, beautiful soul-culture. It is a life-time work, and ought to be commenced in youth before the soul becomes calloused in sin.

It would seem unnatural to speak of an UGLY SOUL.

But there are such souls; souls that are repulsive, overbearing, unforgiving, unmerciful, disobedient; souls that continue in their crude and undressed state, parrying every blow from the hammer of God's eternal truth, till they are given over to hardness of heart and reprobacy of mind. Such souls when they are given back at death, cannot, in the very nature of things, glorify God and enjoy him. But the Christian, at death, can give back the soul to God who gave it, highly improved.

Soul-beauty manifests itself in patience against impatience.

In humility against pride.

In temperance against intemperance.

In charity against penuriousness.

In brotherly kindness against hatred.

In honesty against dishonesty.

In truthfulness against untruthful.

In doing good for evil.

In loving our enemies.

In loving our neighbors as ourselves.

In doing to others as we would be done by.

In forgiving one another.

In prayer and thanksgiving.

In forwarding every good work.

Such are beautiful souls, well developed, God's workmanship, vessels of honor made meet for the Master's use.

May the Lord help us to adorn our souls in all beauty of holiness; and to adorn the mind with knowledge of Christ, to adorn the body, not in the extravagance of this world but modestly.

WHAT CAN I DO?

BY A. HUTCHISON.

If you wish to work for Jesus, then he will say, "Go into my vineyard, and whatsoever is right, that will I give thee." Here is a chance to do something and get pay too. And we all know that the leading question is, "Will it pay?" He says he will give what is right; we certainly do not want more than is right. One of the great beauties of working for Christ is, that we begin to get our pay as soon as we begin to work. I often

think of this in the case of those who are isolated. While they cannot go to church and hear preaching, yet they can have communion with God, through the medium of his sacred Word and prayer, and with the church through the MESSENGER; so they can sing as cheerfully as the lark in its morning flight.

I was very forcibly impressed with a remark by sister W. A. Burkholder, when she said she and her husband were making special efforts to prepare themselves to defend the doctrine of the church; not only that, but she says "We find it very interesting." Thus you see it pays, and it pays now. Oh the depth and richness of that fountain, who can tell? The beauty of working in this direction is, that as we are engaged in preparing to teach others, we are being made the richer all the time, ourselves. Much can be done in this direction, by those who are denied the privilege of hearing the brethren preach. But there is another side to this question. We have been talking about those who are on the outskirts, what they are doing, and can do. But how is it with those who are living in large congregations? What can we do? We can go to church if the weather is nice, especially if our favorite preacher is to be there. Well, this is pleasant enough. We are curious to know how we can expect the pay. Let each one think of the isolated and the lonely. When we think of them, let each one ask himself, What can I do to help their condition? Let us be sure we do not subvert the answer, that the Spirit indicates. God can never bless our work if we do not work; he can never multiply the seed sown if we do not sow; nor bless the gift that is never given.

LITTLE GUIDES.

If you have no arrows in your quiver, go not with archers. One sword keeps another in the sheath. A hundred years of wrong do not make one hour of right. Five fingers hold more than two forks. Always something new, seldom something good. Everybody must wear out one pair of fool's shoes, if he wear no more. He who says nothing never lies. Who sows thorns should not go barefoot. With wishing comes grieving. He is the world's master who despises it, its slave who prizes it. When the will is prompt the legs are nimble. It is well to buy when another wants to sell.

SOUL AND BODY.—If a man, or a woman either, wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes, by having something to do and something to live for which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.

"I AM no Christian," says the practical man; "I do not pretend to be pious or religious." And then he looks up in your face as if he had settled the whole question, as if his entire business thenceforth were just to stand by and see what sort of a Christian you were, and how your piety came on.

THE BIBLE.—ITS PURPOSE.

BY E. A. ORR.

Paper No. 6.—III. Practical Conclusion.

1. We have now found that the purpose of the Bible is to teach wisdom. Now, what kind of wisdom does it teach? Does it teach wisdom in the most absolute sense, or does it teach wisdom of some one kind only? God is the teacher of all wisdom, but it does not therefore follow that he teaches all wisdom in one book or in one way even. All the wisdom that we have ever received, or that we will ever receive from God, comes through Christ. He is declared to be THE WORD of God, that is, he is the medium of God's revelation. All knowledge we have through creation, providence or revelation, is simply God's thought, expressed in this way by Jesus Christ.

What is taught in creation and providence we can, and, if we are ever to know it, we must learn by the study of science and history. What God reveals in this way he does not reveal in some other way. These two revelations are in themselves, and for their purposes, complete. Hence, if God makes another revelation, it is because he has wisdom that cannot be taught in these ways.

There is also a sort of evolution in God's revelation: the primary lessons are received by the scientific study of nature; the intermediate, by the study of history; and the highest and last, by the study of revelation. Then the Bible has only to do with this last wisdom. This last teaching has only to do with sin and its remedy—"to make us wise unto salvation." It began with sin and will end with it. It is a revelation of God's character with reference to it; and in this revelation of his character, is also revealed his purposes and man's duty,—man's due to God and man's due to man. God began by revealing his majesty: He is first the ALMIGHTY, and the mysterious I AM THAT I AM. This is the beginning of wisdom. —Prov. 1: 7; 9: 10. This revelation of himself is also the highest wisdom, because it is the way to the highest life—to eternal life. John 17: 3.

The one topic of the Bible is sin and salvation for our sin. If it says anything about the creation of the earth, it is because man must have a place to work, and not to teach geology. If it speaks of the creation of other planets, it is that man may have light and heat, and not to teach astronomy. If it speaks of the abating of the waters, it is because sin has brought on a destructive flood, and not to teach the formation of continents. If it says anything about the nations of earth, it is because God has a holy nation associated with them, and not to give a political history of them. If it speaks of a Nineveh, a Babylon or a Jerusalem, it is because a prophet is there, and not for any commercial advantages it may enjoy. If it speaks of seas and rivers, it is because they are highways by which missionaries may reach the ends of the earth, and in which the people may be "buried in Christ," and not to teach geography. And so on through the whole catalogue of sciences. This is not on-

ly true of the physical sciences so called, but is just as true of the metaphysical. It may seem that such sciences as psychology, ethics and theology would find a methodical treatment here; but not so. It has much to say about mind and morals and divinity, but only so much as has a bearing upon its one theme, sin and its remedy. The Bible has facts belonging to all the sciences, physical and metaphysical, but it has nothing to do with these sciences as such. God may answer all our questions, but He does not. — Why He does not will be treated in another paper. He does answer one question. This He does satisfactorily, and once for all. It is, "What shall I do to be saved?" "Search the Scriptures, for in them ye think ye have eternal life." John 5: 39.

"IN CHRIST."

BY C. H. BALSBAUGH.

To an Invalid Sister in Penfield, Pa.:—

My letters and essays are oftener written with a broken, bleeding heart than otherwise. God has shown me myself, and the revelation is humiliating, hideous; and the same light also reveals others. At the cross "the thoughts of many hearts are revealed." Luke 2: 35. In Jesus is embodied all the fullness of God. This very fact was the great stumbling-block of Christianity at its introduction. And it is its misconstruction that renders Divine Grace in large measure a nullity to-day.

If we insist strongly on the sacramental element in religion, we are reputed legalists. If we make God Himself paramount, we are accounted as transcendentalists. The preponderance of the tangible is sure to lead to spiritual deadness and bigotry. To under-rate the objective invariably breeds arrogance and pitiful inconsistency. We may have a form of godliness, even the Divinely authorized form, and deny the power thereof. 2 Tim. 3: 5. We may, on the other hand, cry Lord, Lord, and yet be reprobates. "Be baptized, every one of you." "He that believeth and is baptized shall be saved." Baptism, as recommended by Christ, never fails of salvation. And yet trine immersion may be, and often has proved to be baptism into hell. "This is a great mystery; but I speak concerning Christ and the church." Eph. 5: 32.

"In Christ was the pivot fact of Apostolic life, and the rapturous watchword of martyrdom. Now, in the majority, it is a theological tenet, intellectually accepted and argumentatively handled like any other historic verity or geometric theorem. The very fact of repentance has for many lost its true meaning, because Christ, as God incarnate, has become mythical.

Some time ago a somewhat famous member in the Progressive branch, said to me rather contemptuously, and with an air of undisguised triumph, "Can I not so much as put on a clean shirt except for JESUS' SAKE?" I reply emphatically, NO. "In Christ" can perhaps not be better elucidated than by supposing ourselves in the grave, and resusci-

tated by Christ's essential life, not simply by his power, as in the case of Lazarus. If you were a corpse, and I would reanimate you by my own life, you would henceforth live my nature. "To me to live IS CHRIST." "I live, yet not I, but Christ liveth in me," is no more a figure of speech than "God is in Christ."

There have been many biographies of Christ written by learned men, and some by men of profound piety, but all together cannot compass the height and depth of the theme. God incarnate is manhood in such absolute perfection that throughout all eternity it will not cease to be a marvel. And by it we will forever and ever find new wonders in ourselves as his living photographs and co-heirs. And this I believe to be the constant, ever-growing beatitude of a genuine Christian experience in this life. Where this is lacking, we have no abiding nor satisfying joy, no conquest over and deliverance from indwelling corruption, nor a winning manifestation of Divine beauty and power to those around us. When I see our rigid conformists, who preach the letter with Sinaitic terribleness, employ the sacred text to point a joke, or grumble because the dinner is late, or mercilessly club and abuse their horses and cattle when bent on their own instincts, I do not hesitate to conclude that the better half of John 3: 5 has been neglected. I have seen elders on committees dealing austere with trivial offences in a way and in a spirit that did far greater violence to the real Gospel of Jesus Christ than the breach they reprobated. I have known flourishing churches crumble away in the choking, sickening dry rot of clerical envy, while the sacramental and ecclesiastical arrangements were above criticism.

To strain at a gnat is not over-nice, as no one likes that kind of diet; but to swallow a camel is a feat over which devils chuckle and angels sigh. God in the flesh means God through and through, pneumatically, psychically, alimentively, generatively, potentially, universally, simply I, yet not I, but Christ. Salvation is not doing, nor praying, nor longing, but being. The word "is," in Philpp. 1: 21, is only a necessary variation of the fathomless I am, which is God's eternal Memorial Name.

Here, I believe, is the awful deception of the foolish virgins, and all are foolish who know anything but Jesus Christ and Him crucified. Not a few scorn my silent ministry, simply because it insists that "there is no schism in the body," but a continuity and similarity of life and power from Pentecost to the second advent. Manifestation takes its form according to faith and the loss of power betokens the loss of confidence. I challenge a syllable in the New Testament that intimates the abrogation of this principle. Let us not fight against God, but be ashamed of ourselves. O, ye of little faith, was the Divine rebuke of apostles, and it is widely and glaringly pertinent now.

The "Anise and Cumin" must not be ignored, but neither must "the weightier matters" be made secondary. Trine immersion

is a Divine institution, but it must be into Christ's death. How many are so baptized? Those who "walk in newness of life," "walk as Jesus walked." Look at another class, only too numerous in the church. Philpp. 3: 18, 19. Feet-washing is an ordinance of Divine authority. A dirty heart and clean feet is no fulfillment of the commandment. He that refuses to serve his brother in time of need, mocks his Redeemer and cheats himself in his pedal ablution. O, how little we are like Christ, how fatally content with a name and a form while the repulsive marks of putrescence are visibly upon us. I may not long be permitted to speak or write "the truth as it is in Jesus," but "woe is me if I preach not the Gospel" while I can. "I believe, therefore I speak." Blurred and distorted conceptions of Divine Revelation prevented the Jews from recognizing their own Messiah. The same misfortune has largely befallen the Christian church in the nineteenth century.

The sacrifice of God Incarnate is not a trifle. What cost God's all will require our all. The great rarity on this earth is that openness of soul by which the Incarnation becomes a possibility. Luke 1: 38. There are a thousand ways, and some exceedingly subtle, of shutting the door against Christ. No sense of security should be allowed because we have complied with the symbolic ordinations of Christianity. "That they may be one even as We are one: I in them, and Thou in me, that they may be made perfect in one." John 17: 22, 23. This is the Divine interpretation of Mark 16: 16, the last clause of John 13: 8, and Rom. 6: 3, 4. Crutches have no life, and yet they may help us to walk. Pictures contain not ideas, but may serve to awaken them. Symbols are not spiritual relatives, but paint imperfect representatives of them. The humanity of Jesus is more than material organization, for man is God's image, and God is Spirit. To know Christ after the flesh is not to know Him at all, and yet the flesh has its essential position and office.

"In Christ," abiding in Him, walking in Him, and having Him walk in us, is the only secret of joy and peace and power. At this point faith grows mighty and prayer prevails. Study on your knees John 15: 7, and kindred passages. Be done with self, as the cross declares *Christ's* utter self-abnegation. Let *this* mind be in *you*. Drink in Philpp. 2: 5-9 till you can no longer distinguish between yourself and Emmanuel. I—GOD: this was the personality and consciousness of Jesus. I—CHRIST: let this be the sum of your being, felt and expressed. This will not depreciate nor annihilate the symbolical, but will transform it into an ethereal vestment of your life.

One word, in closing, about the mite you sent me. Why did you sell your pet bird to serve my pen-preaching? The little vocalist might have beguiled the weary hours of your invalidism. Your gift is so sacred, that I hardly know to what high uses to put it. I will watch for a rare opportunity. May the Bird of birds come in its place, and bring in-

to your heart all that is meant by Luke 1: 35 and Matt. 3: 16, 17 and Acts 2: 1-4. The great heresy of modern Christendom is unbelief in the Holy Ghost. Some would-be leaders among us are even questioning "whether there be any Holy Ghost." No saving knowledge of Jesus but through Him. John 16: 13, 14; 1 Cor. 12: 3. The overshadowing, generating, indwelling, God-configuring Spirit that made the Christ can alone make the Christian. All others are bastards. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13: 5. What can more clearly demonstrate conscious identification with God? So sublime, radical, intensely personal an event as the Divine Incarnation cannot be dubious. The Magnificat of the Virgin bride is the song of all the Christed. Luke 1: 46-55.

Union Deposit, Pa.

CHRIST'S KINGDOM.

BY I. M. GIBSON.

NUMBER II.

"Thou sawest till that a stone was cut out without hands."—Dan. 2: 34.

CHRIST'S kingdom is an unimposing structure, or organization, "a stone cut out without hands." Nebuchadnezzar seemed to think there was something typified in that little stone which he beheld in his dream, and he desired to know what it was. In this stone we have predicted to us the kingdom which began in Judea, and we find even the monarch, the Christ, the chief corner-stone, who holds the keys of this kingdom, which have the power to unlock the gates of death and of hell, born in a stable and cradled in a manger. No regal splendor surrounded his birth-place; none of the great rulers of earth were there to make the welkin of heaven ring with music and joy at the dawn of the life of this king that was destined to rule the whole earth. During his life and arduous labors in the ministry, there was no pomp or show of material glory. He gathered no glittering array of soldiery about him as a body-guard to escort him from city to city, as he journeyed here and there in behalf of his kingdom. No grand pageantry met him at the gates to bid him welcome, and no sound of cymbal or harp heralded his way through the streets. He was a stranger to external pomp. Away out in the desert, far from the peopled world, he went, and there, for forty days and nights, he fasted, and prayed to God, his Father, for the success of the new kingdom he was establishing.

It was the custom in ancient Rome, that when one of her generals had gained a great victory, to award him a triumph upon his return to the city. But, instead of a civil crown, our King received a crown of thorns, and when he returned from a tour in behalf of his kingdom, he would come humbly and in private, and rest from his labors among some of the poor fishermen. Thus we see that Christ's kingdom is and was unimposing in its nature. Consequently, what we commonly call Christianity should be unim-

posing in its nature. But there are more ways than one of being unimposing. Christ was unimposing inasmuch as he gathered not around him a glittering cohort to enforce his cause or awe his enemies. He wore not the gaudy trappings common to the courtier of kings. He demanded not from the kingdoms, that then existed, any part of their treasures. He invaded no empires with fell legions of death. He sacrificed in establishing his kingdom but one life, and that was his own; and lastly, he preached no doctrine and established no law but that which his Father sent him into the world to preach and establish.

Christianity is unimposing in its nature, that is, it does not indulge in a miserable extravagance, like the world, or the church and the world that "walk side by side," that is deadening to the spirit, warps the soul and narrows the intellect. We should, however, give freely of that "meat which perisheth," to erect sanctuaries of worship, support, in a gospel degree, the servant whom we set apart as a watchman upon the walls of Zion, and to spread the gospel in new fields and distant lands. This much we must do before we fulfill the great commission. As to the churches, stained glass windows and cushioned pulpits are unnecessary, and opposed to the spirit of the gospel, but they should be neat and inviting, so they will have some attraction for the children, be pleasant to the aged, and comfortable for all attending divine worship. Sitting on upholstered chairs at home and then advocating backless board benches to sit on in church, lest we be denominated fashionable, is hardly consistency, and consistency is the jewel of the Christian religion.

Farmersville, Ill.

SLAVE AND MASTER.—Thou hast a double nature. Choose between the worse and the better that is within thee. Thou hast it in thy power to become the slave of passion, the slave of luxury, the slave of sensual pleasure, the slave of corruption. Thou hast it in thy power to become the free master of thyself, to become the everlasting benefactor of thy country, and the unfailing champion of thy God.

TAKE heed, my friend; sinning against light will put out your candle, and stupefy your conscience, and bring upon it less feeling and sense of guiltiness; and when that is done, the devil is like a mad horse that hath broken the bridle, and runneth away with his rider whither he listeth.

HEREAFTER we may naturally think of this present life just as, standing by a great forest tree, you might happen to think of the seed from whence it sprung centuries ago. As "the acorn whispers of the oak," so this life will chiefly interest us in that coming day, because its fleeting hours have lisped the language of eternity.

TROUBLE and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—*Melancthon.*

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Mt. Morris, Ill., - - - Sept. 21, 1886.

50 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. ROYER, of this place, preached at Polo on the 12th inst.

LAST Sunday, over three hundred were present at our Sunday-school at this place.

BRO. John Knisely changes his address from Plymouth to Teegarden, Marshall Co., Ind.

BRO. J. G. Royer, one of our associate editors, will look after the MESSENGER during our absence in the East.

BRO. Jos. C. Lahman, of Franklin Grove, Lee Co., Ill., was with us on Sunday, the 12th inst., and preached in the chapel.

THE June number of the *Century* magazine contains a very interesting paper on Faith Healing, by Dr. Buckley, of the M. E. church.

It is said that God helps those who help themselves. This is only true when we help ourselves in harmony with his divine will, and so deserve his help.

"AN Inquirer," who asks a question in regard to confessing sins publicly, is referred to No. 34, first page, current volume of the MESSENGER, where the question is fully answered.

BRO. J. E. Metzger, of Edna Mills, Ind., informs us that they are building a new meeting-house 40x56, and expect to have it ready for their communion on the 5th of November.

THE Presbyterians not only refuse to license a man to preach who uses tobacco, but they now take a stand against allowing any one who uses the weed to teach in their Sunday-schools. Tobacco is getting some hard blows.

BRO. J. W. METZGER changes his address from Edna Mills, Ind., to Hespeler, Canada, until further notice.

THE Brethren will hold a meeting at Forreton, in this county, on Sunday, the 19th inst., at half past ten A. M. This is a new field, and we hope to hear of good results.

BRO. Isaac Conner, of Independence, Kansas, writes that they have changed the time of their love-feast from Oct. 9th to the 12th. He desires the aid of ministering brethren, to help the home ministry on that occasion.

BRO. Frank Z. Miller, of the Pine Creek church, Ogle Co., Ill., paid us a visit last week. He is solicitor for the mission work of the Church, and reports a growing interest and increased receipts for the mission cause in that congregation.

BRO. SNYDER sends us the following: "I have on hand a lot of extra copies of *Der Bruederbote* of the September number, which I will send out free to any address that will be sent me. Let our English Brethren, who have German neighbors, send for them."

On the 21st of August, the surrounding elders organized a church at Frederick, Md. It will be known as the Frederick church. There are thirty members in the congregation. Bro. W. A. Gaunt has the oversight of the church. We hope this new organization may grow into a strong working body for the Lord.

OUR *Sunday-school Quarterly* for the last quarter of this year is now ready to send out. The lessons continue in the New Testament, and are full of interest. We hope all our Sunday-schools will send in their orders for the *Quarterly*. It will help you in your Sunday-school work. Price, 5 cents per copy, in lots of ten or more.

THE Christian must be a fruit-bearer. The branch that bears no fruit is cut off and cast away. The fact is, it is impossible for us to be fruitless if we are branches of the true vine, Jesus Christ. Our life comes from the close communion we sustain to him. As the branches draw sap and life from the vine, so the Christian draws his life and support from Christ. It is folly to talk of a branch bearing fruit out of the vine; and it is just as foolish for men and women to say that they can be Christians outside of Christ.

ONE of the ways in which the good name of the church is being tarnished, is by members not fulfilling their promises. We are compelled to say, and we say it with shame, that we have those among us who will not do as they agree. We do not now refer to those who have been unfortunate and as a result have been unable to meet their obligations, but we mean those who go into debt and then violate their promise to pay without even going to see those to whom they made the promise. This is simply dishonesty, and the church should purge herself of those who persist in such a course.

SOME time ago, in a number of mining towns on the Pacific coast, the Chinese were driven away from their homes, and many of them were killed. Now comes the news that the Chinese are applying the same tactics to Americans in China. In the province of Ching Foo, many Christians have been killed, and Americans are assaulted wherever found. It seems hard that the heathens are compelled to retaliate on a so-called *Christian* nation for murder.

THE Brethren's Book and Tract Work believes in work, earnest and persistent work. They have just issued the following publications, all well written and to the point: "Sermon on Baptism," price, \$1.50 per 50, \$2.50 per 100; "Salvation: or, The Glad Tidings," \$1.50 per 50, \$2.50 per 100; "Turn to the Right," 60 cts. per 50, \$1.00 per 100; "The Plan of Salvation," 60 cts. per 50, \$1.00 per 100. Send for some of these tracts, to distribute among those interested in the Truth. All can do missionary work in this way.

THE *Independent* says: "It is shocking to hear of men whose names are on church books, taking hazards at horse races." So it is, and popular Christianity is to blame for it. Our so-called County Fairs are run and managed by men whose names are on church books, and they have made the County Fair a gambling institution. Horse racing, pool selling, and swindling games are prominent features of the Fair. The man or woman whose name is written in the Lamb's Book of Life, will not be found in such places.

WHEN we say "the distinctive features of our Brotherhood," we do not mean that the Brotherhood has some features that other churches do not have, and that the Bible does not command; but we refer to such distinguishing characteristics as are set forth in the obedience of all the commands of the New Testament. Among these features we name Feet-washing, the Holy Kiss, Non-swearing, Peace, and the Principle of Plain Dressing. These are some of the commands which we as a Church obey, that others do not, and to these we apply the term, "distinctive features of our Church."

OUR home ministers should not hesitate about holding meetings, even if they cannot secure help from abroad. Go to work, do your best, and the Lord will bless your labors. Some of the best and most fruitful meetings held last year were conducted by the home ministry. We now think of one place where meetings were held several weeks by the home minister. As a result, more than twenty souls were converted and brought into Christ. And since then a number of additions have been made to that congregation. This was the result of a home effort, with a trust in the Lord. Oh that every congregation in our vast Brotherhood would bestir themselves, and that the ministers would all go to work! What an ingathering of souls for Christ would result! May God impress upon all the importance of going to work!

To seek the kingdom of God first, is to make God's kingdom first in all things. And this does not mean that we shall attend first to our own selfish purpose, and then give some attention to God. It simply means that if we would gain heaven, we must make God's kingdom first in importance above all things. By seeking God's kingdom in this way, we shall win the prize.

"A WORD of hearty praise is more likely to prove a call to new endeavor, than to prove a cause for self-gratulation, to any strong and sensible man. No man can live on his past achievements. Unless he can do something that equals or betters his best up to this time, he has already passed his zenith of usefulness. Hence, when a man has shown that he has done well, the question forces itself on him, Can I keep up to that standard, in what I am about to do? Commendation never exalts a man of a right spirit. It rather spurs him to added endeavor at well-doing. If a man has simple pleasure in being praised, it is a sign that he is not likely to win more praise—or to deserve it."

THE CLIMATE OF PALESTINE.

BRO. J. J. HOOVER, of Ohio, asks us to say something about the climate of Palestine, and especially about the temperature of Jerusalem.

When we were in Jerusalem, in March, 1884, we found it cool enough to make our heavy overcoats very comfortable, and in our ride over the hills of Judea, we got so cold that we were glad to make a part of the distance on foot, in order to warm up. Palestine and Syria present a variety in climate. Snow and frost are very common in the hill country, whilst in the deep valleys tropical fruits abound. One day in April, we crossed the Mount of Lebanon. The top of the mountain was covered with snow. In a few hours we descended into a valley where the orange and lemon trees were full of golden fruit.

Dr. Barclay gives the following as the mean temperature of Jerusalem for each month during a period of five years:

Jan.....49	July.....79
Feb.....54	Aug.....79
March....55	Sept.....77
April.....61	Oct.....74
May.....73	Nov.....63
June.....75	Dec.....54

During this time the highest point reached by the mercury was 93°, whilst at a distance of twenty-five miles from the city, in the valley of the Jordan, 110° in the shade is not uncommon. The lowest point to which the mercury at Jerusalem falls, is 20°. From this it will be seen that cold weather is not uncommon at Jerusalem, and that one must be provided with heavy clothing to keep warm during winter, or the rainy season, as it is called there.

QUERISTS' DEPARTMENT.

The Locality of Paradise—The Conversion of the Thief on the Cross.

Brethren:—

Please give an explanation on Luke 23: 43. It reads thus: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Where is the paradise alluded to?

DR. PARKHURST, in his *Greek and English Lexicon*, in defining *paradisos*, the Greek form of *paradise*, says, it "is in the New Testament applied to the state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the true tree of life, which is in the midst of the paradise of God. Luke 23: 43; Rev. 2: 7. Of this blessed state St. Paul had a foretaste. 2 Cor. 12: 4 The three texts just cited are all wherein the word occurs in the New Testament. And it may perhaps be worth observing, that the Jews likewise use *paradise* and the *Garden of Eden* for the intermediate state of holy departed souls."

In 2 Cor. 12: 1-6, where Paul relates the remarkable revelation that he had, he mentions the "third heaven," and also paradise as places into which he had been caught up. The "third heaven" and "paradise" do not seem to be the same place, according to the manner in which they are spoken of by the apostle. But as "he was caught up into paradise," while he was also "caught up to the third heaven," it would seem that they both are in the same part of the universe. And probably paradise is in the heavenly regions. We have no very definite information in regard to the locality of paradise.

Brethren Editors:—

Please explain Luke 23: 43, through the GOSPEL MESSENGER, as there are some that believe that they can be saved without being baptized, for they say the thief was saved without baptism, and they think if he was saved without it, they can be. Please explain fully.

S. B. BRUBAKER.

As John the Baptist introduced the Christian dispensation, and preached "the baptism of repentance for the remission of sins" (Mark 1: 4), it would seem that baptism at the first introduction of the gospel, and at the beginning of the Christian dispensation, was regarded as a means of pardon, in the general plan of pardon preached to sinners. Webster gives "pardon of transgression," as a definition of remission. But as the Christian dispensation was not complete in all its rules and regulations during the life of Christ, there seems not to have been as strict an adherence to the use of the means of pardon as contained in the gospel, during the life of Christ, as there was after his death. We have two or three cases recorded, in which there was pardon granted to believing persons, in a way that was not strictly in accordance with the common and established method of pardon, as we learn that method from the gospel, as it was preached both be-

fore and after the death of Christ. The pardoning of the thief on the cross is one of those cases, and the pardoning of the paralytic, as given in Matt. 9: 1-8, is another.—These are exceptional cases to the general and established order of pardon. And as they were exceptional cases, there was a sufficient reason for their being such. The condition of the thief on the cross was such that he could not be baptized. And the case of the paralytic was one in which the supernatural power of Christ was most clearly manifested. There were prejudiced and hostile Jews present. Christ restored the paralytic to health, and pardoned his sins. The proof of his divine power was undeniable. And he showed himself to be, beyond a doubt, a Savior, since he could save men from their sins and from the worst diseases. The case of the thief, and also that of the paralytic, afforded occasions for the clearest demonstration of the divinity of Christ. They were cases like that of the blind man, John, ninth chapter. When the disciples asked the Savior the question, "Who did sin, this man, or his parents, that he was born blind?"—Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

As baptism was made a means of pardon during the life of Christ while the dispensation that he came to establish was not yet fully completed, so it was made a means of pardon and a condition of salvation after his death, when "the perfect law of liberty" became the law to convert men to the truth, and to perfect them in the truth. That baptism was a condition of pardon and salvation appears from that part of the commission which reads, "He that believeth, and is baptized, shall be saved." Mark 16: 16. That these words mean what they plainly express, is proved from the first preaching of the apostles under the commission which they had received from Christ. On the day of Pentecost, when the expressive question was asked, "Men and brethren, what shall we do?" (Acts 2: 37), meaning, as the answer shows, What shall we do to be pardoned and saved? the Apostle Peter, under the immediate influence of the baptism of the Holy Spirit, answered, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

As we, then, have baptism as a means of pardon, and a condition of salvation, taught in the gospel of Christ, and in "the perfect law of liberty," its importance, and obligatory power should be estimated by the prominence given to it in the gospel, and the very general use that was made of it in the conversions that occurred in the church in the apostolic age.

And any person who reads all that is said about baptism in the Christian Scriptures as a divine command, and as a means of par-

don, and what is written about it in the practice of the first converts to Christianity, and finds less authority in all that is written of baptism for observing it, than he finds in the single case of the conversion of the dying malefactor for not observing it, gives clear evidence that he lacks the candor, the fairness, the teachableness, and the meekness of a true disciple of Christ. And if the thief on the cross was saved without baptism, it is very doubtful whether such a person could be saved either with or without it, while retaining such a state of mind—a state so foreign to that of an humble learner or disciple of Christ. For to look to the conversion of the thief on the cross as a source from which we are to learn what we are to do that we may be saved, and pass by all the other examples of conversion that we have in the New Testament, and disregard the direct teaching of the Holy Spirit upon the subject of salvation and pardon, is extremely injudicious and dangerous.

J. Q.

ESSAYS.

I UNDERSTAND IT.

BY J. H. MOORE.

ON page 469, Bro. J. S. Flory has an article that deserves careful study. He heads his article, "Something that I Cannot Understand." I believe I understand the first subject he refers to, and have so headed my article. He cannot see why there are so few of our churches that contribute means to the missionary cause. There is but one reason, and that is, the elders of these churches do not place the matter before their members. That is where the whole trouble comes in. I do not believe there is a live church in the Brotherhood that would not contribute freely if properly requested to do so. Thousands of dollars of the Lord's money are kept from the Mission Board by the action of elders who neglect a plain duty, that they owe to God and the church.

Bro. Flory thinks that the Annual Meeting ought to pass a decision, making it obligatory upon the part of elders to present the mission claims before their congregations. I hope it will not be necessary to do this. It would be a strange way of doing; passing a decision requiring elders to take up collections for the spread of the gospel, and then pass another compelling them to do it. An elder ought to have respect enough for the gospel and the decision of Annual Meeting to do his duty without the necessity of compulsion. I do not think they had any of that kind of elders in the apostolic age. We never read of any one being opposed to missionary work during the Golden Age of the church. Every Christian man and woman during that period was in favor of spreading the gospel, and the same principle ought to still be held by all the Brethren.

I am confident, that if all of our elders would do their duty in presenting the mission

claims to their churches, our Brotherhood would raise not less than \$30,000 a year. As it is, we raised a little over \$5,000, or less than seven cents to the member.

I suggest that the Secretary of the Mission Board learn, in same way, about what per cent of the elders really take up collections for the missionary cause. This is an important matter, for the churches are vineyards, and ought to be producing fruit. As over two-thirds of these vineyards report no fruit for the Lord's work, the cause ought to be investigated, to see whether the elder is a faithful steward.

Keuka, Fla.

CHRIST AND CREED.

BY MRS. S. M. SAUNDERS.

No doubt you think this a strange theme to write upon, however, I feel like offering a few thoughts for the readers of the G. M. to improve. It is a theme which has dwelt on my mind very much of late. We hear so much said from the pulpit about "our creed," "our discipline," "our minutes," and so on, that we are made to wonder what the foundation of this is. The Apostle Paul, in 1 Cor. 1: 12-15, says: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name." We believe that Paul was honest and conscientious in this matter, for he says, in verse 17, "For Christ sent me not to baptize, but to preach the gospel." In writing or preaching, we should be very careful that we do not set forth this huge *I* or *my* church creed. Preach the Word, preach the gospel, preach CHRIST, to a dying and sin-cursed world,—that is your mission.

I would like to speak of some things, but I do not want to give offense, "neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10: 32. But I fear there is great danger of Brethren running into creedism. They are very careful to have the sisters cover their heads when they pray or prophesy, which I shall not condemn. But I simply want to ask a question. Why is it that there are no sisters in your church, or so few, who take the lead in prayer in public, or open the religious exercises by selecting and reading a chapter, or bearing testimony to the sermon? As a rule, they take an active part in the singing, but they do not appear to be expected to offer a prayer in public or to speak in church (except in church council). If it is right and proper for sisters to sing or give counsel in public, why not have your ministers' and deacons' wives to exercise in prophecy, that is, speak to the people? I think a great many times it would be for the best to have the women, whose husbands are church officials, to exercise thus (provided they are apt to teach), for who will deny that the fervent effectual

prayer of a righteous woman will avail much? The Scriptures tell us plainly that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28.

A SCRAP OF HISTORY.

BY J. S. FLORY.

IN G. M., of June 22, I see that Eld. J. S. Snowberger supposes that the late meeting and organization of the Brethren in Weld Co., Colo., is the first ever held in that county. In the fall of 1873, with my family, I moved to Colorado and settled in the South Platt Valley, near Sterling, Weld Co., at a point seventy-five miles west of what is now called Denver Junction. In the spring of 1874, a number of brethren and sisters moved in. We held frequent meetings. The first person ever baptized by the Brethren in Colorado, was baptized in the Platt River, ten miles above Sterling, in July of the same year. He is now a worthy minister in Thayer Co., Neb. In the fall of the same year, the first organization of Brethren took place at the home of Bro. A. E. Troyer, near Sterling, who is now living in Washington Territory. A communion-meeting was held the same evening after the organization. Over twenty members were represented in the organization, some of whom lived in Boulder Co., Colo. Owing to the delay in building the railroad up the valley (which was built several years later), and Indian troubles, the members mostly moved to other points. I moved to Greeley, which is now the County-seat of Weld county. Had frequent meetings while I lived there, baptizing as many as believed unto the acceptance of Christ.

Several years later I moved to the St. Vrain Valley, Boulder county, where the cause prospered year after year. At the organization in the Platt Valley, in Weld county, that branch of the church was called the First District of Colorado; afterwards it was changed to St. Vrain church, and has a membership of about one hundred, under the care of Eld. G. W. Fesler. I am rejoiced to learn that the Brethren are spreading over that western country. Sidney, Neb., is only about forty-five miles from where the church was organized in the South Platt Valley; Denver Junction, seventy-five miles. The first trading I ever did with the Indians was near the last-named place. Later, the Indians became numerous all along the valley, up as far as Sterling. Buffaloes also were very plenty those days in the valley, but they, with the Indians, have passed away, and now God's people are taking possession. Thus we see that the most successful missionaries are those who go before, braving the dangers and privations incident to frontier life. I hope those little bands of the faithful will not get discouraged, but have faith in God amidst all trials.

PERSONS converted in mature life may do a great work for Christ; Paul "labored more abundantly than they all."

THOSE WHO BEAR THE CROSS TILL
THE END, SHALL LAY IT
DOWN FOR THE
CROWN.

BY GERTRUDE A. FLORY.

To M. M. L., Atlanta, Ga.:—

I HAVE been unavoidably delayed in replying to your pathetic letter, which brought tears to my eyes, and so deeply impressed me with a sense of your utter loneliness that my heart is aching for you. Oh! there is so much I want to say to you, and there is so little I know how to say. As we are unable to decipher your name further than the initials by which I have addressed you, I ask the privilege of writing through the G. M., as my only hope of reaching you.

I cannot think you did right to seek companionship where Christ is not, and can only point you to him whom you have left. I know "you could not practice your faith alone," but you could *live* in it, with Jesus a dear companion, who is more than husband, friend or brother. And how you could go where you did for church privileges, when you had in no way lost faith in the church of the Brethren, is beyond my comprehension, for the two are as vastly different as day and night, and whatsoever is not of faith is sin. Rom. 14: 23. You certainly have no faith in a people who deny the faith of Jesus in works and teach men so to do. Verily, they shall have their reward, but *you* do not want to share in it, when an exceeding grand and glorious reward awaits those who are obedient to God's Word. You espoused Christ, loved him faithfully for awhile, but because his ambassadors did not respond to your repeated calls for preaching, you became discouraged, broke your troth, and while still loving him, espoused another for the sake of companionship. You cannot be true to the last espousal while your heart belongs to the first, neither should you be. — Better dwell in loneliness with loving Jesus to the *end of time*, than with a numerous host of friends who are enemies to him during time, and then, when time shall be no more, be cast out from him.

He hath said, "I will never leave thee, nor forsake thee." Heb. 13: 5. "Draw nigh to God and he will draw nigh to you." James 4: 8. "But if ye forsake him, he will forsake you." 2 Chron. 15: 2. "And if *any man* draw back, my soul shall have no pleasure in him." Heb. 10: 38. Did you not forget this when you stopped running, before the prize was won? It is not only those who win in the race, but all who continue to the end, that shall obtain the prize. Oh, return to Christ without delay, even though you should never behold a brother's or sister's face on earth, and tread the way his loving feet marked out for you; cling close to him, and he will prove the dearest companion on earth or in heaven. In the darkest and most trying hour, loving Jesus will be your stay and counselor, and the radiant light of sacred truth shall lighten your lonely way. Drink deep of its crystal fountains, and feast on its countless riches; let it be a lamp to your way

and a guide to your feet, *always* looking unto Jesus. Heb. 12: 1, 2. Make the cross bearing easy by keeping the crown in view; then, when you enter the beautiful elysium, it will not matter whether you lived in church privileges or out of them, if the Father can say of you, "She hath done what she could."

I am glad that my letter to Bro. B. C. Moomaw has induced you to write to me, but *very sorry* that you are a novel reader. I was not aware of its prevalence until quite lately, and must hang my head in shame, that I have helped to make it so. And you believe that you could scarcely quit it? I loved it better than home or friends, but it is loathsome to me, and I wonder how I ever could have been interested in it at all. I am confident that a little careful, conscientious thought will convince you, or any one, that novel reading is *wrong*. Such writers generally dress the characters represented in the costliest and most fashionable clothing, and show them off to the best advantage possible in the ball-room or at the picnic, and surely these are evils that every Christian should frown down. Then, why is it not wrong to spend precious time reading about persons who indulge in such evils (especially when they never even existed? That it is very exciting, no one can deny, and our best physicians will tell you that a large portion of the ill health of American women can be traced to excessive novel reading in girlhood. I could tell you why, but it would make this letter too long to be admitted in the MESSENGER.

The sister you speak of, who had been a great novel reader, might have thought she saw the way clear to the glory world, but whether she met a smiling God is veiled from mortal eyes. To me it would be a large mountain of sin that would bar the beautiful gates. That your conscience *does* reprove you is an evident fact, else you would not question its being right. Heed this warning of the Spirit, lest sin slay you, and put your novels in the fire if you cannot quit reading them. I once thought that would be a cowardly victory, but I have learned that it is more honorable to run away from temptation for Christ's sake than to stay and yield. — Put temptation out of sight, and depend wholly on a crucified Savior. When you want your novels, get your Bible and read that, and the peaceful, soul-cheering satisfaction of having done right will recompense you for your seeming sacrifice of self. I know whereof I speak. May God help you and all others, is my prayer.

When you receive this message, please write me, and be sure to give me your address, plainly written, as I would dearly love to correspond with you privately. I have not said all I wanted to say, neither can I do so through the MESSENGER as well as privately. Now, is there not *one* of Christ's ambassadors who will go to this dear and precious, though fainting soul, with the food for which she is starving? She says: "I have been faithful a long time, and have written and begged for some one to come, until it seemed that I was cast out, so I just gave up

at last, and my hopes all died." From the reading of her letter, I have gathered this: She lives alone in Georgia, and has seen no Brethren since she was baptized, and then she went seventy miles to have baptism performed. I plead for her, because of her surrounding circumstances. How many would be faithful till death if left entirely alone! Such cases as this ought to awaken us *all* to the necessity of giving for missionary work. I wonder if there are any who can read her pathetic words, and then tie their purse strings tighter, and do nothing at all?

THE REPORT OF ANNUAL
MEETING.

BY JOHN HARSHBARGER.

THE report, I thought, was slow in coming but when it did come, it brought a great many interesting things. Among the many interesting subjects discussed in the meeting, was that of the seventh query. As I did not get to the meeting this year, I read it with great interest, and feel like making a short speech on that subject, that part, at least, that pertains to this reversing question; not that I am not satisfied with the decision there given, but, if possible, to throw a little more light upon it. Some brethren seem to be of the opinion that the present practice of the church requires the reversing of a part of the eighteenth chapter of Matthew, which in my judgment, is an improper rendering. Let us examine that part of the chapter touching that point. The Savior has here given a rule to govern his disciples and this rule contains the grand thought of reconciliation; having two leading ideas in it and in its operative condition it has these two inseparably connected; namely that of forgiving thy brother and that of hearing thy brother. The Savior means to say that the rule cannot be made operative except that the aggrieved one will, in the first place, go to the offender privately. Secondly, he should go in company with one or two more. In the third place, he should tell it to the church, and then let the offender be unto him as a heathen man and a publican. Now, when this entire routine of action is carried out, it is simply the result of not hearing, and the evidence is that there is a condition in this rule which signifies that when the aggrieved party will privately, in the proper spirit, approach the offender and he will then hear, the rule is made operative and the matter can at once be settled and stop all this trouble that often arises from it.

Hence the great importance of the universal practice of the Brotherhood in applying the rule in this plain common-sense manner. If it should so turn out that you should also commit a trespass against your fellow-member, and thus become an offender, and the aggrieved one should come to you, according to the language of the Savior, as you express a willingness and a desire to hear such a one, and at this stage of the investigation of the case to have the rule of the Savior made operative, and thus avoid

all strife and further trouble originating from it,—wilt thou hear thy brother? That is the point, so that thy brother can forgive thee and gain thee; for the forgiving and gaining depends altogether upon the hearing. That is one of the leading ideas, a grand principle taught in this chapter for the offender in such cases to hear the wounded and aggrieved member; to hear in an accepted sense, to embrace, to receive in the sense of investigating a case between two parties, he being one of them. Hence, to make this rule operative and effective, this idea and principle should be impressed, and deeply impressed upon the mind of every applicant for membership.

The above-named article originated, it seems, from the indefiniteness of a former article. My long experience with the work of the church in Virginia, as well as four years in Southern Illinois, and also one year in Southern Kansas, has fully convinced me that our A. M., in making her decisions, has not been governed by that degree of caution necessary to make definite the language used, as well as all her work that is being done. There is no use of laying down restrictions in a different manner, to quibble about, and trample under foot by individual members and local churches, at the expense of the Brotherhood and the government of our church. It is simply weakening those principles instead of giving strength in retaining gospel simplicity and gospel plainness as a characteristic of the Brethren church. It is quite apparent that there are individuals in the church who seem to have made a kind of mental reservation, and that such are not very well satisfied with the self-sacrificing flesh-crucifying, cross-bearing principles, as interpreted by the general Brotherhood; hence are always looking and seeking for a negative, an opportunity for quibbling in order to darken counsel on these points, and we need not expect anything else from the numerical strength of our Fraternity but that in it there will be found an opposing element, yet the sincere disciple of Christ is deeply impressed with the solemn thought that the church may be held responsible for the mischief done, and, perhaps, the early coming of Christ the second time, because of that element; neither can we expect that its numbers will be lessened or its power diminished, until there will be a little more sternness used all through the executive part of the government of our church.

Augusta, Kan.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Milledgeville, Ill.

Bro. Sharp having made arrangements with the Milledgeville Brethren to attend a church meeting, on Saturday, Sept. 11, kindly gave me an opportunity to accompany him.

This being our home church, and having had a desire to again meet with our Brethren, we, of course, gladly accepted the offer.

On Friday evening we had a very pleasant drive of about twenty-two miles to our home.

The next morning we went to the place of meeting, where the brethren and sisters were gathering for service.

The meeting throughout was very pleasant and enjoyable, as all such meetings are when the members work in the right spirit.

Surely love, union and harmony were manifested at this meeting, which, we hope, will be continued in all future meetings.

The Brethren decided to hold a love-feast on Oct. 9 and 10.

Owing to the fact that some of the members contemplate moving away, etc., it was the duty of the church to grant eight certificates, which lessens our number somewhat, but we hope that all will go right at any rate.

Feeling the need of help in the ministry, the church decided to hold an election, the lot falling on our esteemed young brother, John E. Miller. That God may ever be his helper and refuge in the discharge of his duties, is our humble prayer.

Bro. D. M. Miller, father of Bro. John, was ordained to the full ministry.

A deep degree of solemnity prevailed during the meeting, and especially toward the close, which we believe left some good impressions.

The next day, according to previous announcement, Bro. Sharp preached a sermon on close communion, to a large congregation of very earnest and attentive hearers. He handled the subject with much credit to himself and to the cause, clearly setting forth and substantiating the claims of close communion from a gospel standpoint, at the same time clearly proving the system of open communion to be wrong, from a doctrinal standpoint, wrong in principle and wrong in effects. We are inclined to believe that it will cause some to think very seriously on the matter, and we hope that they may arrive at a proper conclusion. Thus closed a very interesting and profitable meeting to us.

T. T. MEYERS.

The Earthquake in Florida.

DOUBTLESS you have heard of the earthquake shock, Aug. 31. I live in a long frame house, that rests upon blocks two feet high. The size of the house is 20x34 feet, well plastered, and a large porch on either side.

About nine o'clock at night, I was sitting at the table, when I heard a rumbling noise, and the house began shaking, and then began to swing to and fro, just as though the blocks were tilting first one way and then the other. The motion was strong enough to cause my wife, who was standing at the time, to stagger. It lasted only one minute, then all was quiet. No damage was done in this part of the State. A few brick houses, in some of the large cities, were slightly cracked. But the ill-fated Charleston is in ruins. Nearly the entire city was destroyed, while the killed and wounded will exceed a hundred. People are fleeing from the city, while business there is nearly demoralized. Charleston is about 400 miles north of Flor-

ida, and seems to have been the center of the disturbance. Perhaps the end is not yet. The voice of the Lord shakes the earth. — Thousands become alarmed, while but few heed the call. Some day the last shock will be felt, then cometh the end.

Since the earthquake the weather has been peculiar for this season of the year. Mercury stands between 70 and 80, and we have delightful showers every day. One could not wish for more charming weather.

J. H. MOORE.

Keuka, Fla.

Epistolary.

I WILL endeavor to give a short sketch of my journey and arrival here. Left Valley Junction at 1 P. M.; arrived at Orrville at 2:30; waited there until 6:30, when we took the Chicago Express; arrived in Chicago next morning at 6:30. I did not see much of the country as I passed through Indiana. It was just daylight when we passed through Valparaiso. I had the grandest view of the sun that morning I ever had. The disk was five times larger than I ever saw it before. As we neared Chicago, I also had a nice view of Lake Michigan. This did not satisfy me, and, while waiting in the city, I walked over to Lake Park, and stood on the boat landing. It was a grand and glorious scene, and in it we could read the wonderful work of God.

At the Union depot I learned that I must have my baggage transferred to the Illinois Central. As Chicago is the largest city I ever visited, it looked immense to me, with its buildings towering from six to twelve stories high. I left the city at 11:30 A. M., for the Mount. The route was by no means interesting, no orchards groaning under heavy loads of golden fruit. The corn looked dry and withered; the cattle were grazing on brown and bare fields, and traces of fire could readily be seen. Arrived here about 4 P. M. The location here is a pleasant one, but not as my fancy had painted it. The main building is 120x40 feet, fronting east, on what I would call Main Street.

I like the instructors, which I have met, very well. Prof. Sharp looks quite natural, and is still working with the same old time vim and zeal. I wish you could hear Prof. Royer, and see him in his class work. He draws the attention of the class to a certain point. "How many know?" "Hands up!" "How many don't know?" "Hands up!" "How many want to know?" Then hands are all up. "Well, find it." So, to please him and satisfy self, a search is instituted, and he gets the answer by next recitation. I met Bro. D. L. Miller and wife; they are very pleasant. I had the pleasure of meeting Bro. and sister Hope. They exhibit all the marks of zealous and devoted Christians. The religious privileges here are choice indeed. Prayer-meeting, Thursday evening, Bible and Sunday-school work Sabbath morning, Sunday-school in the afternoon, and preaching in the evening. The lady students meet at 9 P. M. for evening worship. I was agreeably disappointed in regard to the dress question here. Uniformity

prevails, with hardly any exception, and none can fail to enjoy themselves here, who are aiming for a higher, nobler and purer life. My dear Christian friends, pray for me, that I may live right, do right and make this school year a grand success.

ALICE J. BOONE.

Mt. Morris, Ill.

From Timberville, Va.

WE have been blest this season with bountiful crops; the husbandman, the bone and sinew of the land, is happy. For this blessing, as well as all others, we should not fail to render thanks to Him, the Giver of all good. I fear there are those who, blest with plenty, do not give thanks to the proper source. O, that God may speedily bring about the time, when all, both great and small, shall realize His manifold blessings.

Two sisters, Lizzie and Sallie Myers, were united with the church last Tuesday morning, the 7th. The writer, their teacher, knows them well; their faults were few; their virtues many. O, how my heart went out in thankfulness to see them taking this the most important step in life.

May the Lord direct their feet into paths of righteousness, and shield them ever from temptation, is the prayer of their friend and teacher,

WM. M. WINE.

Sept. 9.

From Midland, Va.

Aug. 31st, I began a meeting in the Madison church, near Larkin's Factory; had meeting there four nights. On Friday night our dear elder, Isaac Long, arrived; too late to preach for us. On Saturday, two went down into the water to begin a new life; others are "almost persuaded" to join in with the children of God. Saturday night we had a feast; twenty-eight members were present, four from Midland, and elder Long from Mill Creek. There are twenty-five members in the Madison church at present. Five have been added to the church this summer. Some thought a larger crowd of spectators attended our love-feast than ever before, yet we had good order. Quite a number were there who never before witnessed such a scene. They confessed, voluntarily, that we had Scriptural proof for what we did. When I was there, attending the feast, I thought of our dear brother, James H. Larkins, who was instrumental in starting that church, and then in building a church-house. There is not a better way of spending money than in building church-houses. For from a human stand-point, the Madison church would have gone down, had it not been for a good house to worship in. This church is forty miles from the nearest ministers and has an almost boundless territory. We have been preaching for them regularly every four weeks through the summer season, during the last two years. The Madison church belonged to the Mill Creek church in Rockingham Co., until yesterday Eld. I. Long turned it over to the Midland church, by her consent.

Bro. Long is preaching for us this week.

We had our church meeting yesterday, to attend to some church matters and make preparation for our love-feast, which will occur on Saturday the 11th. Two confessed Christ by baptism yesterday.

JACOB HEDRICK.

Midland, Va.

A Pleasant Council.

SEPT. 4th, we had the pleasure of meeting the Brethren of Solomon's Creek congregation, Elkhart Co., Ind., in church council. The business passed off pleasantly and harmoniously. A sister who had lost her membership, was restored. After the other business was disposed of, the church held an election for officers with the following result: Bro. Davis Younce was advanced to the eldership, Hiram Forney to the ministry and Melvin Weybright to the office of deacon. They were duly installed, with the usual solemnity attending occasions of that kind. We hope they may have grace, fortitude and zeal, that they "may be workmen approved of God that need not be ashamed." Solomon's Creek church has had her dark days, but peace, love, harmony and Christian fellowship seem to characterize her now and we predict for her a bright future. Bro. Daniel Shively has the care of the church. Several other elders, a number of ministers, deacons and a large representation of the laity from surrounding churches, were present.

W. R. DEETER.

From Shannon Church, Ill.

ONE perplexing question was before our late council-meeting, and as other churches may fall into the same dilemma, we make mention of the matter for their benefit.

Our graveyard had been free for all classes as a place of burial, according to the manner of organizing. Lately some individuals committed suicide, and another committed murder,—all this in our vicinity. The former two were buried in the graveyard, to the dissatisfaction of many of the brethren and sisters, and when permission was asked to bury the murderer, the trustees refused their consent. This caused quite a feeling among our friends, who had been of the opinion that the graveyard was free for all.

Brethren, who may be organizing churches, and laying out graveyards, should call the attention of the members to this matter, and consider the subject in all its bearings, thus avoiding future trouble. D. A. ROWLAND.

From Thomas Co., Kan.

I AM away in the Far West, isolated from the church, without one soul to give me a word of encouragement. I feel sometimes entirely forsaken by the brethren and even Christ and all that is good and lovely. Am I separated from the love of Christ? God forbid, that such should be the case, but where one must suffer opposition within and without, it seems almost impossible to overcome the evil, although the Word of God assures us that we are more than conquerors

through him that loved us. O, may I not despair! I am taught in the Living Word, that whosoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith; but through the weakness of the flesh we are sometimes overcome by the wicked one. Hence, we sin against God and heaven. We have relied upon self too much; thus the noble conquest that we should have gained, by the strength of Christ, we lost. Therefore we have been groping our way through the world among the terrors and allurements of Satan. God is willing to forgive all those who come unto him. Hence we are not willing to make shipwreck of our faith, because we have strayed into forbidden paths, but with joy we come asking pardon, which is so free, full, and everlasting for the chief of sinners.

When Philip went down to Samaria, and preached Christ unto them, there was great joy in that city. When the jailer at Philippi heard the Word of the Lord, he rejoiced with all his house. Why this joy? Because of grace so full and free to all them that believe on Christ and practice every duty. I feel to give glory to my God before he causes darkness, and causes my feet to stumble upon the dark mountains, and, while I look for light, he turns it into the shadows of death, and makes it gross darkness.

The blessed Redeemer is always ready to help the wayward. Ah, see him weep over the city of Jerusalem! He foresaw its approaching destruction. Dear brethren and sisters, pray for me, that I may not reject the counsel of God against myself, and so perish in unbelief. You who have the opportunity of hearing the Word preached, make good use of it, lest it be past before the benefit designed is received. You who are at home, provided with all the necessities of life, and enjoying the benefits of Christian fellowship and love, remember one who is in the Far West, isolated from the Church, enduring the hardships of a western life, where we are exposed to a thousand temptations, and are liable to a thousand misfortunes.

We are aware that the softest nest we can find is not without a thorn. Hence, if it is our heavenly Father's will that our lot be cast where it is, all is well. We shall in no wise give up the Christian race, but with patience we shall endure all things for Christ and heaven, our eternal home beyond.

I hope our ministering brethren will not go around us, as they pass through this part of God's moral heritage. Come and preach for us, and we will bid you welcome.

MARY C. NORMAN.

From Blue River Church, Ind.

WE met in quarterly council, Sept. 8th. Had a fair attendance, and the business transacted passed off harmoniously. Brethren James Barton and Jeremiah Gump were with us. We advanced Bro. Leonard Hyre to the full degree of the ministry; also appointed a love-feast for Nov. 6, at 3 P. M.

J. K. ZIEGLER.

From Shannon, Ill.

THE Shannon church held their quarterly council-meeting Sept. 4. Everything passed off nicely. The church is in peace. Bro. George Zollars was with us over Sunday and held two meetings; he gave us good food to feast upon. Our love-feast will be Sept. 14 and 15. We hope the brethren will remember us at that time, and come to us.

WM. LUTZ.

From Rock River Church, Ill.

THE church met Sept. 4, for the purpose of the adjustment of matters pertaining to the general welfare. The Minutes of our late A. M. were read for the information of members. There was one applicant for baptism, when your correspondent was obliged to leave, in order to fill an appointment in the evening and on Sunday, which was twenty miles distant. Three more were received by baptism on Sunday. Our love-feast will be held Oct. 7 and 8.

J. C. LAHMAN.

Lee Co., Ill.

From Appanoose, Franklin Co., Kan.

THE Appanoose brethren met in council Sept. 4, to make arrangements for our love-feast, which will be held in the new meeting-house, one mile east of the Appanoose post-office, on Oct. 23 and 24. Services begin at 10 A. M. Brethren and sisters are invited to attend. Ministers traveling in the State about this time, please take note of this meeting; conveyance can be had from Ottawa, on Friday previous by notifying the writer. Our council-meeting passed off harmoniously, and rich counsel and admonition were given. May God help each of us to work in the line of duty, and show to the world that we do not only profess religion but that we mean to live it out, by a practical life and by keeping all our Heavenly Father's commands. Then we can say in reality,

"Tis religion that can give
Sweetest pleasures while we live."

J. BARNHART.

In Memory of Eld. John Frantz.

THE much dreaded messenger, Death, has visited us and taken one of our number; one whom we have known long and that only to love. Eld. John Frantz died on Aug. 25, at the age of 84 years, 7 months and 1 day. The funeral services were conducted by Eld. J. N. Kauffman and the writer; from 2 Cor. 5: 1, to a large congregation of friends and relatives. Bro. Frantz was well known in this part of the country. He emigrated to Ohio from Botetourt Co., Virginia, in 1817, and settled in Clark Co. Sept. 20, 1821, he was married to Anna Ohmart; soon after they moved on the farm where he died. Sister Anna still survives him; she is 82 years old. Bro. Frantz united with the church at the age of 20; was chosen deacon when 25 years of age, elected minister when 31, and ordained elder when 46. We have reason to believe that Bro. Frantz did all

to the honor of God and the church. He always manifested the spirit of Christ; his intellect was bright until three years ago when he had a stroke of paralysis which impaired his mind; his physical strength gradually gave way. May God help us that we may also be ready!

D. LEATHERMAN.

From Milford, Indiana.

FOR some time I have been forcibly struck with the idea that our ministers ought to devote more of their time to preaching the gospel. Many of us are tied down with too much goods, others have so much sickness and other hindrances that the injunction of the Savior, "Go ye" is not complied with. Viewing the apostle's language, "Woe be unto me if I preach not the gospel," I have concluded to devote most of my time to preaching. Many Macedonian cries are coming from all over the Brotherhood. I have sold my small farm, so I can, if my wife's health permits, be in the field, helping to gather a few sheaves into the garner of the Lord. I shall this winter, no preventing Providence, move to Milford, Indiana; then I will try to locate somewhere in Northern Indiana, near some enterprising town where railroad facilities are good, and, if possible, get a place where there is soft water as such has been recommended for my wife, she being an invalid. Another desirable feature is to locate where there are brethren living. The weather, for several days, has been extremely warm for September, so much so that it was unpleasant to labor in the sun.

I met with the brethren in Solomon's Creek congregation, Indiana, Sept. 4, to assist in holding a choice. Many of the adjoining ministers were present. Business passed off pleasantly. Bro. Daniel Shively has the care of the church. The church desired to hold a choice; Bro. Melvin Weybright was elected deacon, and Bro. Hiram Forney was chosen to the ministry. Bro. Davis Younce was ordained to the full degree of ministry. This church has passed through some trying times but, since she has been sifted and tried, she now stands on better footing than for many years. Other churches are passing through the same trials, and we hope they will also come out victorious. We hope and sincerely pray that Solomon's Creek church, with her strong official force, will sail along smoothly and add many to her number.

J. H. MILLER.

The Work in Arkansas.

AFTER having been in the mission field of Southern Indiana for nearly one week, I took a midnight train on the 24th of August, at Shoals, Ind., to Newport, Jackson Co., Ark., via St. Louis. Remained at Newport a few days, then went to Palestine, in St. Francis county, where brother and sister Slonicker live, who moved from the Nettle Creek congregation, Ind., and being of my acquaintance I wrote to them of my coming. Upon arriving there, I found that they had announced

meetings at a school-house near by; began on Saturday evening; had meetings on Sunday at 10: 30 A. M., 3 P. M., and at night. I was very sorry that I could not remain with them longer, for I scarcely ever saw such interest manifested in the preaching of the gospel, as the people did at that point. But my arrangements were such that I could not stay longer.

This is a point where the Brethren never preached before, that any one knows of. I am pleased to say that the doctrine of the Brethren strikes them very favorably, and from the following remarks it can be seen that they are perceiving some of the grand virtues of the "Bible Doctrine" as practiced by the Brethren. Some said, "Why, I never before heard of a church that takes ALL the Bible for doctrine." Others said, "That doctrine certainly is safer than any other; for it takes ALL the Bible; it is safe if less will do, and it is safe if it takes all the Bible," and many other approvals were uttered. I think I can safely say, that I never appeared before a congregation of people who were more attentive and Gospel-hungry than at this point. They were anxious to know all about the church, its manner of worship, and peculiarities generally, and were pleased when they were told of them.

I wish to recommend this point to the General Missionary Committee as a place which may be properly called a "favorable opening," and should not be neglected. I will say, as above, that there are two substantial members living at that point now, who can, and who will do, their part of the work in rearing up the wall.

I shall consider it my duty to watch over the cause, and to do all I can, at least in the way of correspondence, and sending tracts, etc. In the meanwhile, if any of the missionary brethren can make it suitable to preach for them, I can say for them that they will have a faithful hearing. May the Lord bless those poor souls with the Bread and Water of Life, is my prayer!

LEWIS W. TEETER.

Hagerstown, Ind., Sept. 7th.

A Sad Accident.

ON the 2nd of September, Mary E., wife of James Gimpel, was struck by lightning and instantly killed while helping to top out a stack of millet. She leaves a husband and three small children to mourn their loss. — She had often expressed herself as nearly ready to come to the church; but, like one of old, put it off for a more convenient season. Funeral services by the writer, from Job 14: 14.

ELI RENNER.

A LIFE that will bear the inspection of men and of God is the only certificate of true religion.—Johnson.

MATRIMONIAL.

WILT—McQUOID.—Sept. 2, by Rev. W. P. Douglas, Mr. Frank Wilt, of Scotland Co., Mo., and sister Clara B., daughter of Bro. James and sister Ellen McQuoid, of Millport, Mo.

H. W. STRICKLER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

KRAFFT.—In Manchester, York Co., Pa., Aug. 26, Bro. H. Krafft, aged 58 years, 3 months and 21 days.

A large concourse of people gathered at the Union meeting-house, in Manchester, to attend our brother's funeral. The house was not large enough to hold all who came. Bro. Krafft was anointed during his sickness, and died in the full hope of eternal life. Services by the writer, assisted by friend Engle, of the River Brethren, from Rev. 22: 14. **JOHN H. RAFFENBARGER.**

YOUNCE.—In the Middle District church, Miami Co., Ohio, Aug. 12, Bro. George Younce, aged 62 years, 4 months and 18 days.

It is sad, indeed, to part with loved ones, but it pleased the good Lord to remove our brother from his suffering in this world. We can only bow in humble submission to his will. His life in this world was worthy of imitation. He looked forward to heaven, his home, and the crown that awaits all the sanctified. He never gave the church any trouble, but always labored for peace and union. Services by Jesse Stutsman and Coppock, from the words, "Weeping endureth for a night, but joy cometh in the morning." **JOHN KARNS.**

LEATHERMAN.—In Sumner Co., Kan., Aug. 25, Angus Brandt, son of Bro. John and sister Mary Leatherman, formerly of Mineral Co., W. Va., aged 1 year, 3 months and 20 days. Services by the Brethren.

ROACH.—August —, Elizabeth Roach, aged about 35 years. Her maiden name was Fogart, and she was related by marriage to John Wise. Her friends reside in Tuscarawas Co., O. Services by the Brethren.

WILLIAM JOHNSON.

GERLACH.—In Girard, Macoupin Co., Ill., Aug. 29, of old age, friend Jacob Gerlach, aged 80 years.

J. H. BRUBAKER.

MILLER.—In Lower Cumberland church, Pa., July 3, of a complication of diseases, Bro. Joseph Miller, aged 74 years, 4 months and 24 days.

He was a brother of Eld. Moses Miller, who died about a year ago. He was a member of the church for fifty years, and served faithfully in the deacon's office for twenty-one years. He chose 2 Tim. 4: 6-8 as the text for the funeral services, which were conducted by the Brethren.

JACOB HOLLINGER.

SHAVER.—In the Brother's Valley church, Somerset Co., Pa., Aug. 24, Julia Ann, wife of friend Cyrus Shaver, aged 44 years, 7 months and 15 days.

She leaves a kind husband and ten children to mourn their loss. Two children preceded her to the spirit world. She suffered only a few days, but bore it with patience and Christian resignation. She was an unusually earnest and active member in the church, and highly respected by all who knew her. May her husband and children follow her good example. Services by Michael Weyant and Valentine Blough, from 1 Thess. 4: 13. **WILLIAM G. SCHROCK.**

MOHLER.—At Mechanicsburg, Lower Cumberland congregation, Pa., Sept. 3, of old age, sister Nancy Mohler, aged 96 years and 9 months.

She retained her mental faculties to the very last even to the surprise of those about her. Neither the church nor the community sorrow as those who have no home. We feel happy upon the result of her exit. Services by the Brethren, from the words, "It is appointed unto men once to die." **ADAM BEELMAN.**

STEELE.—In the Hopewell church, Bedford Co., Pa., Elizabeth Steele, aged 18 years, 11 months and 4 days. Disease, dropsy and heart disease.

She was a granddaughter of Bro. Jacob Steele, and she was much thought of by her surrounding friends. At God's call her soul mounted wings to fly to that heavenly kingdom where all his saints are at rest.

J. H. CLAPPER.

BRIAN.—In the Prairie church, Lawrence Co., Ill., Aug. 20, Bro. Frederick Brian, aged 81 years, 10 months and 13 days.

He was blind eight or ten years. He leaves a wife and eleven children, six sons and five daughters, to mourn their loss. Services by Michael Forney, from Rev. 22: 13, 14, to a large and attentive audience.

J. M. FORNEY.

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ANNOUNCEMENTS.

Love-feasts.

Sept. 25, Neosho Co. church, Kan.
 Sept. 25, Powell's Valley church, in Union meeting-house, 12 miles east of Portland, Ore. Series of meetings commence Sept. 23.
 Sept. 25, at 5 P. M., Berrien church, 4 1/2 miles N. W. of Buchanan, Mich.
 Sept. 25 and 26, at 10 A. M., Bethel church, Thayer Co., Neb.
 Sept. 25 and 26, Root River church, Fillmore Co., Minn. Those coming by rail will be met at Lime Springs, Ia.
 Oct. 1, at 2 P. M., Walnut Level church, Wells Co., Ind.
 Oct. 2, at 2 P. M., Flat Rock church, Va., Pleasant View meeting-house.
 Oct. 2, at 2 P. M., Cowshonock, Pa. Meeting to continue to the 5th.
 Oct. 2, at 5 P. M., Pokagon District, Cass Co., Mich., 3 1/2 miles west of Dowagiac, near elder John Stretch's residence. Those coming by rail will be met at Dowagiac on Friday and Saturday, the 1st and 2d.
 Oct. 2 and 3, Washington church, at the residence of Bro. John Ganby, 3 miles southwest of Washington, Kan.
 Oct. 2 and 3, Elm Creek, Barber Co., Kan., at Bro. Daniel Firestone's.
 Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
 Oct. 3 and 4, at 10 A. M., Lewistown church, Mifflin Co., Pa.
 Oct. 5, at 4 P. M., St. Joseph church, 1 1/2 miles south-east of South Bend, Ind.
 Oct. 5, at 10 A. M., Price Creek church, Preble Co., Ohio.
 Oct. 5, at 10 A. M., East Nimishillen church, Stark Co., O.
 Oct. 5, at 10 A. M., Massassinewa church, Delaware Co., Ind.
 Oct. 5, at 10 A. M., Okaw church, Piatt Co., Ill.
 Oct. 6, at 10 A. M., Spring River church, at Bro. C. Holdmans, 9 miles north east of Carthage, Mo. Those coming by rail will be met at Carthage on the 5th.
 Oct. 6, at 10 A. M., Upper Fall Creek church, Ind. Those from the east will be met at Honey Creek; those from the west, at Middletown by notifying David W. Gustin, Middletown, Ind.
 Oct. 6 and 7, at 1 P. M., Dallas Center, Iowa.
 Oct. 7, at 2 P. M., Landesville church, Grant Co., Ind.
 Oct. 7, at 10 A. M., Woodland church, Mich.
 Oct. 7 and 8, at 2 P. M., Rock River church, at Franklin Grove, Lee Co., Ill.
 Oct. 7, at 2 P. M., Cerro Gordo church, Piatt Co., Ill.
 Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.
 Oct. 7, at 3 P. M., Walnut Creek church, Johnson Co., Mo.
 Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
 Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.
 Oct. 7, Washington church, near Warsaw, Ind.
 Oct. 7 and 8, at 1 P. M., Rock Creek church, Malvern, Whiteside Co., Ill.
 Oct. 8th, at 10 A. M., Union City church, Randolph Co., Ind., at large house 1 1/2 miles north of Union City.
 Oct. 8, at 2 P. M., Wakendah church, Ray Co., Mo.
 Oct. 8, 3 P. M., Salimony church, Ind., 10 miles south of Huntington, Ind. Those coming by rail, stop at Huntington, or Warren, where they will be met, by informing SAMUEL MURRAY.
 Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
 Oct. 8, at 4 P. M., Pine Creek church, Ind.
 Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.
 Oct. 8, at 4 P. M., Spring Run church, Mifflin Co., Pa.
 Oct. 8, at 4 P. M., Dunning's Creek church, Bedford Co., Pa.
 Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
 Oct. 9, at 2 P. M., North Star, Darke Co., O.
 Oct. 9, at 3 P. M., Fairview church, Appanoose Co., Iowa, at their house 2 1/2 miles south of Unionville, Ia.
 Oct. 9, at 4 P. M., Summit Mills church, Somerset Co., Pa.
 Oct. 9, at 10 A. M., Beaver church, Green Co., Ohio. Those coming by rail will stop off at Shoup Station.
 Oct. 9, at 4 P. M., Paint Creek church, Bourbon Co., Kan.
 Oct. 9, at 2 P. M., Raccoon Creek church, Montgomery Co., Ind.
 Oct. 9, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.
 Oct. 9, at 10:30 A. M., Seneca ch'h., Seneca Co., Ohio, 1 1/2 miles north of Bloomville.
 Oct. 12, at 1 P. M., Independence church, Montgomery Co., Kan.
 Oct. 9, at 2 P. M., Abilene church, at Bro. M. Negley's, 7 miles south, and 1 1/2 miles west of Abilene, Kan.
 Oct. 9, at 10 A. M., Silver Ridge church, Hancock Co., O.
 Oct. 9, at 10 A. M., 1 1/2 miles north of Bloomville, Seneca Co., Ohio.

Oct. 9, at 2 P. M., Sugar Creek church, Allen Co., Ohio.
 Oct. 9, at 4 P. M., Indian Creek church, Fayette Co., Pa.
 Oct. 9, at 2 P. M., Black Water church, at Bro. Geo. Stigleman's, 6 miles west of Maltby Bend, Saline Co., Mo.
 Oct. 9, Centreville church, Johnson Co., Mo.
 Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.
 Oct. 9, at 2 P. M., St. Vrain church, Colo.
 Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.
 Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.
 Oct. 9, Oakley church, at brick meeting-house, 2 1/2 miles west of Cerro Gordo, Ill.
 Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.
 Oct. 9 at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.
 Oct. 9, at 10 A. M., Ozawkie, Jefferson Co., Kan.
 Oct. 9 and 10, Tearcoat, Hampshire Co., West Va.
 Oct. 9 and 10, at 4 P. M., Milledgeville, Carroll Co., Ill.
 Oct. 9 and 10, at 2:30 P. M., Aughtwick, Pa.
 Oct. 9 and 10, at 10 A. M., Wichita church, 9 miles N. E. of Wichita, and 5 miles S. E. of Valley Center, Kan.
 Oct. 9 and 10, Beaver Creek, Rockingham Co., Va.
 Oct. 9 and 10, at 2 P. M., Perry church, in the Three Spring meeting-house, 1 1/2 miles south of Blain, Perry Co., Pa.
 Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
 Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.
 Oct. 9 and 10, Mt. Etna, Iowa.
 Oct. 9 and 10, Big Grove church, near Garrison, Iowa.
 Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.
 Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.
 Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.
 Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.
 Oct. 9 and 10, at the Mohler meeting-house, Lower Cumberland, Pa.
 Oct. 12, at 2 P. M., Lost Creek church, in Free Spring church, Juniata Co., Pa.
 Oct. 12, Prairie View church, Morgan Co., Mo.
 Oct. 12, at 4 P. M., Woodbury church, Pa.
 Oct. 12, at 10:30 A. M., Beech Grove church, 5 miles north-west of Smithville, 4 or 5 miles south-west of Sterling.
 Oct. 12, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.
 Oct. 12 and 13, at 10:30 P. M., Silver Creek, Ogle Co., Ill.
 Oct. 12 and 13, Slate Creek church, at Conway Springs, Kan.
 Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.
 Oct. 13, at 1 P. M., Coon River church, near Pandora, Iowa.
 Oct. 13 and 14, Cook's Creek, Rockingham Co., Va.
 Oct. 13 and 14, at 4 P. M., Peabody church, 7 miles north-west of Peabody, Kan.
 Oct. 13 and 14, Beaver Run, Mineral Co., West Va.
 Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
 Oct. 14 and 15, at 11 A. M., Deep River church, Iowa.
 Oct. 14 and 15, at 10 A. M., Pine Creek, Ogle Co., Ill.
 Oct. 14 and 15, Valley church, Augusta Co., Va.
 Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
 Oct. 14 and 15, at 11 A. M., South Keokuk church, Iowa.
 Oct. 14 and 15, Upper Cumberland church, Cumberland Co., Pa.
 Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
 Oct. 15, South Bend, Ind.
 Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.
 Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.
 Oct. 15, Lamotte church, Crawford Co., Ill.
 Oct. 15, at 4 P. M., Pleasant Grove, Kan.
 Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.
 Oct. 16, Mahoning church, in Bethel house, 9 miles north-east of Columbiana, 9 miles south of Youngstown, and 5 miles from Struther's Station.
 Oct. 16, at 2 P. M., Dorchester church, Saline Co., Neb.
 Oct. 16, Rome church, Oak Grove meeting-house, Hancock Co., Ohio.
 Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.
 Oct. 16, at 2 P. M., Pyrmont church, Carroll Co., Ind.
 Oct. 16, Lower Twin Valley church, Ohio.
 Oct. 16, at 2 P. M., Myersdale church, Pa.
 Oct. 16, at 10 A. M., Swan Creek church.

Oct. 16, at 2 P. M., Oage church, 3 1/2 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.
 Oct. 16, Warrior's Mark, Pa.
 Oct. 16, at 4 P. M., Grafton, Pa.
 Oct. 16 and 17, Bean Settlement, Hardy Co., W. Va.
 Oct. 16 and 17, at 3 P. M., Lanark, Carroll Co., Ill.
 Oct. 16 and 17, Salem church, Reno Co., Kan., 5 miles south-west of Nickerson.
 Oct. 16 and 17, at 1 P. M., Yellow Creek ch'h., Stephenson Co., Ill.
 Oct. 22, at 4 P. M., Walnut church, Marshall Co., Ind.
 Oct. 22, at 2 P. M., Lick Creek church, Owen Co., Ind.
 Oct. 23 and 24, at 2 P. M., Long Meadow ch'h., 2 miles N. W. of Hagerstown, Md.
 Oct. 23 and 24, at 1 P. M., Cedar County ch'h., Iowa, 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. C. & N. R. R., 2 1/2 miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop 1/4 of a mile from the meeting-house on the 23rd, of which due notice will be given in the MESSENGER.
 Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.
 Nov. 4, at 10 A. M., West Branch, Ogle Co., Ill.
 Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.
 Nov. 6, Mt. Zion, Tuscarawas Co., Ohio.
 Nov. 6, at 2 P. M., Middle Fork church, Clinton Co., Ind.
 Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.
 Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.
 Nov. 12, at 10 A. M., Pleasant Hill church, Ill.
 Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.
 Nov. 13, at 4 P. M., Monticello church, Ind.

District Meeting.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2 1/2 miles south-west of Virden, Macoupin County.

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HUNTINGDON AND BROAD TOP MOUNTAIN RAILROAD.

The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 10th, 1886.

LEAVE SOUTH.			LEAVE NORTH.		
Mail	Exp's	STATIONS.	Exp's	Mail	
P. M.	A. M.		P. M.	P. M.	
6 35	8 35	Huntingdon	6 20	12 30	
8 45	8 55	McConnellstown	6 19	12 19	
8 52	9 55	Grafton	6 05	12 15	
7 02	9 08	Marklesburg	5 55	12 05	
7 10	9 15	Entriaken	5 45	11 55	
7 15	9 21	Beaver	5 34	11 49	
7 22	9 29	Cove	5 33	11 43	
7 35	9 41	Saxton	5 20	11 30	
7 48	9 55	Riddelsburg	5 06	11 17	
7 58	10 00	Hopewell	5 01	11 11	
8 05	10 10	Piper's Run	4 52	11 02	
8 15	10 21	Tatesville	4 41	10 50	
8 21	10 30	Everett	4 33	10 43	
8 25	10 35	Mt. Dallas	4 30	10 40	
		Bedford			
P. M.	A. M.		P. M.	A. M.	

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Sept. 28, 1886

No. 38.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE Brethren's Almanac will be completed in a short time, when orders for them can be sent in.

WE have a small number of Reports on hand that we will be pleased to send out to such as may wish them. Single copy, post-paid, 30 cents.

BRO. D. L. Miller and wife, of the Western office, gave us a short but very pleasant call on their way East. We are sorry that the distance between us is so great, and that such visits cannot be enjoyed more frequently.

BRETHREN have been writing us to know whether we have published the Minutes of our late A. M. We think a note of their publication has been published several times. If not, we now do so. They have been published, and we have a good supply on hand. Sent post-paid, single copy, 10 cents, or \$1.00 per dozen.

BRO. D. Rothenberger, of North Webster, Ind., says: "We held our harvest meetings on the 29th of August; were well attended, and the preaching instructive. Bro. G. W. Felthouse preached in the morning and J. L. Berkey in the afternoon. We had a bountiful harvest. Health is good, and gospel and sanctuary privileges all that could be desired. Surely we ought to be a thankful people."

COMING at last—the long-talked about and wished for rain, and we are inclined to believe, just at the right time. It is true, the corn would have eared fuller, the grass grown better and our farmers would have sown sooner had the rains come earlier, but this world of ours is a big machine to run, and we suppose that there are few who would undertake to run it to suit everybody. Our Heavenly Father careth for the sparrows and numbereth the hairs.

SOME of our brethren look upon editors as kind of cheap blowhorns that ought to always be ready to blow in any direction that is called for. New kinds of grains and fruits, new inventions, good stock, and a hundred other things we might name, are wanted to be stuffed into the editors for blowhorns, and thus made known to the public. — And this is not all. Brethren move into new localities, and are anxious to have others move in with them, therefore anxious to advertise their country. If the editor happens to come, he is taken around, patted on the shoulder, and then expected to say a whole lot of good things about the special advantages of their neighborhood. We do not blame our brethren for this,—we mean for trying and expecting—but then they should not get out of humor when we cannot find enough wind to make as big a blow as they expect. Editors are like other men, and have some respect for what is called "unpainted truth." Beyond this we will not go, even though we were offered pay for it. We make it a point to avoid exaggeration, and we believe that very few people have been deceived by us overdrawing, in the descriptions given in our editorials. When we undertake to describe a certain locality for the general good, we do it as fairly and as truthfully as we can, and more than this should not be expected.

A NUMBER of our churches are arranging to hold continued meetings during the fall and coming winter, but the trouble seems to be, "Whom shall we get to hold them?" It is true, the success of any meetings depends much on how they are conducted, but it is not always necessary that a stranger be had to have a good meeting, although we believe that, as a rule, it is better to obtain help if the right kind can be had. There are a number of reasons we could give why we think so. But while we believe this, it is no reason why meetings should not be held when such help cannot be had. Home ministers, when they go to work in earnest, generally do good work, and have good meetings. With the success of these meetings the home membership has much to do. If a whole church is awake and alive to the promotion of the good cause, there is always something accomplished, as the Lord will hear his people when they call upon him and give them their request. It should ever be remembered that the Lord is never less anxious to have sinners saved than we are, so that when we are concerned, he is still more concerned, and as all power belongeth to him, we always have much to encourage us when in this kind of work.

OUR CHOICE.

WE are all creatures of choice, and show our preferences when opportunities are afforded—and why not? In spending money we try to get the greatest possible value for it, whether it be things to eat, to wear or to enjoy. For the same money we prefer riding in a fine springed buggy to a lumber wagon. We were made to think of this not long since, while riding on the railroad. Coming from the West towards Pittsburg, we were almost suffocated with smoke and dust. But as we got on the Pennsylvania Central road, the difference was so great that we were made to wonder why anybody should be satisfied with so much less comfort and enjoyment when the choice of so good a road is theirs. For fineness of coaches, steadiness of running, cleanliness and personal safety, the Pennsylvania Central, and the lines under its management, between New York, Philadelphia and Chicago, is our choice.

RAYSTOWN BRANCH.

THIS may seem to be a strange heading for an editorial in a religious paper, and perhaps it is, yet we shall try to make it not less interesting than many others that have a more appropriate ring. Things are interesting or dry, according to the associations that we can connect with them, and while they may be of direct interest to but few outside of the writer, many others may become interested in them on account of the little they know about them.

Raystown Branch is a medium-sized river that has its origin in Bedford county, this State, where it is known as the Little Juniata, and courses its way in a north-easterly direction through Huntingdon county, and forms a junction with the Juniata proper, a few miles east of this place. Its whole course lies along the north-eastern side of Terrace Mountain, and for crookedness it has few equals. The bends are so short that there frequently is only one form in it, and at the point where it left the mountain and returned to it again there is only a stone-cast between, so that the bottom land of the little valley is considerably

divided, and communication from neighbor to neighbor cut off.

On the first settlement of the country, this valley was the choice hunting ground for the Red Man, and many were the fierce struggles that it took, on the part of the white man, to rout him out, and it was done, too, at the sacrifice of blood and life. We might relate to you some most horrible conflicts, tragedies and murders that were committed along this stream before the original occupants were willing to pull up stakes and leave the white man in peaceable possession, but it would make you no wiser or better for the reading it.

The forests were not only well supplied with all kind of game, but the brokenness of the country seemed to be especially adapted to their wants. The rich bottoms produced the little bit of corn they wished to cultivate, while the hills afforded them protection from the storms, and the crevices and caves in the rocks gave them strongholds against their foes. Then, too, the stream was well filled with the choicest of fish, and, during the shad season, there was no limit. This bountifulness was before our time, but when yet a boy we were told about catching shad, and of course we did not forget. The common way of catching them was by seining, but they were often shot with the old flint-lock rifle, and we can point out a large tree yet standing, not far from our old home, where our forefathers perched themselves, and dealt out death to the large shad as they swam within reach of the leaden messenger, that so suddenly stayed their course and made them the prey of the fish hunter. But as canals were projected and dams thrown across the Susquehanna, their course from the bay was cut off, and the shad were no more in the beautiful water of the Raystown Branch, though other varieties of fish continued to be abundant until recent years, when the black bass were introduced. They have now become so plenty that during their season they are sought after, by fishermen, with as much interest and relish as were the shad in the days of our forefathers.

But to us the Raystown Branch has a deeper interest than that of being a place to catch fish. It is our Jordan. Not that we associate with it,

"On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie,"

in the sense that did Israel of old, as we have no earthly possessions on either side of it now. But we think of it as being our spiritual birthplace; and not only ourself, but in its crystal waters many others kneeled, made the solemn vows and were buried with Christ in holy baptism. Along this stream cluster many hallowed associations, and many were the religious gatherings on its bank and underneath the shade of its wide-spreading oaks. Like the certain river spoken of in connection with Lydia, it is a place where people resort for prayer, and take upon them the obligations of a new and better life. Of all other things, the place of our baptism is the most permanently fixed. No matter how many were present and how many may forget it, there is one who will always remember it, and it is a good thing that we do.

May all whose spiritual birth is associated with this river ever remember it with pleasure, and after a while enjoy happier and more lasting associations on the banks of the River of Life, in the Paradise of God, is the wish of your fellow-servant who remembers it with so much pleasure.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

A PLEASANT DREAM.

BY GERTRUDE A. FLORY.

As I lay in fitful slumber,
Through my mind a fancy passed;
Sweeter than a day in summer,
But it came and went too fast.

In a pleasant place I stood,
And on either side a wall;
Yet I thought, that if I would,
With my hands, could make it fall.

And that nothing could come in,
While I wished it to remain;
It shut out the world; all sin;
Which to me, was peace and gain.

I could not see what was outside,
Above me, nor below;
Yet I was pleased there to abide;
That wall was—Christ my Lord.

O, to me 'twas very sweet!
To have him thus my own;
And feel that I was counted meet,
To be guarded by the Son.

O, my Father build around me;
Such a stony and precious wall,
That no sin can ever enter;
And no hand can make it fall.

In my dream a lesson find,
Full of wisdom, truth and love,
If their virtues you combine,
And from them you do not rove,

They will prove a golden chain,
Which around your life, will twine
Blessings, fraught with heavenly gain.
May these virtues all be thine.

FEAR AND OBEY GOD.

BY LIZZIE RAWLINS.

"See that you purify your souls by obeying the Truth."

THESE were the words taken by Bro. Trostle, as a basis of his remarks this morning in the mission hall, while he addressed a few professed Christians who assembled themselves to hear the Word preached. A great many more could have come out of this great, peopled city of Chicago. Brethren and sisters, do not be discouraged; "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." In this world we have trials. We are strangers and pilgrims here, as were our fathers before us. This is not our abiding city but only our temporary one for a few fleeting years. We are trying to gain a better home than this; a home in heaven; a city whose builder and maker is God. While we journey through this world we have trials; we are beset with fears and doubts, but we should cultivate a cheerful, and hopeful disposition and commit the keeping of our souls and bodies to our Heavenly Father, as unto a faithful Creator; having confidence in him and his precious promises, let us strive to do his will.

God says he will never leave nor forsake us; we should be able to say, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." We

should thank God, day by day, for his mercies, and take courage, like Paul at Appii Forum. Acts 28: 15. We should fear, "lest a promise being left us of entering into his rest, any of us should seem to come short of it." Heb. 4: 1.

There are two kinds of fear; one is a slavish, cowardly fear, and those who have such a fear, do not serve God because they love him, but because they fear the judgment. The fear of God that we should have, is, what we may call a filial fear; such a fear as a good child has for its parents—fear that will keep us from doing anything that will grieve him. This is the kind of fear, I think Solomon has reference to when he says, "Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man." I trust we all love God with a filial fear, and this love will cast out the slavish, cowardly fear of the world. We should be determined by the grace of God, to keep all his commandments cheerfully, as good children who hope to be with him and enjoy the soul-cheering light of his presence in the judgment day. If we love him who died to save us from our ruined condition, we will not follow the fashions and vain things of this world, but we will be transformed by the renewing of our minds; we will prove what is that "good and acceptable and perfect will of God." Will we strive to obey it? "If God be for us, who can be against us?" It certainly is wise for us to be obedient to God's will, for we know that he doeth all things well; then we can go on our way rejoicing, the few fleeting years that are allotted unto us. When it is ours to exchange time for eternity, we may leave this world in peace; then holy angels may hover around and waft our spirits to that beautiful place. There we can meet father and mother, sisters, brothers and all the loved ones that are waiting for us, where troubles, sorrow and death are unknown.

188 A, Walnut St., Chicago, Ill.

FOR OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH.

BY E. ROHRER.

THE heart of man is a repository or a treasury of good things or of evil things, and it seems that the store-house of some men and women's heart is filled up with a mixture of good and evil things. The good man, out of the good treasure of his heart, bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil, for out of the abundance of the heart his (or her) mouth speaketh. To treasure means, to accumulate, to heap or lay up, and that to a great abundance. Now if the treasury of the heart is filled with good and honest things, the mouth will speak of those good things that are laid up in the heart. If the heart is full of the love of God and his Word, like the prophet Jeremiah said: "His Word was in my mouth like a burning fire;" his heart is filled with not only talk about the goodness and the mercies of God and

what the Lord has done for him, but he will engage as the servant of Christ, in doing the will of God from the heart. Eph. 6: 6. The evil man, out of the evil treasure of his heart, bringeth forth that which is evil, because Satan has filled his heart with all the wicked and bad things of this world. The treasury of some men and women's hearts is filled up with those things that the apostle Paul speaks of in Gal. 5: 19-21. And the hearts of others are filled with pride and pleasure and friendship of the world, which James, the servant of God, says, is enmity with God. Therefore, whosoever will be a friend of the world (or of the things of this world) is at enmity with God. James 4: 4.

That which is greatest in the heart, people will talk the most about; it seems that the greatest treasures that are in the hearts of the people, are pride, fashions and opulence, mixed up with a little Satanic worship, for of the abundance of the heart the mouth speaketh. Now, if these evil things be in our hearts and abide there until we are called hence, to stand before the judgment seat of Christ, they will condemn us in that great and awful day of reckoning, for Jesus says: "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Of the abundance of the heart the mouth speaketh great swelling words, having men's persons in admiration because of advantage. But let us hear what our Savior says about the anguish of the ungodly: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth," Matt. 8: 12, and "shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13: 50. And again, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 28. Thus we might go on and talk about the anguish of the rich man who died and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. But poor doomed Dives, with all his opulence, could not get a seat in the kingdom of God, although he could have bought a pew in the finest edifice on the earth; and that close to the altar. Let us hear what Christ says about his crimes; "He is rich, he is finely clothed, and he feasted well." No other evil is spoken of him, yet it may be intimated by some that he was an uncharitable, hard-hearted, unfeeling wretch; yet of this there is not a word spoken by Christ. When Abraham addressed him on the cause of his reprobation, he did not accuse him with hard-heartedness, by saying: Lazarus was hungry and thou gavest him no meat; he was thirsty and thou gavest him no drink, etc., but he said: "Son, remember that thou in thy life-time receivedst thy good things and likewise Lazarus evil things, but now he is comforted and

thou art tormented." My dear reader, just think of the awful anguish of the rich man's soul in the lake of flame, and there crying and praying to father Abraham, to have mercy on his poor soul and send Lazarus with a little water to cool his tongue, for he is tormented in this flame. My dear reader, hear the kind, but painful words of Abraham, and take warning, "Son, remember that thou in thy life-time receivedst thy good things," and furthermore thou didst not belong to the people of God upon the earth; therefore thou canst not dwell with them in glory.

My friends, think of it, if that rich man who only wore fine clothing and fared sumptuously every day, could not get to heaven; where will our rich, modern, so-called Christians appear? They do not only wear fine clothing and fare sumptuously every day, but they have shows, picnics, celebrations and big church festivals, and are obdurate to the poor, etc. "O generations of vipers, how can ye, being evil speak good things, for out of the abundance of the heart the mouth speaketh." Let us, then, take warning and do as the apostle Paul says, renew our hearts daily, and not wait until some rainy day or during the winter seasons when we have a series of meetings, and some big preacher to do the preaching, but let us make a renewal every day of the contents of our heart and that by the Word of God, which liveth and abideth forever. Let us "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your minds; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22-24. Let us, like David, say, "Create in me a clean heart, O God; and renew a right spirit within me." Psalms 51: 10. If we are led by the right spirit and our hearts are filled with the love of God, we will have no desire to follow after the sinful pleasures of this world; neither will we cause trouble and discord in the church, but we will always labor for that peace which endureth unto everlasting life.

Centre, Ohio.

WHERE DO WE GET OUR SOULS?— REPLY TO AN INQUIRY.

BY C. H. BALSBAUGH.

Too delicate to develop microscopically. The only maternity you ever knew was a premature birth, and some one would rob you of the hope of meeting your darling in the spirit realm, by affirming we get our souls only at birth. Believe it not. There is no shadow of a shade of truth in such an assertion. If the soul of the embryo originates not in the generative act, *sexual sin* is an impossibility; and the hand that slays a fellow-being involves not accountability to law, human or divine. Christ was Christ in conception no less than Carpenter and Teacher and Redeemer. Take the soul out of generation and you reverse Darwinianism—the monkey descends from humanity.

Without a soul to start with there could be no receptive element for its later incoming. Christ was fully Christed at His baptism because He was Christ from the beginning.

FEE-T-WASHING AGAIN.

BY JOHN FORNEY.

IN No. 33, of GOSPEL MESSENGER, I find an article by L. Huber, who bases his argument for the time of his feet-washing upon his knowledge of the Greek language, and by it shows us, first, that Jesus could not have risen from Supper unless he had eaten it, secondly, that Jesus washed his apostles' feet after supper. Now, if that is true, we have our present practice all wrong, and if I can be convinced of that fact, I will be ready to change at once and get right. The present article he has given us, is not sufficient to convince me to be ready for a change,—no not even to convince me that the writer is a good Greek scholar, and that he has more than a limited knowledge of the Greek language. Therefore, my first reason that I am not ready to accept his explanation of the subject is, because I cannot reconcile it with the other connecting circumstances given in the Scripture. I will call the reader's mind to some of them; first, after he (Jesus) had washed their feet and taken his garments and was set down again, John 13: 12, and talked to them. (See twenty-first verse.) When Jesus had thus said he was troubled in spirit and testified and said "Verily, verily I say unto you, one of you shall betray me," then the disciples looked one on another, doubting of whom he spake. Here John, in recording this trouble of Jesus, and his betrayal by one of his disciples that ate bread with him, is the same as that given by Matt. 26: 21-23, and Mark 14: 18. We are told in positive language that they were eating when Jesus told them that one of them should betray him. Next we will examine John's record, and see if we can know what was going on from the thirteenth chapter, after feet-washing, when the Lord said: "One of you shall betray me." Peter beckoned to the one leaning on Jesus' bosom that he should ask who it should be, of whom he spake. Then let us ask John once more, chapter 20 and 21. Peter, turning about, seeth the disciple whom Jesus loved, and which also leaned on his breast at supper, following. Now if the Greek instructor is right in his interpretation, then it seems to me it would show a disarrangement of the record of the fourth evangelist, and I, for one, ask him to harmonize them, at least the few passages I gave in this article. I feel deeply concerned about this matter, as I should like to be right concerning the ordinances, and I have but a short time to do it in as I am over seventy-one years old and have attended to those ordinances for fifty-two years. If I am still wrong, I want to know it and practice them in proper order, if the good Lord will spare me a little longer, and I know all my brethren want to be right. Now I ask with all kindness to fully reconcile this subject, so we all can see and understand it with-

out meeting with absurdity. Be careful that you do not get in conflict with the cock-crowing or he will be a witness against you, as he was to Peter.

Abilene, Kan.

GOD LOVETH A CHEERFUL GIVER. —2 Cor. 9: 7.

BY JOHN KNISLEY.

I SAW in the MESSENGER No. 25, that a dear sister, Mary Ann Engel bequeathed the sum of three hundred dollars to the General Missionary Committee. Dear brethren and sisters, this is the way our dear sisters can be helpers with us to spread the gospel. Rom. 16: 3. I do believe that sisters can be helpers too, though they are not called to the ministry, but by giving they can all preach. If it is gospel to elect from our number preachers, which I believe it is, is it right to let them go into all the world and bear their own expenses? Who has given the right to take a brother away from his family, and say to him, Now you must preach the gospel and let your family provide for themselves? It is right enough if they are able and have enough to keep their family, if they do it willingly. But have we a right to make them do it? I say, No. If we make choice of a brother to preach, we have employed him to serve the church. Would it be right to employ a man to do work for us and not pay him for his work? We all say it would not be right. There are some that do not work at all, Paul says in 2 Thess. 3: 6, concerning a brother that walked disorderly and not after the tradition which he received of us. Read to the end of the second chapter. We find our Savior elected twelve to be with him and one of them was a bad one. If we happen to get a bad one in twelve, we may think we have done well. I hope and pray that no one will be sent that is not in order, for if the preacher is not in order, how can he get the members in order? Our Savior one time sent out seventy, and I think they were all in order. I hope and pray, that we will be careful and send those that are in order. Though our Savior made choice of so many, yet among all we do not find where he made choice of one sister, neither did the apostles make choice of a sister to preach. Of all the elections held in our Brotherhood, I never heard that a sister was elected to preach, and our government does not elect women to any office. I think we have as many active and smart sisters as brethren, and in many things in our churches they do as much and often more. The sisters are the more liberal to support the ministry and when we go to preach, our clothes are in readiness and when we get to the church our sisters must do the cooking and not even have the privilege to converse with those that come to visit them. They have so many things to arrest their attention, sometimes I think there are too many Marthas but we believe they do all out of love. I believe in all our sisters are doing more than the brethren though they are not elected to preach. But while their husbands are on a preaching

tour, the sister must see to the family and often expose herself to do out-door's work. But, dear sisters, do not be discouraged, God will reward you for all your labor of love. May the good Lord bless you all! Amen.

WHICH IS THE RIGHT CHURCH?

BY S. T. CARPENTER.

It is a matter of no small importance, that we arrive at a correct solution of the above question. Our advancement in the development of Christian character during our stay here; in short, the issues of life and death, may depend largely on our answer to this question. To this proposition, we presume, there will not be a dissenting voice. How often we hear persons say: "I want to be a Christian, and would join the church at once if I only knew which church is right, but when doctors disagree how am I to decide?" We can not decide this question for *you*, but you *can* and *must* decide it for yourself. And now, dear reader, if you will be patient with us, we will try to set some facts before your mind that will assist you (if you have not already done so) to answer this momentous question in the light of heaven's eternal truth. In the last chapter of Acts we learn that Paul, while a prisoner at Rome, called the chief of the Jews together and laid his case before them, assuring them that he was not guilty of any offence against the church, but that it was for the hope of Israel that he was bound. They answered that they knew not, nor had heard any harm of him, and then said: "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." Acts 28: 22 Without stopping to discuss the term sect, whether it was a proper name for the disciples of Christ or not, we will just use it to designate the church or body of believers to which Paul belonged.

Our first remark in regard to this sect is, that it was the only true church of Christ, the only right church on earth at that time; the only church that God acknowledged, and looked upon with approbation. That this proposition is true, I am sure all Christians will admit. Our second remark is, that we are living under the same dispensation that Paul was, and God has never authorized the existence of any other sect, (or church) to which Paul belonged; there is no divine, no Bible authority for any other church. This proposition must, and certainly will be admitted by all who believe the Bible. If this be true, it is of vital importance that we learn all we can of the leading features, and distinguishing peculiarities of this old sect. We notice that it was "everywhere spoken against," its members were charged with worshiping God contrary to the law of the fathers. Acts 18: 13 They were charged with heresy, Acts 18: 13, which is classed among the blackest of crimes ascribed to fallen humanity, and it is enumerated by the apostles among the works of the flesh. Gal. 5: 20. But Paul does not ad-

mit that he is guilty of heresy, but he says: "I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." Acts 24: 14 They were charged with turning the world upside down. Acts 17: 6. Now in the investigation of the peculiarities of this sect, we call first for their creed, and when we have found it we have made a fair start towards finding the distinguishing features of that sect. Was it the Nicene creed that was formed 324 A. D.? You answer, No, it cannot be, for it is some centuries too young. If this be true, what must be said of all creeds formed since that time? Not one of them can be the creed of this sect, because of its youth. Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto good works. 2 Tim. 3: 16, 17. This points clearly to the rule by which they regulated their religious practice. In Eph. 2: 19, 20, Paul says, addressing the members of this sect, or church: "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Now the constitution of a church is its foundation, and expresses the faith of those organized, or built upon it. This church or sect, as we have seen, was built upon the foundation of the apostles and prophets, and was governed by the teachings of those inspired men and by that alone; hence their creed was the Holy Bible. To this proposition surely all Bible students must accede.

2. Their name. We now inquire after the name of this sect, or church. I believe there are several sects or churches, differing in some respects from each other, that adopt the Westminster Confession of Faith. Now if you wish to know to which of these a man belongs, you must learn the name of his party. So in regard to this old sect; we learn from their creed, (the Holy Scriptures) that they were collectively called the church of God, the church of the Lord, the church of Christ. 1 Cor. 1: 1; Acts 20: 28; 1 Tim. 3: 5; Rom. 16: 16; 1 Cor. 11: 16. Individually they were called saints, disciples of Christ, brethren, Christians. Eph. 1: 1; Acts 20: 7; 11: 26; Gal. 6: 1. To any of these names they would answer, but call them Tunkards, Campbellites, Baptists, Methodists, etc, they would be assent as the grave. Ask one of this sect, to what church he belonged, and he would say, "The church of God at Corinth," 1 Cor. 1: 2, or brethren at Colosse, or some other place. Col. 1: 2; James 1: 2; 2: 1.

3. We inquire after their officers and church polity, and learn from their creed (the New Testament) that they had bishops, or elders, who were the overseers of the church, and whose duty it was to feed the flock. Acts 20: 28. These elders were ordained, Titus 1: 5-7, and they were to rule the church and the church was to submit to their decisions, and hear their counsel. 1 Peter 5: 2-5; 1 Thess. 5: 12; 1 Tim. 5: 17. We learn from

their creed that they had deacons, and they had charge of the temporal affairs of the congregation; they also administered the Word of Life sometimes, and they were set apart by laying on of hands, to serve the church. Acts 6: 2-7. They also had teachers in this old sect, who seem not to have been in the full ministry, but were set apart as teachers in the church. 1 Cor. 12: 28. They also had evangelists in this old sect (or church) such as Philip, Timothy, Titus, and many others who went forth preaching the gospel, bearing the glad tidings of salvation to the world. How completely this church was officered! There were the bishops, or elders, overseeing the church, ministering the bread of life to its members, instructing the ignorant, encouraging the fearful, seeking out and reclaiming the erring, and building up all in their most holy faith. Then there were the deacons, attending to the temporal interests of the church, caring for the needy, the widow, and the orphan, and looking minutely to the finances of the church, and sometimes ministering the Word, as did Stephen. There were teachers, instructing the ignorant and assisting the elders in feeding the lambs of the flock upon the sincere milk of the Word. There were the evangelists, going like swift-winged messengers in all directions, publishing the glad news of the gospel to the world, turning them from darkness unto light, from the power of Satan unto God, planting new congregations and enlarging the borders of Zion. Their ordinances; first, baptism. This was with them a burial, Rom. 6: 4; Col. 2: 12, a planting in the likeness of Christ's death; Rom. 6: 5, (not in the likeness of his burial but in the likeness of his death) "He bowed his head and gave up the ghost." John 19: 30. So the subject in baptism bowed his head and gave up the life of sin, was baptized in the name of the Father, Son, and Holy Ghost. Matt. 28: 19.

These three actions in honor of the names of the Holy Trinity, makes one baptism, just as a faith in God the Father, a faith in one Lord, a faith in the Holy Spirit, constitutes the one faith, in the one God, spoken of in Eph. 4: 5, 6, "One Lord, one faith, one baptism; one God and Father of all." They were baptized "for the remission of sins." Acts 2: 34. They were all obedient believers; by one spirit they were all baptized into one body. 1 Cor. 12: 13.

Secondly, feet-washing; we see in their book of faith and practice that they were commanded to wash one another's feet; Christ set them the example. This ordinance alone would have been enough to distinguish them from all other religious parties on earth, at that time, as none of them practiced it. It was new to the world, and was instituted by our Savior the same night in which he was betrayed; it was at once one of the most humiliating, grand, and glorious scenes ever witnessed by the mighty hosts of angels that wait upon the Lord. Adorable paradox! Here they behold the Creator of the universe, by whose almighty power all things exist, whose infinite purity shrinks from the very

touch of moral pollution, exclaiming, "Can God behold iniquity;" don the habiliments of a servant, and stoop to wash the feet of sinful men. What infinite condescension!

Third, the Lord's Supper, or feast of charity; John 13: 1-18; Jude 1: 12; 1 Peter 2: 13. This Supper was, with this old sect, a full meal taken in the evening. It was instituted by the Lord himself, the same night in which he was betrayed, and whenever partaken of by this old church, commemorative-ly, it pointed back to the last supper which Christ ate with his disciples; typically, it pointed forward to the marriage supper of the lamb, when Christ will make them sit down to meat and will gird himself and come forth and serve them. Luke 12: 37; 22: 30.

4. The communion, or, as it is sometimes called, the breaking of bread. This, too, was an entirely new institution, that the world had never heard of, and, like feet-washing and the Lord's Supper, was instituted by the Lord himself the same night in which he was betrayed, and immediately followed the Lord's Supper. See John 13; 1 Cor. 11: 23, 24. It was taken in remembrance of the Lord's broken body and shed blood, and is called the communion of the body of Christ, and of the blood of Christ. 1 Cor. 10: 16. It brought before the minds of those disciples the most astounding scene of suffering, love, mercy and humiliation ever witnessed by an intelligent, awe-stricken, and glory-smitten universe.

5. Their manner of converting sinners, and adding them to the church. In this they differed from other churches. Paul speaks of their practice in 2 Cor. 4; he says they did not "handle the Word of God deceitfully,"—did not make it teach a doctrine its Author never intended. This they could have done by taking a scrap here and another there, and putting them together in another relation, as, for example, "Judas went and hanged himself," "go thou and do likewise," "what thou doest, do quickly." These are all Scriptural quotations, and thus put together, would teach it to be our duty to go and hang ourselves and not be long about it! The same may be done by suppressing a part of a sentence, as, "Let him that stole, steal more." Here the little word *no* is suppressed. "Let him that stole, steal *no* more," Eph. 4: 28, but the preachers in this old sect did not handle the Word of God thus to make proselytes "but by manifestation of the truth, commended themselves to every man's conscience in the sight of God." They proclaimed the truth, the whole truth, and nothing but the truth, "warning every man, and teaching every man" till they reached the hearts of their hearers, who, pierced to the heart, cried out, "Men and brethren, what shall we do? Hear, O hear, the inspired answer, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall have the gift of the Holy Ghost!" Acts 2: 38. "Then they that gladly received his word were baptized: and the same day were added unto them about three thousand souls." Acts 2: 41. Here we have a practical illustration of their

manner of making converts and adding them to the church. This surely must be the *right* way and all other ways must be wrong. In this old sect the women all wore a cover on their heads, when they prayed and prophesied. 1 Cor. 11: 5-17. The members of this sect all saluted one another with a Holy Kiss, or Kiss of Charity. See Rom. 16: 15, 16; 1 Thess. 5: 26; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Pet. 5: 14. The members of this sect were not allowed to swear at all. Matt 5: 34-37; James 5: 12. They were not allowed to resist evil. Matt. 5: 39, 40; James. 4: 1. They were not allowed to go to law with each other, 1 Cor. 6: 6-8, nor to wear braided hair, nor pearls, nor costly array. 1 Tim. 2: 9, 10. They were "a chosen generation, a royal priesthood, a holy nation, a peculiar people," 1 Pet. 2: 9. "The world hated them," "they were not of the world." John 17: 14-16; James 4: 4. They were required to come out from among the world, and be a separate people. 2 Cor. 6: 17. It seems that they renounced the world, when they enlisted under the banner of Prince Emmanuel and put on modest apparel. 1 Tim. 2: 9.

Were any sick among this old sect, they called for the elders of the church, who prayed over them, "anointing them with oil in the name of the Lord," that the Lord should raise them up and their sins should be forgiven. James 5: 14-16. Through faith in the name of Jesus, the afflicted were healed. Acts 3: 6-16.

This ancient sect is now before us in all its distinguishing peculiarities. We have found its foundation or creed, its name, its officers and church polity, its ordinances, its manner of converting sinners and adding them to the church, and something of its requirements after they were added to the church. Now we ask, Does that old sect or church now exist? Or have the ravages of time and ambitious men swept it from the earth; have the gates of hell prevailed against it? Matt. 16: 18. No, says the Roman Catholic church, we are that same old sect, come down by regular succession from the days of the apostles, the true, old mother church. No, says the Protestant Episcopal church (the High Church of England), we are that old sect that was every-where spoken against. But we hear other voices saying, We are that old church, and can show a regular chain, a complete succession of ordinations from that old sect down to the present day.

But, dear reader, the true apostolic succession is not a succession of ordinations, but a succession of faith and practice. Suppose a minister of the M. E. church were to tell you that he was a regular Baptist, come down by regular succession from Roger Williams. You would answer, That cannot be; yours is certainly not the regular Baptist church, for you have a different creed, different name, different officers, different ordinances, different church polity and a different way of making converts and adding them to the church. In this, dear reader, you are right.

Now, just adopt the same course of reasoning in every case, compare all the features

and leading characteristics of the various churches around you, with that old sect to which Paul belonged, and when you find a church having the same name, the same foundation or creed, the same officers, the same ordinances, the same teachings and practices which that old sect had, you have found the right church, the true church of Jesus Christ, that God will own and bless, and not have aught against as long as it lives up to its creed (the Bible).

Now, dear reader, thanking you for your kind forbearance, we leave the answering of this mighty question with you, and if you have not already done so, may you have grace to enable you to decide it correctly, and then act in accordance with that decision, and thus become a disciple of Christ, "that the very God of peace" may "sanctify you wholly," that "your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

To all those who have decided this question correctly, and have been properly inducted into the church of Christ, we would say, "Let us, by the grace of God, be careful to depart from iniquity, and let our light shine, so that, like the Thessalonian brethren, we may be ensamples for all that believe." 1 Thess. 1: 7, 8.

HOW TO KILL SIN.

WOULDEST thou have much power against sin and much increase of holiness, let thine eye be much on Christ; set thine heart on him; let it dwell on him, and be still with him. When sin is likely to prevail in any kind, go to him, tell him of the insurrection of his enemies and thy inability to resist, and desire him to suppress them, that they may gain nothing by their stirring, but some new wound. If thy heart begin to be taken with and moved toward sin, lay it before him; the beams of his love shall eat out the fire of those sinful lusts. Wouldst thou have thy passions and love of the world and self-love killed, go, sue for the virtue of his death, and that will do it. Seek his spirit, the spirit of meekness and humility and divine love. Look on him, and he will draw thy heart heavenward, and unite it to himself, and make it like himself. And is not that the thing thou desirest?—*Sol.*

FOREVER VACANT.

AT Baalbec, in a quarry, lies a magnificent column, the largest worked stone in the world, almost detached and ready for transportation. And in the ruined Temple of the Sun near by, is a niche still waiting for it, after forty centuries. So large, so grand, it is a failure, because it never filled the place for which it was quarried and hewn. Like failures are many human lives. Who can tell how many men lie among the waste and ruins of life, but, who, when called, refused to go? They folded their talents away, and buried them; and forever they will lie in the quarries, pale ghosts of glorious "might-have-beens," while the niches in God's temple, which they were meant to fill, remain forever vacant.—*S. S. Times.*

THE BIBLE.—ITS PURPOSE.

BY E. A. ORR.

Paper No. 7.—III. Practical Conclusions.

(Continued.)

2. We have already observed that the Bible has only to do with the knowledge that bears directly upon man's fall and man's rising again. That man has fallen is a terrible consciousness, and that he has the means of rising is a great grace. To know the exceeding sinfulness of sin, and the exceeding riches of the grace of God (Rom. 7: 13 and Eph. 2: 7), is the first and highest knowledge to be attained by such creatures as we are; and yet this does not exclude our knowing all we can in other legitimate fields of knowledge. Because one thing is higher than another it does not necessarily contradict or even exclude the other. The wisdom that does not forbid the knowledge by which the good housewife manages her affairs, even to the making a loaf of bread, does no more forbid the knowledge of chemistry and physiology by which the good housewife may know the elements of the food she prepares and how they are built up into cells, tissues, organs, systems, and finally the completed body itself. If it does not forbid the building of a bridge, neither does it forbid the building of a system of knowledge, and this is science.

The God that is displeased with the man that does not provide for his household, is not so much displeased because he and his have not enough bread to eat, as He is that the man himself is so worthless as not to use the faculties and means that God has given him by which he may provide for his family. It is this utter worthlessness, by which the man buries his talents—the God-given faculties, physical, mental and moral, with which he is endowed, that so pains God, and makes the man worse than an infidel. He is false to the trust God has committed to him; and is therefore an infidel. It is this exercise of man's powers that makes man more a man, that pleases the Master Worker. The mind to think, the heart to feel, the will to choose, the body to act, and "all at it and always at it," is what wins the "Well done, thou good and faithful servant." God, in giving us feet and hands, commands us to go and do; and so of all other powers. The power to know is as much a command to acquire knowledge as if it came in holy voice direct from Jerusalem.

The query then is, What are we to know? Answer: All you can. About what? About God, who can be studied only through his works of creation, providence and redemption as taught in science, history and revelation. And this leads also to a study of man, to an attempt to answer the question, "What is man"—in Adam, in sin, in Christ and in glory? In studying man, we want to know when, where, how and for what did he live, and what is to become of him?

This again leads to a study of man's physical and social environment. He is surrounded by things and beings. "For none of us liveth to himself, and no man dieth to himself." To be ignorant of these things and

beings is to walk in darkness and be perpetually exposed to danger. Man would not know poison from food or the savage from the domestic beast. Just so little as does ignorance change the properties of poison and the character of the wild beast, will it effect any law of the universe. And thus on. One branch of knowledge is constantly raising questions that can only be answered by understanding other branches of knowledge.—Everything in God's universe is so related to every other thing and to the sum of things, that to know any one thing truly is to know everything fully.

So the only limit that can be put to "What shall be known?" is, What is to be known, or the knowable? Then you ask, Why does not God give us an inspired science as well as an inspired religion? For the best of all reasons. It was not and is not necessary. He never does for us what we can do for ourselves; for the doing of it is absolutely necessary to our spiritual growth. Things grow by exercise. And if we are ever to come to the fullness of manhood in Christ, it will be by doing what we can—by doing as he did. We must "tread the wine press alone." We can, with the powers given us, acquire all the knowledge necessary to our present existence.

Again, our time here is very short—three score and ten years at most. We cannot learn much in that time. We are in sin, and if we continue in it, now is our only chance to learn; but if we get out of sin, not time, but eternity is ours in which to go on and on, searching after God.

The Creator, in giving us the Bible, teaches us how to be "wise unto salvation," and in this way opens up the way to all wisdom and knowledge. Also, our organization is imperfect. "We see through a glass darkly." Our bodies will be perfected: this mortality will put on immortality: then shall we "see face to face." We shall see—and to see is to know—things as they are. We shall see things and not their images "as through a glass."—"O Lord our Lord! how excellent is thy name in all the earth." Thou doest all things for the well-being of thy creatures. Thou hast made every provision for our increase in wisdom and knowledge.

CHRIST'S KINGDOM.

BY I. M. GIBSON.

NUMBER III.

"Thou sawest till that a stone was cut out without hands."—Dan. 2: 34.

THIS kingdom is *progressive* in its character. The stone *grew*. There was no standing still; no settling down into a peculiar form in the early ages of the church, but a general growth or development. This little stone grew, not only as to the whole body, but individually as well, which teaches us that there is no point in the Christian warfare at which we become so perfect that we are without sin. Sin seemed to be ever present with the great apostle of the Gentiles. 1 John 1: 8, teaches, "If we say that we have no sin, we deceive ourselves and the truth is

not in us." In this world we "see through a glass darkly," consequently we know only a part of the divine love, and can understand, at best, but a small part of the debt we owe to a crucified Savior; and while thus limited in knowledge cannot attain to perfection.—The warfare with the man of sin ceases only as we come in view of the Jordan of death. As this little stone grew, so are we to "grow in grace and the knowledge of the truth."

There is no cessation of the growth of this kingdom, but it is one of progression, and if we wish to keep pace with it we must necessarily progress. The question naturally arises, What must we do, as churches and individuals, in order to keep pace with this progressive kingdom? Here is the critical point at which many make shipwreck of their faith and are stranded upon the fatal reefs of worldliness. Many get the idea that there must be frequent revolutions in church government, so we can satisfy the demands of liberalism, which is fast gaining a foothold in many of the recognized Christian churches.

Church fellowship is thrown open to men of doubtful morals, and the sacred communion is partaken of by those who have not complied with the gospel requirements.—Slandorous articles are published, and hard things said, by those who claim to be reformers, against the institution, which gave them all they can truthfully call good to-day. All this, we say, is being done in the name of Christianity.

It is a popular idea that this kingdom requires the condemnation of old principles and a substitution of new ones more suited to the carnal mind of the world. "You are too penurious," says the world, "in your views; advance a step and we will defend you, more than that, we will unite with you." "Tell us," replies the "liberal preacher," "in what we fail, and we will remove it." "You do not preach," says the "sly old world," "that man is simply an advanced monkey—that is the popular idea—proclaim it and we are with you." Then ministers set aside the Bible history of creation and write long articles on "Science and the Bible Reconciled," or "Immortality and Modern Thought." The Bible system is banished, and "they are given over to believe a lie." Be not conformed to this age, said the learned apostle. What kind of an age was it? An age of idol worship; an age in which people indulged in all the frivolities of life, and despised gospel simplicity. When we progress in the plain letter and the implied spirit contained in the law, then may we know that we represent the kingdom which was predicted by the little stone.

There may be danger, however, of drifting to an extreme in the other direction—in clinging to a custom which a "growth in grace" may have proven to be unnecessary or even detrimental. There may be customs very well suited to one age or clime, which are totally unsuited to another, and there is no glory or reward to be gained in trying to enforce them where they can do no good, or may possibly be a hinderance to the cause of

truth. The early and true workers adopted the means best calculated to convert any town or country to Christ. Let us strive to emulate their example; let us work to remove all obstacles to the spread of the gospel.

To progress as a church, there must be unity of effort, unity of action, of principles and of purposes. This must be constantly kept in view, so there will be nothing to mar the spirit of love or bring discord into our church relationship.

To progress individually we must possess a mind free from jealousy and envy, a tongue free from slander and a heart full of gratitude to the Great God whom we profess to serve. "By this shall all men know that ye are my disciples, if ye have love one for another."

Farmersville, Ill.

PRAYER.

BY GERTRUDE A. FLORY.

I sit down to write, not knowing what I shall say, but knowing well that God is able to guide this frail hand and dictate my thoughts; also, that I must depend on him for wisdom and strength. In his fear I have chosen an old theme, but since it is a part of the sweet old story that is ever new, I hope to present some thoughts that will edify both you and me.

Prayer is the soul's communion with God; hence it is nothing more or less than conversing with God. Is it not a blessed privilege to talk with our divine Head? Certainly it is. Then should we not use it often? Oh, how sweet to bow at the Master's feet, and pour out our pent-up griefs to him in earnest supplication, feeling that he is able to remove them, as well as our sins and temptations! Here alone can the child of God get relief from his weight of sin and care.

God desires us to ask in the name of Christ for what we want, but why this is so, I do not know, for he knows what we have need of before we ask. But since he has given this command, it is our duty, and ought to be a pleasure to make our wants known unto him. When you bow at the altar, you expect God to meet and commune with you, and I know you will have a sweet season of worship, one that will induce you to seek another. He is high and holy, but he is not haughty. When you come in humbleness and child-like simplicity, he will condescend to meet and talk with you.

But mark, you must not venture, but trust, as did the child who stood in an upper window of a burning house, with no escape but jumping to the ground. His father stands below, and says, "Come, I will catch you in my arms." He does not wait for a second bidding; he leaps, and is safe in his father's arms. This is just the way God wants us to trust him. Nestle in his arms and lean on Jesus' bosom. You cannot see those strong arms or that loving breast, but you may feel their cheering presence if you will.

This close communion with Christ and God can only be accomplished by obedience to

his will, and that includes prayer. If you think you cannot pray, go to some secluded place, and get down on your knees, and in earnestness ask God to help you to pray, and I know you can. He does not ask eloquence, but humbleness of heart, to make our wants known to him, and has promised to aid if we would only believe. Here is where the trouble is,—we will not take him at his word, and then conclude he does not hear because we are so vile. Oh, what a thought!

If our spirits are so impure that God will not deign to hear us pray, how can we ever expect to stand face to face with him. And if you feel too unworthy to meet with him in spirit, how do you expect to become worthy? I know there is none worthy but God deigns to give us this privilege that we might become worthy. Then come and "ask whatsoever ye will in the name of Jesus and he will give it thee." And if the answer should not come just when you think it ought, do not conclude that God has forgotten about it.

His tarrying never is delayed, but well-timed, sure relief. And when it does come, and it should be in a different way from that you expected (which it will be very often) do not do as the poor, weary old servant, who prayed for just strength enough to wash her dishes, and when it came in the shape of her mistress' little girl, who cheerfully went to work clearing away the dishes, she was determined to send her away. However, the child would not be sent away, as she had overheard the prayer for strength, and thought she could help the tired servant.

Presently it dawned upon her mind that God had sent the child in answer to her prayer, and she began praising him, and saying, "Just think; here I was about to push the answer to my prayer out of the room." I wonder if we all do not do this sometimes, and then think God has left us to pick our way. He knows what is best for us and what we need before we ask; also, when and in what way to gratify our wants. Therefore it is always best to say, and not only say it but feel it,—Thy will, O God, be done; then all will work for our good.

I have told you how you can talk with God, and shall tell you now how he talks with you. Every time you read his Holy Word he speaks direct to you, and further, there is some portion of that Word peculiarly adapted to our every want, and he will direct us to it in time of trials and difficulties that beset us on our journey heavenward, if we will only ask him to do so. Sometimes, in seemingly miraculous ways, we are guided to a portion that fits our case so completely that we must think God's hand is in and through it all.

I must give one circumstance of this kind in evidence of this truth, that you may know I am not giving untried theories, but something that all may and can enjoy if they will.

I had suffered for weeks with that dreadful neuralgia, sometimes being unable to walk, and when I was convalescent, was prostrated with another disease, and so on, until my courage was all gone, and I thought that God had withdrawn his protection from me.

With my Bible pressed to my bosom, I sobbed out my grief in prayer. I then opened the book at Heb. 4: 15, 16. If God had spoken audibly it could not have had a better effect, for I laid that open Book beside me, feeling that if Christ felt for me it was sweet to suffer. Presently I looked, and several leaves stood open. Why I did so I know not, but I marked them, turned and read just as I shall point it out here: Heb. 7: 24, 25; 9: 15; 12: 5, 6. Oh, what encouragement that I was being made meet for the Master's use!

Come, skeptic, say the wind blew those leaves open, or if I had applied proper remedies I should have found relief. Perhaps I might, but I will tell you what I would not have found in medicine,—the soul-cheering assurance that Christ is able, through the Father, to relieve, when we come trustingly to him, believing that he feels and knows our wants.

Now, dear reader, I have given you my thoughts just as they were given to me; trusting in God for his blessing, I leave them with you, and if you are benefitted by them, send a prayer to the All Wise in behalf of the unworthy writer, and give the honor to him to whom all honor belongs. Praise be to his adorable name!

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.

WHERE Christ is made righteousness he is made sanctification. His Spirit and merit go together. A new nature and a new state are concomitants; and he that sins upon presumption of the grand sacrifice, never had any share in it.

So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams.*

EVERY promise of God rests on four pillars; his holiness and justice, which will not suffer him to deceive; his grace and goodness, which will not suffer him to forget; his truth, which will not suffer him to change; his power, which makes him able to accomplish.

MILLIONS of saints have lived upon the earth since the dawn of time; not one of all that great company has left behind him the slightest record of God's inconsistency amid all the varied experiences of his moral life. "Forever, O Lord, thy word is settled in heaven."

In all my study of the ancient times, I have always felt the want of something, and it was not till I knew our Lord that all was clear to me; with him, there is nothing that I am not able to solve.

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PRAY more and worry less.

BE ashamed of nothing but sin.

MONEY is mighty, but not almighty.

GOOD intentions are no excuse for bad actions.

THE Lord gets his best soldiers out of the highlands of affliction.

ROANN, Ind, reports one addition by baptism; Waterloo, Iowa, one.

A MAN can never be a true gentleman in manner until he is a true gentleman in heart.

BRO. D. E. Brubaker, of Maxwell, Iowa, is ready to enter the field to assist in holding series of meetings.

MINISTERS should remember that elegance of language must always give way to simplicity, in preaching sound doctrine.

SISTER Mary Hyre says the brethren and sisters of Adamsboro, Ind., would be glad to have brethren stop and preach for them.

To give, be it ever so little, even a cup of cold water, with a pure motive, is to secure the blessings of heaven. To give thousands of dollars for self-gratification, is to secure only that for which it was given,—the praise of men.

IT is wonderful how much we expect of others, and how little we exact of ourselves in this world. We seem always to be looking for perfection in our fellows, whilst we allow our own failures to pass by without scrutiny. This is only another form of selfishness that we must overcome if we would enjoy the full peace and favor of God.

BRO. David Bowman, of Glendale, Mo., has just closed a series of meetings, with two additions and more almost persuaded.

BRO. John M. Albright, of Bijou Hills, Dakota, reports the church in Dakota in peace. They have meeting three Sundays out of four.

BRETHREN in the field, desiring tracts for distribution, should correspond with S. Bock, Secretary of Brethren's Book and Tract Work, Dayton, Ohio.

BRO. Hope reports a good meeting at Shannon, with two additions. He spent last Sunday at the Mount. His sermon in the College Chapel was eminently practical and highly appreciated.

ELD. Jacob S. Hager, of Mt. Vernon, Ill., says: "The G. M. is a very welcome visitor. It comes laden with good news to encourage us in our old [past eighty] age. Thanks to the Lord for it."

FROM Bro. Martin Bueghly, of Waterloo, Iowa, we learn that Bro. I. J. Rosenberger began a series of meetings with the Brethren of Waterloo, Sept. 16. May the Lord bless the effort to the conversion of many!

BRO. A. W. Vaniman, of Gainesville, Texas, under date of Sept. 9, gives the following on a postal: "Yesterday we participated in the largest love-feast ever held in Texas. — Over fifty communed. Have just closed a meeting here with eight additions."

"REJOICE, and again I say, rejoice." On Sunday, Sept. 12, two of the new students at the College were received into the church by baptism; on the 19th two more, one a student, the other a young man employed in the MESSENGER office. Others are near the kingdom. Brethren, pray that the good work may continue.

A SEVERE shock occurred at Charleston, S. C., Sept. 21, shaking houses, causing the falling of loose bricks, and driving a large number of people from their beds, some of whom took refuge in the parks and open lots. The shock was felt on the water, waking up sailors and others sleeping on board of ships. Some say the shock was the severest that has occurred since the terrible shock of Tuesday night, Aug. 31.

FROM Bro. J. D. Haughtelin, we learn of the death of Bro. Joseph Fritz, at an advanced age. A local newspaper, published in his neighborhood, says of him: "He was a kind husband and father, a good citizen and exemplary Christian." From the above, we learn that even the world is willing to speak well of the humble Christian when he dies; and no marvel, for the Christian "is the light of the world." What a dark world this would be without Christians! If the world depends upon Christians for light, what care should we exercise in the trimming of our lamps, so that the world may receive light from each one of us!

BRO. Burke, of Clear Creek church, Mo., says: "Though our new meeting-house is not finished, and we lack funds to complete it, we hold both meetings and prayer-meeting in it." That is right, brethren, always do the best you can. If you cannot finish the house, do towards it what you can, and then attend faithfully to the worship of the Lord, and let your light shine in all your intercourse with the world, and he will bless your effort and bring you help to finish the house.

IT will be remembered that in last week's issue Bro. Miller said, "Bro. Royer, one of our associate editors, will look after the MESSENGER during our absence in the East." Well, here I am, sitting in Bro. Miller's editorial chair. I have come up several times and sat in his chair, but I find that sitting in an editorial chair does not fill the editorial columns. To-day the foreman told me I must have three and a half columns ready by to-morrow morning, so I have taken my pencil, determined to write. I find I do not feel as much at home in the editorial chair as in the class-room; but if the readers of the MESSENGER will exercise a little patience and forbearance, I will do the best I can for you all until Bro. Miller returns. I was one to urge him to make this trip East, believing that if he be spared to accomplish the object of his visit, the readers of the MESSENGER will never regret his absence for a few weeks, even though I should fail to make the editorial columns as newsworthy as you are accustomed to find them.

EDITORIAL NOTES.

WE left our home in Mt. Morris on the 14th inst., for a short visit in the East. We shall not attempt to give a connected description of our journey. It would be but a repetition of the old story so often told; but will content ourselves with giving a few notes sketched by the way.

—"Is thee going to the Yearly Meeting at Barnesville, Ohio?"

"No, we are on our way to Philadelphia."

"Oh, I thought thee were Friends, and that thee were going to Yearly Meeting."

The above conversation occurred in the depot at Chicago, between wife and one of a number of Quaker ladies who were on their way to their Annual Conference in Ohio. It shows that if we always judge by appearances we will make some mistakes.

—It always seemed to us that the balloonist must have a singular experience, as his air ship sails through and above the clouds. To-day, as we passed over the summit of the Alleghanies, heavy masses of clouds rolled along the mountain side below us, shutting out the magnificent scenery that usually charms the beholder at this point. We were actually railroading among the clouds.

—Our first stopping place was at Huntingdon, Pa., where, as is well known, our Eastern office is located. Here we spent a couple

of days very pleasantly with our brethren, consulting in regard to our business and our work for the future. Our meeting, to us, was a pleasant one, and we regretted very much, indeed, that our stay was so short. — We found our brethren busily engaged in their work, and they, with us, are determined, by God's help, to labor faithfully for the cause which is so dear to us all. The school here is in a flourishing condition. We are glad that the Brethren are supporting our schools. They need the sympathy and help of the whole Brotherhood, and we hope they will receive it.

We had a pleasant interview with our veteran editor, Bro. Quinter. He is now seventy years old, and has exercised in the ministry for nearly a half century. He has, for many years, been actively connected as editor and publisher with our church papers. He enjoys good health, and with unabated mental vigor and an untiring zeal for the cause of the Master, we trust he may yet have many years of usefulness for the church.

—Going eastward from Huntingdon, we passed a little station called Mill Creek. The name brought very vividly to our mind an accident that occurred here nearly twenty years ago, in which we had a narrow escape from death.

It was midnight, and we were soundly sleeping when suddenly there came a crash, a sense of going down—down—and then darkness! When consciousness returned, we found ourself in the snow at the foot of a hill. The burning cars threw a red gleam of light over the scene. The train had been thrown from the track and rolled down an embankment seventy feet high. Several of the passengers were killed and a number severely injured. We escaped with a slight scalp-wound and a severe injury of the right shoulder from which we yet suffer at times. This all came back fresh to our minds as we rushed past Mill Creek to-day and we felt to thank God for his care for us.

—While we were making these reflections, the train passed Mexico, which has become historic as the place where our A. M. was in 1885.

The meeting will long be remembered as the place where our sisters held their first missionary meeting. The object of the meeting was not fully understood by some. We believe however, that some good was accomplished by it. The missionary cause is dear to our hearts, and we are glad to know that it is constantly growing in favor among the brethren. We hope to see the day when all brethren and sisters, in our church, will do their duty by giving liberally to the Lord's work. It was only because there was a lack in this direction that our sisters felt it their duty, to make an effort to secure means for the great work of spreading the gospel.

THE BAPTISM OF A CONVICT.

THE immersion of a convict in the penitentiary in Columbus, Ohio, took place recently. The fountain of the penitentiary was used as a baptistery. The man baptized was under sentence of death; but before the time of his execution came, he repented and desired baptism, and was baptized by a Baptist minister of the city of Columbus. *The New York Examiner*, a paper that claims to have the largest circulation of any Baptist paper in the world, takes exception to the baptism to which allusion is above made. Its view of the baptism was asked, and the following answer it gave: "We consider it unauthorized and unseemly. Baptism is not a magical process for saving souls. It is both an individual act, by which confession of faith in Christ is made, and an ecclesiastical ordinance, by which the person submitting to it becomes a member of a Christian church. Where church membership cannot be assumed, as in the case described, the administration of baptism is irregular and superfluous. Baptists, of all people, should carefully avoid anything suggesting the superstitious notion that the ordinance of baptism can be used as extreme unction is used by Romanists."—*The Examiner* of Sept. 2nd, 1886.

Such cases as the one to which we have alluded are peculiar, and it appears that different views are entertained in regard to the propriety of immersing a person under such circumstances, as the Baptist minister who performed the immersion, considered it proper, while the *Examiner*, a very popular Baptist paper, has expressed a very decided opinion against it. We must confess that we were a good deal surprised at the sentiment expressed by the *Examiner*, and still more at the manner in which that sentiment was expressed. The first question that would present itself to the mind in regard to the case of the convict, would be, Is there salvation in or through Christ for such a sinner? And the question would be very generally, if not universally, answered in the affirmative; for it is said of Christ, "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25. Now if there is salvation for him, why not urge him to accept it? And if salvation is offered to him, can any of the means of grace, or the rites of Christianity, be justly or with propriety withheld from him? Surely not. But the *Examiner* says, in referring to baptism, "It is both an individual act, by which a confession of faith in Christ is made, and an ecclesiastical ordinance, by which the person submitting to it becomes a member of a Christian church." Well, admitting this is the case, should not the poor, wretched convict have the opportunity of confessing Christ before few or many wit-

nesses, as the case might be? More than this, *must* he not make this confession according to the gospel, in order that he may experience the salvation of Christ? It would seem that he must, from the following language of St. Paul: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 9, 10. Then, if baptism is the "individual act by which confession of faith in Christ is made," (and it is so according to the *Examiner*), surely the convict should be baptized, for he should make the confession.

The tone of the remarks of the *Examiner* upon the subject of baptism, is manifestly depreciative of that Christian ordinance. It says, "Baptists, of all people, should carefully avoid anything suggesting the superstitious notion that the ordinance of baptism can be used as extreme unction is used by Romanists." There are also other things that Baptists should avoid. They should avoid inconsistency. A large number of those professing Christians that come under the name of Baptists, make baptism a test of qualification for a place at the Lord's table, and a test of fellowship in the church of Christ. Regarding it in such a light, there is a great degree of importance attached to it. "Baptism is not a magical process for saving souls," says the *Examiner*. No, it is not a magical process for saving souls. It is much more. In the divine plan of saving souls, as we have that plan presented to us in the gospel of Christ, baptism is a divine rite. And it seems to be connected with salvation, when the phraseology of the gospel is taken in its common acceptation, as, "He that believeth and is baptized, shall be saved," Mark 16: 16; "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Titus 3: 5. "The washing of regeneration," in the passage above quoted, refers to baptism. This is generally admitted by commentators.

But let us look at a case that bears a very striking resemblance to the case of baptism that has given rise to these remarks. The case I allude to is that of the Jews to whom Peter preached on the day of Pentecost. In character they were like the criminal baptized in the Columbus penitentiary. They were charged by Peter with murder of the most criminal character. Peter said, in addressing the Jews, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2: 23. These Jews had murdered the Lord of glory. But they obtained mercy, and confessed Christ in the rite of baptism, for they were "baptiz-

ed in the name of Jesus Christ," or under his authority. Acts 2: 38. We think the *Examiner* spoke too hastily, and indiscreetly, of the baptism of the convict that was baptized in the Columbus prison. Murder is a terrible crime, and a murderer is a great sinner. There must be, on the part of the murderer, a most sincere and thorough repentance to prepare him for heaven; and we are fearful that the hope that is often professed by the murderer just before his execution, is a delusion. He becomes greatly alarmed, and seeks pardon under circumstances under which he is in great danger of being deceived in regard to the genuineness of his conversion. Nevertheless, when we consider such divine promises as the following, "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," Is. 1: 18, we have ground in the Word of God upon which even the murderer may be offered pardon and salvation. And if he can be encouraged to hope for pardon, we know of no sufficient reason why he should not be baptized, if it can be done. J. Q.

FALSE AND TRUE VIEWS OF LIFE.

"My boy must be a doctor when he becomes a man," said Mrs. Aikens to her neighbor, Mrs. Haws. "He is an unusually bright boy, and I mean to give him a first-class education. I don't want him to be a third rate or even a second rate doctor. He must graduate at one of the best medical institutions in the country, and then he will be prepared for a good situation in some city. I should not want him to locate in some out-of-the-way village, where he would have to ride out over the hills and mountains, doctor the poor people, and get no pay."

"Ten chances to one," said Mrs. Haws, "if that's not about what he will have to do if he becomes a doctor. There are always hundreds and thousands waiting for the nice, big-paying positions in the city, and the best doctors do not always get them. For my part, there is something about being a doctor that I always detested. It seems to me he is almost a slave for the people. If the poor call him, he is bound to go, even if he knows he will never get a cent. Then, too, there are but few doctors that rise to much distinction in the world. Of course, some few do, but they are the exception. I have been studying a good deal about what my boy shall be, and I have almost concluded that he must be a lawyer. I think this profession gives a man about as good an opportunity to get up in the world as any I know of. Nearly all our Congressmen, Senators, Governors and Presidents have once been lawyers."

"Very true," replied neighborly Mrs. Poffenberger, "but my boy is rather piously inclined, and I suppose he must be a minister. I don't like it very well, but I guess it can't be helped. If he could become a Spurgeon, a Beecher, or a Talmage, I should like it, but

the idea of him becoming a second, third or fourth rate minister, I can hardly endure. — Just think of it! There is cousin Samuel Jones, away out in that country parish, trying to live on a salary of five hundred dollars a year. Then, too, think of the class of people with whom he must associate,—poor, ignorant people who hardly know who is President, or that the fashions have changed within the last twenty years. Indeed, I sometimes fear that Cousin Jones will sink to the same level with them. The last time he was to visit us you remember he preached a very earnest sermon; he seemed to feel every word he said, but I noticed that in society he was rather unpolished, the result of his associations, I am sure. Now, it is this miserable kind of a life that some ministers must live, that gives me a kind of an aversion to the ministry as a profession. But my boy seems determined to be a preacher. His Bible-class teacher, the very pious brother, Jesse Wrightsman, has been instilling that notion for the last ten years, and it is so deeply set that you might as well try to dam back the Mississippi river as to change it. I have concluded to let him follow the bent of mind unmolested, hoping that he may get a good situation among the rich and cultured, and not be thrown out in one of those miserable country parishes."

"I have been listening with interest to your conversation," said Mrs. Maxwell, who was resting on a lounge. "I have not been one of your number in this conversation, and I am not sure that it is the best of etiquette for me to chime in now, but I, too, have had considerable thought in reference to the future of my boy, and I am almost surprised that my thoughts in reference to him have been so different. I have never made a choice of vocation or profession for him. I believe strongly in that old proverb, 'The strong man and the waterfall channel their own path,' and by the time he grows to manhood I hope to have such principles instilled as will prompt him to select some honorable calling or profession. My great concern is, that he shall have good, sound principles. — 'Without principle a man is like a ship without a rudder or compass, left to drift hither and thither with every wind that blows.' If my boy becomes inclined to the profession of medicine, I shall not object, but I do want him to have some of the principles that characterized the Great Physician who went about doing good to the poor as well as the rich. I imagine that when He cured that woman who had been bowed down with illness for eighteen years, and when He cleansed those ten miserable lepers, He didn't get any pay. It was His compassion for suffering humanity, and His desire to further His mission in the world that prompted Him to perform such wonderful deeds of kindness."

"Well, now," said Mrs. Aikens, "your thoughts do seem to run a little different from mine on this subject. And so you would have your son become a humane doctor—one that will wait on the poor people merely through human sympathy."

"Well, no; I would not state my wishes in

just that way. I am aiming at principle. I would have my son do right. I would have him be useful to the poor as well as the rich. I would have him, if a doctor, wait on the poor among the hills and mountains as well as the millionaire in his grand mansion. — This to my mind would be right, and right doing always brings its reward. David, when he was old, said, 'I have not seen the righteous forsaken nor his seed begging bread.' In short, I do not believe any one will suffer when he does his duty. In reference to the profession of law, I do not have much to say. I hope my boy will never be inclined that way. There may be honest lawyers, but they are scarce, and this makes me think that the profession is, at least, attended with great temptations to wrong-doing. I would rather my boy would become an honest stone mason than a dishonest lawyer. And as to rising to high positions in the world, I am not so much concerned about that. Jesus says, 'Whosoever shall humble himself as a little child shall be the greatest in the kingdom of heaven.' I am more anxious that my boy shall become great in the next world."

"But are none of our lawyers and men high in office good men?" inquired Mrs. Haws. "It seems to me that some of our great men are humble, and are very good Christians."

"Very true," replied Mrs. Maxwell, "I hope many of our men occupying the prominent positions in life are humble in heart, and that while they are honored here, they will be honored in the life to come, but as greatness in the kingdom of heaven does not depend on position here, it is not a matter, to my mind, of so much importance. Besides, men in high positions are exposed to great temptation. The tendency is very strong to become proud and haughty. The Savior has said, you know, that 'The poor in Spirit shall inherit the Kingdom.' Then, too, I remember that Paul has said that 'Not many mighty are called.' I would rather see my boy tread the humbler paths of life, such as the apostles and ancient Christians trod, and yet were on the highway of holiness. It is not position, at any rate, that makes men great. I just now remember what the Rev. W. E. Channing has said on this subject of greatness and I can not give you my idea better than to quote him: 'He who possesses the divine powers of the soul is a great being, be his play what it may; you may clothe him with rags, may immure him in a dungeon, may chain him to slavish tasks, but still he is great. You may shut him out of your houses; but God opens to him heavenly mansions. He may make no show, indeed, in the streets of a splendid city; but a clear thought, a pure affection, a resolute act of a virtuous will, have a dignity of quite another kind and far higher than accumulation of brick and granite, and plaster, and stucco, however cunningly put together. The greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under

menace and frowns, whose reliance on truth, on virtue, on God, is most unfaltering."

"I get your ideas very clearly," said Mrs. Poffenberger, "in reference to true greatness, and I confess that you have given me some new thoughts in reference to life. I am beginning to feel glad that my boy is piously inclined, and that he is looking to the ministry. As he has always been full of energy and perseverance, there is some hope of ascending to the top of the ladder."

"Yes, I have noticed that your son is very persevering in whatever he undertakes, and this disposition, accompanied with the grace of God in the heart, will doubtless make him an efficient minister. But I perceive you and I have different views in reference to the ministry. I could never regard it as other callings in life. It is so much higher. The lawyer labors for the administration of justice, the physician alleviates human suffering, but the minister labors for the salvation of immortal souls. It seems to me the ministry should not be sought and entered as other callings in life. It is true we should honor God, and even labor for the salvation of souls, no matter what our calling is in life, but the one that enters the ministry works for God in a higher sense, and I have always felt that the true minister must be called of God. Just how this call is made I will not now discuss. Looking at the subject in this light, I have never felt that I should urge my boy to enter the ministry, but I have often prayed that the Lord might call him in his own appointed way. O, it is such a high, such a noble calling! But should the good Lord see proper to answer my prayers, I hope he may become one of the ancient, apostolic sort of preachers—one whose object will be the salvation of souls, and not the salary. Jesus said, 'To the poor the gospel is preached,' and I believe it is the duty of every minister to preach to the poor. I would have no objections to my boy going into the poor country parishes to preach, even though he should have to live on five hundred dollars a year or even less. Paul preached for the poor saints at Jerusalem, and I have no idea that he got any pecuniary remuneration. He is my ideal preacher. Such men as Beecher, Talmage and others may be good men, but they don't seem to me to be altogether after the apostolic sort. It seems to me sometimes they preach themselves, and this the good old Paul declares he did not do. Then, too, I should not fear the association of poor people. Many of them are much better than the rich. And if a man has the love of God in his heart, there is no danger of his becoming rude and barbarous. A Christian is a gentleman of the highest type. He may not have what is now called *polish*; he may not artistically tip his hat, and go through all the forms of what is denominated etiquette, yet there is an earnestness of soul that makes him truly polite. After all, true politeness is beautiful behavior. It has been well said, that 'a beautiful form is better than a beautiful face, and a beautiful behavior is better than a beautiful

form! it gives a higher pleasure than statues or pictures—it is the finest of the fine arts.'"

"Perhaps I have not had just the right view of the ministry," said Mrs. Poffenberger, "but really I think you are wrong in reference to Paul not receiving any compensation for his services. Up at Jerusalem, where his people were too poor to pay him, I guess he didn't get anything, that is, he didn't get any dollars and cents. They surely furnished him with bread and butter. — But I have an idea that the richer churches rewarded him right handsomely. Don't you remember that he says 'the laborer is worthy of his hire'? Then, too, in another place in one of his epistles, he asserts very positively, 'Thou shalt not muzzle the ox that treadeth out the corn.' I should think a minister would be considerably muzzled if he were to receive no compensation."

"Very true," responded Mrs. Maxwell. — "You must not for a moment suppose that I would not have the minister supported. This is all right, but the trouble is, too many of our ministers make the support the primary object. Paul didn't do this. I believe he went to preach for the poor saints at Jerusalem just as freely as to the rich churches. — It's different with many of our ministers now. They preach for the poor churches simply because they cannot better themselves, and are all the time hoping and looking for better situations where the pay is better. Indeed, many, it seems to me, would not preach at all were it not for the pay. For instance, there is the Rev. Holmes in the parish near Derbyshire. He was sent there to preach at a salary of \$800 per annum. His people were very poor, but pious, and at the end of eight months they had raised him \$500 in solid cash. They declared they could not raise any more in money, but would supply him with eatables, etc., as best they could. I know these people did all they could, and the minister knew it, too, but at the end of the tenth month he really refused to preach for them. You see, some ministers are very easily muzzled, and it requires pretty large pay to make them tread out the corn. I think you can see now, Mrs. Poffenberger, my point. If my son ever becomes a minister, I hope he will never dishonor me and his high calling, by refusing to preach simply because the full amount of his salary is not raised. Mr. Holmes could have lived very well on the \$500, and I maintain that every minister should cheerfully adapt his manner of living, to the circumstances of his people. No minister should seek positions in the cities merely for the salary or for the sake of popularity. The true minister will receive a brighter crown than earth can give, and if there ever comes a time in which my boy will become my ideal minister, it will be one of joy and gladness to my heart. In conclusion, I must tell you, my sisters, that I truly wish more of our sons would become true and faithful ministers of the gospel. — Truly, 'the harvest is great, but the laborers are few.'"—J. B. B. in Dawn.

WHAT is easily acquired, is easily lost.

ESSAYS.

MAN VS. MAN.

BY FLORA E. TEAGUE.

"Man's inhumanity to man
Makes countless thousands mourn,"

some poet has said. And when we meditate, even though for a moment, upon the many cruelties of the past, and those of the present, we are ready to admit the truth of the poet's declaration.

This cruelty, we are well aware, has existed since the good man, Abel, was slain in cold blood by his only brother, the wicked man, Cain. From that period on down through the ages of the past, until the ushering in of the Christian era, our Bible enumerates numerous and bloody conflicts between God's favored people and his enemies. And we are made to wonder why God chose the many bloody, warlike, and seemingly revengeful plans upon those whom he had created in his own image. Truly, what scenes of mourning must have been witnessed by those of old!

Nor did the New Dispensation do away with the shedding of blood between man and man, although it declared that between God's people an "eye for an eye and a tooth for a tooth" doctrine should cease. But when we read of the first King Herod's brutal act of slaying the innocents, we think, truly man has not made much of an ascent from the animal nature! They seem very closely linked together. From this time on, profane history enumerates countless cases of man's cruelty to man—kings and would-be kings or queens murdering, or causing to be murdered, by Satanic devices, each other, to gratify their own ambitious wills. Nor did it stop at those without a kindred tie, but brother murdered sister, sister slew brother, parents their children, and children their parents. How unnatural to the refined, and yet seemingly natural to poor, depraved human nature! Then, too, while the thoughts of man wicked and depraved, were centered upon a similar class of being, man, refined and Christlike, was battling for the prophesied period of "peace on earth, good will to men," though the death of martyrs, they were aware, would be their final doom.

Look, now, at man's inhumanity to man! The stake, the horrors of the Inquisition, the burial of the living,—all these mark this period of man's struggle for the right. Another period witnesses the tournament, and the mortal combats frequently engaged in, and witnessed by, the near and dear ones of the gentler sex, who urged on and applauded the bloody combatants. The dueling ground upon which those who, in some instances, were bosom friends, met to repay a moment's rash deed by ushering into another world, uninvited, those who would be so unfortunate as to fall by a revengeful murderer's hand. Look, too, at the civil war in our own land, in which brothers natural and brethren spiritual were arrayed against one another in a bloody conflict, simply because their beliefs would not assimilate! History tells us that,

before engaging in this conflict, both North and South felt that their work would be regretted, and their forebodings seem verified, even down to the present. Those who seem to look upon murder and engage in it without any compunctions, are numberless.

Some writer has said that many of the youths born under a period of warlike disturbances, have the germs which spring forth to engage in wholesale murder, so strongly impregnated in their beings, that when arriving at manhood, they thirst for gore, and that which has a tendency in its direction. And if a fear of the gallows deters them from a murderous career, they will sink into the next evil,—prize-fighting, which probably originated in wrestling matches, schools for boxing, and other places of Satan's origination.

Even in the mere school-boy is frequently seen the animal nature in a full degree. For instance, let me cite you to the entrance of a boy into some strange school, that he has never before attended. He is immediately selected as an object of interest and the next thing is a trial of brutal strength, in which, if he succeeds, he is ever after looked upon as a privileged school-mate of equality. How much the animal nature here crops out!

Now, I acknowledge my picture of man's depravity to be great; but there is another side, a bright side, for which none of us can be too thankful, and that is, man in all his nobility. And thankful, too, are we that such are sufficient in numbers to hinder a flood, probably from overwhelming, and that their grand, their divine-like influence is felt so much as to lift up many of the fallen.

Look and ponder upon man in his best. Select the noble characters, the divines, the philanthropists, the statesmen, the noble, too, in lowly life, for your models, and do as did the little bluebell, which, as the old legend says, was once a cold, white flower, but took upon itself the beautiful blue of the sky, and the golden center of a star, from a continual gazing and longing after the pure and beautiful. This will enable you to put a wider chasm between you, and the lower nature of manhood.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

Notes By the Way.

WE left home Aug. 25th, for the Master's field, and it is truly a "big field." Our first place of operation was in Jackson Co., Mo., in a section of country known as the "blue bottom." Bro. S. S. Mohler was with me here, or rather I was with him, for this place was assigned to him by the District Committee. The doctrine, as taught by the Brethren, was not known here until last spring, when Bro. Mohler and Bro. S. B. Shirkey were here, and preached a few discourses which resulted in an interest that called for more preaching. So we aimed to follow up the work, and the interest still increased from day to day until five made the good resolve and were baptized. But the time came

when other arrangements made it necessary to leave here and go elsewhere. So brother Mohler went to Olathe, Kan., and I to McLouth, Kan.; and the writer has been trying to tell the "old story" at the above named place for the last week. There was good attendance and undivided attention. But the separating time came too soon. And so we must go. This is the place where brother David Kimmel (formerly of Ill.) is located. He and Bro. A. L. Bowman are their ministers at this place. There are many things we would like to say to, and about, the members and friends in and around McLouth. There are warm friends there who are not in fellowship with us. May the Lord bless them! Our effort at that place was to set forth the principles upon which the Church is founded; and we hope others will reap in due season. One may sow and another reap, and both may rejoice together.

At present I am about seven miles north of Lawrence, Kan., and will remain here until the 18th. Then I shall go to Mexico, Mo. The place where I now am, and the one to which I go next, are both points at which the doctrine has been known but a short time. I am now writing in the house of Bro. Abram Eller, formerly of Virginia. His son-in-law, Wm. Jarbo, is their minister at this place. My health is about as it has been for some time. By God's help I hope still to be able to point the sinner to the Lamb of God. Brethren, we ought to do more work.

Sept. 13, 1886.

A. HUTCHISON.

From Rosston, Texas.

WE have been made to rejoice in eight souls coming to the fold of Christ, and showing to the world, by their example, that they look for a home beyond this vale of tears. — God grant they may prove faithful to the vows they have taken upon them!

Our communion is among the things of the past. There were about fifty communicants around the Lord's table. I thought, as I looked over the crowd of lookers-on and saw how closely we were watched, How important it is that we keep ourselves unspotted from the world! Our motives and actions are so closely watched by the eyes of the world that the least deviation from the path of duty receives an evil comment. They are always ready to say about the fallen one, I am as good a Christian as that man.

Let us closely examine our motives and see that they are pure and right in the sight of God, and, like Paul, "press forward to the mark of the prize of the high calling in Christ Jesus," forgetting the things that are behind, "and looking unto Jesus the author and finisher of our faith." If we walk in his footsteps, fully relying upon his promises, letting our prayers ascend unto him at all times, Satan will not have dominion over us, and we shall never fall.

Let us take Christ for our Leader, and center our energies upon that one aim, to meet around the table of the Lord in that kingdom he has gone to prepare.

M. E. STUTZMAN.

Sept. 12, 1886.

A Correction.

PLEASE correct a mistake made in MESSENGER No. 34, page 541. The name Bro. J. W. Tiller should have been Bro. J. W. Titler, and the name Bro. J. W. Barns should have been Bro. J. W. Barnes. D. W. C. ROWE. Dupont, Ohio.

From the Union Church, Ind.

OUR quarterly church meeting was held to-day; it was a very good meeting. We have changed our love-feast from the 7th of October to the first of October; meeting to commence at five o'clock in the evening. A hearty invitation is extended to all to be with us, in particular the ministering brethren.

JOHN KNISLEY.

Sept. 11, 1886.

From Dunkirk, Ohio.

THE love-feast at Eagle Creek, on the 11th inst., was one long to be remembered, by me at least, as I have heard no preaching since last spring. The ministers present were J. P. Ebersole, L. H. Dickey, J. Baker, and E. Rosenberger. Old uncle John, as we call him, led the meeting, and, though a man above eighty years of age, he preached with the vigor of a man of fifty. We had good preaching, warm love, and a grand feast. — God's name be praised! S. T. BOSSERMAN.

Sept. 16, 1886.

From Big Creek Church, Ill.

THE following is a list of donations which I have received, to apply on our church debt, and which have been used as indicated:

Mary Hoofstiller, Pa.,	\$ 1 00
Sarah Longanecker, Pa.,	2 00
Ella Bückwalter, Pa.,	2 00
W. A. M., Minn.,	1 00
W. W. Kulp, Pa.,	3 00
John L. Zug,	2 00

Many thanks for the above donations; we feel encouraged to know that our debt is rapidly growing less.

G. W. EAVEY.

Sept. 6.

From Owl Creek, Ohio.

I VISITED the above church and attended two meetings, on the 8th of August, in North Liberty. The congregations were an honor to any man to meet with; the attention and order could not well have been excelled.

The next meeting was a love-feast, on the 4th of September, which was well attended by the home members and from a distance. In fact, some were present from a distance who had not been present for years. All enjoyed the blessings that attend such occasions.

The ministers present from a distance were W. A. Murray, W. Workman, C. Workman and the writer. There was a mixed congregation, as is usual on such occasions, but the order in the house was excellent. There were three meetings the next day, each well attended, with due respect. The last one

was composed of a goodly number of young people, who commended themselves highly, and showed that their parents had taught them to respect God's house and his people. The aged gave due respect also, showing the kind of spirit that will attend God's people at Christ's coming.

What a pity it would be when the jewels of heaven are made up if one should be absent! May the blessing of heaven abide with them, and if we meet no more on earth, may we meet where parting is unknown, around the throne of God, ever to enjoy the society of the blood-washed and the Lamb of God. Peace to you all. W. SADLER.
Ashland, Ohio.

From the Blanchard Church, Ohio.

THE minister and brethren and sisters were called to Bro. Harvey Troyer's home in order to receive him into the church by baptism. It was sad indeed. The brother had put off this important duty to an old age, about 82 years. He is somewhat deaf, and blind, and helpless. He was borne to the river and back to the house on a chair, and it was necessary to help him into the water and out when he was baptized. After he was at the water, he said, "I am at the water now; this is a warning to one and all not to put off the Lord to such a late time."

D. W. C. ROWE.

From Brooklyn, Iowa.

WE have just closed a series of meetings, which began Sept. 3. The best of interest was manifested, and the house was crowded last evening. Six were added by baptism, mostly young persons. Quite a number were almost persuaded, and without doubt will come soon. Our church is in the best of working order. Brethren J. C. Seibert and J. H. R. Taylor were with us during the meeting; also other ministers were at our love-feast, on the 10th. Our meetings were all we hoped for. If we do the work right, God will give the increase. J. S. SNYDER.

Chips from the Work-house.

WE just closed a ten days' meeting in the eastern part of Fayette Co., Ill. Preached eleven sermons; baptized two. On Sept. 11, a council and communion were held. Bro. James Simpkins was elected deacon. A new church was organized, with Granville Nevinger as minister and Jas. Simpkins, deacon. The membership numbers twenty-eight, with good prospects for more in the near future. Eld. Henry Lilligh and ten other members, from Mulberry Grove church, were present at the council and communion, four of whom were deacons, whose presence and help at this new place, where no communion had ever been held before, were highly appreciated. But few of the people, including more than half of the members of this new church, had ever before seen a communion held by the Brethren. Thirty-seven communicants and a large number of spectators were present. The new church was named Kaskaskia

church, because the members live along the Kaskaskia River. The Central railroad is the line between the Kaskaskia and Mulberry Grove churches. Eld. Henry Lilligh, of Mulberry Grove church, has the oversight of the new church. Had good meetings and a very enjoyable communion. One sister has lived here twenty years, during which time she had no opportunity to go to communion.

DANIEL VANIMAN.

From Union Bridge, Md.

WE are in peace and fellowship. Have been adding a few to our number. A few days before our council-meeting we baptized two sisters, mother and daughter. At our council, the 7th, Bro. John E. Senseney was elected to the office of deacon. I was present at the council at Beaverdam last Saturday. Two were added by baptism. This church is moving along in peace, gathering strength numerically and spiritually. May they continue to work in love and in the old paths, is the prayer of the faithful.

E. W. STONER.

From Quinter, Gove Co., Kan.

IN organizing the church at Quinter, we unitedly agreed to labor together to maintain the principles and doctrine of the gospel, as understood and taught by the General Brotherhood, especially in that of non-conformity to the world in dress, and in not having the hair and beard cut and trimmed after the fashion of the world; and also to absent ourselves from places of worldly amusement. We have adopted as a rule that when members move into our arm of the church, they make the same agreement with the church here, in connection with their letters, and we invite the members from everywhere to come and see us, especially ministering brethren. We would advise that, at your arrival at Quinter, in appearance you will manifest the very features described in this notice. On Oct. 16, if the Lord will, we hold our communion, to which all are invited, especially the ministering brethren.

JOHN IKENBERRY.

From Hylton, Va.

LAST Saturday, Sept. 3, a large number of brethren and sisters met at the Brick church to look into the affairs of the church. The church was in love and union. Our communion will be held on the first Saturday and Sunday in October. Three dear sisters made application for baptism, saying they were tired of serving Satan, and wanted to work for our loving Jesus, who had done so much for us all. Three others joined two weeks ago, and yet there are others counting the cost. Oh, that they may not put it off too late. We have a small Sabbath school at the Normal building, not because we have not children enough to carry on a large Sunday-school, but because of some opposition. We pray the time will soon come when all the Brethren will join in Sunday-schools and

prayer-meetings. We think our Brethren ought to put forth more efforts to draw men from their sinful ways. Let us all work more for Jesus and not so much for Satan!

NANNIE A. HARMAN.

Notes by the Way.

WHEN we see and hear of the tendency, on the part of the sisters, to discard the prayer covering, we are made to wonder what effect it will have on the church in the future. At many places the sisters wear the covering, only at communion meetings, and we hear of sisters leading in family worship with their heads uncovered. We hear of ministers that cannot understand this question. So many sisters say they cannot understand Paul's writing on the covering. I would say, sisters, Paul knew what he was talking about, and you had better take his advice, and be on the safe side, and wear the covering, even if you cannot understand it. We hope some of our able writers will turn on the electric light of divine truth, and give our sisters more light on this subject.

We hear it said so often, that clothes do not make a Christian. While that is very true, the Christian will make the clothes to suit the teachings of the Savior (not the world). Christian means to be Christ-like, and when you see a Christian you see a peculiar person, separate from the world, and that in the full sense of the term. We read and hear of wolves in sheep's clothing, and see them, but not sheep in wolves' clothing. Men and women may talk of heart religion, but it is always seen in the make-up of the toilet. When we examine the Savior's teachings in their proper light, we can see that the very idea is absurd, of being a Christian and dressing in the devil's uniform. Then, some say if the heart is right all is right. True again; when you see a professed Christian arrayed in the style of the day, it is an unmistakable evidence that the heart is not right.

We say Amen to Bro. Quinter's writing on this question, and may we, as brethren and sisters, live it out, is my prayer. We suggest that you read Bro. Miller's article in G. M. No. 31 again and again, and also read the Bible.

As a church, we are still trying to wend our way amidst the conflicting theories of modern Christendom. Our Sunday-school and prayer-meetings are a source of profitable enjoyment to us. Our subject for next prayer-meeting is, "Bearing One Another's Burdens." This is a great help, if we are willing to speak a kind word or do a kind deed.

"Help us to help each other, Lord,
Each other's cross to bear,
Let each his friendly aid afford,
And feel his brother's care."

D. A. ROWLAND.

Nickerson, Kan.

TRUE prayer never comes weeping home: I am sure that I shall get either what I ask, or what I ought to have asked.—Leighton.

From North Solomon Church, Kansas.

THE opportunity for enjoying the privileges and blessings of another love-feast came and passed with the coming and going of Sept. 4th and 5th, 1886. The meetings were conducted by Eld. Ives, assisted by our two home ministers. On Saturday, the 4th, when all hopes of help from visiting brethren were given up, there was, for a time, a sadly disappointed people. But the adage was again proved true, that "man's extremity is God's opportunity." All hearts were unusually drawn out after God, and, in answer to prayer, his strength was given and his love made manifest. All through the meetings, brethren and sisters appeared to enjoy much of that love which is the "bond of perfectness." Some were moved, before we parted, to exhort one another privately to live more closely to the Savior—to obey him more perfectly. So, by the grace of God, others may be persuaded to come and go with us. And yet, in all probability, the work in general suffered loss because of the absence of some of the adjoining elders who had promised to be here. Our much esteemed elder, Bro. Allen Ives, and his companion, were with us for a number of days before the feast. May the Lord reward them for their labors of love! And to Bro. Isaac and sister Sallie Larew, who again so kindly provided for the comfort of all who attended, we pray that the blessings and rewards, which the good Book promises to the liberal and the righteous, may be given.

FANNY MORROW.

Our Visit.

WIFE and I left home Sept. 1st, for Kansas. The Lord prospered our journey, so as to reach the feast in Vermillion church, Marshall county, on the 4th, where we enjoyed the company of brethren E. Forney, from Illinois, and C. Long and wife, from Iowa, together with many others from neighboring churches. In their humble tabernacle, composed of boards, canvas, and a corn crib, we had an enjoyable feast. On the 7th, conveyed by our son, L. H., and wife, we returned to Morrill, Brown Co., to the feast there, where we met many others of our old acquaintances, among whom was Bro. Joshua Slifer, from Illinois, who has five daughters living in this district, all members of the church. Bro. David Hollinger and wife, from Darke Co., Ohio, also joined our ranks, and ministered to us in word and doctrine. This meeting seemed to be enjoyed by all, but, because of rain, was not as large as it otherwise would have been. Bro. Fritz was elected to the office of deacon. In the afternoon of the second day of the feast, brother Samuel Slifer was buried at the same place, a few steps from the meeting-house, in the presence of a large congregation of people. Bro. Slifer's native place I did not learn; but he was 64 years and 11 months old. He died suddenly—sick but four days—of heart disease.

Here Bro. E. Forney and wife left us for Davenport and Kearney, Neb. On the 10th,

we went to Sabetha, Kan., to a church-meeting, and on the morning of the 11th, we left for Falls City church, Neb., in company with quite a number of others. Here we had another camp, of twelve wells and seventy-two palm trees. At this meeting Bro. Jacob Wicks was elected to the office of deacon; one sister was reclaimed. Here, too, Bro. Shamberger, from Missouri, was holding meetings, at which one was baptized. We were glad to form his acquaintance. From this place brother and sister Long returned homeward, feeling refreshed and quite vigorous for the age of 73 years. (They had traveled nearly fifteen hundred miles by private conveyance, and had purchased some land in Barton Co., Kan., fourteen miles west of Great Bend, in the Walnut Bottoms.) We, however, were summoned back in haste to the Pony Creek church, on Sunday afternoon, second day of the feast, to attend one of the largest funerals we ever witnessed in the West—that of our dear brother, Amos Graybill, a deacon in the Pony Creek church. He had spent last winter in Southern California, six miles east of Los Angeles, for the sake of his health, but was very little benefited. Still, by the advice of a physician here, and of one in California, he had sailed, packed his goods, and expected to make that State his home, at least until health should be restored. But the Lord ordered it otherwise. In Kansas City, in the Adams hotel, he breathed his last, with none to witness his death except a loving companion and three children. His remains were cared for by the undertaker, and brought back to Morrill, to his house, accompanied by his dear wife, our sister, and on the 12th, at 4 P. M., were consigned to the tomb in the Pony Creek cemetery, in the presence of a large multitude of sympathizing friends. Some one counted one hundred and sixty conveyances in attendance. It is almost unnecessary to add that he was a good citizen, a beloved brother, a faithful deacon, and a kind husband. The bereaved sister has our sympathy and prayers. Bro. Graybill was born in Lancaster Co., Pa., Nov. 1st, 1845; died Sept. 10th, 1886; aged 40 years, 10 months and 9 days. His disease was bronchitis, or rather consumption.

After the funeral, we returned to our son, J. G., in Morrill, where I am now writing. Our son, L. H., and wife also left us, and returned home, while we promised to remain this week and hold some meetings in Sabetha, and attend their love-feast on the 18th, and afterwards, as soon as convenient, to go south, where we hope to meet brethren D. L. Miller and C. Hope, to select for the latter a home. This will we do if the Lord will.

Our visit among the churches in north-eastern Kansas and Nebraska for the last ten days, was one of much labor, with both joy and sorrow mingled; for we attended three feasts, two funerals and one church-meeting, besides the church work alluded to. We feel pleased with the improvement in church government, and the future prospects of the Brotherhood in this section of country, taking everything into consideration.

There are still a few members who seem to love the ways of the world better than the ways of the Church, or the Lord's ways, as shown by their general deportment, and especially by their appearance; but we still entertain the hope that they will soon reform and work in harmony with the Church.

Love, harmony and zeal seem to predominate. As one of the many evidences, I refer to a decision of the Morrill district of church, uniting in discountenancing the use of musical instruments, such as melodeons, organs and pianos, thus putting many of our older churches in the East to shame. How good it is when local churches, as well as individual members, work on the principle of all gain and no loss, and make their calling and election sure! There would be less pride and worldly-mindedness in our Brotherhood, if more churches would follow their example.

Our address, until further notice, will be Great Bend, Barton Co., Kansas.

Morrill, Kansas.

ENOCH EBY.

RECENTLY the *Century* has been publishing many valuable and important historical papers relating to the war of the rebellion. They now announce the publication of the authorized life of Lincoln, by his confidential friends and secretaries, J. G. Nicolay and Colonel Hay. The work was begun during the life-time of President Lincoln, and had his sanction and assistance, and has been continued under the authority of Robert Lincoln, the only survivor of Lincoln's immediate family. Sixteen years have been spent in active preparation for the work, and it will doubtless prove to be a valuable addition to the lives that have already been written of one of the remarkable men of this age.

If the promise conveyed in the September number is fulfilled, the readers of *The Old Testament Student* will have abundant reason to be satisfied with the new volume (VI.), which begins with the current issue. It is becoming more and more apparent that this journal is necessary to the equipment of men who wish to be "up" in Old Testament study. Two notable articles follow the opening editorial paragraphs: "Divisions of the Decalogue," by Dr. Talbot W. Chambers, and "Shekhar and Leaven in Mosaic Offerings," by Pres. Alvah Hovey, of Newton Seminary. Dr. J. A. Smith contributes a series of paragraphs on the "Ethical Value of Pagan Religions," which make one of the most interesting of his valuable studies. Dr. Willis J. Beecher furnishes unique "Notes on the Sunday-school Lessons;" and Prof. E. L. Curtis closes the series of articles with a helpful paper on "The Old Testament Prophet." Five pages are devoted to Book Reviews, and lists of Current Old Testament Literature. The removal of the editor of the *Student* (Dr. Wm. R. Harper) to Yale, will doubtless help to still further enlarge the sphere of its influence. Chicago: *The Old Testament Student* \$1.00 a year. P. O. Address, Morgan Park, Ill.

MATRIMONIAL.

WIDDERS-STOUFFER.—In Huntsdale, Aug. 26, at the residence of the officiating clergyman, Mr. Daniel Widders and Clara M. Stouffer, both of Cumberland Co., Pa.

DANIEL KELLER.

KELLER-BEAR.—At the residence of the bride's father, Putnam Co., Ohio, Sept. 6, by Daniel Prowant, Mr. Adam Keller and Miss Sallie Bear, daughter of Bro. and sister Bear.

D. W. C. ROWE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

BERKEYBILE.—In the Turkey Creek church, Pawnee Co., Neb., Aug. 16, of cholera infantum, Mary M., youngest daughter of Bro. Aaron and sister Maggie Berkeybile, aged 10 months and 2 days. Services from Matt. 18: 3, to a sympathizing congregation. The flower has withered here to bloom in the paradise of the blessed.

B. F. FLODY.

RIHARD.—In Elkhart, Iowa, Aug. 26, infant daughter of Bro. Joseph and sister Sally Rihard, aged 1 year and 10 months. Services by a Methodist minister.
S. M. GOUGHNOUR.

IAAS.—In the Mahoning church, Ohio, Sept. 5, sister Rebecca Haas, widow of Bro. Mathias Haas, deceased, aged 76 years, 3 months and 25 days.
Her afflictions were trying, but she has not left without a hope of the eternal life. Services by Jonas Hoke and the writer, from Matt. 24: 44.
JACOB H. KURTZ.

WINE.—In the Jarren Ridge congregation, Augusta Co., Va., Aug. 18, sister Mary J. Wine, wife of friend Peter Wine, aged 45 years, 11 months and 18 days.
After an illness of several months, she peacefully fell asleep. Her life was a model of gentleness and modest integrity, and many traits marked her Christian deportment which are very worthy of imitation. She leaves a bereaved husband, lamenting sons and daughters, who have hope that she is at rest, also having the privilege of laboring to enter into that rest that remaineth to the people of God. Services by the writer and W. B. Yount, from Heb. 4: 11, to a large audience. S. W. GABER.

CROUSE.—In Carleton, Mich., of black erysipelas, John William Crouse, aged 19 years. He was a bright and intelligent young man, and respected by all. Services by J. G. Winey.

RENCH.—In the Thornapple District, Mich., Aug. 7, of dropsy, Emma Rench, aged 7 years. Services by J. G. Winey, to a very large congregation.

VOLF.—In the same district, Aug. 28, Harvey Wolf, aged 3 months and 20 days. Services by J. G. Winey.

WISE.—In the same district, Sept. 12, of whooping cough and complicated diseases, Franklin Wise, son of Harvey and sister Wise, aged 1 year, 11 months and 23 days. Services by Bro. I. Rairigh and J. G. Winey, from the words, "Suffer little children," etc.

KING.—In the Hickory Grove church, Carroll Co., Ill., Aug. 28, sister Katie King, wife of Bro. Samuel King, aged 31 years, 3 months and 29 days. She leaves a grief-stricken husband and three children. Services were improved by the brethren, from Rom. 7: 4, 7, 8.
GEO. D. ZOLLERS.

CANADY.—At the Brick church, Aug. 18, Willie, infant son of friend A. and sister M. Canady, aged 1 year, 1 month and 7 days. Little Willie has gone to live with his mother, who was taken from him when he was only a week old.

HYLTON.—In the same congregation, Sept. 6, Elijah E., infant son of Bro. Hiram and sister Louisa Hylton, aged 6 months and 24 days. Services by Bro. J. B. Hylton.
NANNIE A. HARMAN.

ROUPE.—Near Isabel, Lane Co., Oregon, Bro. John Roupe, aged 66 years.
He was a stranger here. Shortly before his death he told the family where he was stopping that he was a Dunkard, and that they should send for Jacob Bahr to preach his funeral services at the graveyard, from Job 14: 14

EMMON.—In the same neighborhood, Sept. 3, Mr. John Lemmon, aged 29 years. His death was caused by falling from a building, on which he was working. Services by Jacob Bahr, to a large assembly of sympathizing friends.
NANCY BAHR.

SHIRK.—In Lancaster, Pa., at the residence of her son-in-law, John Baker, sister Susanna Shirk, relict of the late Joseph Shirk, aged 88 years, 10 months and 25 days.

She died in good hopes and wanted to go home. She was a most estimable sister. The remains were brought to Springville cemetery, near the place where she was born, on the Keller farm. Her maiden name was Keller. She leaves nine children, twenty-seven grandchildren and thirty-three great-grandchildren to mourn their loss. Services by H. E. Light and John Gibbel, from Luke 23: 28.
J. Z. KELLER.

SLIFER.—In the Pony Creek church, Kan., Sept. 7, of heart trouble, Bro. Samuel Slifer. He was buried in the Brethren's cemetery at the Morrill church. He leaves a dear companion, two sons and three daughters to mourn their loss. Services by Bro. Enoch Eby, of Illinois, to a large congregation. JOHN EISENBISE.

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ANNOUNCEMENTS.

Love-feasts.

- Oct. 1, at 10 A. M., Union City church, Randolph Co., Ind., at large house 1½ miles north of Union City.
- Oct. 2 and 3, Washington church, at the residence of Bro. John Ganby, 3 miles southwest of Washington, Kan.
- Oct. 2 and 3, Elm Creek, Barber Co., Kan., at Bro. Daniel Firestone's.
- Oct. 2 and 3, at 10 A. M., Middle Creek church Mahaska Co., Iowa.
- Oct. 3 and 4, at 10 A. M., Lewistown church, Mifflin Co., Pa.
- Oct. 5, at 4 P. M., St. Joseph church, 1½ miles south-east of South Bend, Ind.
- Oct. 5, at 10 A. M., Price Creek church, Preble Co., Ohio.
- Oct. 5, at 10 A. M., East Nimishillen church, Stark Co., O.
- Oct. 5, at 10 A. M., Massassinewa church, Delaware Co., Ind.
- Oct. 5, at 10 A. M., Okaw church, Piatt Co., Ill.
- Oct. 6, at 10 A. M., Spring River church, at Bro. C. Holdeman's, 9 miles north east of Carthage, Mo. Those coming by rail will be met at Carthage on the 5th.
- Oct. 6, at 10 A. M., Upper Fall Creek church, Ind. Those from the east will be met at Honey Creek; those from the west, at Middletown by notifying David W. Gustin, Middletown, Ind.
- Oct. 6 and 7, at 1 P. M., Dallas Center, Iowa.
- Oct. 7, at 10 A. M., Upper Deer Creek, Ind.
- Oct. 7, at 2 P. M., Cherokee church, Kan., at home of A. B. Lichtenwalter, ½ mile east of Neutral station.
- Oct. 7, at 2 P. M., Landesville church, Grant Co., Ind.
- Oct. 7, at 10 A. M., Woodland church, Mich.
- Oct. 7 and 8, at 2 P. M., Rock River church, at Franklin Grove, Lee Co., Ill.
- Oct. 7, at 2 P. M., Cerro Gordo church, Piatt Co., Ill.
- Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.
- Oct. 7, at 3 P. M., Walnut Creek church, Johnson Co., Mo.
- Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.
- Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.
- Oct. 7, Washington church, near Warsaw, Ind.
- Oct. 7 and 8, at 1 P. M., Rock Creek church, Malvern, Whiteside Co., Ill.
- Oct. 7, at 10 A. M., Donal's Creek, Clark Co., O.
- Oct. 8, at 2 P. M., Wakendah church, Ray Co., Mo.
- Oct. 8, 3 P. M., Salimony church, Ind., 10 miles south of Huntington, Ind. Those coming by rail, stop at Huntington, or Warren, where they will be met, by informing SAMUEL MURRAY.
- Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.
- Oct. 8, at 4 P. M., Pine Creek church, Ind.
- Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.
- Oct. 8, at 4 P. M., Spring Run church, Mifflin Co., Pa.
- Oct. 8, at 4 P. M., Dunning's Creek church, Bedford Co., Pa.
- Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.
- Oct. 8 at 4 P. M., Yellow Creek, Bedford Co., Ill.
- Oct. 8, at 10 A. M., Panther Creek church, Woodford Co., Ill.
- Oct. 9, at 2 P. M., Naperville, Ill.
- Oct. 9, at 2 P. M., North Star, Darke Co., O.
- Oct. 9, at 3 P. M., Fairview church, Appanoose Co., Iowa, at their house 2½ miles south of Unionville, Ia.
- Oct. 9, at 4 P. M., Summit Mills church, Somerset Co., Pa.
- Oct. 9, at 10 A. M., Santa Fe church, Ind.
- Oct. 9, at 10 A. M., Beaver church, Green Co., Ohio. Those coming by rail will stop off at Shoup Station.
- Oct. 9, at 4 P. M., Paint Creek church, Bourbon Co., Kan.
- Oct. 9, at 2 P. M., Raccoon Creek church, Montgomery Co., Ind.
- Oct. 9, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.
- Oct. 9, at 10:30 A. M., Seneca ch'h., Seneca Co., Ohio, 1½ miles north of Bloomville.
- Oct. 9, at 2 P. M., Abilene church, at Bro. M. Nogley's, 7 miles south, and 1½ miles west of Abilene, Kan.
- Oct. 9, at 10 A. M., Silver Ridge church, Hancock Co., O.
- Oct. 9, at 10 A. M., 1½ miles north of Bloomville, Seneca Co., Ohio.
- Oct. 10, at 4 P. M., Johnstown church, at Walnut Grove meeting-house, 2 miles south of Johnstown.
- Oct. 9, at 2 P. M., Sugar Creek church, Allen Co., Ohio.
- Oct. 9, at 4 P. M., Indian Creek church, Fayette Co., Pa.
- Oct. 9, at 2 P. M., Black Water church, at Bro. Geo. Stigleman's, 6 miles west of Malt Bend, Saline Co., Mo.
- Oct. 9, Centreville church, Johnson Co., Mo.
- Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.

- Oct. 9, at 2 P. M., St. Vrain church, Colo.
- Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.
- Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.
- Oct. 9, Oakley church, at brick meeting-house, 2½ miles west of Cerro Gordo, Ill.
- Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.
- Oct. 9 at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.
- Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.
- Oct. 9 and 10, Tearcoat, Hampshire Co., West Va.
- Oct. 9 and 10, at 4 P. M., Milledgeville, Carroll Co., Ill.
- Oct. 9 and 10, at 2:30 P. M., Aughwick, Pa.
- Oct. 9 and 10, at 10 A. M., Wichita church, 9 miles N. E. of Wichita, and 5 miles S. E. of Valley Center, Kan.
- Oct. 9 and 10, Beaver Creek, Rockingham Co., Va.
- Oct. 9 and 10, at 2 P. M., Perry church, in the Three Spring meeting-house, 1½ miles south of Blain, Perry Co., Pa.
- Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.
- Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.
- Oct. 9 and 10, Mt. Etna, Iowa.
- Oct. 9 and 10, Big Grove church, near Garrison, Iowa.
- Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.
- Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.
- Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.
- Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.
- Oct. 9 and 10, at the Mohler meeting-house, Lower Cumberland, Pa.
- Oct. 12, at 2 P. M., Lost Creek church, in Free Spring church, Juniata Co., Pa.
- Oct. 12, Prairie View church, Morgan Co., Mo.
- Oct. 12, at 4 P. M., Woodbury church, Pa.
- Oct. 12, at 1 P. M., Independence church, Montgomery Co., Kan.
- Oct. 12, at 10:30 A. M., Beech Grove church, 5 miles north-west of Smithville, 4 or 5 miles south-west of Sterling.
- Oct. 12, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.
- Oct. 12 and 13, at 10:30 A. M., Silver Creek, Ogle Co., Ill.
- Oct. 12 and 13, State Creek church, at Conway Springs, Kan.
- Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.
- Oct. 13, at 1 P. M., Coon River church, near Panorama, Iowa.
- Oct. 13 and 14, Cook's Creek, Rockingham Co., Va.
- Oct. 13 and 14, at 4 P. M., Peabody church, 7 miles north-west of Peabody, Kan.
- Oct. 13 and 14, Beaver Run, Mineral Co., West Va.
- Oct. 14 at 2 P. M., Salem church, Montgomery Co., O.
- Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
- Oct. 14 and 15, at 11 A. M., Deep River church, Iowa.
- Oct. 14 and 15, at 10 A. M., Pine Creek, Ogle Co., Ill.
- Oct. 14, at 10 A. M., Green Springs, Seneca Co., Co., O.
- Oct. 14 and 15, Valley church, Augusta Co., Va.
- Oct. 14, at 10 A. M., Olathe church, Johnson Co., Kan.
- Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
- Oct. 14 and 15, at 11 A. M., South Keokuk church, Iowa.
- Oct. 14 and 15, Upper Cumberland church, Cumberland Co., Pa.
- Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
- Oct. 15, South Bend, Ind.
- Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.
- Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.
- Oct. 15, Lamotte church, Crawford Co., Ill.
- Oct. 15, at 4 P. M., Pleasant Grove, Kan.
- Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.
- Oct. 16 at 2 P. M., Mexico Church, Miami Co., Ind.
- Oct. 16, Shoal Creek church, residence of Bro. Wm. Hubbard, 5 miles south-east of Neosho, Newton Co., Mo.
- Oct. 16 and 17, Greenland church, Grant Co., W. Va.
- Oct. 16, Mahoning church, in Bethel house, 9 miles north-east of Columbiana, 9 miles south of Youngstown, and 5 miles from Struthers Station.
- Oct. 16, at 2 P. M., Dorchester church, Saline Co., Neb.
- Oct. 16, Rome church, Oak Grove meeting-house, Hancock Co., Ohio.
- Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.
- Oct. 16, at 2 P. M., Pyrmont church, Carroll Co., Ind.
- Oct. 16, Lower Twin Valley church, Ohio.

- Oct. 16, at 2 P. M., Myersdale church, Pa.
- Oct. 16, at 10 A. M., Swan Creek church.
- Oct. 16, at 2 P. M., Orage church, 3½ miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.
- Oct. 16, Warrior's Mark, Pa.
- Oct. 16, at 4 P. M., Grafton, Pa.
- Oct. 16 and 17, Bean Settlement, Hardy Co., W. Va.
- Oct. 16 and 17, at 3 P. M., Lanark, Carroll Co., Ill.
- Oct. 16 and 17, Salem church, Reno Co., Kan., 5 miles south-west of Nickerson.
- Oct. 16 and 17, at 1 P. M., Yellow Creek ch'h., Stephenson Co., Ill.
- Oct. 22, at 4 P. M., Walnut church, Marshall Co., Ind.
- Oct. 22, at 2 P. M., Donal's Creek church, Madison Co., O.
- Oct. 22, at 2 P. M., Lick Creek church, Owen Co., Ind.
- Oct. 23 and 24, at 1 P. M., Long Meadow ch'h., 2 miles N. W. of Hagerstown, Md.
- Oct. 23 and 24, at 1 P. M., Cedar County ch'h., Iowa, 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. O. R. & N. R. R., 2½ miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop ¼ of a mile from the meeting-house on the 23rd, of which due notice will be given in the MESSENGER.
- Oct. 23 and 24, Big Spring, W. Va.
- Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.
- Nov. 4, at 10 A. M., West Branch, Ogle Co., Ill.
- Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.
- Nov. 6, Mt. Zion, Tuscarawas Co., Ohio.
- Nov. 6, at 2 P. M., Middle Fork church, Clinton Co., Ind.
- Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.

District Meeting.

- Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2½ miles south-west of Virden, Macoupin County.

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LEAVE SOUTH.		LEAVE NORTH.	
Mail	Exp's	Exp's	Mail
P. M.	A. M.	P. M.	P. M.
8 35	8 35	6 20	12 30
8 45	8 50	6 19	12 19
8 52	8 55	6 01	12 15
7 02	9 08	5 55	12 05
7 10	9 15	5 41	11 55
7 15	9 21	5 33	11 49
7 22	9 29	5 33	11 43
7 35	9 41	5 20	11 30
7 48	9 55	5 06	11 17
7 53	10 00	5 04	11 11
8 05	10 10	4 52	11 02
8 15	10 21	4 41	10 50
8 21	10 30	4 33	10 48
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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill., as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Oct. 3, 1886

No. 39.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE address of Eld. John Knisley has been changed from Plymouth to Tea Garden, Ind.

BRO. Wm. M. Wine, of Timberville, Va., reports a good communion-meeting, and says that four more have been added to the church lately.

ON account of our engine giving out, the *Young Disciple* will be late for several issues, but in a very short time everything will be in working order again.

JOHN B. FLUCK, of Laysburg, Pa., sends us a good report of a new opening made for gospel preaching in Buck Valley. There are hundreds of similar places that are ready for the gospel plow.

IN a letter from Bro. William Hertzler, we learn that the Eastern District of Pennsylvania has taken the oversight of the church in Eastern Maryland, and will send a minister there once a month.

J. S. FOSTER, of Lowe, Franklin Co., Kan., writes that he is no member of our church, but is an advocate of Bible holiness and Christian union. He has been reading the GOSPEL MESSENGER, and from its teachings believes that the Brethren hold and proclaim the truth, and is anxious to have some of our ministers come there and preach. He says that there is no organized church there, but thinks there are some of our members in the country or near there. If any of our ministers get near the above-named place, they should call.

WOMEN'S MISSIONARY WORK.

THAT women have been a power for good in church work, is a fact about which there can be question. Their zeal for a good work, when once awakened, is always stronger than that of men.—They will sacrifice more and stick to it longer. Though it may not always be according to knowledge, yet it is sincere and free from scheming and personal aggrandizement, as too often characterizes the zeal of men.

A few years ago a band of earnest and self-denying women formed themselves into a "Women's Foreign Mission," with the purpose of carrying the gospel into China. It was a big undertaking, but not bigger than the hearts of these noble women. They went to work in earnest, and succeeded in getting the necessary funds. In the meantime, one of their number took a course in medicine, expecting to be one of the party to go on the mission. A minister and his wife, and several lady teachers, were engaged, and these, with the lady physician, formed the missionary party for raising the gospel standard in China. They were sent and provided for by this society, and that you may have some idea of the zeal required and the sacrifices that must be made in a work of this kind, we will give a little sketch of their work and trials.

Their first effort—which seems to be the only way that leads to success—was to educate them.—This education includes both book learning and the fundamental principles of religion. For this purpose a room was procured, and an invitation sent throughout the place that all the young people and all who wished to do so, should come and

be educated free of charge. But the prejudice against these white people was so great that none would come. When any of the party went out on the streets, they were hooted at and called "white devils," and their lives threatened. Their priests told the people that these missionaries had come there to get their children to make slaves out of them, and used every possible persuasion to keep them away. But it was known that among them was a physician, and there is nothing that will remove barriers from between people sooner than sickness, and a desire to be cured. There were among this people cases of sickness that all their doctors failed to cure. To these this lady physician was called, and being extraordinarily successful, the hearts of the cured and their friends were turned in favor of these white people, and they commenced sending their children to their school.

In this way the work was opened. By degrees they were educated away from their idols, and learned to know and believe in the true God. A work of this kind requires time, patience, perseverance and personal sacrifice, and this band of workers appears to have possessed all these necessary Christian characteristics, and continued the work until a large number were made to turn away from idol worship to the true and living God, not only in this place, but the work spread into the adjoining towns and cities. Thus, through the zeal and perseverance of a band of zealous women, the flood gates of hell and darkness have been opened, and the saving rays of gospel light are shining into the benighted hearts of these heathen people, for whom Christ died as well as for us. In the same way, and through the same instrumentalities, the gospel has been carried to other places and heathen countries.

Some of you may ask, Who were these women, and did they carry the true gospel light to these heathen people? To this we reply, If it was not done by women of our own church, whose fault is it? Are our women less zealous for the cause of Christ than other women, or is it because they have not received the same encouragement, and would the church stand by them were they to make an effort of this kind? Or, if the whole gospel has not been taught, does it place upon them the greater obligations to see that it is fully and truly preached? Truly so, and may we not have cause to fear that those women, and many others who are laboring and sacrificing for Christ and the saving of the world, may rise up in the Judgment and condemn us, because they are doing what they know and can, and we are not? Brethren, let us carefully consider these things, and determine that we will set our seal and sanction to every work that has for its purpose the enlightening and saving of our fellows from the damning power of sin, and point them to the higher and better life.

MYERSDALE.

HAVING had some business to attend to at Myersdale, the place that will be remembered by most of our readers as the home, for a season, of the *Primitive Christian*, we made a visit there last week, and called upon our esteemed brother, Eld. C. G. Lint, with whom we had a very pleasant visit. He seemed to be in a happy frame of mind, and seemingly is doing a fair trade in the grocery line, and we hope that he is no less prosperous in his higher and better calling. But we felt that it is a pity, and indeed we are sorry, that a man of

such ability, and that could be so useful to the church, must be cumbered with a business that cannot otherwise than interfere, more or less, with his ministerial duties, although, as it is, he does a large amount of this kind of work. In the church in town they hold services every third Sunday in the morning, and every Sunday evening. They also have a good Sunday-school. On the whole the church there seems to be in a prosperous condition.

As we had no engagement for the evening, and it was announced that A. M. Ridenour was to preach in the Progressive church, we concluded to go. We had heard considerable about the Progressive Brethren of that place and the house they built there, and were pleased to have an opportunity of seeing and hearing for ourselves. As to the inside, we saw nothing unusual. The house is nicely and plainly finished, comfortably seated and well lighted. These, in our estimation, are the essential things for a church-house. The minister seems to be a man of average ability, and his preaching was plain and practical. The congregation was not large, and, we suppose, made up largely of their own membership. In the congregation we saw but little characteristic of the Brethren church, a part of which they claim to be, and we were made to think that if this congregation was a fair sample, it formed a striking illustration of what churches become without any form of government, and that gospel plainness cannot be maintained without recognized regulations.

Those who contend so strongly for the gospel-alone ruling, forget that all law, however good, requires wisdom to interpret, and proper persons to administer and enforce. Children are not supposed to understand or enforce moral law, neither can the babe in Christ be expected to fully comprehend the obligations and duties of spiritual law. The church is a large family, a striking similarity running all through it. A church without rules and regulations ignores the family relation, and as a result there are no fathers, mothers, brothers and sisters, but a set of unruly children, every one bent on doing as he pleases, or from his own individual stand-point thinks to be right.

If our Progressive brethren expect to maintain the principles of plainness, as they have pledged themselves to do, they must, in some way, define what gospel plainness is, or they will not have much of it long. We do not make these remarks because it is a pleasure to be critical, but because the fruits that have already grown out of no government are painful to us. We had hoped better things. We love plainness, and believe that it is the privilege and duty of the church to define what it is. If the church, as a body, cannot do it, it cannot be expected that it can be done by individuals. A branch cannot be greater or better than the body out of which it grows.

We were kindly received by the resident minister, A. D. Gnagy, and enjoyed the hour of service. We never fail to get some good out of a religious meeting, and always, when opportunity is afforded, prefer to attend religious services of some kind to that of loafing.

After church we again returned to Eld. Lint's, where we were kindly entertained for the night. We were sorry that we did not have an opportunity of worshipping with our own brethren of Myersdale, and hope that on some future occasion we may be permitted to do so.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE FADING LEAF.

WALKING through the woods in autumn
We may each a lesson learn;
As we gaze upon the burnished
Leaves which in their glory burn;
As we note their fallen comrades,
Torn and scattered 'neath our feet:
Think that they were once as glowing,
As the ones they soon must greet.

Thus it is with our existence,
We in beauty live a while;
Basking with a conscious splendor,
In the noontide's golden smile;
But with those who've gone before us,
Who lie fallen all around;
Soon we'll be—for they who flourished
Once like us, sleep 'neath the ground.

Still our rustling footfalls murmur,
Not alone a dying tone;
There is music in the whispers
Mingled with their farewell moan;
Music which speaks of a mission,
Worthy by each leaf performed—
One by one in spring's bright hour,
They in graceful beauty formed.
In the summer when the scorching,
Blazing sun with power shone;
They a cool and grateful shadow,
Down upon our pathway flung.
In the autumn clothed in splendor,
Gorgeously the woods they tint;
Seem almost to catch the glory
Of the sunset's radiant glint.

And as we so soon must fade,
May our work be fully finished,
Ere we come to Jordan's shade.
Then when Death's chill wind shall strike us
And we fall in sad decay;
In a brighter, summer country,
May we bloom through endless day.

—Selected.

SHALL I GO TO THE LORD'S TABLE?

BY A. HUTCHISON.

THIS question is one of no small magnitude. The issues of life and death are in it. If we allow ourselves to be kept from the table of the Lord, we ought to be very sure that we have a good excuse. Let us examine this a little by the Word of the Lord. For when we are not in our place at such times, when our blessed Redeemer's passion upon the cross is being celebrated, it is an unmistakable evidence that our feelings are disturbed toward some fellow-disciple. So let us hear St. Paul first: Rom. 8: 35, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" If you will examine closely the above question, and then read the next verse right carefully, you will not think it so very strange that we have our trials,—read it as follows: "As it is written, For thy sake we are killed all day long; we are accounted as sheep for the slaughter." Here we discover that we may expect tribulations and trials if we are followers of Jesus. Listen to old Bro. Paul as he continues this theme in the 38th verse: "For I am persuaded, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Now I have quoted pretty copiously from the apostle. My object in doing so, is to get before the mind of the reader, the fact that Paul utterly ignores the idea of letting any thing come between us and our fellowship with Jesus.

When we partsake of the elements, as set apart by the Redeemer, as a medium through which we represent his sufferings and death, we then come into very close proximity to him. And viewing the case from this standpoint, prompted the question at the head of this article. When I further investigated the subject, I was fully convinced that no brother or sister can afford to be absent from the table of the Lord, except in such cases as are entirely out of their control. If we take hold of the question as indicated by the apostle, and as positively stated by the Savior, we will scarcely ever fail. The Savior says: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24. Here we see no place left for any one to stay away from the Lord's table. If we go there to make an offering to the Lord, which we certainly do, and even then would discover that there was a variance between us and our fellow member, we are not to refuse to make the offering, but we are to seek the offended one, and be reconciled, and then return to where we were ordered to leave the gift, and then make the offering. There is no room for dodging here, and the one who attempts to do so endangers his own personal safety.

Jesus further says, in John 6: 53, 54, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the last day." Let us hear the Master a little further; the 56th verse reads thus, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Here Jesus shows how we dwell in him and he in us. Now let us view the following statement from some author: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15: 6. We are certainly able, at this stage of investigation, to see the danger of allowing ourselves to refuse to eat and drink at the Lord's table; for by eating and drinking worthily, we are kept in such precious nearness to him that we can share his blessed protection, for we dwell in him and he in us. And if we do not abide in him, then we are in danger of the avenger's knife and the consumer's fire. So let every one judge himself or herself, by the Word of God, and eat of that bread and drink of that cup. Let no sacrifice be too

great for us, for we want eternal life and to be raised up at the last day.

HIGHWAY ECHOES.

BY J. S. FLORY.

To travelers on the "Highway" our blessed Master says, "He that hath ear to hear, let him hear." Certain sounds make our hearts glad, uncertain sounds, such as we frequently hear, make us sad and discouraged, yet these are the words of Jesus; a balm for every wound and a cordial for every fear.

It is a little remarkable how gloomy this world looks to a person who shuts his eyes to all the good in it. He nurses his disappointments with care, continually discourses about the evil, and feeds daily upon the bitter roots of misfortune. The very atmosphere around him, is full of discouragements and gloomy forebodings. The country, the people, the atmosphere, the church, the food, and the drink, everything is in a deplorable condition, looking at it through his eyes. A few such persons in a community or church, are a serious affliction and ought to be stung out by the working bees. On the other hand, the ones who have faith and trust, and look on the bright side of life, have much to be thankful for. They look at the blackest cloud with a faith that reveals the silver lining about the edges because the sun is shining on the other side. Yes, indeed, there is a loving smiling face behind a frowning Providence. There is enough good to make us happy, and blessed are they who can thank God and take courage.

Standing upon the broad plateau, overlooking the great Pacific ocean, we look out upon the scene with unusual emotion. We see the broad, blue waters stretching far away, the rolling waves dashing against the sandy beach, here and there a ship marks the distant horizon, and around us the breezes play with the growing crops and rustling leaves; above, the clear sky encircles the the grand picture. How emblematical of time and eternity! The shores of time are laved with the deep waters of divine truth; we hear the roar of God's voice, speaking to us continually. Each of us is but a speck—a mere atom of matter in the universe of God's realm, out upon the ocean, sailing, bound for the harbor. Shall we enter in safely, or be shipwrecked upon the breakers of unbelief?

"I shall do as I please;" yes, yes, you are a free agent just now, even the church is inferior to your judgment or of less consequence than your self-will. But don't forget there is a time coming when God's Word shall judge you, when the principles of the gospel,—held by the church—will be paramount, and you will confess with shame, I cannot do as I please. Unless you please to do right, your pleasure will evoke the displeasure of God. Think of it.

Rather choose to seek for the respect and approval of God and the church than the praise of men; the first brings the answer of a good conscience, glory and immortality,

the latter a conscience of condemnation and second death.

OUR DESTINY.

BY H. P. BRINKWORTH.

"GENERATIONS, like individuals, are born to different lots. Some to ease, others to hardship; some to security, others to peril; some to small duties, others to responsibilities well-nigh superhuman."

That the above thought is correct, none will question; the lot of all men is not equal, whilst some are born to nobler duties than others, and seem especially prepared by the Creator for their work; others, who seem to have the endowments necessary, yet, nevertheless are found groveling with the baser things of this mundane sphere and apparently satisfied. We claim, men are born to be what in after life they often prove themselves; all cannot be leaders, some must be led. In reclaiming this world, God means that all shall do a part, generations as well as individuals; and this is not equal, it varies as God in his wisdom designed it should. Man may differ as to the design of his Creator, but the design is the same. How to accomplish the work assigned and to use the talents bestowed, often occasions much thought and comment.

We sometimes wonder whether man does his duty as God designs he should in the matter under consideration, and the thought becomes more apparent as we hear expressions pointing thitherward.

God implants in the heart a desire to work in his cause; the devil prompts no one to service that angels would rejoice in, therefore we argue, man's work is divinely authorized, and should be followed as it was ordained. In all ages of the world, leaders have been raised up to carry on the work of the Lord. We have only to read history, to clearly demonstrate this fact. Whole bodies of believers have become more or less entangled, led away in the mists of speculative theology and the time has come that it seemed necessary for leaders to arise and point out the errors that had crept in, so we see Luther, Zwingli, Huss, and many others we might name but space forbids. In the congregation we find workers of different capabilities, for instance, evangelists, teachers, pastors, and further down helpers, co-laborers, and those that minister in different ways, such as attending to the wants of the church, in the matter of taking care of the poor; all these were peculiarly adapted to their work and could successfully carry on the same. Elders and bishops are not often calculated for the work of the Sunday-school, although we are aware that their help is beneficial, neither is the deacon's office to be superseded by the ministry, with the best results at all times. Each should be in his appointed place, yet all working harmoniously for the upbuilding of the church, the welfare of Zion, and the cause of our Redeemer.

To determine our vocation and follow the same, should be our highest aim, our bounden duty; he who neglects the same may have

cause to regret that he hath hid a talent, entrusted by the Lord. Woe to such in the day of accounts! The judgment pronounced in having his talents taken and given to him who hath ten talents, is clearly set forth in the parable of the ten talents. "Occupy till I come," is no less an injunction for you, dear reader, than for others, and it is highly necessary we awake out of sleep to the work assigned to us. She "hath done what she could" cannot be said of all of us at any rate, and the feeling of neglect of duty is so great, the resolves so numerous to do more and better that we are astonished when looking over the past that God deals so leniently with his creatures as he does. Dear brother and sister, the work of evangelization is before you; it calls for individual help. You may not be able to evangelize but you can assist. The missionary enterprise both here and foreign, is before us; how to accomplish the work seems to be often a barrier to our views, but would we work as God directs in his Word, all difficulties would vanish. Each week we ought to lay by as the Lord has prospered us. Yes, we ought to obey this advice, admonition or seeming command. Do we do so? All must answer for themselves. Again our work should be systematized to become efficient; we labor against our better knowledge in these matters, but the great lack is the teaching of the scriptures, on these important subjects, to the people at large. We fail, or have failed so far, in the work of ~~securing the gospel~~ ^{evangelizing the world}, to an alarming extent; shall we always fail? The calls to-day are great; shall we fulfill them?

The spreading of the gospel is our duty in the work of evangelization, in the city no less than the country; yet, here in the West, how many of the cities have a standing membership? Many are working in unison with God's Word in the way Paul worked. Let us not be slothful, neither weary in well doing, for we shall reap, if we faint not.

THOUGHT.

BY AMINA M. FEIFER.

WHAT a precious jewel is thought! In a moment's time it may carry us to scenes that have long gone by; it will take us to scenes of our earliest recollection, both pleasant and unpleasant. Oh, how we dwell with pleasure upon our early and pleasant childhood days, with father and mother, brothers and sisters, all gathered around the family altar; and upon such occasions how close we would creep to mother! We can almost imagine we feel her hand lying so gently and lovingly upon our heads now, but, alas, many years have rolled around since then. But who can forget a Christian mother? Thought does not stop here, for oh, how our glad hearts would leap for joy when we were bidden to run and play. Many pranks we would play upon each other in our childish joy. How pleasant the romps and rambles through forest, fields, meadows and orchards, and by the side of the brooks and rivulets! Thought! how swiftly it carries us! The many little

cares and childish troubles of the ups and downs of our schooldays are now past. The joys, hopes, sorrows, trials, temptations and disappointments are forgotten. God alone, in his infinite wisdom, is able to tell all.

Thought carries us back with regret to the many wooings of the Holy Spirit! We have bidden it, "Go thy way for this time; at a more convenient season I will call for thee." We seek happiness in more worldly things, not realizing that the only true happiness is in the arms of Jesus.

The most beauty we have ever found in thought is when it soars to worlds unknown, to the dwelling of the Most High God. There, in our mind's eye, we see the God of the universe seated upon the great white throne with the only begotten Son seated at his right hand, with an innumerable host of angels, singing praises to the Father, Son and blessed Spirit, saying, "Holy! holy! holy! art thou, O Lord God Almighty, ever just and true!" Methinks, sometimes, if we are ever found worthy to enter there, we shall recognize our little ones that have gone before, in this happy land, for there the angel-spirits do ever behold the face of their Father who is in heaven.

Thought! O, what is it? It will carry us as far as the east is from the west, or the north from the south, to the heights of heaven or down to the very depths of hell, in one moment of time. What a precious jewel is thought!

PURE AND UNDEFILED RELIGION.

BY LEAH NEWCOMER.

"PURE religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

THIS is what we all desire in the hour of death, and why not strive for it more through life? I have often thought that we are not giving heed to this passage of Scripture as we should. Why do we not take time to visit them; are we too earthly-minded, is it too much self-denial, or are we not willing to give them the things they need? Great God, help us all to become more willing to obey thy law! Where shall we go, when the Savior will say, "I was sick and in prison, and ye visited me not?" Since I have been sick almost a year, I have learned that there is a right way and a wrong way to visit. When we talk too loud and too long about this world, we will increase their sickness, both in soul and body. But, how different, when we are visited in the right way, when they sing and pray and speak of God's ways; then we can realize that God is able to strengthen both soul and body, and to keep us unspotted from the world. This is what we must do in order to die happy, for only the pure in heart shall see God. True humility will make us pure. O, my dear fellow travelers to the bar of God; who have promised to forsake the devil with all his pernicious ways, how we must watch and pray that God will enable us to obey his voice! Let us cut away every worldly offer of Satan that we may become blameless, the sons and daughters of

God. If we always bear in mind that whatsoever is highly esteemed among men is an abomination in the sight of God, we would not get so many worldly spots. But, if we take a little here and there, we grow cold and finally the way gets wider and we are ashamed to confess Christ, because we feel that we have grieved the good Spirit which leads us into all truth. We should confess our sins and feel the need of a Savior, to wash us in his blood. Satan tells the young, It is time yet, and the old he holds in some other trap, so they cannot become pure. We will not all die of consumption; some may go very suddenly; then let us not forget that life is the time to serve the Lord. Let us try to live so that we may win those that are without, that it may not be said of us, that Christ cannot convert souls in our midst, because of our unbelief. O, how sad, if any of us should come short of entering into that rest which remaineth, after Jesus has done so much for us! But on the other side, what a happy comfort in our sickness to have Jesus by our side. He has promised to be with us to the end, to go with us through the valley and shadow of death, and to bear us through the golden gates to our eternal home:

The toils of life will then be o'er;
We'll join that long-sought rest.
And with the loved long gone before
We'll be forever blest.

"DRINK, CRIME AND MISERY."

BY H. W. STRICKLER.

I HAVE just read in GOSPEL MESSENGER, No. 29, page 458, the article "*Strong Drink*," written by the sister who withholds her name. The article excited all my mental and nervous faculties. I could not help but weep scalding tears, and my cheeks burned with indignation against strong drink; and more especially when I read in the article, "that the wife and mother died broken-hearted." I thought, How terrible her anguish must have been, to have her heart-strings broken, and be severed from her little ones, thus being compelled to leave them in the hands of such a demon; more especially does my heart bleed with hers when I consider the vitality of mankind. This one thing many people are ignorant of, yet it is of great importance that we know it. It is simply amazing what an amount of privation, suffering, exposure, hardship and disease is required to produce death; especially in one who, as a mother, looks upon her tender olive branches that twine around her, looking for the support and comfort due them by the filial bonds which God has given through the laws of nature. No wonder she exclaimed, "Almighty God!"

The ideas of many people on this subject, are utterly vague. On the one hand there are persons who are continually fearing lest they or others will, by some excess or exposure imperil their lives; on the other hand there are persons intelligent and sensible in many respects, who with the most absurd and criminal carelessness, do and endure

those things which, by the most simple and unchangeable laws of cause and effect must produce death. They work for days and years beyond all reason; they stimulate their jaded energies, and lash themselves to endurance when so exhausted that repose is imperatively demanded. They eat unhealthy food, improperly prepared; they breathe air that is foul and fetid; they pursue their occupation in places where the genial and life-giving sunlight never comes; they dose themselves with poisonous drugs, in quantities sufficient to destroy human life; they go on, regardless of every symptom of disease, with deranged digestion, diseased lungs, failing appetite, unnatural pulse, with pains, disordered nerves, and hectic fever glowing on their cheeks. They live in climates which are unhealthy, in dwellings that are damp, and where disease riots, and inmates after inmates expire, until, at last, having outraged their whole physical nature, they die, and the wonder of every sensible person is that they did not die long before they did. Many of these persons might have lived to a good old age if they had only known how much flesh and blood can endure, if they only knew what was safe and what was unsafe. But, again and again, persons of intelligence and ability walk straight to the grave and never know their danger, until the spray of the dark river dashes against their feet.

Crime seems to be the cause of much of this misery. And when I look at the heading of your article and carefully read your sad experience, solemn thoughts present themselves to me.

Canon Farrar, in a sermon preached before the University of Cambridge, asked the following question: "What does strong drink cost?" "I will tell you," he said, "but not as a surmise of my own, but on the recorded testimony, on the emphatic evidence of almost every judge and magistrate, and recorded on the English Bench. Remember that those arrested for drunkenness do not furnish one tithe of the drunkards, and then shudder to hear that in a single year 208,989 persons were arrested for crime, in which drunkenness was entered as a part of the charge. Last year 5,131 women,—only think of it and of the awful degradation, and the unspeakable horror which it implies,—were arrested for drunkenness in Middlesex alone. In every province, in every country, in every great city of the United Kingdom, it has been stated from the seat of justice, again and again, that but for drunkenness there would not be in England one tenth of the existing crime. It is getting to be the hideous common-place of judges.

"Do you think they say such things rashly? And if you will not listen to the reiterated warnings of judges in their ermine, will you listen to the noble-hearted missionaries who tell us what drink costs the glory of England in the execration of her name over whole continents, and the ruin of her efforts among whole populations?

"Could I summon the Maoris of New Zealand, once so healthy that you might smite a man with the broad-axe and in a few days he

would be well, now, in the language of a high government official, almost as bad as the English, polluted and contaminated by their drink—what would they say? If I could summon the Indians of North America, once not unhappy, now degraded, maddened, exterminated by our accursed fire-water, what would they say? They have said that because of it, they spit at the name of Christian. If we ask the Mohammedans, what do they say? Is there a Christian in England with a conscience so dead, cheek so brazen, as not to blush when he hears that? If they see one of their number drunk, they have been heard to say, 'He has left Mahomet and gone to Jesus.'

"If we ask the Hindoos, what do they say? They have said by the lips of their eloquent representatives, Kestub Chunder Sen, that all the splendid benefits of our English rule in India are turned to curses against the British Government, for having introduced this thing.

"And again, from the South Sea, the voice of yet another missionary says to us, 'If you love missionary work, help—help to dethrone this demon of intemperance, our reproof before the heathen, the blight of our infant churches.' And, oh sirs, when you hear such things, are we not,—we the sons of proud, glorious England,—are we not, to our burning infamy, what one has called us, the drunken Helots of the world?

"So much then for disease and crime and colonization, and what has drink cost in human misery? Have you hearts? If you have, I might say:

'Sit you down,
And I will wring your hearts, for so I will
If it be made of penetrable stuff:
If damned custom hath not brazed it so,
That it is proof and bulwark against sins.'

"But, ah! I have no tongue to utter, no imagination to conceive, no calculus to measure the immensity of this national curse, this national calamity. It would require the vision of the Angels of Record, if they can gaze on it with eyes unblinded by such tears as angels weep, to tell of those miseries of millions for centuries; 'to pass as it were from chamber to chamber of the prophet's vision of abomination, and to mark the crime in every form, the vice in every shape, the disease in every aspect, that can make disease horrible,' that has been caused by the corruption of this Tree of the Knowledge of Evil. He alone whose ears are open to the lion's roar and the raven's cry, can recognize the numberless accents of that wail of incurable anguish and uncontrollable despair, which has streamed upwards for generations, till the vault of heaven has become 'one vast whispering gallery to prolong and reverberate the groans of those who have slain their own peace by this voluntary empoisonment.' He alone, by whom the hairs of our head are all numbered, can count the widows who are widows because of drink; the madmen who are mad because of it; the grey heads that it has made grey; the sad hearts that it has crushed with sadness; the loving families that it has ruined; the brilliant minds that it has quenched; the unfolding promise

which it has cankered; the bright and happy boys and girls whom it has blasted into shame and misery; the young and the gifted which it has buried along into dishonored and numberless graves. 'O, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil!'

It is well that men should study their own constitution, and watch the progress of disease in others who are around them and take notice how often the strong are cut down in their vigor and prime. And when they have carefully estimated their own powers of endurance, let them take heed to their ways, and not idly cast away the remnant of that life which the Creator gives, which should be devoted to his honor and glory here, and to a preparation to see his face in peace and joy hereafter.

Lorraine, Adams Co, Ill.

A SMOKING FURNACE AND A BURNING LAMP.—Gen. 15: 17.

BY C. H. BALSBAUGH.

To my Beloved Cousin and Sister, Lizzie Long Kendig, of Virginia:—

In the height of my joy in the knowledge of your maternity, came the sad tidings of the bitter stroke that rendered you childless. I feel the quiver of your broken heart-strings in my own bosom. This is for you a deep descent into the Valley of Bochim. Your cup is brimming with worm-wood, and the very fountains of the great deep of agony seem broken up. Natures like yours mount up very high on the tide of rapture, and sink very low in the ebb of grief. Vain is the sympathy and condolence of the nearest and dearest earthly friend, when the mother's heart lies shattered around the casket of her first and last born. O, what a rending and bleeding is there! We can only weep along, and implore the binding up and anointing of the Omnipotent Healer. In a sense of overwhelming significance you may repeat the words of the Prince of Sufferers, in the supreme crisis of His life, "*Father, the hour is come.*" Can you not, also, give emphasis to the remainder of his pathetic utterance, "*Glorify thy daughter, that thy daughter also may glorify thee?*" At your side stands the living, loving, gracious, omniscient, all-disposing Savior, rehearsing the lesson which we are so slow to learn: "*What I do thou knowest not now, BUT thou shalt know HEREFTER.*" He puts to you the two pungent, radical questions with which he silenced and comforted the sorrowing, soul-harrowed Martha: "*believest thou this?*" "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" Your case is not more crushing and intolerable than was the bereavement of the Bethany sisters. Their hearts were susceptible of the most exquisite bliss, and a corresponding agony. In the presence of their profound sorrow, "Jesus wept." Can He not weep now? Are not His human sensibilities more refined now that He is glorified? Three thousand years ago, when His elect people were laboring in

"the iron furnace" of Egypt, He pathetically said to Moses, "*I know their sorrows.*" He knows *yours*, and feels them as keenly as when He stood weeping with the sobbing, heart-aching sisters of Lazarus. Take His words to those anguished mourners, as fresh and faithful utterances to your inmost soul. Make them audible to your faith and affection. They have still "the savor of life unto life." The Divine-human Abolisher of Death will not call back your darling from the spirit realms, but He will do better—He will keep your angel-pearl for you to welcome you to "the far more exceeding and eternal weight of glory." No doubt, your soul will call out again and again in passionate bitterness, Why, why? Oh why are my hopes so blighted and my affections so lacerated? More than mocking echo gives the response. Jesus trembled and shrank when the Gethsemane cup was held to his lips. *Must I, MUST I drink?* "Not as I will, BUT as THOU wilt." No one enters into your agony as He does. You loved your baby-boy as only a Christian mother can, but He loved it infinitely more. And this very love is the ground of all His sore chastenings. A perfect love must do many painful things for the highest good of ignorant, sin-blinded, self-willed, imperfect, immortals. Not a shadow of doubt have I, that when you get to glory, and no longer see through a glass darkly, but know even as you are known, you will leap on the golden pavement for very joy at the marvel of love and wisdom that gathered your spotless little lamb so early into the bosom of the Good Shepherd.

Now you may think otherwise, because the mother-heart over-balances the Christ-heart. But do not think this is a blind stroke of fate, a heartless exaction of Nature, a result of the grinding process of impersonal love: God has done it, and in love, for ends too complicated and vast and far-reaching for us to compass. Let not the "*light affliction, which is but for a moment,*" outweigh the glorious purpose of Jehovah in taking to Himself what is more His than yours. Believe, my dear, heart-crushed cousin, the future will compensate the present a millionfold in Beatific Visions and raptures such as our most Divinely-exalted moods on earth never dreamed of. Lie down quietly in the bosom of your all-wise and loving Redeemer, and say as He said, in His vicarious agonies, "*even so: as thou wilt.*" Oh, the pathos, and beauty, and thrilling import of these words! Inhale them into the very core of your being as the fragrant atmosphere of the Upper Eden. All the sweet promises and soul-ravishing love-utterances of Jehovah-Jesus are as specifically for *you* as if you were the only mother on earth bewailing the pearl of her being. And there are tens of thousands of comfortless mothers whose tears fall under circumstances far more heart-rending than yours. Many sorrow without hope. How gladly would they exchange with you! Your little bird is unfolding in the Paradise of God; how fast we know not, but all souls are ingrained with the law of evolution. Sweetly, purely,

grandly, surely will your spirit-boy evolve his God-implanted powers in his new environments. Try and keep pace with him. You will see him again, know him, and then—God knows what then.

Union Deposit, Pa.

RIISING ABOVE OUR SURROUNDINGS.

THERE is no safer general rule for the conduct of the ordinary man, in the every day affairs of life, than that he cheerfully submits to the inevitable surroundings. These conventional ethics are the gradually evolved and well-matured results of the wants and wishes of people in their intercourse with each other. He that attempts to make an innovation of, or a departure from, this refined product of human experience and wisdom, must be guided by a genius of original individuality, or he will forge the bars of his social exclusion.

There are many errors and follies in the requirements of society, in which the majority of the people acquiesce, simply because they do not possess sufficient positive individual character, to successfully resist them. There are others, however, who rely upon the popular saying, "Where there is a will there is a way," that attempt, through their own power, to do away with or disregard these imperative demands of society; but they usually fail in their object, because a person's will power can only succeed to the extent that he has ability—either natural or acquired, to accomplish the end in view. Thus we see that no encouragement is here given to any to contravene or oppose the every day affairs of life, in so far as society takes cognizance of them, unless such reformer possess qualifications as indicated.

While this is true with the class of things referred to, we must not confound the more personal affairs of individuals with the affairs of society. There are many petty offences practiced and tolerated by persons in a community, which, frequently, sorely afflict individuals and even families, of which society takes no cognizance, because it cannot deal with the private affairs of the constituents and because the persons who do know of them act upon the popular but often selfish rule: "I will attend to my own business and not interfere with my neighbor's." When the neighbor's business is done in the due exercise of his rights, this is a golden rule to be governed by; but when our neighbor drinks to excess and abuses his family, or when our neighbor harbors a hatred against his neighbor; when our neighbor, blinded by ignorance and passion, is pursuing an evil course in life, it is unworthy of a Christian not to rise above his surroundings, to avert a wrong or an injury, simply to spare himself the annoyance that an interference might cause. It is the plain duty of every Christian to actively interpose to prevent the commission of wrong, as well as to be actively engaged in doing good work in the community where he lives.—*The Guide.*

It should be remembered that a workman is known by the chips he makes.

THE BIBLE.—ITS PURPOSE.

BY E. A. ORR.

Paper No. 8.—Practical Conclusions.

(Continued.)

3. WE are not yet done with the Bible. We have tried to tell you its purpose; and now the query is, Does it accomplish this purpose? In other words, Is God's revelation, as contained in the Scriptures of the Old and New Testaments, perfect, and therefore final? The perfection of any system is determined by its fitness and ability to accomplish that for which it is intended. The Bible purports to contain the system by which God means (1) to redeem man from his past sins and all their consequences, (2) and to instruct him in righteousness so that he may fit himself for the association of holy beings. Now, does it do this? We unhesitatingly assert that it does. Man, in sinning, lost human life and human character. These two things must be regained, or man's condition is utterly hopeless. He must, in some way, get life and character or eternal guilt, and in consequence, eternal death must be the result.

Christ, the atonement, is to the sinner, priest, altar and sacrifice. In his divinity he is the High Priest that enters into the Holy of holies not made with hands; and the altar that sanctifies the gift; and in his perfect humanity, he is the Lamb of God, slain from the foundation of the world—the sacrifice by which perfect humanity, life and character—is offered to pay the sinner's debt and redeem him. When the sinner by faith, repentance and perfect obedience accepts Christ, he is restored to his primitive relation with his Maker. He is then said to be "renewed in mind," to be "born again," because the psychical conditions that lead to this faith, repentance and obedience makes man just what his Creator designed he should be. He is now no more a sinner, but is justified and reconciled and stands to God as did his progenitor, Adam in Eden.

But this is not enough. Man must not only be saved from his past sins, but he must be provided with the means by which he can continue in a saved condition and by which he may go on to perfection. Any system of redemption would not be complete without this. God well understands all this; hence he has established the church to be the "pillar and ground of truth." By its ministry, by its ordinances and by its holy life it is to dispense the light and break to the world the bread of life; and also to give to the saint the word which is able to build him up into complete man in Christ.

Again this is God's last revelation to man in this state. This, as a system, is perfect. It restores man to union with his Maker; and gives him the perfect measure of character. In other words, it makes man perfect. This is enough. God stops with perfection. 2 Tim. 3: 14-17. That this is the last revelation is the direct testimony of the Bible itself. Heb. 1: 1-3 and Mark 12: 1-12.

After God had spoken by many teachers, in many ways and at many times, Paul says

he speaks in the last days—therefore the last time—by his Son. This Son shows "the brightness of his glory, and the express image of his person," and what more can be revealed? But the Savior himself says, after sending "a servant" "another servant" and "many others," "Having yet therefore one son, his well beloved, he sent him also last unto them." So it is plain that we have in Christ, as portrayed in the Holy Scriptures, not only a perfect but the last revelation. — When we want to know anything on matters of religion, our appeal must be to the "law and the testimony."

Dear reader, will we all, like Timothy, that noble young man, study the Scriptures and become "wise unto salvation," or will we spend all our time in becoming worldly-wise? This wisdom chosen in this life opens the door to all wisdom; but any other wisdom chosen solely will shut the door to all others. Then be wise: be wise now. Choose that the choosing of which is choosing all. Read the 119th Psalm again and again, till you can feel like its author: "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105.

CHRIST'S KINGDOM.

BY I. M. GIBSON.

NUMBER IV.

"Thou sawest till that a stone was cut out without hands."—Dan. 2: 34.

~~This kingdom is triumphant, that is, it is~~ the strongest kingdom that was ever founded upon the globe. The stone came in contact with the image and crushed it. The image represented the five strongest nations that ever existed, but it crumbled at a touch of the kingdom of Christ. Other kingdoms, civil and military, have arisen; they have flourished for awhile, but were strangers to final triumph. Time, the fell destroyer of all things human, has wasted the old monarchies of the world, and they are known only by their decaying ruins.

The spiritual kingdom of our Lord and Savior Jesus Christ is founded upon the Rock of Ages. The black waves may break upon its coast, the thunders may reverberate among its delectable mountains, the lurid glare of the lightnings may dazzle us and instill a feeling of fear for a while, the dark night of infidelity may settle down upon the churches, and moral chaos may threaten to reign supreme, but it will come forth clearer and purer from its baptism of danger, and rise like a fearless barque, and breast the scorn of the universe. That it will be triumphant its past history proves. It rose superior to Judaism. It met the early opposers of Christ, and, one by one, their arrows were snapped and their bows broken.

The old Pagan religions are passing away, and the sombre clouds of superstition are vanishing before the clear light of the kingdom of God's Son. Mohammedanism, false gods, and polygamy are doomed. We may hold certain views or have a peculiar dogma to defend, we may organize ourselves into a body and call it a church, we may spend our

lives laboring for it, and lavish upon it all that wealth may be able to buy, we may patch up our theories and make them look plausible and inviting, but unless we possess the true germ possessed by the little stone, the stone will strike us as it did the image, and, as the image fell, so will we, our pet theories, our sophistries and our churches fall.

That it will be triumphant we believe from the fact that it has been attacked at all stages of its journey, and by men that were not mean foes. In its infant days Porphyry hurled the missiles of materialism and sarcasm at it, but he, at that early day, was not able to make one breach in her impenetrable walls of truth. But these men are dead, and the kingdom exists. This kingdom will be triumphant, because it instills in the people that embrace it an enthusiasm that enables them to endure any hardship and brave any danger that may arise from an adherence to the doctrines of Christ. Nero burned Rome and charged it to the Christians, which resulted in many of them being crucified or burned at the stake, but their faith in God and his word never wavered. It will be triumphant, though it was driven into the wilderness and had to take refuge in the dark caverns of the mountains, yet an unswerving belief has enabled her to triumph over all earthly difficulties, and it will yet enable her to triumph over death, hell and the grave. Who, who, we say, would not give all of this short life—this life so strongly mixed with joy and sorrow, with pleasure and pain, for an admittance into this glorious kingdom, this triumphant kingdom that is destined to fill the whole earth?

Farmersville, Ill.

ROYAL CRUMBS.

BY M. M. E.

—A BROTHER writes: "We have too many preachers. They all wish to sit on the right and none on the left." Bad, indeed! Somehow stir them out of that carnalism, and persuade them to come west with a meek heart, and they will have opportunities enough to sit on the right, if they behave.

—While brethren Hollinger, Whitmer and I were comforting the saints in North-western Kansas, we enjoyed the hospitality of Bro. and sister Watts, in Rooks county; and as we arrived there about noon, they concluded to have meeting in Grange Hall; so they sent out their son Willie to summon the people to meet in the evening. He cheerfully went out, and rode about fifteen miles in making the announcements. A large number assembled, and we concluded that Willie Watts is not far from a little missionary himself. I mention this to stimulate other children to take an interest in the Brethren, and thus show love to Jesus. In too many instances children are ashamed to manifest an interest in the church, preferring to associate with the proud and haughty. The good attention and respect of the people also showed that Bro. and sister Watts are consistent members, and exert a good influence

by their orderly conduct. They are not ashamed to be known as disciples of Christ.

—Do not expect, my brother minister, in these western fields, to find gilded walls against which to hang your hat and coat, nor spring chairs and rockers in which to lounge, but rather look for humble cottages and furnished as were those of your grandparents in their simplicity when they went a pioneering. You will find, however, those single-roomed dwellings out on the prairie contain as noble, self-sacrificing souls as ever breathed the pure air of God's creating.

—I quote again from a letter before me: "Some of our preachers say they do not care what council-meeting says." Every discern-er of spirits very clearly sees that some preachers do not care what Annual Meeting says. Their works tell on them. They do not regard the work of the Brotherhood, but they have considerable honor for their own work. To them, what Annual Meeting does, is not weighty, but their own work is exceedingly ponderous in their estimation. If Annual Meeting applies a principle, to those murmurers it is all wrong; but if they themselves, in a local council, try to apply a principle, then it is all right; and if, perchance, A. M. should adopt the *same method* in its application, those complainers fall right in with it. The reason is apparent.

—MESSENGER 34 is angel-crowned. It is replete with bread and meat. Lewis W. Teeter's observations on Annual Meeting will evolve something to her good. J. B. Lair has swords many and sharp. Daniel Hays pierces flesh, fashion and flummery with fire that burns. S. Z. Sharp is finding a blessed trait for the poor and to build up local churches in Christ. Many others present holy manna; space forbids their mention.

POWER OF HABIT.

BY GEO. L. KENEPPE.

A WELL-DEVELOPED habit is truly a second nature. The word habit is derived from the Latin word *habeo*, meaning to have, to possess, a condition, etc.; but the meaning that we wish to convey by the word habit, is custom, course of conduct, a tendency to perform certain deeds or actions. Then there are good habits and bad habits; habits of industry, temperance, morality, charity and Christianity; and habits of idleness, intemperance, immorality, uncharitableness, and the opposition of Christianity in general.

Young persons, and even older ones, can attain the evil habits without much exertion, while to possess the good habits requires some thought and self-denial. Habits seem to be the measure by which people estimate character. A person who has good habits, has a good character, while a person who has bad habits has a low or vile character. It is astonishing how many persons seem to undervalue their character by allowing themselves to attain bad habits. Young persons cannot estimate their characters too highly by watching and guiding their habits. The coral isles of the sea grow by the addition of

minute particles, which are in themselves insignificant, but in the course of time they become mighty structures, even habitable for man. By the same law habits are formed. Acts which seem to be in themselves insignificant are the additions by which habits are formed. It is not the single act, but the repetition of the act that forms the habit. If we would guard against the habit, we must guard against the acts which form that habit.

A habit, in forming, gains force, power, momentum, just as a rock, in rolling down the mountain side; after being started, it moves slowly, but constantly gains momentum, till it hurls aside and crushes down everything in its pathway. Just so with an evil habit; in forming it gains momentum till it hurls aside and crushes down every good motive that opposes it, until, at last, it gets such a hold and power upon the individual that it requires a force almost supernatural to overcome it. As a general rule, people do not consider the power of habits until they are formed, and when they first recognize them they have such a hold on the person as to be quite difficult to remove. Of the many evil habits which overspread the country, we will mention a few, not that they exhaust the list, for their name is legion, but merely to illustrate our theory.

Intemperance, which I think is the greatest evil habit, and the leader to almost all others, is one that is very easily attained. A social drink taken with a friend is usually the beginning of intemperance. The taste for the liquor soon increases, while the power to resist the evil decreases, and the result is a confirmed drunkard.

The handmaiden of intemperance is card playing and gambling. Like all other habits, it begins in a very small degree, merely by playing a game with a friend just to pass the time. To the unsuspecting, carnal mind it is an exquisite pleasure, which is indulged in till the player is a victim to gambling, which frequently results in the loss of property and even life.

Swearing usually begins by emphasizing by-words. The habit then grows on the individual so thoroughly that at last he affixes an oath unconsciously to almost every sentence he utters. How disgusting is this habit! To hear the harsh words proceed from the mouths of men, and even little boys, makes one shudder. Yet this is only the power of habit. A by-word seems to be a very small matter, but when repeated it becomes more common and unnoticed, when a more forcible word is introduced, the object, no doubt, being to make the language emphatic, and the result is a confirmed habit.

Every act performed in any direction increases the tendency to continue the performing of such acts, while the power to resist this tendency decreases with the formation of the habit. The acorn is a small seed, yet it contains the germ of a mighty oak. A glass of liquor is nothing wonderful in itself, yet it contains the germ of intoxication, disgrace, ruin and eternal death. The same can be said of the game of cards, the by-

word, the oath, the stolen object and a legion of other habit germs.

Farther, habits are not strictly personal diseases or indulgences, but they are as contagious as the most raging fevers. The power and desire of imitation of the human family causes the habits to be given from one to another, till there is no stay in their course, and scarcely a limit to their effects. From these conclusions I think we can see very clearly the power of example, which is very closely allied to the power of habit. In fact, the power of example is but the power of habit, whose influence extends to others than the person addicted.

It is an obvious fact that evil habits are more numerous and more easily attained now, owing to surrounding circumstances, than they were a century ago. Vice, crime and evil habits seem to grow with the increase of population. Morality and the better habits increase with civilization, but the bad habits increase with the number of people. We have only to look, and we can see that densely populated districts are more prone to disease, and likewise evil habits, than thinly settled countries.

There are so many influences that bear upon the habits that many of them are lost sight of in considering the rest. For example, education, religion and industry have a healthful, invigorating, elevating influence upon the habits, while ignorance, immorality and idleness have a morbid, deadening, degrading influence.

These are only a few of the influences that might be named as bearing upon the habits. In conclusion, we might say that industry is the beginning of, and leader to good habits, while idleness is the school-master of vice, sin and all evil habits.

Academia, Pa.

THE soul that does good to others, grows in goodness. He that is a medium of blessing to others is himself blessed thereby. — Hence, selfishness is folly as well as sin; for while it prevents our doing good to others, in the same degree it prevents our doing good to ourselves.

THERE are few persons who really know the preciousness of the promises of God's word, because they have never tried them. God is ready to fulfill every promise he has ever made, and Christians do not know what they are losing by not implicitly trusting in him.

THANKFULNESS is the key upon which is written all the songs of joy, gladness and rejoicing which are sung upon earth as an echo from the music of golden harps and angel voices in the heavenly choir.

THE colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common unpoetic life.

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25 cts. Will pay for the MESSENGER from Oct. 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.



LAST week we sent printed circulars to all whose papers had been continued, because we were not notified to DISCONTINUE. We hope that all, — after reading the MESSENGER so long a time and we trust, deriving much benefit therefrom, — will feel like remitting promptly, thus enabling us to meet our obligations, and go on, unhindered, in the grand work of spreading the Truth.

BRO. Silas Hoover is engaged in the cause of the Master, with the Brethren of Armstrong Co., Pa.

BRO. J. W. Metzger's address will be King's Mill, Lapeer Co., Mich., until Oct. 15, after which it will be Edna Mills, Ind.

FROM some men's silence more instruction can be derived than from other men's speech. It is evidence of wisdom to know when to keep quiet.

BRO. Martin Bowers, of Colfax, Ind., says: "The work of the Lord is still going on in White church, Montgomery Co., Ind. Four more were baptized last Sunday."

IF you watch a river as it flows on, you will see little eddies that seem as if they had changed their minds, and were going back again to the mountains; yet all its mighty current flows changeless to the sea. Such should be the purpose of every Christian.

BE courageous enough, (a) not to spend your money for tobacco, (b) to attend meeting regularly and show your minister that you are sufficiently interested to keep awake, (c) to observe your religion by practicing what you profess, and by paying for your church paper when your subscription is due.

READ the Supplement enclosed in this number of our paper. Besides some correspondence, there is an advertisement by Drs. Oellig & Klepser, for the benefit of those needing a reliable remedy.

CHRISTIANITY does not consist in talking of Christ, but in walking after him. Christ has many to follow after in the calm who fly from him in the storm. Withered leaves fall off in windy weather; so do dry professors in time of temptation. "Be thou faithful unto death, and I will give thee a crown of life."

DURING the famine, Joseph was the only one to whom the Egyptians could go for corn. Heaven's corn garner is opened in no other than the name of Jesus; and as the Ark was the only place of safety in the time of the Flood, so the church is the only place where we may have access to the Lord's corn. All outside of the church is, at best, but husks or chaff.

THE Savior says, "Ye are clean through the word which I have spoken unto you." It seems that there is cleansing power in the words of Jesus. Peter so understood when he told his brethren, "Ye have purified your souls in obeying the truth." Obeying the teachings of Jesus cleanses a person thoroughly. It not only makes the person clean in body and apparel, but it cleanses his words, his thoughts and his motives.

BRO. W. R. Deeter is doing work for the Lord by visiting churches. He spent three days with the Brethren at Huntington, Ind., then three days at Andrews, and then went to Berrien, Mich. to attend the feast. Paul visited the churches to see how they were doing. It would be a good plan to follow Paul's example in this. How many will do so, and then make a report to this office? In your visiting, do not forget the Brethren at the Mount.

A MAN does not become a villain at once. A few years ago we knew of a case where a pious father was under the painful and humiliating duty to visit his son, who was in prison for having killed his wife. While with him in the cell, the father asked the son to tell him what led him to this unhappy place. The son took a piece of charcoal from the fireplace and wrote (a) Disobedience to parents; (b) tobacco; (c) profanity; (d) saloon and gambling; (e) theft; (f) Murder; and, said he, "(g) will be the gallows." Thus we see that sin fastens itself upon its victim gradually. It is step by step the once innocent children are dragged down to ruin and despair. Beware, ah, beware, boys.

EDITORIAL NOTES.

"THE City of Brotherly Love," as Philadelphia has been familiarly called, ever since good William Penn, the friend of the Red Man, founded it, has now not far from one million people, and is rapidly increasing in size. It has numerous places of interest to

occupy the time of the visitor, such as the old State House, in which the Declaration of Independence was passed, the United States Mint, where tons of silver are being converted into shining dollars; the City buildings, which, when completed, will be the largest and finest in America, and, in some respects, in the world. These and many more might be named, but for want of time we cannot visit them. We cannot leave Philadelphia, however, without making a pilgrimage to the historic Brethren's church and graveyard at Germantown.

To Germantown, in 1719, under the leadership of Peter Becker, came twenty families of our Brethren, driven from their homes by the fierce persecutions then raging against all dissenters from the State Religion. William Penn had traveled through Germany and, meeting this persecuted band, offered them a safe asylum in his far-away province of Pennsylvania. Here they came with all their earthly possessions, and, with an abiding trust in God, determined to brave the hardships of a life in the wilderness, so that they might worship him according to his Word. Here they organized the first church, in 1723, and Peter Becker became the first elder in America.

They held their meetings for many years in private houses, and finally, in 1770, decided to build a meeting-house large enough to accommodate their increasing audiences. It was substantially built of stone, and was about thirty-two feet square. In this house the Brethren worshiped for about one hundred years, without making any change in it. A few years ago it was repaired and some few changes made in it, but it is yet much, in appearance, what it was when completed a hundred and sixteen years ago.

Adjoining the meeting-house is the neatly kept cemetery, in which are interred the remains of many of our old brethren and sisters. Bro. Jos. Sheets, who is a trustee of the church and is also treasurer and sexton, kindly showed us the place. He has been a member of the Church fifty-one years, and was well acquainted with very many of the early Brethren, whose forms are now quietly resting beneath the sod in the beautiful burying ground, at Germantown, awaiting the glad resurrection morning.

We wandered among the graves in the shade of evening and, with Bro. Sheets' assistance, found many that were full of interest to us. Here lie the mortal remains of Alexander Mack, the elder, who gave up all his earthly possessions for the cause of his Master, and who died in poverty, that others might have a full knowledge of the truth as it is in Jesus. Here, on a stone, discolored by the hand of time, is the following inscription: "Alexander Mack, Jr., born 1712, died 1803; Elizabeth Mack, died May 6, 1811, aged 85 years, 7 months and 11 days." We knew that we were standing beside the grave of

Alexander Mack the younger. He died full of years, having reached the great age of 91 years, 1 month and 20 days. His life was full of service to the Church, and his last days were spent in admonishing those whom he met to be faithful to the Master. He showed much concern for the Church. His last words were

"Nun reis ich gegen Morgen! Wer Mit will, mach sich eilend fertig."

A very singular incident of the closing days of the old brother's life was related to us by Bro. A. H. Cassel, who has a large book of the manuscripts written by Bro. Mack.—He had a premonition of his death, and he wrote in his book, shortly before his death, the following epitaph, which was cut on his tombstone, but which, owing to its great age, we were unable to decipher. We give the copy from his own handwriting, which Bro. Cassel kindly furnished us:

GOTT
DER UNS HAT
AUS STAUB GEMACHT
UND WIEDERUM
ZUM STAUB GEBRACHT
WIRD ZEIGEN
SEINER WEISHEIT MACHT
WENN WIR NACH SEINEM
BILD ERWACHT

ALEXANDER MACK IST GEBOREN 1712
UND ENTSCHLAFEN 1803
ALT
91 JAHR (ONE MONT
AND 20 DAYS)

The words "One 'mont' and 20 days" inclosed in parentheses, are not in Bro. Mack's handwriting, but were added by some one else, who wrote in English; otherwise the above is an exact copy, as well as the form, in which the old brother wrote his epitaph not many days before his death.

Near Bro. Mack's last resting-place is the tomb of Elder Peter Keyser, upon whom the care of the church fell when the old brother died. He was born Nov. 9, 1766, died May 21, 1849, after having served the Church most acceptably in the ministry for sixty-three years. He was, in many respects, a very remarkable man. He had a most intimate knowledge of the Scriptures, and, it was said, had committed about all of them to memory and was able to repeat them when occasion required. One of his great ancestors was burned at the stake in Europe for his adherence to his religious convictions. Bro. Keyser was a worthy descendant of such a noble ancestor. Few men have allotted to them so many years of usefulness to the Church as the Lord vouchsafed to him.

Here are the graves of Elder John Fox, grandson of Alexander Mack; Elder Jacob Spanogle, for a number of years a minister in the Philadelphia church; and many others worthy of note. We left the old cemetery, feeling that we had enjoyed a great privi-

lege, in having an opportunity to visit the birthplace of the Church in America, and also to linger at the graves of so many of the Brethren who assisted in founding the Church.

PERSONAL RESPONSIBILITY.

"Lest by any means when I have preached to others, I myself shall be a castaway."

MINISTERS should remember that there is a possibility for them to be lost. Because we have been ordained, and weekly stand behind the sacred desk, is no reason why we should reach the celestial mansions. The minister may direct his audience to heaven and he himself miss it. It has sometimes happened that all except the captain escaped from a wreck.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." As in Paul's day, so now we have both the rich and the poor. Among the dangers against which the rich are warned, is high-mindedness. It is difficult for a person to be rich and not think more highly of himself on that account. Solomon asserts that the rich man is "wise in his own conceit," and Ezekiel says, "the heart is lifted up because of riches." Because riches procure many worldly comforts, their possessors are led to trust in them, forgetting that they may take wings and fly away. Paul would have us employ our wealth in doing good. He would have us be in good works what we are in worldly possessions—abounding—"ready to distribute." This goes beyond what may be termed "home charity." It may be termed distributive or general charity.

This kind of charity goes beyond one's own immediate community. It crosses oceans, and carries the glad tidings of the gospel to the poor heathen.

WANTED FOR THE LORD'S SERVICE.

1. Men like Daniel. Dan. 9: 3, 4; Deut. 11: 25.
2. Men like Shadrach. Ex. 20: 4, 5; Dan. 3: 4, 7, 23, 25, 28.
3. Men in authority of Nehemiah's faithful spirit. Neh. 13: 4-9.
4. Young women like gracious Ruth.—Ruth 1: 16, 17; 2: 11, 12; Ps. 101: 1, 4.
5. Matrons like the pious Shunamite. 2 Kings 4: 8, 13.
6. Fathers like Abraham. Gen. 18: 19; Prov. 10: 21.
7. Brethren like Aaron and Hur. Ex. 18: 9-12.
8. Heads of families like Caleb. Num. 14: 54; Josh. 24: 15.
9. Mothers like Hannah. 1 Sam. 1: 10, 11, 24-28.—*Hebrew Standard.*

QUERISTS' DEPARTMENT.

The Communion Wine.

Brother Quinter:—

Can you prove by the New Testament that the juice of the fruit is wine, and that it can be used as the wine for the communion? I have lately read the New Testament through, and cannot find anything therein to prove that the unfermented juice is wine. Is it not just the same to use the juice instead of wine, as it would be to use leavened bread instead of unleavened bread? Please answer through the GOSPEL MESSENGER.

B. C. BASHORE.

In replying to the above inquiries, we first remark that there seems to be a misapprehension on the part of many in regard to the meaning of the words which our Lord used to describe the fluid that he designed to be the symbol of his blood in the communion service. They seem to think that he used the word *wine*. But this is not the case. He uses the word "fruit," meaning the grape: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. In Mark 14: 25, he also calls the contents of the cup "the fruit of the vine." And in Luke 22: 18, we also have the phrase, "the fruit of vine." So we find that our Lord does not call the liquid of the cup, which is "the communion of his blood," wine, but "the fruit of the vine." Neither does Paul call the fluid which symbolizes the blood of Christ, *wine*. He speaks of it as "the cup." 1 Cor. 10: 16, 11: 25, 28. And in no place in the New Testament is the symbol of the blood of Christ in the communion service called wine, but, as we have seen, it is called "the fruit of the vine."

Then, in regard to the first part of the question, or to the words, "Can you prove by the New Testament that the juice of the fruit is wine, and that it can be used as the wine for the communion," we reply, that if Christ used wine, then we can clearly prove that "the juice of the fruit" is wine, because he called whatever he used, "the fruit of the vine." And so, if he used wine, he used "the fruit of the vine," or "the juice of the fruit." And if he used "the fruit of the vine," or "the juice of the fruit," then may we also use it, since he said nothing that would indicate that his disciples were to use anything else. But why need we try to prove that "the juice of the fruit is wine"? It is evident that our Lord used "the fruit of the vine," or "the juice of the fruit," and if he used it, we may, since he has directed us to use nothing else.

Our brother, in his queries, designing to bring out the character of the communion cup, or of its contents, says, "I have lately read the New Testament through, and cannot find anything therein to prove that the unfermented juice is wine." We need not seek for proof that "the unfermented juice is wine," since the communion symbol is not called wine in the New Testament, but "the fruit of the vine," or "the juice of the fruit," as the brother calls it.

Again: It is highly probable, if not morally certain, from another consideration, that the communion symbol used by our Lord was "the fruit of the vine," or "the juice of the fruit," and not fermented wine. We allude to the consideration, or circumstance, that the Jews did not use fermented wine at the Passover. There seems to be testimony ample and conclusive to prove that the Jews used unfermented wine at the Passover, when wine was used.

In the manner of holding the Passover, or the feast of unleavened bread, as we have the manner given in the Pentateuch, there was no wine required. But afterwards it appears that wine was used. But, though there is nothing said in the law of Moses about the use of wine during the feast of unleavened bread, is there not enough said to show that fermented wine would not have been in accordance with the rules given for the governing of that feast? It seems to us there is. In the law given by Moses for the governing of the Passover, and the feast of unleavened bread, we have the following directions: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Ex. 12: 15. "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Ex. 13: 7. It will be seen from the two passages above quoted, that the law forbidding leaven during the feast of unleavened bread, was positive, full and stringent.

In both passages quoted, the prohibition of leaven during the feast, is not confined to bread, but it extends to all leaven: "neither shall there be leaven seen with thee in all thy quarters." It would seem, from this language, that everything that had leaven in it was to be excluded, as well as leavened bread.

Some consideration of the word *leaven*, or of the Hebrew word of which *leaven* is a translation, will throw some light upon the subject. "The word for leaven in Hebrew is *chamets*, which simply signifies to ferment. It is supposed that *leaven* was forbidden on this and other occasions, that the bread being less agreeable to the taste, it might be emblematical of their bondage and bitter servitude: as this seems to have been one design of the bitter herbs which were commanded to be observed on this occasion; but this certainly was not the sole design of the prohibition; *leaven* itself is a species of corruption, being produced by fermentation, which in such cases tends to putrefaction." Dr. Clarke's Comments on Ex. 12: 8.

Mr. Herschel, a converted Jew, agrees with Dr. Clarke, as the following remarks by him show: "The word *khomets* [ferment] has a

wider signification than that which is generally attached to leaven, by which it is rendered in the English Bible, and applies to the fermentation of corn in any form, to beer, and to all fermented liquors." *Bacchus Dethroned*, p. 198. Prof. Stuart, of Andover Theological Seminary, an eminent Hebrew scholar, has the following: "Not only leavened bread, but other things which have undergone fermentation were excluded from the Passover meal. Perhaps this usage, which was carried so far by the Jews, arose mainly from a strict regard to the supposed real meaning of the command in Exodus, chapter 12, which is not expressed by declaring that the Hebrews shall not eat fermented bread, but by declaring that they should not eat anything fermented. Now the word [that has been translated] eating, is in cases without number, employed to include a partaking of all refreshments at a meal—drinks as well as foods." The following is also from Prof. Stewart: "I cannot doubt that *khametz* [ferment], in its widest sense, was excluded from the Jewish Passover when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine as well as fermented bread, is older than the Christian era. . . . That this custom is very ancient—that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted." *Ibid*, 199.

In the same work we last quoted from, *Bacchus Dethroned*, and on the same page, we have the following from Dr. Cunningham, a learned Hebrew scholar: "What is now chiefly used by the Jews at the Passover for wine, is a drink made of an infusion of raisins in water, which is either boiled at once or simmered during several days. It is free from alcohol and acidity. It is quite sweet. I have tasted it at the paschal table. No Jew with whom I have conversed, of whatever class or nation, ever used any other kind." But a Mr. Jonas informed me that he believed the proper kind of wine is that expressed from the red grapes at the time."

It appears from the plain and positive testimonies that we have given, that before the introduction of Christianity, the Jews used unfermented wine at the Passover or feast of unleavened bread. We have seen that in the first institution of the Passover there was nothing said about wine. We have also seen that the law governing that very important feast excluded all leaven. And when in the course of time wine was used, we find, as we have seen, that the wine used was unfermented, and this was used because the law prohibited all things, that had leaven in them, from being used. Dr. Kitto, in his *Cyclopedia of Biblical Literature*, a popular work, in his full and instructive article on the Passover, after saying that it is probable

that water was first used at the feast of the Passover, alludes to the change that introduced wine instead of water as follows: "As wine, then, afterwards formed part of their oblations, and was consumed in their sacred feasts, it would thus naturally become introduced into that of the Passover. The wine used would of course be unfermented, but it is not certain that it was always the fresh, expressed juice or pure blood of the grape (Deut. 32: 14); for the Mishna states that the Jews were in the habit of using boiled wine. 'They do not boil the wine of the heave-offering, because it diminishes it,' and consequently thickens it, thus rendering the mingling of water with it, when drunk, necessary; but it is immediately added, Rabbi Yehudah permits this, because it improves it (*Teromoth Perek, c. 11*). Independent of this, however, we may consider it certain, that on the special occasion of the Passover, when all fermented things were so cautiously banished, this practice of boiling the wine would be often resorted to as a well known means of destroying the fermenting principle, and securing the purity of the wine. — Though the Rabbins have made many burdensome and unauthorized additions to the simple laws of the Bible, their writings still illustrate our subject to a very great extent, and, with reference to some of the chief ceremonies of the Passover, demonstrate that our Lord's practice corresponded with theirs." Dr. Smith, the editor of Smith's Dictionary of the Bible, in the article on the Passover, and in referring to the wine used, says, in a foot-note: "The reader will bear in mind that, all leaven being prohibited, the wine used on the occasion must of necessity have been unfermented."

The practice of the Jews boiling the wine, referred to by Dr. Kitto, to destroy the fermenting principle, may explain a point that may be as strange to others who have noticed it, as it was to us until we learned that the ancients sometimes boiled their wine to keep it from fermenting. The point we refer to is the practice of the early Christians mixing water with the wine they used in the communion service. This was done at a very early age of the church. Justin Martyr informs us that it was done in his time. He was born A. D. 114. In the first apology of Justin, he gives some account of the manner in which the Christians of his time observed some of the ordinances. In referring to the communion, after noticing preparatory services, he says: "There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at his hands." *Justin Martyr's Works*, pp. 63, 64. The custom of boiling wine till it was reduced to a

syrup, made the addition of water necessary to give it a sufficiently liquid form, to be drunk with ease and satisfaction.

And the fact that it was necessary to add water to reduce it to a liquid that it could be readily drunk, is a proof that they used unfermented wine. A large number of the Christian communities of the East at this time use unfermented wine in the communion service.

From the testimonies we have adduced from the Scriptures, and from Biblical scholars, it appears, from the law given to regulate the Passover, that leaven and everything fermented were forbidden to be used at that sacred feast. And this idea is confirmed from the well-established fact that, when the Jews used wine at the Passover, they used the unfermented wine. It also appears that our Lord at his passover at which he instituted the communion, used unfermented wine, since he calls it "the fruit of the vine," and as it was the custom of the Jews at that time to use unfermented wine at the Passover. Hence, the first question in the query, "Can you prove by the New Testament that the juice of the fruit is wine, and that it can be used as the wine for the communion?" may, we think, be justly answered in the affirmative. To the other question, "Is it not just the same to use the juice instead of wine, as it would be to use leavened bread instead of unleavened bread for the communion?" we answer, It is not the same, since the juice is evidently "the fruit of the vine," the very thing our Lord used in the institution of the communion, and it is also unfermented wine.

J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Butler Co., Nebr.

I AM now at Bro. J. Keller's place, to attend the love-feast to-morrow. I was near York, at the Beaver Creek church at their feast; we had a good feast. I was also at the Exeter feast; had a good meeting. Bro. D. B. Heiney was advanced to the second degree in the ministry, and Bro. Frederic Weidman was elected to the office of deacon.

JOHN S. SNOWBERGER.

Thoughts on my Twelfth Birthday.

As I to-day am twelve years old, my thoughts dwelt on the doings of Jesus at the same age. He was sitting in the temple of God, asking and answering questions; he knew, and wanted even at that age to be at his Father's work. I thought of all the young people where we have been visiting of late, and those I saw at meeting,—fine young people but not loving Jesus,—who know no better than to act and dress like the world. O, how it pained me to see them outside of the church, and how sorry I was I could not speak to them about the love of Jesus, who

loves them so much. Dear young friends, turn to Jesus,—it is so good to be a child of God, a bride of Christ. You can be sure, my little sister and I love the church and her order. We love our plain dress; we will never wear those foolish hats or gold. Pa tells me our covering is a power in the sense that the king's uniform and tokens of distinction are a power to his servants; only our distinction is so far better; it is from our Heavenly Father. We will adorn ourselves as Jesus has commanded; nothing is so nice as his adorning,—nice even in the sight of angels. O, that we could soon hear that you did the same! Jesus wants you,—all of you! Will you soon come? It will make you so happy; none can ever be so happy as God's children. We will pray for you that you soon may be saved.

ANNA HOPE.

Mt. Morris, Ill.

From Mingo, Iowa.

If the Lord will, we expect to start for Quinter, Kan., Sept. 20. There will be two families, six persons being members of the Brethren church. We desire the prayers of God's people in our behalf, that we may be the means, in God's hands, of doing some good, in our new field of labor. We expect to be four weeks on the road, and if the Lord will grant grace, I will write again.

LIZZIE HILARY.

From Madison, Kan.

OUR love-feast is among the things of the past. It was an enjoyable occasion,—one long to be remembered. Ministers from a distance were George Studebaker, of Stephenson Co., Ill.; Washington Wyland, John Hess, Jesse Studebaker, P. R. Wrightsman. Our associations were pleasant in the service of our divine Master. We held a choice for a speaker, the lot falling on our young brother, W. H. Leaman. May the Lord help him to faithfully discharge the obligations of his high calling, that he may become an efficient minister of Christ. We truly need many willing hearts and helping hands to proclaim the glad tidings of salvation in the great West. O! the pitiful appeals made by those who are starving for the bread of heaven.—"Come and preach for us," "Why don't you come and preach for us, are the appeals of men of the world. The harvest is great but the laborers are few. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Rom. 10: 14, 15. Who is to send them? Who is to support their families, while they are in the Master's service?"

CHAS. M. YEABOUT.

Notice.

At the last District Meeting of Northeastern Ohio it was decided that said District should assist the Lake Shore church in building a meeting-house. The matter was placed in the hands of the Home Mission

Board. The following churches have responded as follows:

Ashland church.....	\$25 00
Mohican church.....	10 00
Springfield church.....	15 00
Wooster church.....	24 00
Maple Grove church.....	10 00
East Nimishillen church.....	18 00

The elders of said District, who have not done so already, are hereby respectfully requested to present the matter to their membership, and report the amount contributed to the undersigned. The money, when called for, is to be sent to Bro. Reuben Buckwalter, Orrville, O.

JACOB MISHLER.

Mogadore, O.

From Pigeon Creek Church, Ill.

OUR church is in love and union, but it seems to be at a standstill at present. We had a series of meetings, which began on the 5th, and continued until the evening of the 12th. Our dear brother, T. D. Lyon, of Hudson, Ill., was with us, and preached the Word with power. We are glad to know that the Lord gives those old veterans bodily as well as spiritual strength, to faithfully labor in his vineyard. Come again, dear brother. There were no additions, but there were some almost persuaded to be Christians.—The members were greatly revived and encouraged. Our love-feast will be held Nov. 6 and 7, at the Oak Grove meeting-house.—The invitation is extended to all, especially the ministering brethren. I am glad that you still get letters of encouragement in regard to the MESSENGER. I did not know that I appreciated it so much as I did, until mine was miscarried one week, and the inquiry was, "Where is this week's MESSENGER?"

SAMUEL HENRY.

From White Church, Ind.

OUR communion was the largest one ever held in our neighborhood. Speakers present were Bro. Burns, of Camp Creek church, A. Bowers, of Bachelor, and D. C. Campbell, of Monmouth, Kan. The meetings continued four days. Four were baptized on the 5th, and one applied for baptism, which will be attended to on the 19th, on our regular meeting day.

MARTIN BOWSER.

Notes of Travel.

On the morning of August 19, my wife, daughter and myself left home to visit relatives and friends near Mt. Vernon, Ill. I also expected to do some preaching while sojourning among them. We arrived safely and enjoyed ourselves very much during our visit.

The church here is scattered over considerable territory, and has a membership of thirty in number. Bro. D. F. Eby has the oversight of the church, with Bro. O. Z. Hicks as his assistant in the ministry, and two deacons, brethren Jacob Angle and Hiram Hager.

Our aged Bro. J. S. Hager and his com-

panion are, at present, residing in the congregation, and are far in the decline of life. May the good Lord still gently lead them onward and upward, until they obtain the crown of life.

We attended in all (aside of the love-feast) seventeen meetings in various parts of the district. We had some meetings where the brethren had not preached yet, and am happy to say that we had a very good attention and the attendance increased every night. They were eager for preaching, and at Belle Rive our Christian friends kindly offered us their church-house and requested us to return soon. I think if brethren would visit these places often, much good might be done. The ministry here is not able to fill all the calls for preaching.

The members of the Mt. Vernon church, feeling the need of a house of worship, after much consultation, have bought a suitable house and grounds, nicely located in Mt. Vernon, and we think it is very cheap. The house will need some repairing, however, so they can use it comfortably.

The means of the Brethren, generally speaking, are limited, and we think the building committee should look after the matter, and if possible, assist them in the purchase of their house of worship. They would appreciate the help very much.

Sept. 11 was the time set for their love-feast, at Bro. Angle's, and it was a season of refreshing. The weather was delightful, and everything favorable for a good meeting. In addition to the home ministry, the following named brethren were present: Eld. Michael Forney and B. R. Gearhart, of the Big Creek church, and Bro. Ullery, of Salem; also other brethren and sisters, we cannot now name, and the writer,—in all swelling the number that surrounded the table of the Lord, to about forty. The most enjoyable feature of the meeting was the reception of two dear sisters into the fold of Christ by baptism.

The meeting closed with good prospects for more soon to come. Great quietude and solemnity prevailed throughout the meeting, and grace was upon all. The church was much encouraged to faithfulness in duty.

We bade them farewell with a solemn feeling, believing it to be the last meeting, for some of us, on earth, but then the hope of a grand reunion beyond gives us much comfort.

We thank our Brethren and friends for their great, unmerited love shown us. Arrived safely home after an absence of four weeks.

The Lord has been our constant stay
Upon the mission road;
O, may we never him betray,
But hasten on to God.

J. J. EMMERT.

Old Debt.

THE time has come for me to fulfill my promise, and give you some of my ideas of Mt. Morris, the church and the school. Mt. Morris is not built on a mount, as you might expect, considering the name, but yet it is somewhat elevated, a healthy and airy loca-

tion,—all that could be wished for by students and their parents, who care to have fresh air for their young folks while they study and prepare for after-life.

So far, I have learned to know, the Mount is a quiet place. I have not yet seen a drunken man here, nor heard any immoral words expressed by any one. The people, wherever we have been, are kind and sociable,—all we could wish for in our sojourn and dealing with them, and the impressions we have received from them we feel will always be remembered with joy while we tread this vale of tears and woe.

The church of the Brethren we find possessed of more zeal and far better order than we expected to see, and more life and energy than in several other places. This, I think, is owing to the G. M. and the school, both of which have drawn several elders and ministers to the place, who use their efforts, not only for their different departments, but also for the good of the church.

It is hard for me to look at those institutions as separate from the church. They are so closely connected and their interests so interwoven, that they, in my judgment, form a unit, not only with the local church here, but with our Brotherhood at large.

You want to know if the paper and the school are all we could wish for, and if no trouble arises, thus giving the local church more work to keep everything straight. No, dear ones. The paper and the school have not yet reached perfection, unless you measure with Paul's measure,—that oneness of sentiment to go onward, increase, enlarge and improve. Then we have located here brethren and sisters who are as perfect as we could with reason demand, and who see the need of working hard for peace, unity and order in the church.

Taking into consideration the failures, the trials and the hardships those institutions have gone through, and looking with impartial eyes on the whole, we can but rejoice, and wish the church, the editors, the managers and the teachers God speed. Success and prosperity will follow them and crown their efforts as long as they are working for the interest of our beloved Brotherhood.

But you must not think it is all pleasure and easy work. No, no, it is the reverse, and I often admired, while here, the calmness and firmness with which everything is done.

The press and the school need the sympathy, the prayers and the assistance of every brother and sister, and we would bespeak for them that they get it. It is really the Brotherhood that makes our paper and keeps up the school. If all who write for the paper would write nothing but what is able to edify and build up the church; if all strife and confusion and difference of sentiment in minor matters were kept away from the office, if all complaining and scolding letters were used for fuel at home, it would perhaps be easier for the editors and managers to print a paper, laden with blessings every time. As it now is, they often have to correct those manuscripts, and even after they go through

the correcting, they still savor of selfishness and vain glory, if not of contention and condemning one another's views. Let us pity our brethren, and try our best every time to save them such a disagreeable work, and they will be better prepared to fill their place.

So it is with the school. If all the fathers and mothers in our Brotherhood would send their children to our schools, and not to some other places, we would likely not have room for others; and the moral standing of the place would not suffer by so doing. And more yet; if every father and mother would strive earnestly to raise the children in such ways that they, from childhood up, are adorned by divine graces, and not after the folly of this world, how much easier it would be to keep the school an honor to God and the church! If I, in any way, could be able to stir up your mind in this direction, and others, too, who may read this, my desire is fulfilled.

You ask, if it is needful, to serve God, that we increase in knowledge. If it was needful for Jesus (Luke 2: 52) why not for us? I regret every day that I know so little, and that little has mostly been gathered by self-study in the mission field, on railroad cars, or in the night, while others slept. How far better to have had it in my younger days, at a place like this! If that had been better for me, why not for others, too; and if for others, why not for you and your children? And if for you and yours, go right along and get it, the sooner the better.

CHRISTIAN HOPE.

From Putnam Co., Fla.

YESTERDAY, Sept. 19, we had preaching at this place again, by Bro. J. H. Moore. He held forth the word with power. As he was dealing out the bread of life, we think there were some souls present who were feeding on it. We had a large congregation. Much interest is manifested in our meetings here. More attentive people we never saw. Some came a distance of several miles. Bro. M. is extending his labors, and the cause of the Brethren is rapidly spreading. We need a church very much here at Lanark, but we, as a small body, are all financially poor. There is plenty of timber here and a mill to saw it. We hope the Lanark Land Company will do something for us soon.

I want to say a few words to the many people who are coming to Florida this winter. The Brethren here are all financially poor, and most of them have not much house room to accommodate a family or any one a length of time. We are all glad to see people come from the North and West, and especially Brethren, to help us settle up this country and build up the cause of the Master. But when you come and want private accommodations, remember that we have to work hard for what we have, and if you wish to board in a private family, do not forget to bring your purse with you. Some families, and large ones, too, come here to those with whom they were formerly acquainted. Some stay for weeks, not making the least effort to

do something in return. Such people should put up at hotels, and not overburden our sisters who came to Florida to regain their health, and who have enough and more than they can do to attend to their own domestic affairs. Bro. E. J. Neher has opened a boarding-house at Keuka, where any one can find good accommodations at reasonable rates.

J. I. MILLER.

Lanark, Fla.

From the Claar Church, Pa.

OUR arm of the church is still moving. Two more have been received by baptism, and one reclaimed. We are in love, and will hold our love-feast on Oct. 1. All are invited. I expect to start for Fulton Co., Ill., about Oct. 4, with the intention of laboring in the Lord's vineyard. Brethren and sisters, pray for me, that I may be humble and faithful in my calling, that God's word may have free course, and that our labors may not be in vain.

MICHAEL CLaar.

From Mt. Jackson, Va.

I LEFT home Sept. 4, according to promise, to spend a short time with the Brethren in Page county. Our meetings began on Sunday and closed Friday night. Had one accession, and two who had wandered from the fold asked to come home again. The meetings were well attended, and the best of order prevailed. I feel confident we quit too soon. Others are almost persuaded to come. The Brethren have my best wishes for their kindness shown me during my stay among them. From there I went to the love-feast at Mt. Zion; surely had a feast of love. The brethren from a distance were, John Driver, Henry Early, Wm. Spiggle and the writer. On Sunday Bro. Early gave us an instructive sermon on baptism. After services we bade the Brethren adieu, and started for home, where we arrived after dark, and found all well, thank the Lord.

B. W. NEFF.

Our Visit.

SINCE our last writing we enjoyed a few meetings in the Sabetha church, Nemaha Co., Kan., at the close of which we had a very enjoyable feast, in Bro. Cyrus Mishler's barn. There were about one hundred others, of like precious faith, with us. Bro. I. Witmore, of Centerview, Mo., and Bro. Geo. Studebaker, of Florence, Ill., with many of the surrounding ministers and elders, administered to us richly in word and doctrine. A brother was reclaimed, and a young sister from Lee Co., Ill., was baptized. This church also elected Bro. John Heckman to the ministry, and Bro. Cyrus Mishler to the office of deacon. Hope they will be faithful to the trust given them by the church in their various offices, and advocate the principles of the gospel as understood and interpreted by the church, both by precept and example. From here we returned to our son's home, in Marshall county, where we are now writing, and where we expect to re-

main a week or more. Then we go to Southern Kansas, where we expect to meet Bro. Hope and Bro. D. L. Miller, to look up a home for Bro. Hope and family. This will we do if God permits. We hope to enjoy the feast south of Great Bend, Oct. 9 and 10. We hope the surrounding churches will remember the feast at Waddam's Grove, Ill., at the same time, especially the ministers.

E. EBY.

Beattie, Kan.

That Call from Howard's Lick, W. Va.

My heart is made to burn within me, to think that this little band of Brethren do not receive more attention from our great Brotherhood, that possesses so much wealth. At this midnight hour, I am writing these lines with tears, for they are so needy, and nearly all are poor, as regards this world's goods.—Nearly forty years ago, they built a church-house, and that valiant old soldier, Eld. John Cline, helped to get out the timber with his own hands to build the house. If we had more brethren like him, we would soon have a new church-house.

Eld. Sebastian Whitmore helped us there at the work. What a zealous brother he was! He baptized me and two of my sisters, and Eld. L. D. Caldwell and a sick man, in 1861, and since that time Bro. Caldwell has helped to build up the cause there. He travels much on horseback across those mountains, through rain and cold. I have traveled a great deal with him.

Now, Brethren, if I am correct in my statement, you, who are personally acquainted with the circumstances, I hope, will make it a little stronger by bearing testimony to the same. This call has been made for some time, and not five dollars acknowledged yet; not much encouragement to build this fall! Let us all rally at once and help those needy Brethren. Just think of the many dollars we have paid in for Bro. Hope's Home, and we all feel good over it, and then of the many dimes we have paid for the first St. Louis church, and I hope all feel good over it, and how many of us want one dollar in Lost River church? Bro. C. Fitzwater, the Clerk, will tell us through the MESSENGER, and the good Lord will abundantly bless us for our liberality.

GEO. W. MATTHIAS.

Viriden, Ill.

Chips from the Work-house.

I HAVE just returned from a visit to St. Louis church, which at present has a membership of eighteen, some having died, and quite a number having moved away since the organization of the church. Had a pleasant council Saturday night, with a view of electing a minister and two deacons. Only twelve of the eighteen members being present, and the way not being clear, it was decided to postpone the election.

On Sunday night we had a very enjoyable communion; sixteen communicants, myself the only stranger. This church has four communions each year; two meetings and one Sunday-school each Lord's day. Elder

Berkeybile has arranged to move to Nebraska in October. The problem now is, "Who can be had to take his place in St. Louis?"

One commendable feature in the St. Louis members is their liberality to forward the Lord's work. At the council, Bro. Berkeybile stated that this was the time to take up a collection for the home treasury and for the missionary work, which was responded to by the twelve members present, all of whom are poor, with twenty-seven dollars and ten cents, one young single brother giving alone eight dollars for home treasury and two dollars for Southern Illinois Missionary Work.

DANIEL VANIMAN.

Viriden, Illinois.

From Vermillion Church, Ill.

OUR love-feast is now a thing of the past, and we look back upon it with great pleasure, for it was truly a feast to the soul. It is one that will always be remembered with pleasure, on account of the good that was done during our meeting.

Bro. Jesse Calvert commenced meeting on the 8th inst., and preached, in all, nine sermons. Our brother labored hard for us.—May the Lord bless him, and add many stars to his crown! Four of the best people in our community came out on the Lord's side, and were buried with Christ in baptism. Many of our friends went with us to the water, to witness the baptismal scene, and they said, "Truly this is the way, and we would join in with you too, were it not for dressing plain." We ask the brethren and sisters everywhere to pray for this people, that they may see that they ought to obey God's commandments, as professed followers of Christ.

We would say to Bro. Calvert, Many thanks, come again and preach for us, as we believe much good might be done. Although there have been some dark days in this arm of the Church, we believe light is dawning, and, if we have more good meetings, all will be encouraged and many more join in with us.

MOLLIE KEYSER.

From the Silver Creek Church, O.

WE held our quarterly council Sept. 18th. There was a good deal of work before the meeting, but it was disposed of to the satisfaction of all. The time set for our love-feast is Nov. 11. There is to be no forenoon meeting. The invitation is extended to all.

NOAH LONG.

Read Again, and Intelligently.

IN No. 37, page 583, 18th and 19th lines, for *relatives*, read *realities*, and for *paint*, read *faint*.

C. H. BALSBAUGH.

Union Deposit, Pa.

From Aurelia, Iowa.

WE, of the Maple Valley church, are building a meeting-house now, thirty by fifty feet, and we expect to dedicate it about the first of October, if the Lord will, as we have it about half done.

WM. LEONARD.

Sept. 23, 1886.

From Keystone, Kan.

I APPRECIATE your weekly paper which contains cheering news from different parts of the Brotherhood. We are glad to hear that sinners are coming to Christ. I appreciate Bro. C. H. Balsbaugh's instruction. It is reviving to the soul and encouraging to the mind for a disciple of Christ to hear the experience of our brethren and sisters in the faith of Jesus. To this end the blessed Spirit has caused the saints of old to leave on record his dealings of love with their souls. I think the MESSENGER should be in the home of every brother and sister, and especially is it a comfort to the isolated ones; to such I would say, Do not be discouraged; press on, run with patience the race that is set before you, for in due season ye shall reap, if ye faint not. Satan tries in various ways to draw us after him, but Jesus is able to help us overcome all manner of trials, temptations and persecutions if we put our trust in him. Where can we go for refuge but to our blessed Jesus? I would say to those who have not yet made their peace with God, Come now, do not delay; to-day, if you hear his voice, harden not your hearts; come now; you will never regret it. "Happy are they who their Savior obey." MAGGIE E. TROTT.

Wolf Creek Budget.

NO. I.

Two baptized at our quarterly council Aug 26, and two reclaimed. We had a good attendance and good meeting.

The elders of Southern Ohio held a meeting in the Wolf Creek meeting-house, Aug. 31, to consider the request of Stone Lick church, of Clermont Co., Ohio, to have an elder or elders oversee and assist her. The request was heard with favor, and elders J. Garber, J. Smith and J. Kinsey were appointed to visit said church Sept. 7, and allow her to choose two elders. Result, J. Smith and J. Kinsey were chosen.

Bro. W. J. Swigart, of Huntingdon, visited about ten days in Miami Valley, in the interest of the Normal School at that place. He visited a number of the churches and preached a number of times, among which were four excellent thanksgiving sermons. He talked school to those interested, and left some favorable impressions. His visit caused me to make the following soliloquy:

Why will the dear brethren and sisters send their children to worldly schools and under the control of the popular denominations while we have such a noble institution as the Huntingdon Normal? The history of the past shows that many who have attended said schools, have been drawn away from the truth, and "HISTORY REPEATS ITSELF." Again not only are the teachers, and many other educational advantages, up to the most approved normal standard but also the model Sunday-school, the well-timed prayer meeting and the able ministry, make it a very desirable home and school for all. Furthermore, the associations formed in early life while attending school are life-lasting; then, why not send the young to the Breth-

ren's school where associations may be formed that may last through all time and eternity? Having spent three months at the Huntingdon Normal "we speak that we do know and testify of what we have seen" and "he who hath ears to hear, let him hear."

We are glad to add that the other schools among us are worthy the patronage of the Brotherhood.

We heartily endorse brethren Beery, Zuck and others' suggestions, in reference to the necessity of a Sunday-school hymn book. Hope we may have one at an early day. And I doubt not that Bro. Beery, from his experience as a music teacher and Sunday-school worker, is able to make just such a selection and composition as will meet the wants of our Brotherhood. JOHN CALVIN BRIGHT.

New Lebanon, Ohio.

Our Trip to Kansas.

SEPTEMBER 8, at 6:13 P. M., Bro. Groff, wife and three children, myself and wife took the train at Versailles, Ohio, for McPherson county, Kansas. After a ride of thirty-five hours on a crowded train, we arrived at McPherson, the county-seat of McPherson county. Bro. F. H. Bradley and Bro. J. Brubaker met us at the train, and took us to the home of Bro. Bradley where we were kindly cared for. The next morning we started for the place of their love-feast, a distance of fifteen miles. We had a pleasant ride of a few hours, arrived at the place of meeting at 11 A. M. Meeting began at 2 P. M. The meeting was held in a newly-built corn-house or crib. The brethren and sisters were all strange to us, but to us it was a feast indeed. After the feast on Tuesday, one prodigal returned and was baptized into Christ. McPherson is a good county, with a newly organized church and three ministers, under the care of J. D. Trostle of Dickinson county. From here the brethren took us to Rice county. Here is another newly organized church called, Kansas Center. The church is yet in its infancy, but it has a bright future before her. The brethren here need help, and they have a beautiful country in which to live. Come over, brethren, and possess the goodly land and help build up the church and save souls.

H. C. LONGANECKER.

Lyons, Kansas, Sept. 16, 1886.

In Memoriam.

BRO. Amos Graybill died in the Pony Creek church, Morrill, Kan., aged forty years and ten months. Bro. Amos was a worthy member and deacon in the Pony Creek church, and the absence of his counsel will be deeply felt. Though in the midst of confusion and division, he always clung to the side of right. He has been troubled for years with a disease of the throat and lungs, for which there seemed to be no help. He spent last winter in California, thinking the change in the climate would prove for the better. On account of the dampness prevailing there, he returned in April, rather worse than when he started, and gradually grew worse ever since. Being encouraged

by a California doctor, and having a desire to become well, he resolved to go back, for which place he and his family started, Sept. 7. Because of weakness he was compelled to stop at Kansas City, where the pale messenger made his call Friday morning. His body was brought back Friday evening, and consigned to the tomb Sunday afternoon, by grief-stricken friends and many sympathizing neighbors,—in all about 800 people. He leaves a wife and four children to mourn, but we hope their loss is his eternal gain. We should ever live as we would were the dead permitted to return to us. The funeral sermon was preached by Bro. Enoch Eby, in his usual powerful way, assisted by Bro. J. S. Mohler. THOMAS EISENBISE.

From the Shade Creek Church, Pa.

ACCORDING to previous arrangements, Bro. J. M. Mohler, of Lewistown, Pa., commenced a series of meetings in the Scalp Level church, Aug. 25. He preached nine sermons. The place of meeting was then changed to the Greenland church, where he preached nine sermons. He then preached seven sermons at the Big church. Bro. Mohler labored with us three weeks, to the edification of all who attended. He is an able expounder of the Word, and is not afraid to teach the whole gospel. Three brethren and three sisters—all in their teens—were baptized, and two were reclaimed. The members were much built up and encouraged. Some expressed a desire to unite with us, but their friends stood in the way. Let us pray that the hinderance may be removed. We have reasons to believe that a number of others were seriously impressed with the important duty of coming to God, and we hope they will make a wise decision. By request, Bro. Mohler preached a sermon on baptism. He proved that trine immersion was the only mode of baptism practiced for a number of centuries after Christ's time. He does not try to get up an excitement, but he wants to reason with people. He wants men and women to do solid thinking, and then act accordingly. A good work has been done, but we believe that more might have been done (in converting sinners), if all the meetings would have been held at one place. From here Bro. Mohler goes to Rockton, Clearfield county. May his labors be crowned with success wherever he goes. J. E. BLOUGH.

MATRIMONIAL.

LEAMAN—ROCKLEY.—At the residence of the bride, Sept. 9, Bro. W. H. Leaman and Miss Anna Rockley, daughter of Bro. Samuel Rockley, all of Lyon Co., Kan. CHAS. M. YEABOUT.

CLINGENPEEL—MILLER.—At the residence of the bride's parents, by the undersigned, Bro. Charley Clingenpeel and sister Jennie Miller, all of Carroll Co., Ind. J. C. MURRAY.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

FITZ.—In the Coon River church, near Yale, Guthrie Co., Iowa, Sept. 12, Bro. Joseph Fitz, aged 60 years, 4 months and 28 days. J. D. HAUGHTLIN.

SCHRACK.—In Johnson Co., Iowa, Sept. 4, Catharine widow of Benjamin Schrack, aged 64 years and 9 months. Services by C. C. Miller and Joel Beachy.

YODER.—In Johnson Co., Iowa, Aug. 10, Fanny, widow of Abner Yoder, aged 66 years and 3 months. Services by John Plank and C. C. Miller.

Both of the above were devoted members of the Omish church. W. D. LICHTY.

NEDROW.—In the Middle Creek church, Somerset Co., Pa., Aug. 24, Bro. Philip Nedrow, aged 75 years, 7 months and 9 days. Services by the writer, from Heb. 8: 27, 28.

BERGER.—In the Indian Creek church, Westmoreland Co., Pa., Sept. 14, John, son of Bro. Joseph and sister Catharine Berger, aged 6 years, 11 months and 3 days. Services by the writer, from 1 Thess. 4: 13, 14.

D. D. HORNER.

PARKER.—In the Ogan's Creek church, Ind., Aug. 29, of hemorrhage of the brain, sister Rachel, wife of Bro. Jonah H. Parker, aged 56 years and 13 days. She leaves a husband and nine children to mourn their loss. She was a consistent member of the church and an affectionate mother. Services by Eld. David Nepp and Eld. John Wright, from Luke 8: 52.

LIZZIE SIDERS.

MARTIN.—Sept. 16, sister Sarah, wife of Eld. C. F. Martin, aged 66 years, 10 months and 17 days.

S. E. YUNDT.

RUMMEL.—In the Des Moines Valley church, Polk Co., Iowa, Sept. 18, of inflammatory rheumatism, Bro. Jacob Rummel, aged 72 years, 1 month and 1 day. He leaves a wife and six children. Services by the writer, from Rev. 14: 13.

JOHN W. MOATS.

HUFFORD.—In the Middle Fork church, Clinton Co., Ind., Bro. John Hufford, aged 72 years, 7 months and 21 days. He leaves seven children to mourn their loss, his companion and five children having preceded him. Services by the writer and S. Blick.

S. H. SAYLER.

ROE.—In the Springfield church, near Legion, Noble Co., Ind., Sept. 12, sister Silvious Roe, aged 79 years, 11 months and 3 days. She was a member about 20 years. She was the mother of ten children, three of whom remain to mourn their loss. She buried her husband about fourteen years ago. Services by G. Swihart and Joseph Weaver, from the words, "I have fought a good fight," etc.

I. H. CRUME.

MARTIN.—At her home, in Amherst Co., Va., Aug. 10, of typhoid malarial fever, sister Bettie, wife of Bro. Jimmie Martin, aged 25 years, 11 months and 8 days.

Also, her little babe, nearly one year old, died three days afterwards. She leaves a husband and three little children to mourn their loss. She was anointed two days before her death, and was perfectly resigned to His will. May her friends heed her advice and follow her example. Text, Rev. 14: 13.

J. M. CLINE.

HELSEK.—Sept. 5, Bro. Peter Helser, aged 64 years, 3 months and 12 days.

He leaves a wife and five children to mourn the loss of a kind and affectionate father. He was a consistent deacon in the church for many years. He was anointed and expressed his entire resignation to the will of God. Dear, bereaved sister and children, prepare to follow your husband and father, favored with an earlier call to glory. Be active for God, and soon shall we join our kindred spirits before the throne, unite in the song of the redeemed, that have washed their robes and made them white in the blood of the lamb. Services by the writer, from Matt. 24: 44.

SILAS HOOVER.

HENRY.—In Mercer Co., Mo., Aug. 30, Lillie, daughter of friend R. and sister C. Henry. Services at Union Hall, by L. M. Kob, from Eccl. 7: 2.

JONES.—Near Ames, Iowa, Sept. 17, of consumption, Kate Jones, daughter of H. J. and S. E. Brubaker, aged 27 years, 7 months and 11 days.

H. J. BRUBAKER.

GUMP.—Sept. 16, Eli Gump, aged 80 years, 8 months and 24 days. He was born near Hagerstown, Md.; at the age of fifteen he came with his parents to Miami Co., O., and settled near Pipecanoe. At the age of twenty-nine he married Mary Studebaker. He was baptized in the Lost Creek church, June 14, 1875.

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ANNOUNCEMENTS.

Love-feasts.

Oct. 8, at 10 A. M., Spring River church, at Bro. C. Holdeman's, 9 miles north east of Carthage, Mo. Those coming by rail will be met at Carthage on the 5th.

Oct. 6, at 10 A. M., Upper Fall Creek church, Ind. Those from the east will be met at Honey Creek; those from the west, at Middletown by notifying David W. Gustin, Middletown, Ind.

Oct. 6, 4 1/2 miles east of Leon, Decatur Co., Ia.

Oct. 6 and 7, at 1 P. M., Dallas Center, Iowa.

Oct. 7, at 10 A. M., Upper Deer Creek, Ind.

Oct. 7, at 2 P. M., Cherokee church, Kan., at home of A. B. Lichtenwalter, 1/2 mile east of Neutral station.

Oct. 7, at 2 P. M., Landesville church, Grant Co., Ind.

Oct. 7, at 10 A. M., Woodland church, Mich.

Oct. 7 and 8, at 2 P. M., Rock River church, at Franklin Grove, Lee Co., Ill.

Oct. 7, at 2 P. M., Cerro Gordo church, Piatt Co., Ill.

Oct. 7, at 10 A. M., Springfield church, Summit Co., Ohio.

Oct. 7, at 3 P. M., Walnut Creek church, Johnson Co., Mo.

Oct. 7, at 10 A. M., Four Mile church, in the Four Mile meeting-house, Union Co., Ind., 12 miles south-east of Richmond, Ind.

Oct. 7, at 2 P. M., Cedar Creek church, Anderson Co., Kan., at Bro. Daniel Kaub's, Mt. Ida.

Oct. 7, Washington church, near Warsaw, Ind.

Oct. 7 and 8, at 1 P. M., Rock Creek church, Malvern, Whiteside Co., Ill.

Oct. 7, at 10 A. M., Donal's Creek, Clark Co., O.

Oct. 8, at 2 P. M., Wakendah church, Ray Co., Mo.

Oct. 8, 3 P. M., Salimony church, Ind., 10 miles south of Huntington, Ind. Those coming by rail, stop at Huntington, or Warren, where they will be met, by informing SAMUEL MURRAY.

Oct. 8, Yellow Creek, Elkhart Co., Ind. Meeting to continue over Sunday.

Oct. 8, at 4 P. M., Pine Creek church, Ind.

Oct. 8, at 10 A. M., Buck Creek church, Henry Co., Ind.

Oct. 8, at 4 P. M., Spring Run church, Mifflin Co., Pa.

Oct. 8, at 4 P. M., Dunning's Creek church, Bedford Co., Pa.

Oct. 8 and 9, at 10 A. M., Sugar Creek church, near Auburn, Sangamon Co., Ill.

Oct. 8 at 4 P. M., Yellow Creek, Bedford Co., Ill.

Oct. 8, at 10 A. M., Panther Creek church, Woodford Co., Ill.

Oct. 9, at 2 P. M., Naperville, Ill.

Oct. 9, at 2 P. M., North Star, Darke Co., O.

Oct. 9, at 3 P. M., Lost Creek, Miami Co., O.

Oct. 9, at 10 A. M., Clear Creek church, Huntington Co., Ind.

Oct. 9, Black River church, Medina Co., O.

Oct. 9, at 3 P. M., Fairview church, Appanoose Co., Iowa, at their house 2 1/2 miles south of Unionville, Ia.

Oct. 9, at 4 P. M., Summit Mills church, Somerset Co., Pa.

Oct. 9, at 10 A. M., Santa Fe church, Ind.

Oct. 9, at 10 A. M., Beaver church, Green Co., Ohio. Those coming by rail will stop off at Shoup Station.

Oct. 9, at 4 P. M., Paint Creek church, Bourbon Co., Kan.

Oct. 9, at 2 P. M., Raccoon Creek church, Montgomery Co., Ind.

Oct. 9, at 10 A. M., Eden Valley church, Stafford Co., Kan., 10 miles south of Great Bend, Kan.

Oct. 9, at 10:30 A. M., Seneca ch'h, Seneca Co., Ohio, 1 1/2 miles north of Bloomville.

Oct. 9, at 2 P. M., Abilene church, at Bro. M. Negley's, 7 miles south, and 1 1/2 miles west of Abilene, Kan.

Oct. 9, at 10 A. M., Silver Ridge church, Hancock Co., O.

Oct. 9, at 10 A. M., 1 1/2 miles north of Bloomville, Seneca Co., Ohio.

Oct. 10, at 4 P. M., Johnstown church, at Walnut Grove meeting-house, 2 miles south of Johnstown.

Oct. 9, at 2 P. M., Sugar Creek church, Allen Co., Ohio.

Oct. 9, at 4 P. M., Indian Creek church, Fayette Co., Pa.

Oct. 9, at 2 P. M., Black Water church, at Bro. Geo. Stigleman's, 6 miles west of Maltz Bend, Saline Co., Mo.

Oct. 9, Centreville church, Johnson Co., Mo.

Oct. 9, at 2 P. M., Weeping Water church, Cass Co., Neb.

Oct. 9, at 2 P. M., St. Vrain church, Colo.

Oct. 9, Plum Creek church, Pa. Eld. Silas Hoover is expected to be with us.

Oct. 9, at 10 A. M., Belleville church, Republic Co., Kan.

Oct. 9, Oakley church, at brick meeting-house, 2 1/2 miles west of Cerro Gordo, Ill.

Oct. 9, at 3 P. M., Blue Ridge congregation, at the church, 4 miles N. E. of Mansfield, Ill.

Oct. 9, at 10 A. M., Sugar Ridge church, Hancock Co., Ohio.

Oct. 9, at 10 A. M., Ozawie, Jefferson Co., Kan.

Oct. 9 and 10, Tearcoat, Hampshire Co., West Va.

Oct. 9 and 10, at 4 P. M., Milledgeville, Carroll Co., Ill.

Oct. 9 and 10, at 2:30 P. M., Aughwick, Pa.

Oct. 9 and 10, at 10 A. M., Wichita church, 9 miles N. E. of Wichita, and 5 miles S. E. of Valley Center, Kan.

Oct. 9 and 10, Beaver Creek, Rockingham Co., Va.

Oct. 9 and 10, at 2 P. M., Perry church, in the Three Spring meeting-house, 1 1/2 miles south of Blain, Perry Co., Pa.

Oct. 9 and 10, at 11 A. M., English River congregation, Keokuk Co., Iowa.

Oct. 9 and 10 at Brothens church, 1 mile from Nuzums, a station on the B. & O. R. R. in Marion Co., W. Va.

Oct. 9 and 10, at 1 P. M., Waddams Grove church, Stephenson Co., Ill.

Oct. 9 and 10, Mt. Etna, Iowa.

Oct. 9 and 10, Big Grove church, near Garrison, Iowa.

Oct. 9 and 10, Lick Creek church, Williams Co., Ohio. Bro. Shively will be with us.

Oct. 9 and 10, at 10 A. M., Spring Run church, Fulton Co., Ill., at meeting-house 6 miles east of Prairie City.

Oct. 9 and 10, at 10 A. M., Fredonia church, Wilson Co., Kan.

Oct. 9 and 10, at 4 P. M., North Beatrice church, 8 miles N. E. of Beatrice, Neb.

Oct. 9 and 10, at the Mohler meeting-house, Lower Cumberland, Pa.

Oct. 12, at 2 P. M., Lost Creek church, in Free Spring church, Juniata Co., Pa.

Oct. 12, Prairie View church, Morgan Co., Mo.

Oct. 12, at 4 P. M., Woodbury church, Pa.

Oct. 12, at 1 P. M., Independence church, Montgomery Co., Kan.

Oct. 12, at 10:30 A. M., Beech Grove church, 5 miles north-west of Smithville, 4 or 5 miles south-west of Sterling.

Oct. 12, at 10 A. M., Spring Creek church, Kosciusko Co., Ind.

Oct. 12 and 13, at 10:30 A. M., Silver Creek, Ogle Co., Ill.

Oct. 12 and 13, at 10 A. M., at Bro. John Hollinger's, 3 miles south-east of Russell, Kan.

Oct. 12, at 10 A. M., Maumee church, Defiance Co., O. Stop off at Sherwood.

Oct. 12 and 13, Slate Creek church, at Conway Springs, Kan.

Oct. 13, at 2 P. M., Upper Stillwater church, Ohio.

Oct. 13, at 1 P. M., Coon River church, near Pandora, Iowa.

Oct. 13 and 14, Cook's Creek, Rockingham Co., Va.

Oct. 13 and 14, at 4 P. M., Peabody church, 7 miles north-west of Peabody, Kan.

Oct. 13 and 14, Beaver Run, Mineral Co., West Va.

Oct. 14 at 2 P. M., Salem church, Montgomery Co., O.

Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.

Oct. 14 and 15, at 11 A. M., Deep River church, Iowa.

Oct. 14 and 15, at 10 A. M., Pine Creek, Ogle Co., Ill.

Oct. 14, at 10 A. M., Green Springs, Seneca Co., O.

Oct. 14 and 15, Valley church, Augusta Co., Va.

Oct. 14, at 4 P. M., Hopewell church, Bedford Co., Pa.

Oct. 14, at 10 A. M., Olathe church, Johnson Co., Kan.

Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.

Oct. 14 and 15, at 11 A. M., South Keokuk church, Iowa.

Oct. 14 and 15, Upper Cumberland church, Cumberland Co., Pa.

Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.

Oct. 15, South Bend, Ind.

Oct. 15, at 10 A. M., Sugar Creek church, Whitley Co., Ind.

Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.

Oct. 15, Lamotte church, Crawford Co., Ill.

Oct. 15, at 4 P. M., Pleasant Grove, Kan.

Oct. 15, at 4 P. M., Bethel church, Pleasant View Chapel, 3 miles east of Milford, Kosciusko Co., Ind.

Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.

Oct. 16 at 2 P. M., Mexico Church, Miami Co., Ind.

Oct. 16, Shoal Creek church, residence of Bro. Wm. Hubbert, 5 miles south-east of Neosho, Newton Co., Mo.

Oct. 16 and 17, Greenland church, Grant Co., W. Va.

Oct. 16, Mahoning church, in Bethel house, 9 miles north-east of Columbiana, 9 miles south of Youngstown, and 5 miles from Struthers Station.

Oct. 16, at 2 P. M., Mexico, Ind.

Oct. 16, at 2 P. M., Dorchester church, Saline Co., Neb.

Oct. 16, Home church, Oak Grove meeting-house, Hancock Co., Ohio.

Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.

Oct. 16, at 2 P. M., Pymont church, Carroll Co., Ind.

Oct. 16, Lower Twin Valley church, Ohio.

Oct. 16, at 2 P. M., Osage church, 3 1/2 miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.

Oct. 16, at 2 P. M., Myersdale church, Pa.

Oct. 16, at 10 A. M., Swan Creek church.

Oct. 16, Warrior's Mark, Pa.

Oct. 16, at 4 P. M., Grafton, Pa.

Oct. 16 and 17, Bean Settlement, Hardy Co., W. Va.

Oct. 16 and 17, at 3 P. M., Lanark, Carroll Co., Ill.

Oct. 16 and 17, Salem church, Reno Co., Kan., 5 miles south-west of Nickerson.

Oct. 16 and 17, at 1 P. M., Yellow Creek ch'h, Stephenson Co., Ill.

Oct. 16 and 17, Monroe church, Monroe Co., W. Va.

Oct. 20, Black River church, Van Buren Co., Mich.

Oct. 20, at 3 P. M., at Bro. Hamsher's, 2 miles south-east of Altamont, Labette Co., Kan.

Oct. 22, at 4 P. M., Walnut church, Marshall Co., Ind.

Oct. 22, at 2 P. M., Donal's Creek church, Madison Co., O.

Oct. 22, at 2 P. M., Lick Creek church, Owen Co., Ind.

Oct. 23 and 24, at 1 P. M., Long Meadow ch'h, 2 miles N. W. of Hagerstown, Md.

Oct. 23 and 24, at 1 P. M., Cedar County ch'h, Iowa, 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. C. R. & N. R. R., 2 1/2 miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop 3/4 of a mile from the meeting-house on the 23rd, of which due notice will be given in the MESSENGER.

Oct. 23 and 24, Big Spring, W. Va.

Oct. 23, at 2 P. M., Jonathan Creek church, Pa.

Oct. 28, at 10 A. M., Loraine church, Adams Co., Ill.

Oct. 30, Mill Creek church, at Liberty, Adams Co., Ill.

Nov. 3, at 10 A. M., Camden church, Jay Co., Ind.

Nov. 4, at 10 A. M., West Branch, Ogle Co., Ill.

Nov. 4 at 10 A. M., Columbia City church, Ind., one mile west of town.

Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.

Nov. 6, Mt. Zion, Tuscarawas Co., Ohio.

Nov. 6, at 2 P. M., Middle Fork church, Clinton Co., Ind.

Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.

Nov. 6, La Porte, La Porte Co., Ind.

Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.

Nov. 6 at 4 P. M., Bethel church, Holt Co., Mo.

Nov. 7, 2 miles west of Island City, Mo.

Nov. 11, at 4 P. M., Rock Run church, Elkhart Co., Ind.

Nov. 12, at 10 A. M., Pleasant Hill church, Ill.

Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.

Nov. 13, at 4 P. M., Monticello church, Ind.

Nov. 13 and 14, Hurricane Creek Church, Bond Co., Ill.

District Meeting.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2 1/2 miles south-west of Virden, Macoupin County.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Oct. 12, 1886

No. 40.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ON account of a breakage in our engine, last week's *Disciple* was late, and to bridge over the time required for repairs, two Sunday-school lessons were inserted.

THE communion-meeting, Oct. 16, noted last week, for Grafton, Pa., should be James Creek. The post-office near by is Grafton, but the name of the church is James Creek.

BRO. Quinter will be away for some time attending communion-meetings, commencing with Lewistown, Lost Creek and other places in their order, and the number of them is very considerable.

ELD. James A. Sell will hold a series of meetings, during this week, for the Clover Creek Brethren, at the Fair View meeting-house, near Williamsburg, Pa., closing with a communion-meeting.

BRO. J. B. Brumbaugh and wife, and sister Annie Bechtal, returned from a visit to Fannetsburg, Pa. They were made welcome guests in the home of Bro. D. C. and his wife, W. A. Burkholder. They report a very pleasant visit.

BRO. D. Emmert is in town looking after the interests of the Orphans' Home. Since its opening, \$1073.18 have been received, and homes provided for 110 homeless children. Of late, water—hot and cold—has been introduced into the buildings, a wash-house built, and a bathing room supplied. In connection with this home another one was started at Hagerstown, Md., and for the two, over \$30,000 have been received. These two Homes, in a quiet way, have been a great blessing to friendless children, and deserve the sympathy and support of all who are interested in saving the friendless and orphan children from ruin. Bro. Emmert has the oversight of both Homes, and a more suitable person could not be found. At some future time we will give our readers a more complete account of the workings of the Homes.

THE other day we had the pleasure of stopping at the Rockwood House, Somerset Co., Pa., for dinner. We say *pleasure*, because it is a pleasure, in these degenerate times, to be permitted to stop at a public house where your eyes are not shocked with the common sign, "Drinking Saloon—Ale, Whiskey and Beer." Well, this house had no such attachment, yet you get a first-class meal there at the same price charged at the houses with the whiskey shop attached thereto. This is no advertisement, neither are we paid for the compliment, but we feel that it is right for us, as temperance people, to always patronize such houses in preference to houses where whiskey, etc., is sold, and if our friend of Rockwood gets a few patrons from this compliment, he is welcome. We are always disappointed to know that some of our brethren preach temperance and practice *shilly shally*. Consistency is a jewel that should be worn all the time and every-where. It is often better to practice temperance than to preach it, or perhaps it would be preferable to say, it is better to preach it by practice than by precept, as there is nothing that speaks so loudly as a good example.

By request, we will, next week, if spared, give a paper on the "Covering." What we may have to say will be strictly from a Scriptural stand-point, and we hope that our Brethren will want nothing, and nothing less than is therein written. When we are asked to give Scriptural reasons for anything we hold as a church practice, we try to do it.

LAST WORDS.

THE last words of the dying are always watched for with interest, and with peculiar tenderness they pass from lip to lip. They are generally supposed to be a true index to the condition of the departed one. No matter how loose their conduct may have been before sickness came, or how little they cared for religion while in health, if they can only say that they believe in Christ or that they have a good hope before they die, it is thought to be well with them, and in the funeral sermon these "last words" are rehearsed as substantial evidence that the departed, though a sinner all his life, has gone to the heaven of the good. We are not to judge, neither are we to try to deceive or be deceived.

It should be remembered that men and women, as a rule, live as they believe, and die as they live. It is a very easy matter for people to believe in death what they have believed while in health, so that a man's dying words are no better than those that were uttered at other times. If a man is deceived in regard to the truth while in health and the full use of his reasoning powers, there is nothing special to undeceive him in the hour of death. Our hopes should not be based on what people say when dying, but on what they did while living.

THE MUSTACHE.

AMONG the many strange queries sent us for answers, is the following: "Please give me the origin of the mustache." As mustache means the hair that grows on the upper lip, its antiquity is about the same as that of Adam. The Bible does not tell us that Adam had a beard, or that he shaved, but as we read of no physical change in man since then, it is a reasonable inference that he was created with a full beard.

On the same subject we have the following:

Dear Brethren:—I want a little information concerning the mustache. I want to know the origin of cutting or shaving it off. Is it a fashion or custom among the Brethren, or is it according to the Scripture? J. M. RITTER.

The wearing of the full beard seems to be common sense, as it is to be supposed that God gave man a beard for that purpose. When men began to shave their beards, the Bible does not tell us. The first case we have named is that of Joseph. When he was taken out of prison and went to present himself to Pharaoh, he shaved himself and changed his raiment. Just how much he shaved we do not know. Shave, here, may have been used in the sense of trim, as it is said of Mephibosheth, "he had not trimmed his beard or washed his clothes." Hanun, to show his meanness against David, shaved, or cut off, half of the beards of his servants, which greatly marred their appearance, as David told them to remain at Jericho "until your beards be grown."

From this circumstance it might be argued that it was the custom, at that time, to wear the beard. If shaving had been in vogue, as it now is, it would not have been necessary for them to tarry

at Jericho, but could have had the other half cut off, and returned home without experiencing any disadvantage whatever.

But more directly to the question, Was it a fashion or a custom?

We are inclined to the opinion that the cutting off of the mustache was a fashion, as we can see no reason for so doing, unless it was done as a matter of convenience. In either case, it grew into a custom. Custom is nothing less than a continued fashion. A custom is a long-established practice or usage. Our hats, coats and all wearing apparel were once in the style or fashion. By long usage they became a custom, and some of them have become distinctive, because fashion and custom have both gone away from them.

Our ancient brethren adopted the shad-belly coat, because at that time it was the cut established by custom of the times, and it is probable that the shaving of the upper lip was introduced in the same way. It was the established custom, and as there seemed to be nothing objectionable or inconvenient about it, the custom was adopted. Christ, our Master and great Example, did the same thing. He was raised among the Nazarenes, and as to dress, etc., he adopted their custom—the seamless garment, the full beard, etc. This was reasonable, and the exercising of good common-sense. Clothing, the hair and the beard are all intended for our bodily protection, therefore comfort and convenience should be our rule. If we would all be governed by this rule, fashion would not trouble us.

"Is it according to Scripture?" There is no Scripture for either, unless it be the scripture of common sense. On cutting off and wearing the mustache, custom is somewhat divided. Those who can get more comfort and convenience from wearing the mustache or full beard, let them do so. And we would say the same to those who cut it off.

These are things about which our Master has given no instructions. Be honest, and let your actions be governed by an enlightened conscience, avoid the vain and foolish fashions of the world—be true and consistent to the holy profession you have made, and, above all, do all things to the honor and glory of God, and we feel sure that these things will give no trouble.

We do not wish to understand that a thing, habit or fashion becoming a custom makes it right. This is a world of progress, and many new things are being introduced. Some are wrong and will always remain so. Others are good in principle, but need the sanction of usage to make them right in practice, while still others are so evidently good in principle that they are unanimously accepted at once.

The wearing of the mustache alone has become a custom by usage, but when it comes to a matter of comfort or convenience, we can find nothing to recommend it. The common-sense scripture, in our estimation, will not cover it. So we believe, and so the church believes, and therefore recommends that brethren should not wear the mustache unless they wear the full beard. It seems to us that this wish of the church ought to recommend itself to the good judgment of our brethren, and that we ought not to persist in doing a thing for which no good reason can be given. The church, as a body, asks nothing unreasonable of its members, and therefore, for the sake of peace and the general good of the cause, we should, as far as possible, comply with its appointments.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

THE DEATH-ANGEL'S VISITS.

Just at the shut of eve an angel passed

On pinions borne: his brow a sadness wore;
And as he went, a gloomy shade was cast

On things that seemed so fair and bright before;
And e'en the flowers were blighted by his breath!
That angel's name was Death!

With half-closed violet-eye and golden hair,
Lay on its mother's breast a cherub child—
That fond young parent's hope. The angel
There alighted, and the infant sweetly smiled;
Death plucked the lovely flower, and bore his prize
To bloom in Paradise.

At early dawn, again that angel came
To where a couch, all still, was laid
(Like a pale lilly withered by the flame
Of noontide's sun) a sweet and gentle maid!
The deep drawn sigh, the flush, the nervous start—
All told a broken heart!

To those that did in sorrow round her weep,
In dulcet tones that beauteous maiden said,
"Oh! do not mourn because I go to sleep,
Nor grieve for me when in the tomb I'm laid;"
Then for her base deceiver breathed a prayer,
And winged with Death the air!

Again 'twas night, and all things holy seemed—
Silent and solemn, yet with naught of gloom:
The soft, pale moonbeams through the vine-leaves
streamed,
Filling with silver light a little room:—
A hoary man lay on a sick-bed there,
And one knelt by, in prayer!

The cares of many a long and weary year
Had bowed his form; yet now his aged eye

And all his friends had died in days gone by,
Leaving him lonely in this world of woe,
And he, too, longed to go!

Death at the casement tapped, and called his name;
With joy the spirit left the worn-out clay!
And through the lattice then the soft breeze came,
Laden with scent of flowers and new-mown hay,
Fanning the few gray locks that floated now
Upon his lifeless brow!

—Selected.

AM I A SOLDIER OF THE CROSS?

BY A. HUTCHISON.

DEAR fellow soldiers, have we tried to see the magnitude of this question? We may be soldiers, and yet not soldiers of the Cross. It is a very pleasant thing to follow after that which is pleasing to our eye, and fascinating to our nature. But, when the clouds begin to lower, and all that is bright and beautiful is overhung with the dark clouds of the approaching storm, then our cheerful spirits begin to droop, our light hearts begin to grow very heavy, and our bright face begins to look serious and sober. A little while ago, we were ready to say like Peter, "Though all men should deny thee, yet will not I," but, alas, how soon we are ready to say, "I know not the man!"

"Ashamed of Jesus, yes I may,
When I've no guilt to wash away."

Why should any one be ashamed to be a "soldier of the Cross?" We can see no other reason, than, that we have not been crucified with him. When we are made partakers of the "fellowship of his sufferings," we are

then, and only then, willing to follow Jesus through evil, as well as good report. There is something about the soldiership under Jesus that prompts the use of the term *shame*, in the gospel, and cross by the poet. When we undertake to obtain the true import and magnitude of this question, "Am I a soldier of the Cross?" we have a very significant and important question before us. For if we are not such a soldier as that we have no promise of a crown.

To be a soldier, means something more than to don the uniform, and fall in line and march. This may all be very pleasant when the enemy is not present, but, by and by we meet the enemy, and then the struggle begins. O, how we begin to shrink! Here we are now in the presence of the enemy. He sees at a glance, by our uniform that we have forsaken his ranks, and have taken shelter under the banner of another; then the question, as to whether we are soldiers of the Cross, will soon be settled; for if we are, we will be true to our colors, and we will stand up bravely under our banner, and thereby prove to all around that we are not ashamed of our profession, nor of our Captain. Let us be soldiers of the Cross; then Jesus will own and reward us.

A CHRISTIAN'S JOURNEY THROUGH LIFE.

BY GEORGE WORST.

WE, who are denominated Christians, are upon a journey through life, travelling, and continuing to travel, with guide-boards along the way, which the good Lord was pleased to give us when he was tabernacling in the flesh, more than eighteen hundred years ago. These guide-boards were set up by powerful men, such as Paul, Peter, James and John, who were pillars of the church, and inspired men, set apart for the good of those that live after them. They pointed the way to heaven and immortal glory. The guide-boards were so strongly established that infidels could not tear them down; if not, we would be left without a guide. The Lord has been very good to us, to remember that we, too, desired such an inheritance as is described in the volume called the "Book of God."

Now, in looking over the road, and the way some people travel, it is somewhat amusing, and, indeed, astonishing, to see the various modes of progress or, more strictly speaking, the propelling power used for the advancement in our pilgrim journey through life. Every one seems to consult more or less, their feelings, or rather, their conveniences that they may get along with the least annoyance, or with the least number of losses and crosses possible. It is observed, that to drift with the current of the world, we get along much easier, and we try hard to wink at the demands of the Law-giver and to lessen the commands of the gospel when they conflict with the world, in order that the journey may be made as easy as possible.

The system has been in use so long, that Christendom has become divided, and many

ways are the result. They have been made so convenient that they can be adapted to our tastes and feelings. The choice is left to us, being publicly advised that all the systems are right, simply to be a strict adherent and a close observer, of the rule laid down by the system, the following passage of Scripture, "As thy faith is, so be it unto you," is often used, applying it in such a way as to make the system right, whether it has gospel authority or not. Now the view we wish to take is, "Let God be true and every man a liar." The good Lord was pleased to come to earth, to show us that we were sinners, and if we continued to live and finally die in our sins, we could not enjoy the bliss intended for our enjoyment in the eternal world, when our journey is ended. For that reason, he gave unto us a system, as dictated by himself, and the plan that he knew would bring about the result intended. Now, why will men pretend to set up a better, or a more complete system? Do you not believe that men's systems will fail in the end; and will not God feel insulted by the implied wisdom of mortal men, to set up a system superior to his?

Would it be safer to take God at his word, and for every man and woman to adopt the rule laid down in the gospel? Surely the Lord laid down a RULE that will guide us all through life, in our Christian journey. Observation shows us that our journey will end. O, how many have gone this last winter and this last year! This is sure evidence that our journey will end. In the gospel we learn a future world is revealed to us; a habitation for the righteous, where that same Jesus, who was once here, will wipe away all our tears that have been shed on the way. He will give us a mansion, such as he promised a short time before his betrayal; he will be our constant associate to enhance our enjoyment and, if possible, to increase our felicity. Satan said when he had Christ on the high mountain: "If thou wilt fall down and worship me, I will give thee all the kingdoms of the world and the glory of them." He refused to do it because they were of short duration and attended with much perplexity. It is seen by every observant man that kingdoms of this world and their glory crumble to the dust with every decade of time. Rise and fall of nations fill a large space in our histories; everything visible about us is perishable, and proves that we have no abiding city here. God has located a dwelling place when life's journey ends, and if our journey has been pursued with prudence, by the system laid down by the Savior, a happy future awaits us. But, if we have consulted our own tastes, followed our own inclinations, winked at the ordinances of Christ, drifted with the current of the world, when life's journey is over, the Lord we desire to see will not be found, the Savior will not be there and misery will only have its beginning. Our life is of short duration here; it may be full of trouble and vexation of spirit, but the consolation is, it will end soon. The life to come is an everlasting one, one that will never end, and if that should be one of woe and

misery, the very thought is an unhappy one, and it has no enjoyment in it.

Dear reader, let us, one and all, stop and consider the great importance of carefulness in our pilgrim's journey through life, not only for our own safety but for our children's and neighbors' and all who have an interest in their salvation. Do not be blinded with the progressive deceptions of the world and thereby make a complete shipwreck of your whole life.

Maple Grove, Ashland Co., Ohio.

THE POSSIBILITIES OF THE DIVINE INCARNATION.

BY C. H. BALSBAUGH.

To an Inquirer of Kansas:—An immature, proximate perfection seems to many not only a startling paradox, but an irreconcilable contradiction. To "be perfect as our Father in Heaven is perfect," and all the while "Growing in grace, and in the Knowledge of our Lord and Savior Jesus Christ," are Divine injunctions, and to be realized simultaneously, no matter how philosophy and logic pronounce against the possibility. There are many Christians who are not only ignorant of, but utterly and warmly deny, the extent of their privileges and the imperativeness of their obligations. Few believe that God means what He says in the fact of His Incarnation. Somehow most Christians manage to sever the Divine-human Head from the Mystical Body in what is highest in faith and endeavor and attainment. The sinless Babe in the manger, is far from the fully developed "Man Christ Jesus," although perfect in every stage of His mundane existence. God in the flesh must accommodate Himself to His Assumed Conditions, and yet maintain absolute perfection in many forms of immaturity, constantly rising into higher degrees of a life which is radically and changelessly perfect. This life is the heritage of all true Christians. There is no other salvation than God incarnate. No sin can be dominant where Christ reigns. One conscious violation of Divine law expels from Paradise. One evil inclination cherished in the face of God and conscience excludes from Heaven. To harbor ill-will against a brother is to stain the soul with fratricidal blood.

There was plenty of tinder in the human side of Emmanuel that might have been ignited by the sparks of hell, if he had not "resisted unto blood striving against sin." "He can be touched with the feelings of our infirmities," having been "in all points tempted like as we are, yet without sin." "Because I live, ye shall live also," not only designates the Source, but determines the quality, direction and result of every Christian's life. The great petition in John 17: 24 is to be fulfilled by virtue of the present realization of the last clause of 1 John 4: 17. To "have boldness in the Day of judgment," is the outcome of a "life hid with Christ in God" while on earth. "They that are Christ's have crucified the flesh with the affections and lusts." Even the pressing needs of natural desire may not be met in a way

that antagonizes the Divine purpose and arrangement. People need not wonder why "the peace of God, which passeth all understanding," does not "Keep their hearts and minds through Jesus Christ." Appetite, lust, passion, greed and countless forms of self-seeking are impregnable barriers to the Holy Spirit's supremacy. Stones must be made bread rather than suffer the pinching, torturing discipline of the carnal nature. When on the pinnacle, few can restrain their selfish prurience to exhibit the sense of their superiority, and the hidden stores of their wisdom and power. Let the door be opened for great material acquisitions, and how few can keep from falling down and worshipping the Archfiend in the form of "the Almighty Dollar." Christ triumphed over self and hell at all points so that He might be "the First-born among many brethren," who shall through Him be "mighty to the pulling down of strongholds." "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by ANY MEANS hurt you." Luke 10: 19.

How long is this supernatural dispensation to continue? "Lo I am with you *always*, even unto the end of the world. AMEN." Thousands of Christians are daring enough to throw the blame of impotence on God, instead of humble enough to acknowledge with shame and confusion of face that unbelief lies at the root of our barren formalism and conventionality. Nothing is more humiliating and saddening than the defense by Christians of the absence of special Divine manifestations on grounds that glorify unbelief and render the promises of the gospel no more reliable than a heathen oracle.

The great contest of to day in the church is not in relation to objective wonder-working, but to that perfect deliverance from the power of sin which is the indubitable attainment of those in whom "Christ sees of the travail of His soul, and is satisfied." Dress legislation, nor any other kind of legislation, will reach the root of our great want. The Christed heart will be so absorbed in its Father's business, that it needs no annual conference to keep it in the traces of external propriety. Those who need to be whipped into certain customs and costumes by the lash of ecclesiastical legislation and coercion, need gravely to question their realization of the Divine immanence. God in the flesh has His own essential proprieties, as dependent upon the laws of eternal life, as the form and color of the human organization upon the laws of life natural. To be crucified with Christ, and live by Him as He lives by the Father, is to be "freed from sin," and be "without condemnation," and have all our members as willing, sanctified servants of righteousness unto holiness. Rom. 6: 19. Nothing is declared with more emphasis in the Holy Scriptures than the death of sin in those who "know nothing but Jesus Christ and Him crucified." "He that committeth sin is of the devil." "I am the way" is the one imperative test for every soul.

"No man cometh unto the Father but by

me." There are not many Christians who are not in some way taking liberties and making room for their lusts which Jesus Christ disallowed in His own life.

The completeness of our commitment to Emmanuel as our Atonement, with equal stringency demands our absolute surrender to Him as our Example. The Holy Ghost finds in us more corruption than He found in the Godman, but if "Jesus is the Author and Finisher of our faith," we will be "more than conquerors through Him that loved us." To believe with *all the heart and soul*, to believe, that all the fulness of the Godhead is bodily treasured up in Jesus for us, is the hard, next to impossible, thing for sin-born, sin-saturated mortals to do. But exactly this is the Divine requirement, and exactly this is to be saved by faith.

I need not give a lengthened exposition of the passages to which you refer, as their true meaning is included in the principle on which I have been dwelling. They are indeed so self-illuminating and so reciprocally explanatory, that they are like a direct personal talk with Jesus. The very first commandment calls for such complete absorption in and devotion to God, that it is strange that any one should dream of the possibility of sin along with such all-penetrating, all-compassing love. "Thou shalt love the Lord thy God with *all thy heart, all thy soul, all thy mind, and all thy strength*." Can such a being sin? That we are tempted places us not in a lower category than Christ; "He also was tempted in *all points like as we are*." That we sin only shows that He is not yet King of Kings and Lord of Lords in our inner domain. What kept Jesus from sinning will keep us—absolute dependence upon and absolute devotion to His Father in Heaven.

If there is a passage in the Bible that is self-explanatory, it is Isa. 35: 8, 9. You ask for definition of the "Highway," which is "called the Way of Holiness." What can I say but that it is just what God Himself declares, "the WAY OF HOLINESS?" "Be ye Holy, for I am Holy," says Jehovah. "As He which hath called you is Holy, so be ye Holy in all manner of conversation." 1 Peter 1: 15, 16. "I am the Way," says Jehovah-Jesus. And the same Peter reiterates, saying, "leaving us an example, that ye should follow His steps." John 14: 6; 1 Peter 2: 21. This Way which Jesus is, is no other than Isaiah's "Way of Holiness," whose characteristics are, "HE DID NO SIN, neither was guilt found in His mouth: who when He was reviled, reviled not again; when He suffered, He threatened not: but committed Himself to Him that judgeth righteously." 1 Peter 2: 22, 23. "No man cometh unto the Father but by Me," is the positive, solemn asseveration of Jesus. John 14: 6. "Without Holiness, no man shall see the Lord," echoes the writer to the Hebrews. Heb. 12: 14. All your other texts teach the same lesson.

The word "therefore" in Matt. 5: 48, reaches from lid to lid of the Holy Oracles, and preaches with mighty emphasis the doctrine of likeness to God. Matt. 6: 24, ditto.

To love God supremely is holiness. "The love of money is the root of all evil." A mammon worshiper belongs to those who "drink the cup of devils." Your next puzzle, 1 Cor. 2: 14, is a wonderful revelation of the absolute necessity of being born of God in order to be a partaker of his *Nature*, sympathizing with His ways and ends, before we can walk in the "Highway" that leads through the Gates of Pearl into the golden-paved, jasper-walled, God-illuminated Metropolis into which there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie. Rev. 21: 27; 2 Cor. 3: 6, embodies precisely the same truth. There are thousands of famous college-bred pulpit declaimers who are as ignorant of the tuition of the Spirit as the devil-fuddled Bob Ingersoll. And the same terrible fact no doubt, applies to not a few ministers who never saw the inside of a college, and perhaps not even the outside. We may be rigidly religious in the letter, not omitting an iota of aught that is written, and be very zealous for Divine ordinance and human tradition, and yet not be temples of the Holy Ghost. Human nature has vast inherent capacities, but what is flesh is flesh, and can never ascend into the realm of Spirit. But God can come down and incarnate Himself, so that "the life which we now live in the flesh, we live by the FAITH of the SON OF GOD. Gal. 2: 20. Now we come to Rom. 7: 6, which puts on a fresh seal of confirmation. A religion in the letter is a life of bondage, for such souls will always feel in the time of temptation that the old nature is rampant, and they have no power at command to resist passion and self-interest and the devil but what they find in their own resources.

"Without Me ye can do nothing." "Let not your heart be troubled; ye believe in God; believe also in ME." "Thanks be to God, which giveth us the victory THROUGH OUR LORD JESUS CHRIST." 1 Cor. 15: 57.

Man isolated from God is no match for the devil. "Marvel not that I said unto you, ye must be BORN AGAIN," born of GOD. Then "the gates of Hell shall not prevail against us." The pure in heart alone shall see God; and none but God can make the heart pure. Holiness is not self-renunciation and self-crucifixion and straining all our powers after moral perfection. "As Thou, Father, art in Me, and I in Thee, that they also may be one in us." John 17: 21. This is the philosophy of the Triune Jehovah; and if too deep for our reason, it is open to our affections, and offers itself to the faith that is fitly symbolized by a grain of mustard seed.

Holy we must be, or be eternally damned by the very necessity of Divine nature no less than our own. And holy we cannot be save by Divine Incarnation. And what does this signify? "I delight to do Thy will, O my God." Ps. 40: 8. This is the language of the Eternal Son when He was made flesh.

Now mark: "I in them, and Thou in Me." John 17: 23. So prayed Jesus to His Father for His disciples. "Abide in Me, and I in you." So spake the Redeemer to His followers. "He that abideth in Me, and I in Him, the same

bringeth forth MUCH FRUIT." "If ye abide in Me, and my words abide in you, YE SHALL ASK WHAT YE WILL, and IT SHALL BE DONE UNTO YOU." What will such a soul ask? Just what Jesus asked: "Lo I come TO DO THY WILL." "Not as I will, but as Thou wilt." Thy will be done ON EARTH, AS IT IS DONE IN HEAVEN." Does not this look very like the possibility of living without sin in the flesh? "Come unto Me." "Abide in Me." "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16. "Wherefore COME OUT FROM AMONG THEM, and be ye SEPARATE, saith the LORD, and TOUCH not the unclean thing; and I will receive you," verse 17. "He that saith he abideth in Him, ought himself also so to walk, EVEN AS HE WALKED;" "to purify himself even as HE is pure." 1 John 2: 6, and 3: 3.

Until we accept the doctrine of holiness, oneness with God, and radical separateness from the world, we will have no reliable and adequate power over indwelling sin, no "peace which passeth all understanding to keep the heart and mind," and will not bear that testimony to the world of our Divine lineage which was the burden of the great prayer of the Godman in the last night of His agony: "He that hath an ear, let him hear what the Spirit saith unto the churches."

I SECOND THE MOTION.

BY H. W. STRICKLER.

"My son, eat thou honey, because it is good; and the honeycomb which is sweet to thy taste: So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off." Prov. 24: 13, 14.

IN GOSPEL MESSENGER, No. 24, Bro. George Kenep, in his article, makes the following motion: "That a column be devoted to food for lambs each week," and if it is in order, I second the motion. As an introduction, I offer the following remarks:

Man has a soul—immortal, to prepare for death and eternity; and to give attention to this is the course wisdom would suggest.

A right and wide appreciation of the soul, will lead to the employment of means for securing pardon, regeneration, and restoration, to divine favor. It is of the utmost moment for the soul to be at peace with God and enjoy a hope of eternal life.

Eternal blessedness is the highest point man can aim at. Religion is the best for body and soul. It favors good health; it promotes industry and honesty, this is especially so to the young: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 33. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. 1 Tim. 4: 8. Is not religion the highest wisdom? The young are generally confident and unsuspecting. The ways of life are strange; unknown byways are often surrounded by the most deadly perils. To the young it renders wisdom absolutely essential to insure security. All that glitters, young people are ready to pre-

sume, is fine gold; they have not encountered the disappointments of older persons, nor have they been betrayed and deceived by the wiles of the vicious; therefore they are in constant danger because of their inexperience in this matter. How all-important to their security, is the guidance of God and the possession of heavenly wisdom!

The dangers which surround all men, in all ages, are the peculiar perils of the young. But, never were perils more numerous than now, especially in the cities and towns of our land. Look at the multifarious baits and snares of dissipation and pleasure which everywhere abound; look at the fascinating books issued from the press; look at the gay and frivolous classes of society, ever waiting to hail to their ranks the uninitiated youths around them! Many of these evils are such, if not avoided altogether, as will destroy reputation, health, life and finally the soul itself. This is so self-evident that I scarcely need dwell upon it. A careless youth rarely becomes a good man. A prudent, godly, pure life, on the other hand, lays the foundation for every kind of excellence and happiness. Almost every eminent man, in the church of God, has been distinguished for early piety.

If youth be negligent and given to vicious courses, a future change of life is extremely doubtful. The days of opportunities of early life can never be recalled or the tender emotions of the heart restored. The enemy has already sown evil seed, "briers and thorns" are growing up. "and are nigh unto cursing—whose end is to be burned." Heb. 6: 8. Then, of what great importance is wisdom and godliness to young people that the good seed of the kingdom may grow in their hearts, that the result may be a life of holy fruitfulness to the glory of divine grace!

Let the young be conscious that a higher intelligence must direct them; a superior power control them; and a more secure shield protect them from danger and ruin. God desires you to become pious early. Solomon, the wise man, said: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12: 1. "Wilt thou not, from this time, cry unto me: My Father be thou the guide of my youth!" Jer. 3: 4. He tells you to seek him, and he assures you that "those that seek me early shall find me." Prov. 8: 17. Then give God your heart early, devote your life to him and rely on it, "He will in nowise cast you out," for the great evil is procrastination, and more especially with the young. Resolve to seek God; it cannot be too early. Life is uncertain. None can be too early,—wise, good and happy. Then let me seriously entreat you, look at that "ignorant, profligate youth," that "young man wandering in a strange land," that "hardened youth," that "outcast," that "diseased dying youth," that "criminal," and only reflect what guilt would have been avoided if they had early yielded their hearts to the love and service of Jesus.

Look at the opposite scene of moral loveli-

ness and excellency; see that group of "young men rising in life," how they are distinguished for dignity and usefulness. How they stand out in society as its ornaments and pillars; how they strive to attain honor and blessedness here, and "glory and celestial life in the world to come." Shall not their choice be your choice? Oh! hearken, ponder, and now decide, and from this day, act: "believing that wisdom is the principal thing." That only is wisdom which leads to the service of God, and to the entire consecration of the whole man to his glory.

Loraine, Ill.

A LONG SILENCE.

BY D. E. BRUBAKER.

I FEEL like taking up my old, rusty pen this morning, to renew my acquaintance with the GOSPEL MESSENGER family.

Many, in their private correspondence, have asked me why I have stopped writing for the MESSENGER. Just a few brief reasons why, here, I hope, will not be out of place. First of all, there has been such a constant flow of rich scriptural food, in the MESSENGER, from much abler pens than mine that it has seemed to me, almost a waste of time to furnish any myself. Then another reason has been, I have had a *close, hard* struggle to make both ends meet, financially, and have had to bend nearly all my energies in a business direction. I have had the experience that it takes *heavenly wisdom* to fulfill the high calling of the ministry, and act the part of a farmer and bee-keeper.

Do I still love the glorious cause that the MESSENGER is advocating? With all my heart. I fear I should long since have been discouraged and faltered in life's conflict but for the words of cheer and encouragement that I have, from time to time, received from its pages.

One other reason that I have not written more of late for the MESSENGER is, (and of course it is not a good reason) that at the solicitation of several agricultural and bee journals, I have been furnishing articles on bee-culture for which I have received some substantial aid in answering the bread and butter question. I am well pleased with the present form of the MESSENGER, and I feel as to the *class* of reading matter found each week in its columns it is *par excellence* and is doing the world more good than its Editors and contributors know of.

May its weekly visits fraught with its precious treasures, like a ministering Angel of Peace, continue to gladden the hearts of our dear Brotherhood, and minister light to those "in the region and shadow of death."

A SUGGESTION.

BY ENOCH EBY.

FIRST, to writers of tracts and leaflets for publication I would say, We want essence and not bulk; let "*Multum in Parvo*" be the motto. Write, then criticise; and we can do that

best to lay the article away a few days until we partly forget the train of thought; then we can criticise it in nearly the same light as a stranger would; and it does not harm to repeat it a second or third time. By that time a good deal is not worth sending and we greatly revise, or throw it in the stove and commence again. If convenient, show it to some brethren or sisters who are good gospel critics and you may save the Examining Committee a great deal of unpleasant work and expense.

2. Use good, substantial paper that may endure handling and mailing frequently, and not wider than a medium-sized envelope.

3. Good chirography will avoid mistakes and save the compositors a great deal of very unpleasant and perplexing labor.

4. Use deep-black ink, no pencil, and leave plenty of space at the top.

We hope the above suggestion will not discourage any in writing for the good cause; we want many to write. If my manuscript does not appear in public, I will lose nothing spiritually and not much financially; our experience shows we are forgetful, hence the necessity of the above.

Second suggestion is to the Examining Committee: That we order all leaflets to be sent to the Executive Committee at once, subject to their criticism and judgment, thus saving ten cents on each mailing, to the five members of the Committee. If this suggestion meets the approbation of our Committee, we hope it also will of the Executive Committee.

Please report to Secretary, Landon West by card or through G. M.

Beattie, Kan.

BOOK AND TRACT WORK.

BY ANNA OAKS.

Now, since the Brethren's Book and Tract Work has for sale and distribution books and tracts explaining the Scriptures as the Brethren believe them, with no non-essentials in them, I would say to all who are interested in the salvation of souls, Come and help us send these tracts, or sermons, all over our broad, free land. Is it not distressing to see and know, that vast numbers of our American people never hear the gospel preached, as we believe it, in its purity? *Just think of it, dear brethren and sisters!* Let us not wait any longer, and hear of thousands dying who have never heard the gospel preached. Oh, how zealous we should be to scatter books and tracts that would guide them into all truth. Vast numbers of our American people are dying, and shall we fold our hands, and look on, and not make an effort to rescue the perishing?

Does the wide world present another such a sight? I trow not. We, with all our boasted freedom—who can worship God according to his will—how slow we are to see the need of "rescuing the perishing!" Nowhere upon earth, is there a finer field for Christians to labor in. Come, then, brethren and sisters, and let us "work together," and the noble work begun, will move on to the

glory of God, and the up-building of Zion, we trust, through God's assisting grace. This vast, uncultivated field may, through the generosity of our Christian people, be properly and purely cultivated, and brought to a saving knowledge of the truth, as it is in Jesus. May all go forward in the work, and ask God to guide them in wisdom's ways, and give them strength to work for the Lord, and the work will go on to the honor of God and the up-building of his church on earth! Amen.

LITTLE GUIDES.

THE eyes believe themselves, the ears other people. Trickery comes back to its master. A clear conscience is a good pillow. — He gains much who loses a vain hope. Pride went out on horseback, and returned on foot. They must be strong legs that can support prosperous days. He laughs at scars who never felt a wound. Thousands drink themselves to death before one dies of thirst. The will is the soul of the work. He is lucky who forgets what cannot be mended. The richest man, whatever his lot, is he who is content with what he has.

GOING TO CHURCH.

THERE are two things for which we should go to the Lord's house. One is to hear the Lord's word, the other is to worship the Lord in the beauty of holiness. These are the two things that should move us. When these are wanting as motives, all the rest would be vain. Not the eloquence of the preacher, or the attractive topics that he selects for discussion must induce us to go, but the gospel, whether it be preached with much or with little human skill; and not the beauty of the singing or the eloquence of the form in praise and prayer, but the praise and prayer itself, whether the form be beautiful or homely, must lead us to church. It is the Lord's house; let us go there to hear and to worship him.

LIFE'S STORY.

No man ever appears to think how soon he must sink in oblivion—that we are one generation of millions. Yet such is the fact. Time and progress have, through countless ages, come marching hand in hand—the one destroying and the other building up. They seem to create little or no commotion, and the work of destruction is as easily accomplished as a child will pull to pieces a rose. Yet such is the fact. A few years hence, and much that we now see around us will have passed away. It is but a repetition of life's story; we are born; we die; and, hence, we will grieve over those venerable piles, finding the common level of their prototypes in Nature ultimate.

We all within our graves shall sleep,
A hundred years to come;
No living soul for us shall weep.
A hundred years to come;
But other men our land will till,
And other men our streets will fill,
And other birds shall sing as gay,
As bright the sunshine as to-day,
A hundred years from now.

THE CAUSES OF INFIDELITY.

BY E. J. ZERN.

THE above subject is one of importance, and has agitated my mind considerably for sometime past. Though there may be numerous causes for infidelity, I believe the two principal ones to be the divided state of the Christian world, and the false teachings of those who assume to be the ministers of God's word.

Though I say it to the shame of the so-called Christian world, I honestly and sincerely believe that false teachers, who stand as leaders among the different denominations of Christian professors, cause more infidelity in the world than those who stand boldly and defiantly in the open ranks of infidel professors. They are men in whom the people, as a class, place confidence; and thousands believe that their preacher would tell them nothing but the truth for all the world. An outsider hears one preacher talk on a certain subject one Sunday. The next Sunday he goes to another church, and hears another man preach upon the same subject, but his preaching is in direct opposition to that of the man he heard the Sunday before. — The next Sunday he goes to another church, and hears a third man preach on the same subject, but behold! he takes an entirely different position to either of the two men he heard preach on the subject before. He begins to wonder what this means. He turns to John 17: 11, and hears the Savior pray that his followers may be one.

He then turns to 1 Cor. 1: 10, and reads: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." He becomes confused; he finds nothing but contradictions and back-bitings among Christian professors wherever he goes. He begins to look on this babel of confusion with contempt, and finally turns his back upon Christianity itself, because of the confusion among Christian professors. Bob Ingersoll comes along, loudly proclaiming the mistakes of Moses and ridiculing the present state of Christianity; and the outsider becomes an infidel; he does not believe in the Bible or anything else.

Thousands are led astray in this very way. Yet we have smart and eloquent men among Christian professors, who preach that division is a good thing, that it is necessary that we have sects and denominations, that all may be accommodated. They claim that these things work out for the good of those that love the Lord.

What is infidelity? Webster says it is "disbelief in the inspiration of the Scriptures." Now, a man does not have to disbelieve the whole Bible in order to be tinctured with infidelity. If we disbelieve a single passage of Scripture, we are an infidel, as far as that part of the Bible is concerned.

One thing is certain; no man can believe a proposition, and at the same time believe something in open contradiction to it. When

a man stands up before an intelligent audience and preaches a doctrine contrary to the divine Scriptures, and asks men and women to believe it, he virtually asks them to disbelieve the Scriptures, and is a teacher of infidelity. For instance, in John 3: 5, we read these words: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These are the words of the Son of the living God, yet thousands stand up and flatly contradict them. They tell men and women they can get into the kingdom of God without being born of water. Is not this teaching infidelity? Neither Robert Ingersoll nor Tom Payne ever taught a doctrine more dangerous and damaging to the eternal destiny of the human family. It is infidelity, and that it is all you can make out of it.

In John 13: 4, the disciples of Christ are commanded to wash one another's feet. We know some quibble over that word "ought," but then it is a plain command. Webster's primary definition of the word "ought," is, "fit or necessary." Then it is fit or necessary that the followers of Christ wash one another's feet. Yet the majority of Christian professors say it is not necessary, and ask men to believe what they say, and disbelieve the word of God. If this is not infidelity, we assert that there is no such doctrine as infidelity in existence.

We are five times commanded in the New Testament to salute one another with a holy kiss: Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14. In 1 John 2: 4, we read: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him," and in Matt. 7: 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," yet ninety-nine out of every hundred of the preachers of our day say we can know and love the Lord without obeying this, as well as many other of the commands of Christ. They say we can get into heaven without doing all the will of God. This is nothing but infidelity under the cloak of Christianity.

I firmly believe that if the gospel had been preached in all its purity from the beginning of the Christian era down to the present time, there would be scarcely an infidel on the face of the earth to curse the God of heaven. The churches of the different denominations stand with their spires towering above their surroundings like so many monuments dedicated to the cause of infidelity. The very cause which they claim to be building up they are tearing down, and the cause which they claim to be tearing down they are building up. We have more infidels among the different religious sects than we have in the outside world.

There are many more Scriptures perverted by those who claim to be ministers of the gospel, besides those mentioned in this article, but we have selected only a few of the plainest, in order to avoid fruitless contradictions. In fact, nearly, if not all the com-

mands of God are denied and set aside by the different denominations of Christian professors. What one does not reject, another does, and one has no more right to deny God's word than the other. Colonel Ingersoll comes just as near having the right to deny the whole Bible as a man professing to be a preacher of the gospel has to deny a single command in it. It takes the same power, or a higher one, to repeal a law that it takes to enact it. The laws of the New Testament have been enacted by the court of high heaven, and there is no earthly power vested with the authority to repeal them. "Let God be true, but every man a liar." — Rom. 3: 4.

CHRIST'S KINGDOM.

BY I. M. GIBSON.

NUMBER V.

"Thou sawest till that a stone was cut out without hands." — Dan. 2: 34.

THIS kingdom is to be not only triumphant here and there, not only to have a local habitation, but it is to be *universal*. The stone that Nebuchadnezzar saw cut out without hands, was at first small like this kingdom. It began to grow slowly, but surely, as did the kingdom, until it filled the whole earth, — filled it so that it embraced and engulfed everything. Nothing was able to stand before it.

In the early days of Christianity, many were the trials of the people of God, and it did, indeed, seem at times, from an earthly view, that the struggling propagandists and apologists of the new church would have all their troubles and endure all their hardships in vain. But time went on, and the influence of the gospel began to spread, and gain a foothold by attracting the attention of the people, and among them some of the most learned men of the age. Since that time what has been the result? Have we not seen enough to cause us to believe that this kingdom is one day destined to fill the whole earth? I know that it has met with disappointment, and at times with defeat. — It has met with defeat, because many of the young men of our land have pretended to embrace the teachings of the greatest adversary of this kingdom — infidelity. It has met with disappointments, because we have often hoped that our friends would become members of the kingdom, yet they tarry.

"Thou art Petra," a stone, meaning the apostle Peter, "and upon Petros," a rock, or the Lord Jesus Christ, "will I build my church, and the gates of hell shall not prevail against it." No, they shall never prevail. There may be defeat at certain stages of the warfare, but it will finally prevail over all its enemies. It will move on and sweep opposition aside with a monster hand. The strongest mountain chains will be pierced, and the broadest waters spanned, and as it crosses over oceans it will drink in liberty from the froth of the sea and land to subdue all nations.

Mother's hearts will no more be broken on account of inebriate sons, for they will have

entered the fold of the Great Shepherd and become shining lights over whom the angels in heaven may well rejoice. Backbiting and slander will cease, and in its place all the peoples of earth will sing hymns in praise of the King of the new empire. And, lastly, in that day of peace, when we stand by the grave and see our friends laid away in their last resting-place, our sorrow will not be as those who have no hope, but we will rest assured that on the banks of the river of life we will be reunited in spirit form, and dwell in the presence of God evermore.

Farmersville, Ill.

WHO IS PAYING MISSIONARY MONEY?

BY B. F. GOSHORN.

WE see time and again articles written on the subject of missionary fund, and every one brings to our mind anew the question, Who furnishes the largest amount of money for the upbuilding of the church? and as often the conclusion comes, The isolated churches. Take, for instance, a small, isolated church of seventy-five or a hundred members, and of that number, as a general rule, not more than one-fifth are at all able to pay out money for such purposes as home church funds, or, at least, not more than that proportion are ready to cast in their mite when such is needed. Go into such churches, and you will find a Sunday-school of perhaps fifty children, who furnish the money to procure supplies. They do not ask the world to furnish, nor scarcely do they think of it. Here it is, at the very lowest figures, six months' supplies, \$10.

A communion is to be held, and those who live in localities where there are large churches in close connection, scarcely know what we, in remote parts, have to contend with, but you who have had experience will probably know something about the number of people who depend on being fed. Fifteen dollars, probably, would be the very lowest average expense for that alone. Then, if we want help, which in many cases is compulsory, in order to hold a communion, we must pay the expense of some elder to come to our assistance, which is usually about five to ten dollars, and if more than one, double that amount. This is an expense which large churches, who look upon us as doing no mission work, know nothing of, for on such occasions they are sure of having an abundance of help from ministering brethren, who never think of having their expenses paid, nor does the church to which they came, ever think of paying them. Should that same brother be called to isolated churches, not any farther from his home, he has too many other places to go to, or something else is sure to be in the way, unless the expenses are offered to be paid.

I may be a little fast in this matter, but I think I have fair and reasonable grounds for thus speaking. Now this should be far from the case. "Go ye rather to the lost sheep of the house of Israel." Our mission here is not to go into the large churches and spend

a few days, or a week, or a month, where help is not needed, but rather among the poor churches, where there are few members, and where you would be, if possible, far more welcome. But to the point.

Added to the above expenses, things must be set in order occasionally, adding another expense of not less than fifteen dollars. Then these poor brethren, who scarcely get to see a brother outside of their own congregation, are anxious to have some speaker come and remain a few days, once a year, besides the occasions referred to. I would say, in praise of the earnestness of such brethren and sisters, that the roads can't get too muddy or the nights too dark to come out to the house of God to hear the word proclaimed by the strange preacher, as he is generally called. His expenses must be paid, which are low at six dollars. This would unfairly be called anything else but missionary money.

I have singled out a church from which I get these several expenses, and I think I give nothing in the extremes, showing a total expenditure of \$56, or an average of \$2.80 to those who have it to pay.

Coal City, Ind.

MISSIONARY.

BY FLORA E. TEAGUE.

SINCE our last Annual Meeting urged one and all to work earnestly and diligently for the cause, a number of us feel anxious to "be up and doing." Though our hopes and plans were somewhat shattered, yet the desire to labor on is not discouraged or checked by any means. We hardly know what to do, or in what manner, as no system or plan was laid down for us to work by in the place of sister Snavelly's.

I, for one, feel that, without a plan, without a system, we will not be as successful as we should be. A large number of us, yes, I may say all of us, are willing to give of our means, but often are careless and negligent in this respect, simply because we are unsolicited, and but seldom have opportunities presented for regular giving, and convenient sending away of the same.

It is true we can send by letter any time, but the most of us are careless in the respect of writing and getting mail matter ready for the route. I would give several times to a regular solicitor before I would stop to mail a certain amount, on account of a general dislike or negligence of the latter method.

I think four or five solicitors in each congregation, brethren or sisters, could be appointed by the church (not many care to act as self-appointed). Let each one be appointed to an allotted territory regularly, say monthly or quarterly. I prefer monthly to solicit funds from each member or family of the Brethren. Then let those solicited pledge themselves *always* to set aside a certain amount which they feel able or willing to give, in readiness for the period when the solicitor is known to arrive.

This would be working together, and I can see no harmful feature in it at present, or likely to grow out of it, yet, if any one has a

better plan, I hope they will submit it to the general Brotherhood for adoption, as I do. But do give us a plan or system, or tell us what to do.

Our hearts are burning with zeal for the cause, and our ministering brethren are exhorting us on, and yet, for a lack of system, we are idle, whilst thousands are passing down to destruction as fast as time can carry them, and who will be held guiltless?

Covington, O.

THE STRAIT GATE.

BY SUSANNA MAUST.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7: 13, 14.

WE are all traveling to eternity, and all must pass through one or the other of those gates. I think all of you would like to enter in at the strait gate, but are you as willing to obey the gospel? If you are, then you can hope to enter in; but if you are out of the fold of Christ, or following after men's doctrines, then you are in the broad road.—"But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. 15: 9. We see so much of such doctrine, how sad! Jesus says, one Lord, one faith, one baptism. He has given us one way, and said if we loved him we should keep his commandments. That gives us one faith, how then can it be divided? Some immerse, some sprinkle and some pour. The Savior gave but one kind of baptism. How was that? "And Jesus, when he was baptized, went up straightway out of the water." Matt. 3: 16. "And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 38. Is not this plain enough for any willing heart? If it was right for our Savior to go down into the water, it is right for those who want to enter in at the strait gate.

It is dangerous to teach any other doctrine but that which Jesus commanded, for he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. I ask you, dear reader, to turn to the last chapter of Revelation, and read the 18th and 19th verses. Oh, to enter in at the strait gate and be saved! What a grand hope we have, if we are willing to follow in our Savior's footsteps. Dear reader, if you love your soul, pray to Jesus for an awakened heart, apply yourself to the study of those things that show the evil of sin, and which is the way to be saved.

New Geneva, Pa.

THE consciousness of purity imparts more pleasure than the possession of wealth or the gratification of appetite, and the sense of personal loyalty to the cause of justice insures abiding self-respect, which worldly pursuits are incapable of conveying.

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Mt. Morris, Ill., - - - Oct. 12, 1886.

WE had the pleasure of meeting with the brethren in the Indian Creek church on Sunday, Sept. 26th.

IN our missionary report \$32.90 credited to Goshen church, Ind., should read, Rock Run church, Goshen, Ind.

BRO. J. OLSSON, of Malmo, Sweden, writes that seven have been baptized since Bro. Hope left them, and two more have made application to be received.

BRO. J. P. NOFZIGER, of Mascot, Nebr., sent us a notice of their feast, but it was overlooked, and did not get into the MESSENGER. We are sorry, and hope the Brethren will pardon the oversight.

BRETHREN Gove and Bowman, of Tennessee, have been doing some missionary work in South Carolina. The word was well received, and there appears to be a good field opening for the Brethren in that State.

BRO. J. M. FORNEY says: "The brethren and sisters of the Big Creek church, Richland Co., Ill., will commence their meeting on Oct. 30th, and continue until their love-feast. We hope some of the members will come and assist us in our meeting. Any one will be met at Parkersburg, on the P. D. & E. R. R., by notifying me, at Parkersburg, Ill."

BRO. SIDNEY HODGDEN, of Galesburg, Kan., sends the following good news: "Our communion is now past, and we had a glorious meeting in connection with it, of two weeks' duration, conducted by Bro. C. M. Yearout. The immediate result was thirteen received by baptism and one restored. The church is greatly built up. A choice for a minister was also held, the lot falling on Bro. Aaron Heastand. May the blessing of God rest on every effort for the advancement of his kingdom here in the world."

BRO. JACOB W. GAUBY, of Garden City, Kansas says he is well pleased with the MESSENGER and would not like to get along without it.

BRO. W. R. DEETER, of Milford, Ind., is expected to commence a series of meetings in the Olive Branch church, near Ames, Iowa, Nov. 1st.

BRO. WM. FLICKINGER, of Morrill, Kansas, says they have been enjoying very good love-feasts this fall. Brethren Enoch Eby, Edmund Forney and other ministers were with them and labored faithfully in the Master's cause.

BRO. A. W. VANIMAN reports the Texas mission in a flourishing condition. Since he went there last March, thirty-two have been received by baptism. Truly, the Lord's blessing is attending the mission work in the "Lone Star State."

BRETHREN J. D. TROSTLE and John Forney have been in the mission field in Kansas for several weeks. They have three months of solid work before them. They are good workmen and will rightly divide the Word of Truth. May their labors in the Lord not be in vain!

BRO. HENRY BRUBAKER, of Holmesville, Neb., will start for Texas about the 15th inst. He takes his family with him and expects to make his home in that State for some time. He will engage actively in the mission work and will find an ample field in which to labor. May God's blessing go with him!

BRO. S. T. BOSSERMAN, of Dunkirk, Ohio, writes as follows:

"During the last month I have taken several acute attacks, outside of my regular disease, which greatly reduced me. I am quite weak, so that to walk is accomplished with considerable effort. I am now improving a little again, and am able to ride out some. Owing to my diseased throat, I have not spoken a loud word for nearly two months. The Lord still be praised, and I shall go where he leads. I know he is with me; and though he slay me, yet will I trust him."

BRO. B. F. MOOMAW sends us the following notice: "The members of the board of directors of the First District of Virginia, for church erection and mission work are requested to attend the communion meeting in Roanoke county, on Saturday before the 5th Sunday in October, when a meeting will be held to consider what is best to be done for the advancement of the work. The foreman of each local church committee is entitled to a seat in said meeting."

WE reached our home in Mt. Morris on the 4th inst. Had a pleasant, and, we trust, a profitable visit, and enjoyed it very much. — We spent most of the time in looking up the early history of our church. During our absence our private correspondence accumulated, so that a large number of letters are now awaiting answers. Now that we are at our desk again, all will receive attention in a short time. After an absence of three weeks we were glad to reach home again and feel to thank the Lord for his care over us.

EDITORIAL NOTES.

THE old Germantown meeting-house must always remain an object of interest to us as a people as being the first house of worship built by the Brethren in America. There is, however, another place, not far from Germantown, to which a visit is fully as interesting on account of its early history, and much more instructive, owing to the fact that at this latter place is a large collection of manuscripts and documents pertaining to the early history of the church. We refer to the home and library of Bro. Abram H. Cassel, Harleysville, Pa. It is known as the old Harley homestead, and is located in Montgomery county, Pa., twenty-two miles north of Germantown.

Rudolph Harley was among the first brethren who came to America in 1719. He settled here probably in 1720. He married Elder Peter Becker's daughter. To this old homestead Bro. Becker came in his old age, and here he died and was buried in the Harley family graveyard. A plain marble slab marks his last resting place. It bears the following inscription which gives, in a few words, much information concerning him:

"IN MEMORY OF PETER BECKER,

First Elder of the Brethren in America. Born at Dilsheim, in Germany, 1687. Embraced the doctrine of the Brethren in 1713. Emigrated with twenty families of Brethren and settled in Germantown, 1719. Came to Indian Creek 1747, and died March 19, 1758.

He was married to Dorothy Partman, by whom he had two daughters; Mary married Rudolph Harley, and Elizabeth, Jacob Stump.

Erected by his great-great-grandson, Abram H. Cassel, May 17, 1886."

BRO. CASSEL, at a very early age, developed a strong desire to obtain an education, but the opportunities afforded to the young sixty years ago to obtain even a knowledge of reading and writing, were very limited. — He attended school only six weeks, but by his studious habits has acquired excellent knowledge of German and English, and also some knowledge of Latin and Greek. Very early in life he began the collection of rare books and manuscripts, and through his labors many valuable letters, manuscripts, records and books, relating especially to the early history of the church in America, were preserved and made available.

The church is deeply indebted to him for thus preserving her early history. All the articles published in our periodicals and almanacs upon the early history of our church came either directly or indirectly from his collection. We have had free access to these materials, and for some days we have been living, as it were, in the past. — Here is a large book containing many valuable notes written by Alexander Mack. Here is the record book of the church at Conestoga, Pa., the third church organized in Amer-

ica. It contains a carefully written record of the proceedings of the church and gives the names of those who were received by baptism. During the thirteen years that Michael Frantz, its first elder had the oversight of the Conestoga church, from 1735 to 1748, one hundred and ninety-eight were baptized. In addition to these records, Bro. Cassel has a large number of autograph letters written by the early brethren, Peter Becker, Alexander Mack, Michael Frantz, Martin Urner and others. Here, too, may be found books written by our early brethren, both in print and manuscript that shows clearly that they were not unlearned, and that can be found nowhere else. The subject is too fruitful for these notes and must be left for a more extended notice.

A single incident is given of Bro. C's zeal as a collector. Once, when returning from Philadelphia, he stopped with Geo. Fox, a bachelor grandson of Alexander Mack, and a brother of Elder John Fox. Geo. Fox lived a kind of a hermit life. Bro. Cassel came into his house and asked if he had any old books or letters belonging to his grandfather Mack. The reply was, "I don't know; there is a lot of rubbish on the garret, you can go and see for yourself." Bro. Cassel went to the garret, and there, among a lot of old trash, found a number of letters and many manuscripts in Bro. Mack's own handwriting. These valuable documents he carefully selected, but as night came on and the old garret was dark, he had to give up the search before he was half through. He left with the intention of returning again and completing his search. But, soon after, Geo. Fox was compelled to leave the house in which he had lived for many years. He gathered together the old letters and books on the garret and made a bonfire of them, and so perished many valuable papers. Fortunately, and almost providentially as it seems, Bro. Cassel had secured a few of the most important, otherwise some of our most interesting and valuable history would have been irrecoverably lost.

Not far from the Harley homestead, where we are now writing, is the Price homestead. Here Jacob Price settled about 1722. He had been a preacher among the brethren in Germany before he came to America. His only son, Johannes, who died young, left two sons, Daniel and John; John moved to Franklin county, Pa., and Daniel remained on the old homestead, on which there have lived and been born nine generations of the Price family. Bro. Abram Price, of the fifth generation is living. In company with Bro. Cassel, we visited the old home and the family burying ground. From this branch of the Price family came many noted preachers among the brethren, among whom might be named, William, John and Isaac, all of whom have passed away.

MAY WOMEN PUBLICLY PROPHECY?

NUMBER I.

THERE have been several articles recently published in the GOSPEL MESSENGER upon the subject indicated by our heading. Both sides of the question have been written upon, and that, too, with considerable ability. But the subject has not been exhausted, and we propose to give it some further consideration. We are not led to write on this subject because others have written on it, neither do we design to make a reply to anything that has been written by our Brethren. We have had queries and requests bearing on the subject, and that under different aspects, before us for some time, and we have been giving the matter thought, with the intention of giving our Brethren in due time the result of our investigation of it. We have been asked to explain Paul's language in 1 Cor. 14: 34, "Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." But we think that this passage cannot be properly and fully explained, and justice done to it, and to the apostle who wrote it, without being considered in the light of the general teaching of the Scriptures upon the subject of women's liberty in the church. We therefore design, under the question contained in our heading, *May Women Publicly Prophecy?* to examine the teaching of the Scripture as a whole, and not merely a few passages on the subject. This is the only way that justice can be done to it and things of a like nature.

We have said that we have given the subject alluded to in our heading, thought. We have given it much thought. We have not found many practical subjects in the Scriptures that have given us more labor in forming a satisfactory judgment upon them, than has the one now under discussion—women's liberty in the church. The apostle Paul has in the passage we have already quoted, and which will be further considered in due time, used language that would, if there were no other passages of Scripture to modify it, seem to imply that women are not to prophecy in public. And the same may be said of his language in 1 Tim. 2: 11, 12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This passage will also be further considered. Now while these two passages seem to prohibit women from prophesying in public, the inference to be drawn from the general teaching of both the Old and New Testament, is plainly in favor of women's speaking in public. Hence the necessity of giving the subject a very careful and thorough investigation, if we would get the true meaning of the teaching of the Scriptures upon it.

The text in 1 Cor. 14: 34, in which Paul

apparently prohibits women from speaking in the church, refers to a law, "for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." This law is understood to be the law in Gen. 3: 16, "And thy desire shall be to thy husband, and he shall rule over thee." Now when we understand what liberty women were permitted to take under this law in other cases, we shall be prepared to understand the application which the apostle makes of it when he quotes it as an evidence of the propriety of the restriction that he puts upon women in regard to their speaking in the church. It is very evident that the apostle in his reference to the law given to woman in the garden of Eden, has reference to the principle of obedience in its general application.

All the good women whose names appear honorably recorded on the pages of the Scriptures, were under the law to which the apostle refers, and, no doubt, obeyed that law, but they were by no means silent. We shall first take the case of Miriam. She is referred to by the prophet Micah, as follows; "For I brought thee up out of the land of Egypt and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron and Miriam." Micah 6: 4. She was chosen by the Lord with Moses and Aaron, to lead his people out of Egypt into the land of Canaan. She was the sister of Moses and Aaron. And after the Israelites had escaped from Pharaoh, and had crossed the Red Sea, they praised God for their deliverance. Moses seems to have led the men in the song that was sung, and Miriam led the women with the timbrel. She was a prophetess, and we believe the first named on the sacred record. She was also a woman of culture, skilled in music and probably also in poetry. She called upon the women to sing to the Lord, reminding them of what he had done: "And Miriam answered them, sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Ex. 15: 21. This ancient and noted Hebrew woman was one of the leaders that brought the people of Israel out of the land of Egypt, and then she led her Hebrew sisters in commemorating the victory in a song of triumph. She probably acted under a divine impulse, and did nothing in her public career that was contrary to the law that woman is under according to the language of Paul already quoted. It is true, Miriam committed a sin for which she was punished, as did Aaron, her brother, with her. But her sin was not in assuming the function of a public leader; to such a life she seems to have been called by divine authority, and there could have been nothing in the performance of such public duties inconsistent with her proper submission to man.

The next noble woman among the ancient Jews, that we shall notice, is Deborah. She

is thus introduced to us in the sacred history of the Jews: "And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Bethel in mount Ephraim; and the children of Israel came to her for judgment." Judges 4: 4, 5.

Deborah was a prophetess, and a judge of Israel, and her administration of public affairs occurred at a time when her people were oppressed by Jabin, a king in Canaan. She was grieved, apparently, at the oppressed condition of her people, and she appealed to Barak, a leading man of the Israelites, to undertake the deliverance of the nation from its bondage, intimating that God would help in the work. But Barak declined undertaking the work unless Deborah would accompany him. "If thou wilt go with me," said he, "then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak." — Judges 4: 8, 9. It will be seen that great confidence was placed in Deborah. And she was faithful to her God, and devoted to her people. — In the battle that followed, Sisera was defeated, and the Israelites were delivered from the power of Jabin. "Then sang Deborah and Barak, the son of Abinoam, on that day, saying, praise ye the Lord for avenging of Israel, when the people willingly offered themselves. * * * The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord." Judges 5: 1-9. Such were the feelings of this noble-hearted woman. And such feelings disclosed no ordinary character. She was called to take an active part in the public affairs of her nation. But we have reason to believe, that, while she was the active public woman that she was, she was, nevertheless, "under obedience, as also saith the law," 1 Cor. 14: 34. She did not go beyond her legitimate sphere of labor.

We have the case of another remarkable woman which bears so directly and so forcibly upon our subject, that we shall give it as last one under the Jewish dispensation that we shall notice. The following is the account we have given us of the woman to whom allusion has been made, by Luke: "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four

years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." — Luke 2: 36-38. Here we have a woman of a pious character of a very high type. She was a woman of self-denial, as she "served God with fastings night and day." She was also a woman of much prayer. And she was much devoted to the service of God, as it is said to her honor that "she departed not from the temple," from which language we may infer that much of her time was spent in the temple in devotional service.

Anna was a prophetess, and it is probable that she possessed the spirit of prophecy, as well as the gift of speaking. And she exercised the gift of prophecy in speaking "unto men to edification, and exhortation, and comfort," 1 Cor. 14: 3, which is Paul's explanation of prophesying. And it is said, "she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." — Simeon had been speaking of Christ. And when he ceased, Anna, coming into the temple, took up the subject of the advent of the long-looked for Messiah, "and spake of him to all them that looked for redemption in Jerusalem." Here we have a very plain case of a woman's prophesying in public. And looking at her character, and the circumstances under which she spake, we cannot, for a moment, doubt the propriety or legality of her doing so. And yet she was, unquestionably, "under obedience," according to the apostle's meaning of that phrase, when he says, "Let your women keep silent in the churches: for it not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." The examination of this subject will be continued.

J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Loysburg, Pa.

THE Brethren of the Snake Spring church, Bedford Co., Pa., have extended the labors of their home mission into the south-western part of Fulton county, known as Buck Valley, a place where the Brethren never preached before. At their first meeting, June 19, one was added to the church; and four weeks later, at the next meeting, six more made the good confession. Four weeks later, five more were added to the number; and at our last meeting, Sept. 12, four more came out on the Lord's side, making sixteen in all, in twelve weeks. The probabilities are that many more are about to join in with the Brethren. This looks like the formation of a new congregation. The facilities for meetings were very limited, the meetings being

held in a school-house, and on some occasions not half of the people could gain admittance.

JOHN B. FLUCK.

From Ellerton, Montgomery Co., O.

WE have meeting every other Sunday, and Sabbath-school every Sunday. We have not had a series of meetings since Bro. Stutsman was with us. There were five added to the church by baptism then, and I was among them. Six have been baptized since then, one being my sister. Come again, Bro. Jesse. The love-feast at the Lower Miami church will be held Oct. 12, commencing at 2 P. M. We would be glad if some brethren and sisters from abroad could be with us.

LAURA E. KLINGER

From the Labette Church, Kan.

WE held our quarterly council-meeting on Saturday, Sept. 18. Love, peace and union prevailed among all the members present.— There was considerable business before the meeting, but all was disposed of with the best of feeling. We appointed Oct. 20 as the time for holding our love-feast. The G. M. is a welcome visitor with us. It does us good to hear of the prosperity of the church. We are having very warm weather here at this time. Health is very good, for which we are thankful to the Giver of all good. We ask the prayers of all the Brethren in our behalf.

C. H. KINGERY.

On a Mission Trip.

ON Sept. 3, the undersigned brethren left home for Ridgely, Caroline Co., Md., by way of Philadelphia. At Wilmington, Del., we were joined by Bro. J. Y. King. Arrived at Ridgely at 6 P. M. Bro. King preached that evening to an interesting little congregation.

On Saturday, the 4th, we did some visiting. Bro. Isaac Brumbaugh and wife took us down to Bro. Geo. Brumbaugh's, and still further south-west, to Tuckehoeneck, where our guide bought a farm, on which he and his son, with their families, expect to move next spring. If any one can show us a finer country, a nicer location and a more productive soil (with the same treatment), than what is known as the Neck, we would certainly like to see it. Corn there is as good this year as on some \$200 an acre land in Lancaster Co., Pa., and a few years ago, we were shown by a brother, a field of thirty or forty acres where wheat averaged forty-one bushels to the acre; sown on corn stubble.

Saturday evening S. R. Zug preached from 1 Cor. 3: 9, to a full house. Sabbath morning, Sunday-school at 9: 30, and at 10: 30, Eld. Hertzler preached from Matt. 28: 18, 19, to a full house. Not all getting room inside, they drew wagons outside the open windows in order to hear. On Sunday evening, by request, Bro. King preached in the German language, from 2 Kings 5: 11, on the words, "I thought."

On Monday morning, the 6th, we met with the church in council. A dark and threatening cloud seemed to hang over them, and,

after hearing the charges, and the testimony offered to sustain them, the church came to a conclusion, and in such a way, according to all appearances, as will finally bring matters all right again. Such was the hope expressed, at least by those with whom we conversed, before we left them.

Under the present circumstances, the Mission Board must supply them with ministerial aid every four weeks, but we hope that matters will so work that we can be relieved again before long. We would say to all the brethren and sisters there, Let us all so live that we can realize the truth of Rom. 8: 28.

On Monday evening was preaching by Eld. Zug, which closed our labors there for this time. Left for home on the 7th, at 7 A. M.; reached home at 5 P. M., having left appointments for Eld. S. R. Zug to be with them again Oct. 2, and to stay over Sunday.

WM. HERTZLER,
S. R. ZUG.

From Elkhart, Iowa.

WHILE we are traveling on towards the better land, we are made to rejoice that some precious souls join our company. While attending one of our regular appointments, on the first Sunday of September, one precious soul came out on the Lord's side. From the 16th to the 20th of September, we had meetings in our new church-house. Bro. D. E. Brubaker did the preaching. Five precious souls came out on the Lord's side and were baptized. Bro. Brubaker is arranging his matters so that he can put in nearly all his time in preaching. We believe he is making a sacrifice to do this. I will say to all my dear brethren, who have requested me to come and preach for them, that I will fill all the calls I can, if my health permits. But I cannot reach you all, dear Brethren. Pray for us.

S. M. GOUGHNOUR.

Jottings.

OUR third quarterly council was held Sept. 4. Considerable business came before the meeting; some matter had to be deferred till another meeting. Bro. I. C. Tinkle was with us, and gave us some very good advice. All passed off in the spirit of love and good feeling.

The proposed Hymn Book that some of the Brethren are talking about, we do not approve of. We have seen many of our missionaries carry the Hymn Book that is now used by the Brethren, besides a large Testament, and we did not think it was very much of a burden. I think we had better let well enough alone.

We believe if Bro. Hays would jog our memories every week or two, on the hat and fashionable bonnet question, there would be no need of queries like the following: "What is to be done with sisters who will persist in wearing a hat?" Why, oh why, do some of our members forget their promises so soon?

We are often made to wonder, why it is that some of our sisters fail to attend council-meeting. Probably they remember the Apostle Paul's language in writing to the

church at Corinth (1 Cor. 14: 34, 35). This might excuse them in one sense of the word, if there would be no widows or old maids among them.

"First of all, when you come together, prayer, intercessions and giving of thanks should be made." One brother thinks long-drawn-out exhortations are unprofitable. — Well, we think that this is every brother's privilege. We might just as well have no singing before prayer.

If we have the right to judge the Report of A. M., I would like to say it is about complete in every sense. A good many speeches were made by brethren while we were there, and as near as we can recollect, the reporter has given word for word. We think every brother and sister ought to read it. It will only cost you thirty cents, and it is a great deal like the MESSENGER;—it never gets old.

The love-feast held by the Brethren of the Somerset church, on Sept. 19 and 20, was largely attended, but the labor attached to it entailed too much work on the Lord's day. When will our Brethren learn to choose some other day in the week on which to hold their love-feasts?

C. C. ARNOLD.

Wabash, Ind.

From Timberville, Rockingham Co., Va.

EARLY on the morning of Sept. 17, Bro. John F. Driver and I started to Hardy Co., W. Va. While climbing the rugged mountain, we thought the sun beat down on us with unusual force. Letting my mind run over the labor of the ministry, I was made to think how well the brethren remember and heed the command which Christ gave to Peter, "Feed my lambs."

Late in the evening we arrived at Bro. Heishman's, near the place of the first appointment, where we met Bro. John Eilles, of Flat Rock District, Shenandoah Co., Va., of whom I had often heard, but never met. I was glad I met him. He is one of those brethren who makes one feel that he was made better by having been with him. After some refreshment, we went to the place of meeting, where the starving lambs were well fed by brethren Driver and Eilles.

On the morning of the 18th, we pursued our journey a few miles further, to Shady Grove school-house, where a council-meeting was held. This body of members numbers about forty. There was a fair attendance of members. The meeting was indeed pleasant. These members are under the care of the Flat Rock congregation. Bro. Glen is their only minister, and Bro. Fox their deacon. — Bro. Glen has not been a member long. He said, "I am old in years, but a babe in Christ." These members are somewhat isolated from the churches. They greatly need the prayers and sympathies of all God's children.

In the afternoon of the same day, there was preaching preparatory to holding their love-feast, which was held in the Grove, for the want of a church. The brethren labored earnestly to show us the importance of having ourselves in the proper condition to at-

tend these solemn services. Quite a crowd was present at night, for a mountainous country. A more quiet, sociable, lovely and interesting meeting I never attended.

On the following day a goodly number came out in memory of one who went to his long home about seven months ago. The scene was a solemn one. He made no profession. He leaves a wife and seven children. May they look to God for comfort. — The living were warned upon this occasion. The apparent relish with which the members receive the word, is an evidence of their spiritual hunger. I was forcibly impressed with the brotherly love they manifested towards one another. No one seemed to esteem himself above another,—they were as one man. Would to God it were so every-where.

This ended the meetings. And oh, how loth they were to leave the place! This short trip was good for me. If brethren would travel more with the ministers into these remote places, it would doubtless save much talk on missions. May God bless us all!

WM. M. WINE.

From Sugar Ridge, Mich.

THE MESSENGER is a welcome visitor here; praise the Lord for the encouragement we get from it. Bro. D. Chambers, from New Haven church, came to us Sept. 23. Met in council the 24th. There was some trouble, and things had to be set in order. All passed off according to gospel order, and in the ending of our work a good feeling prevailed with those that stand for Jesus and his church. Pray for us, brethren and sisters, we need your help. We are over one hundred miles from any ministering brethren. Come again, Bro. Chambers. May the Lord reward you and Bro. E. Bosserman. A great rain storm hindered us from having meeting at night, as it did considerable damage every-where to the roads.

WM. KREE.

From Great Bend, Barton Co., Kan.

OUR council-meeting of Sept. 25, passed off pleasantly, all things being done in order. Our communion-meeting is to be held Oct. 9 and 10. The Eden Valley church includes a vast amount of territory, and the brethren are somewhat scattered. The main body is about nine miles south-west of Great Bend, a very prosperous and enterprising town; also the county-seat of Barton county. The brethren are very nearly equally divided by the Arkansas River, and an organization is being talked of north of the river, and will, no doubt, be effected as soon as the necessary ministerial aid can be had. Come this way, my eastern fellow-laborers in the Lord. Western Kansas needs at least three hundred workers to break the bread of life to hungry souls.

We have a beautiful country, a black rich soil, a new railroad in our midst, and a new town affording convenient markets. Land has been on a gradual and steady increase in price for the last two years, and, since we are getting a new railroad, it is raising very fast.

Eld. Noah Long, of Iowa, has purchased here, and will come among us next spring. Eld. Enoch Eby owns a farm in our midst, but he has not yet decided to move here. — Several families of Brethren will locate here this fall, and the indications are that there will be a heavy emigration in the spring. All are heartily welcomed, especially good, loyal ministers.

L. ALLENBAUGH.

From Dan's Mountain, Alleghany Co., Md.

ACCORDING to previous arrangement, I met with the people on Dan's Mountain on the evening of Sept. 12. The doctrine of the Brethren was never preached at this place before, therefore it was necessary for me to tell them what we believe and practice. — Great attention was given to the word preached. Two were made willing to be buried with Christ in baptism. From here I went to New Germany, Garrett Co., Md., where I preached to the Brethren. At this place five were made willing to forsake sin and be baptized. From this place I went to the "Backwoods settlement," where we held another little meeting. Four more came out on the Lord's side, making eleven in all. I preached thirteen sermons while I was gone. Arrived home on the evening of Sept. 28; found all well, for which we thank the Lord.

J. H. MEYERS.

Markleysburg, Pa.

A New Church in Middle Pennsylvania.

THE Brethren settled in Morrison's Cove, Bedford Co., Pa., about the year 1750, and gradually grew and spread all over that fertile valley, and in process of time, perhaps away back in the days of the old Holsingers and Millers, seventy-five years ago, they pushed their way westward across the Cove Mountain to the hilly country along the Alleghany. Among the first to embrace the truth were the Claars and Goughenours. At a choice for a minister, the lot fell upon a Bro. Goughenour, who was the first one elected on this side of the mountain. For many years meetings were held in houses and barns. Some thirty or forty years ago they built a small house for worship, which answered the purpose until eighteen years ago, when it was necessary to enlarge it. After the two churches in the Cove were divided into three, this place fell into the bounds of the Woodbury church. The ministers from this church served them, with the occasional help of some who moved in, and others elected of late years.

The Bro. Goughenour, alluded to above, long since was gathered to the fathers. J. B. Sell moved in, remained a few years, and left for other parts. Michael Claar was elected, and is a promising brother. J. W. Wilt moved in and tarried with them about two years. Other elections were held for ministers, but proved to be rather unfortunate. The last effort, however, seems to be more successful. James Brumbaugh was chosen, and is a promising young brother. At different times, out of their number, six deacons were chosen. Of late years prosper-

ity and general peace have attended them, and their number has swelled to about one hundred and thirty. There seemed to be a general feeling throughout that they should be organized into a church. Initiatory steps were taken; and the adjoining elders notified to appear there on Sept. 25, 1886.

When the time came, the writer was the only stranger present, but Bro. Jacob Miller and J. B. Replogle, from the Cove side, being present, we decided to proceed. After disposing of some local business, the organization question was taken up, and much freedom and liberty was given and taken in discussing the propriety or impropriety of the movement. After all explanations were given which were called for, all seemed satisfied to submit it to a vote, which resulted in an organization. Out of respect to the old fathers, the new organization was called "Claar." A boundary was agreed upon. Eld. J. S. Holsinger, of Danning's Creek, was invited to take charge of them for one year. — They unanimously agreed to be loyal to the general Brotherhood, and be governed by the usages of the church in all their business. Everything passed off in good feeling, and the final decision seemed to be quite satisfactory.

Bro. Jacob Miller has crossed and recrossed the mountain every hour of the day and night for forty-two years, to serve the members on this side in the ministry. He has broken to them the bread of life in the sanctuary, presided at the marriage altar of many of their children, stood by the bed-side and ministered to the sick and dying, officiated at the open grave of many of their dead, and now, full of years and honors, he lays his mantle down, to be taken up by others. The little band here parted with their aged father reluctantly and with tender feelings. Thus is added to the Middle District of Pennsylvania another church.

JAS. A. SELL.

McKee's Gap, Pa.

From Florida.

WE have some busy Sundays in Florida, and to day, Sept. 19, was one of them. At 10 A. M. was our Sunday-school. The meeting commenced at 11, and closed at 12. After dinner, we drove five miles through the woods, and at 3 P. M. preached at a little place called Lanark. The congregation was good, and the attention excellent. We returned in time to attend the singing in Keuka, at 7 in the evening. It is about these singings that I wish now to write briefly.

We commenced them last spring, and have kept them up ever since, meeting one night each week, at the houses in the neighborhood and town. We use the Brethren's Hymnals, and invite everybody to attend who feels disposed to do so. At these singings we practice on the hymns that we use in our next meeting in the church; first mastering the notes and then the hymns. We have a brother who is a good singing-teacher, and by this method our members learn the rudiments of music, while at the same time they become familiar with the hymns we use in our meet-

ings. This method enables the members to put to practice in their singing on Sunday at meeting what they learn during the week and at singing-school.

I notice that it is making a decided improvement in our singing, while those who can sing are becoming greatly interested in their part of the work. We meet on Thursday night and practice on the three hymns that we intend to sing in church the next Sunday. At the close we select three other hymns for practice the next Thursday night, always being careful that we select hymns appropriate for the occasion. The ministers have it understood that we will always use in meeting the hymns the members have been studying during the week.

This method may be used in any congregation where there is regular preaching. There is most always some one of the members who can lead in the work. By the members and their children attending these singings, they will all become greatly interested in the singing. Even the neighbors will attend and become interested in the work. If you do not understand the notes, employ some good teacher to give you a course of instruction in music.

It would be well for the elders to attend these singings, to encourage them and aid in selecting the hymns. When we come together I usually ask the members if they have any hymns they wish used in our meetings, and write down the numbers as they call them out. While they are singing, I select three of the hymns they have named for practice the next time we meet.

This method of improving our singing works so well with us that I thought to recommend it to others. J. H. MOORE.

Keuka, Fla.

From Bear Creek Church, Ind.

BRO. S. W. Hoover came to us Friday night, and on the following day met with us in council, Bro. Neher being present also. One sister was received by letter. The spirit of the meeting was that of harmony and love, and all seemed strengthened by its peaceful effects. Bro. Hoover remained with us till after our love-feast, and held some good meetings. Many were made to feel the great need of a more substantial stay than the trivial pleasures of this earthly existence. Three young souls were brought to the fold of Christ, and now go on, rejoicing in the Blood of the Lamb. Our love-feast, held on the 15th, though not largely attended, was characterized by that zeal, earnestness and love that bespeaks the Christian heart. Bro. Hoover, Henry Frantz and S. Neher were with us. Our meeting was deeply shadowed by the death of Eld. Waltz, who had suffered untold misery with sciatic neuralgia for almost three years. He bore all his suffering meekly, and was submissively resigned to the will of our heavenly Father. He often remarked that he was ready, and only waiting for the Lord to choose his own time to remove him from pain. Funeral services on the 16th, by Bro. Samuel Neher, from 2 Tim. 4: 5-8, our dear elder's own selection. Oh!

may all leave an influence as bright a path in life, as decidedly for the Lord, as this, our beloved brother and father.

ANNIE GARBER.

From Harveyville, Kan.

IN the western part of Osage county, near the above-named village, reside eight members, of whom six are young and have recently united with the church. They live within the limits of the Washington Creek church, Douglas county. No minister resides among them, but some one goes there monthly to supply them with spiritual food. There being a desire to hold a love-feast among them, Sept. 18 was appointed for that purpose.

Public preaching was begun on the evening on the 15th, and continued until the 19th. When the time for the communion came, forty-seven members assembled at the house of Bro. David Koot, and in a tent furnished by the Olathe Brethren, they commemorated Christ's sufferings and death. Feet-washing was observed strictly according to John 13: 14, 15. That was the first communion ever held by the Brethren in Osage county. — Members came from seven counties. Some came fifty miles by private conveyance. — Some had never met before, but they were easily recognized as brethren.

If the greeting and the love manifested by that little band is but a foretaste of the happiness that will be enjoyed, when all of our Father's children will assemble in one united family, eternal happiness is indeed worth striving for. Minor differences among us should not be noticed. Each should help to bear the burden of others. How? By speaking kind words, by doing little deeds of kindness, by striving for a better knowledge of the truth. Flake upon flake, and silently fell the snow, but it made a barrier that hid the widow's house from the view of prowling soldiers. So do our acts, though little, count for good or ill, as we choose to make them.

As a church, we are striving, not for the mastery, but for the future welfare of all; therefore, let our individuality be secondary, and let us all work for what the multitude of counsel determines to be best for the body.

H. S. G.

Lawrence, Kan.

From Dry Creek Church, Iowa.

BRO. I. J. ROSENBERGER met with us Sept. 2, for the purpose of holding a series of meetings. He preached twenty-two sermons. — Sinners were made to feel the need of a Savior, and saints rejoice to see their friends come home. On the 14th, we convened at the clear waters, where one dear sister united with Christ in holy baptism, starting on the narrow path that leads to our heavenly Father. Two were reclaimed, and others are near the kingdom. Oh! may they speedily make that choice, as did Joshua of old, "As for me and my house we will serve the Lord." The church was much revived, receiving new zeal to press onward to the mark of the prize of the high calling in Christ Jesus.

RENA S. MILLER.

From Longmont, Colo.

I HAVE received one of the "Golden Gleams or Light of Life," have examined it, and am well pleased with it, and do heartily recommend it to the general Brotherhood. I think it should be in every member's house. I am convinced that the Brethren have spared no pains in arranging it and to make it complete. Brethren, send for one. G. W. FESLER.

From Iowa River Church, Marshall Co., Ia.

TO DAY saints on earth and angels in heaven were made to rejoice, by two precious souls making the good confession,—one an aged father, who, by faithful living, may accomplish much good, the other a young school-teacher, who bids fair to make life useful. We feel much built up and encouraged. Our Sunday-school is in good working order. May we all prove faithful until death!

FETTER HALL.

From Mt. Joy Church, Pa.

THE Jacob's Creek congregation met in council Sept. 25, for the purpose of adjusting matters pertaining to the general welfare, and also to make arrangements for our love-feast, which will be held in the Mount Joy church, three miles south-east of Mt. Pleasant, Pa., on Nov. 6. Surrounding congregations, who are loyal to the Brethren church, are invited to attend. Our council-meeting passed off harmoniously, and rich counsel and admonition were given. May God help us all to work out our soul's salvation, and eventually save us through Christ, our Redeemer.

J. M. RITTER.

Kecksburg, Pa.

From Dean, Ohio.

WE are much in need of a church in the mountains of Tennessee. Near Moorsburg, there are about forty-seven members, and we have only a little log cabin. As we are too poor to build a church, we ask the Brethren to aid us in building one. I started to beg for it, and some thought that I was an impostor. This shocked my feelings so that I thought I would not try it again until I published a few lines, to inform them of the true state of affairs. Some treated me with humanity. John Ida donated one dollar; Philip Cart, fifty cents; John Smith, one dollar. I will meet Bro. Smith's church soon, and see what they are willing to donate, and other churches in the Miami Valley, when I get the chance. My time is limited, as I am teaching at present eight miles south east of Dayton. I will tell the churches more about it when I meet them. If any one has any money to donate for the purpose of building a church, please send it to J. K. Isenberg, Hawkins Co., Tenn. We are willing to accept any amount any one wishes to give. If I thought I would be the means of saving one soul, I would strive the balance of my days. I am poor, and my time is precious, but I am willing to spend some of my time

to help them, as I have a father, mother, brothers and sisters in that country. I know there are members in the Miami Valley who are more able to give than I am.

H. T. ISENBERG.

That Quotation found for Bro. J. B. Lair.

IN "Select Notes," No. 34, Bro. J. B. Lair, of Kansas, says he objects to two quotations which I should have used in an earlier number of the MESSENGER. One of them is this: "In the beginning men and women were created equal, and any distinction made at present by man is an innovation to that perfect law." Just why he calls the above a "misquotation," I cannot see, as it was not a quotation of any kind, never intended as such, and does not appear as such in the MESSENGER. It was an assertion of my own which I laid down as a *premise*, and undertook to prove by a part of the second verse of the fifth chapter of Genesis, which Bro. Lair again objects to, and calls a misquotation, and adds that he does not see that we need misquote in order to gain any end. It would have been both dishonest and sinful had I done what he charged me with, and had my brother been better acquainted with the Scriptures, he would never have made the charge. We should *know* that we are right, and that our points are well taken before we indulge in wholesale criticisms of the Brethren. I do not understand why he calls upon the sisters to go to preaching, and says that there will be no impediments in their way, when a brother is not allowed to preach unless he is lawfully elected to the position. Instead of saying to them, "Who will try it?" better say to the churches, Who will elect one? Hope the brother will read Gen. 5: 2, and remove his objections, as promised.

I. M. GIBSON.

Farmersville, Ill.

Missionary Report.

THE following is a report of the Home Mission of Northern Indiana, from April 1 to Oct. 1, 1886:

Rock Run.....	\$29 26
Camp Creek.....	6 00
Blue River.....	2 50
Walnut.....	5 25
Cedar Lake.....	1 50
English Prairie.....	4 25
Solomon's Creek.....	9 81
South Bend.....	5 40
Pigeon River.....	5 00
Bethel.....	3 60
Turkey Creek.....	16 13

Total.....\$88 70

H. FORNEY, Treas.

Bro. Mohler's Book.

I HAVE given Bro. J. S. Mohler's book, "Life on Wheels," a careful reading, and highly recommend it. It contains many beautiful thoughts. God bless the MESSENGER!

FELICIA E. SHAFER.

Falls City, Nebr.

From West Alexander, O.

HEALTH is good here, and rain abundant and timely. The Frankfort love-feast, Ross Co., O., will be held Nov. 4, at 3:30 P. M.

I would suggest that all isolated members, in writing, and those who write of such, would give their post-office, county and State, and then correspondence can be had, otherwise not.

LANDON WEST.

From the Filley Church, Gage Co., Nebr.

THE members in this part of the vineyard are in love and union, which we are glad to report. We pray the Lord to still enable us to keep the unity of the Spirit in the bond of peace. We have regular preaching twice a month; also social meetings every two weeks, which are very instructing. Our first quarterly council will be held Oct. 23. If the Lord will, we expect to have a series of meetings sometime in November, in the M. E. church in Filley. Our much esteemed elder, Henry Brubaker, is going into the mission field in Texas this fall. May the Lord bless him in his efforts to save souls.

W. H. MILLER.

From Circleville, O.

ON Sept. 4, we met with the brethren and sisters at Circleville, O. The Brethren having no church-house at that place, the M. E. minister permitted us to use his church. At 10:30 A. M., on the 5th, had preaching to a large congregation; love-feast at 6 P. M. Mr. Newsom, the M. E. minister, would have us hold our love-feast in his church, he being present with his congregation; also some Baptists. On the whole, the congregation kept good order. The ministering brethren present were Landon West and Samuel Horning. We trust this occasion will long be remembered. There were no accessions to the church, though Bro. Landon preached the word with power. We felt it was good to be there. What we want is more Landon Wests, who are not ashamed to declare the whole truth as it is in Christ Jesus our Lord. We feel grateful to the Methodist minister and friends for their kindness towards us.

JOHN C. JONES.

In Memoriam.

BRO. Stephen Gottlieb Bauer was born in Wurtemberg, Germany, Jan. 1, 1799; was married to Mary, sister of the late Eld. J. G. Glock. He came to America, and settled in Huntingdon Co., Pa., in 1838; came to Stephenson Co., Ill., in 1849. His wife died on March 5, 1878. In 1882, he moved with his son John to Reinbeck, Iowa, where he died Sept. 18, 1886, calmly, aged 87 years, 8 months and 17 days.

Bro. Bauer and wife became members of the church at Aughwick, Pa., at the time of the A. M. in 1839. They were baptized by Eld. Yent, the writer being an eye-witness. In his younger days he traveled much; journeyed in Palestine, visited Jerusalem and different kingdoms and empires. He was a

good observer, so that it was quite entertaining to hear him tell of what he saw and heard. He was upright in his conduct, and was much respected by all who knew him.—He was the father of six children—all sons. Four died years ago, and two are yet living. John lives at Reinbeck, Iowa, and David at Great Bend, Kan. Both are members of the church. The remains were brought to Lena, Ill., Sept. 20, and buried by the side of his companion, in the Louisa cemetery. Services were conducted by the Brethren, from Rom. 6:23.

ALLEN BOYER.

The Boys' School.

THE boys feel very grateful for the many contributions and kind letters they received from the Brethren, and friends of the work. If the contributions continue to come as they have, I will be able to take fifteen or more boys to the Meadow Branch love-feast, near Westminster, thirty-four miles west of Baltimore, on Oct. 16 and 17. Boys under twelve years of age will cost fifty cents, and over that age, one dollar, for the round trip.

RECEIPTS.

Collected during August and September, as mentioned in last report..	\$13 00
Myersdale German Baptist S. S., Pa..	5 25
Wm. and Annie Dessenburg, Ashland, O.....	1 00
Geo. S. Byerly, Lima, O.....	2 00
Sister Anna Nininger and friend, Daleville, Va.....	2 00
Sister C. Spanogle, Fairplay, Md....	1 00
Bro. E. W. Hollopeter's 3 sons, aged 2, 5 and 7 years, 15 2-cent stamps.	30
Miss Nan Smith, 10 2-cent stamps...	20
Total.....	\$24 75

EXPENDITURES.

Clothes, shoes and hat.....	\$15 00
1 doz. Bibles.....	3 00
Attending council-meeting in behalf of the boys.....	1 70
Total.....	\$19 70
Balance on hand.....	\$5 05

At our council at Meadow Branch meeting-house, on the 18th, Bro. Amos Caylor was ordained to the eldership.

JAMES T. QUINLAN.

117 Hamburg St., Baltimore, Md.

From Maple Grove Church, Kan.

AT home again; found all well, thank the Lord. I have been in Cheyenne Co., Kan., looking at the country, and can say that I never saw a nicer country in all my travels. We saw the members, who had requested us to come and pay them a visit and preach for them, which we did as best we could. Had three or four meetings while with them.—There was a good attendance, considering the newness of the country. While with them we attended a Union Sunday-school.—It was held in a dwelling house. There were sixty-three in attendance.

While out in Cheyenne county, brethren M. M. Eshelman, B. Whitmore and John

Hollinger came to visit and organize a church, which was accomplished. Bro. Eshelman was chosen to take the oversight of them. May the Lord enable them to carry out the principles of the gospel.

It was not my intention to visit the Brethren in the West before October or November, as I wrote Bro. Myers in a recent letter; but just as I returned from a visit to Decatur county, with isolated members, I met Bro. Slifer, who made a special visit to my place to have me go along with him to hold some meetings in Cheyenne county, and see the country. He offered to take me through and pay all my expenses, which he did. If all our dear brethren would be as liberal and kind-hearted as Bro. Slifer has been to us, we think our missionary treasury would have no lack of funds.

I arrived home and found all well; thank the Lord. The Maple Grove members are still trying to serve the Master, but not prospering as they would like. Brethren, pray for us, that we may not be overcome by the enemy of souls, but that better days may soon come, that we may have a better and a more spiritual life.

K. HECKMAN.

From Kill Buck Church, Ind.

ACCORDING to arrangements, Bro. Geo. L. Studebaker, of Shideler, came here and began meeting Sept. 11; continued till the evening of the 23rd. He held forth the word with power. The members were encouraged and sinners were made to tremble. Nine were added by baptism, and one reclaimed. While we rejoice here below, angels in heaven rejoice to see sinners return to the fold of God. Bro. George wields the sword of the spirit with power. May the Lord bless his labors, and may he be faithful until death, and receive a crown of life.

ISAAC E. BRANSON.

MATRIMONIAL.

QUEEN—BAKER.—At the residence of the officiating clergyman, Silas Hooyer, Sept. 12, Mr. Benjamin Queen and Miss Elizabeth Baker, both of Perry Co., O.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

HAMSTEAD.—In the Greenland church, Grant Co., W. Va., Sept. 15, Martha A. Hamstead, aged 48 years and 7 months.

She suffered long but patiently, and was anointed during her sickness. She was a member of the church for about thirty years, and lived a very devoted and consistent member. She leaves a husband and nine children. The husband and three children are members. Hymn No. 665 was sung, by request, while passing from the house to the tomb.

W. M. LYON.

BETZ.—Near Chambersburg, in the bounds of the Sandy church, O., Sept. 10, Amanda, daughter of friends Lewis and Cinderella Betz, aged 1 year, 6 months and 5 days. Services by Eli Stroup, from Matt. 22:32.

HARBAUGH.—In the Marsh Creek church, Gettysburg, Pa., Sept. 21, sister Addie, wife of Aaron L. Harbaugh, aged 24 years, 5 months and 17 days.

She was a member of the church for eight years. Just a few hours before her death, she sent for the elders to anoint her, but before they could reach her she lay

cold in death. She was sick only three weeks. She leaves a husband and two small children to mourn their loss. I. P.

CARROLTON.—In Nevada, Vernon Co., Mo., Sept. 17, sister Susan L., wife of Bro. James Carrolton, aged 45 years, 7 months and 17 days.

She was a consistent member of the church, and we trust that our loss is her gain. May she rest in peace. Services at her home, to a large and sympathizing audience, from Micah 2: 10.

KAUFFMAN.—At the same place, Sept. 20, Maud Pearl, daughter of H. M. and Charlotte Kauffman, aged 7 months and 29 days. Services at her home.

H. J. WOLF.

WISSINGER.—In the Plum Creek church, Armstrong Co., Pa., Aug. 29, sister Mary Wissinger, aged 86 years.

R. T. POLLARD.

WELLER.—In the Abilene church, Kan., Sept. 20, Robert Albert, son of Bro. T. A. and sister M. C. Weller, aged 6 months and 28 days. Services by D. J. Shaffer, from Matt. 19: 13-15.

SMITH.—In the South Waterloo church, Blackhawk Co., Iowa, Sept. 24, infant son of W. E. and L. E. Smith, aged 1 month and 13 days. Services by W. Ikenberry, from Matt. 18: 2, 2.

GOCHENOUR.—In Edna Mills, Ind., Sept. 23, Mary Ella, daughter of Bro. Philip and sister Louisa Gochenour, aged 7 years, 7 months and 17 days. Services by Bro. Michael Flory, from Job 14: 13-15, to a large concourse of people.

JOHN E. METZGER.

ZUMBRUM.—In the Blue River church, Whitley Co., Ind., Sept. 9, Olive, daughter of Bro. Christian and sister Jane Zumbrum, aged 3 months and 22 days. Services by the home ministers.

C. SWIHART.

SHOEMAKER.—In the Red Bank church, Pa., Sept. 9, Oma K., daughter of Bro. Ezra and sister Mary E. Shoemaker, aged 8 months and 10 days. Services by R. T. Pollard, to a large and sympathizing audience.

HOOVER.—In the Salimony church, Ind., Sept. 27, infant son of Bro. Levi and sister Lovina Hoover, aged 6 months and 17 days. We deeply sympathize with the parents, as they lost a little one only a few years ago. Services by Samuel Murray and H. Wike.

RUDY.—In the Waddam's Grove church, Stephenson Co., Ill., Sept. 4, of jaundice, Bro. Noah Rudy, aged 63 years, 2 months and 1 day.

He was born in Union (now Snyder) Co., Pa.; married Leah Hassinger, Oct. 8, 1843, with whom he had seven children,—six are living. His wife died in 1871. Dec. 5, 1875, he married sister Susan H., daughter of Eld. Wm. Howe, of Lewistown, Pa. He was a worthy deacon in the church and a respected citizen, as shown by the large attendance at the funeral. Services by Bro. David Eby, assisted by the brethren, from Eccl. 9: 10.

ALLEN BOYER.

CUNNINGHAM.—In Timberville, Va., Sept. 8, Bessie Belle Cunningham, aged 5 years and 5 days. Services by S. H. Myers and I. P. Driver, from Matt. 18: 3.

GARBER.—Near Timberville, Va., Sept. 8, Jonas A., son of Bro. Jacob and Rebecca Garber, aged 15 years, 10 months and 12 days.

GARBER.—At the same place, Sept. 13, Ira Casper Garber, aged 11 years, 11 months and 24 days.

These children died of diphtheria, and others of the family are sorely afflicted with the same disease. Remember the bereaved parents in their distress.

S. H. MYERS.

BUEGHLEY.—In Liscomb, Marshall Co., Iowa, Aug. 2, daughter of Bro. Elias and friend Eliza Bueghly, aged 1 year, 4 months and 27 days. At four o'clock the child swallowed a button, and at eleven that night she died, the button entering the windpipe. Services by Rev. Bear.

M. A. MYERS.

FRY.—At Sibley, Osceola Co., Iowa, March 31, of scarlet fever, Sarah E., daughter of Bro. J. D. C. and sister Fry, aged 5 years, 5 months and 7 days.

FRY.—April 2, Emmanuel D., son of the above parents, aged 3 years, 4 months and 29 days. Services Aug. 22, by the writer, from Ps. 103: 15, 16.

W. IKENBERRY.

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Love-feasts.

- Oct. 13, at 1 P. M., Coon River church, near Pandora, Iowa.
- Oct. 13 and 14, Cook's Creek, Rockingham Co., Va.
- Oct. 13 and 14, at 4 P. M., Peabody church, 7 miles north-west of Peabody, Kan.
- Oct. 13 and 14, Beaver Run, Mineral Co., West Va.
- Oct. 14, at 10 A. M., West Nimishillen church, Stark Co., Ohio.
- Oct. 14 at 2 P. M., Salem church, Montgomery, Co., O.
- Oct. 14, at 2 P. M., Roann church, Wabash Co., Ind.
- Oct. 14 and 15, at 11 A. M., Deep River church, Iowa.
- Oct. 14 and 15, at 10 A. M., Pine Creek, Ogle Co., Ill.
- Oct. 14, at 10 A. M., Green Springs, Seneca Co., Co., O.
- Oct. 14 and 15, Valley church, Augusta Co., Va.
- Oct. 14, at 4 P. M., Hopewell church, Bedford Co., Pa.
- Oct. 14, at 10 A. M., Olathe church, Johnson Co., Kan.
- Oct. 14 and 15, at 1 P. M., Arnold's Grove church, Carroll Co., Ill.
- Oct. 14 and 15, at 11 A. M., South Keokuk church, Iowa.
- Oct. 14 and 15, Upper Cumberland church, Cumberland Co., Pa.
- Oct. 15, at 4 P. M., Camp Creek church, Kosciusko Co., Ind.
- Oct. 15, South Bend, Ind.
- Oct. 15, at 10 A. M., Sugar Creek church, Whitley, Co., Ind.
- Oct. 15, at 10 A. M., Nettle Creek church, Wayne Co., Ind.
- Oct. 15, Lamotte church, Crawford Co., Ill.
- Oct. 15, at 4 P. M., Pleasant Grove, Kan.
- Oct. 15, at 4 P. M., Bethel church, Pleasant View Chapel, 3 miles east of Milford, Kosciusko Co., Ind.
- Oct. 15 and 16, at 4 P. M., Prairie Creek church, at Sugar Grove meeting-house, Wells Co., Ind.
- Oct. 16, at 2 P. M., Mexico Church, Miami Co., Ind.
- Oct. 16, Shoal Creek church, residence of Bro. Wm. Hubbard, 5 miles south-east of Neosha, Newton Co., Mo.
- Oct. 16 and 17, Greenland church, Grant Co., W. Va.
- Oct. 16, Mahoning church, in Bethel house, 9 miles north-east of Columbiana, 9 miles south of Youngstown, and 5 miles from Snodgrass's Station.
- Oct. 16, at 2 P. M., Mexico, Ind.
- Oct. 16, at 2 P. M., Dorchester church, Saline Co., Neb.
- Oct. 16, Rome church, Oak Grove meeting-house, Hancock Co., Ohio.
- Oct. 16, at 10 A. M., Logan church, Logan Co., Ohio. Members will be met at Bellefontaine and De Graff by notifying J. L. Frantz, De Graff, O.
- Oct. 16, at 2 P. M., Pyrmont church, Carroll Co., Ind.
- Oct. 16, Lower Twin Valley church, Ohio.
- Oct. 16, at 2 P. M., Osage church, 3½ miles N. W. of Monmouth, and 6 miles N. E. of McCune, Kan.
- Oct. 16, at 2 P. M., Myersdale church, Pa.
- Oct. 16, at 10 A. M., Swan Creek church.
- Oct. 16, Warrior's Mark, Pa.
- Oct. 16, at 4 P. M., James Creek, Pa.
- Oct. 16 and 17, Bean Settlement, Hardy Co., W. Va.
- Oct. 16 and 17, at 3 P. M., Lanark, Carroll Co., Ill.
- Oct. 16 and 17, Salem church, Beno Co., Kan., 5 miles south-west of Nickerson.
- Oct. 16 and 17, at 1 P. M., Yellow Creek ch'h, Stephenson Co., Ill.
- Oct. 16 and 17, Monroe church, Monroe Co., W. Va.
- Oct. 20, Black River church, Van Buren Co., Mich.
- Oct. 20, at 3 P. M., at Bro. Hamsher's, 2 miles south-east of Altamont, Labette Co., Kan.
- Oct. 22, at 4 P. M., Walnut church, Marshall Co., Ind.
- Oct. 22, at 2 P. M., Donal's Creek church, Madison Co., O.
- Oct. 22, at 2 P. M., Lick Creek church, Owen Co., Ind.
- Oct. 23, at 10:30 A. M., Springfield church, near Wawaka, Ind.
- Oct. 23 and 24, at 1 P. M., Long Meadow ch'h, 2 miles N. W. of Hagerstown, Md.
- Oct. 23 and 24, at 1 P. M., Cedar County ch'h, Iowa, 4 miles west of Tipton. Those by rail from the east, west and north stop at Buchanan, on the B. & O. R. & N. R. R., 2½ miles from meeting-house. Those from Clinton, Iowa City or Cedar Rapids, can come direct to place of meeting. We shall try and arrange to have trains stop ¼ of a mile from the meeting-house on the 23rd, of which due notice will be given in the MESSENGER.
- Oct. 23 and 24, Big Spring, W. Va.
- Oct. 23, at 2 P. M., Jonathan Creek church, Pa.
- Oct. 28, at 10 A. M., Lorraine church, Adams Co., Ill.
- Oct. 30, Mill Creek church, at Liberty, Adams Co., Ill.
- Nov. 3, at 10 A. M., Camden church, Jay Co., Ind.

- Nov. 4, at 10 A. M., West Branch, Ogle Co., Ill.
- Nov. 4 at 10 A. M., Columbia City church, Ind., one mile west of town.
- Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.
- Nov. 6, Mt. Zion, Tascarawas Co., Ohio.
- Nov. 6 and 7, Honey Creek church, Nodaway Co., Mo., 8 miles east, and one mile north of Gaynor City.
- Nov. 6, at 2 P. M., Middle Fork church, Clinton Co., Ind.
- Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.
- Nov. 6, La Porte, La Porte Co., Ind.
- Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.
- Nov. 7, 2 miles west of Island City, Mo.
- Nov. 11, at 4 P. M., Rock Run church, Elkhart Co., Ind.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.
- Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.
- Nov. 13, at 4 P. M., Monticello church, Ind.
- Nov. 13 and 14, Hurricane Creek Church, Bond Co., Ill.
- Nov. 13 and 14, at 4 P. M., Bethel church, Holt Co., Mo., at Squaw Creek Valley meeting-house, 7½ miles north-east of Mound City.

District Meeting.

Oct. 12, Southern District of Illinois, in the Pleasant Hill church, 2½ miles south-west of Virden, Macoupin County.

Advertisements.

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Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.

GOING EAST.				GOING WEST.			
Lve Chicago	11:30 P. M.	8:00 P. M.	6:00 P. M.	Lve New York	8:00 P. M.	11:20 P. M.	8:30 A. M.
Arr Ft. Wayne	4:30 A. M.	10:10 A. M.	11:05 P. M.	Philadelph'ia	11:50 A. M.	8:50 A. M.	11:55 A. M.
Crete	5:00 P. M.	8:55 A. M.	12:10 P. M.	Harrisburg	8:30 P. M.	2:00 P. M.	8:25 A. M.
Pittsburgh	7:45 A. M.	11:45 P. M.	6:00 P. M.	Huntingdon	8:30 P. M.	2:00 P. M.	8:25 A. M.
Johnstown	10:10 A. M.	10:10 A. M.	10:10 A. M.	Altoona	8:30 P. M.	2:00 P. M.	8:25 A. M.
Altoona	11:40 A. M.	11:40 A. M.	11:40 A. M.	Pittsburgh	8:30 P. M.	2:00 P. M.	8:25 A. M.
Huntingdon	12:50 P. M.	12:50 P. M.	12:50 P. M.	Johnstown	8:30 P. M.	2:00 P. M.	8:25 A. M.
Harrisburg	1:45 P. M.	1:45 P. M.	1:45 P. M.	Crete	8:30 P. M.	2:00 P. M.	8:25 A. M.
Philadelphia	3:45 P. M.	3:45 P. M.	3:45 P. M.	Ft. Wayne	8:30 P. M.	2:00 P. M.	8:25 A. M.
New York	9:35 P. M.	9:35 P. M.	9:35 P. M.	Arr Chicago	8:00 P. M.	11:20 P. M.	8:30 A. M.

*Daily; †Daily except Sunday; ‡Daily except Monday; §Daily except Saturday.

Pullman Palace Sleeping and Hotel Cars through between Chicago and New York and Day Coaches between Chicago and Pittsburgh without change. E. A. FORD, General Manager. PITTSBURGH

PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon. Arrive Pittsburgh. Pacific Express, 6 25 P. M. 1 00 P. M. Mail 3 14 P. M. 8 15 A. M. Fast Line 6 30 P. M. 11 55 P. M. Way Passenger 12 08 A. M. 8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon. Arrive Phil'da. Johnst'n Exp's, 8 35 A. M. 5 03 P. M. Mail 3 25 P. M. 4 45 P. M. Mail Express 8 03 P. M. 4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

J. R. WOOD, Gen'l Pass. Ag't.

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Agents wanted where these medicines are not sold. Those not wishing to act as agents, we offer an opportunity of making five dollars. A postal with your name and address will give you full particulars. We also have a Special Offer to those who have not tested, but wish to test the virtue of these valuable Remedies. VICTOR REMEDIES CO., Sole Proprietors, FREDERICK, MD. Box 534.

Do not fail to examine the "CLASSIFIED MINUTES OF ANNUAL MEETING." As an historical record this work possesses rare merits, and will richly repay a careful perusal. Address Brethren's Publishing Co.

THE SOUTHERN KANSAS RAILWAY.

The Short Line from Kansas City to the Fertile Valleys of the Elk, Neosho and Arkansas Rivers in Southern Kansas and Indian Territory.

The country tributary to this line affords unprecedented advantages to home-seekers, on account of its rare fertility, mild climate, and its close proximity, and direct connection with the great commercial centers of the Missouri Valley, and the markets of the Far West. The western extension of this road has just thrown open to immigration and settlement, vast tracts of productive land, lying in Barbour, Comanche, Pratt, Kingman, Clark, and Meade counties, where good land can be bought, and a home secured at a very slight cost.

Ask your ticket agent for a Round-Trip Land-Explorer's Ticket to Independence, Kan. Parties purchasing these tickets, can, if they wish, on arriving at Kansas City, by calling on Union Depot Ticket Agent, or Mr. H. E. Moss, ticket agent of the Southern Kansas Railway, opposite the Union Depot, purchase extension tickets to points west of Independence, at greatly reduced rates.

Indexed Map of Kansas, and copies of the "Southern Kansan," a 16-page illustrated paper, furnished free, upon application to either S. B. HYNES,

General Passenger Agent, Lawrence, Kan., Or, to GEO. L. McDONOUGH, General Traveling Agent, 116 North Fourth Street, St. Louis, Mo. 29t12

NORTHWESTERN IOWA is the only country that came through the drought uninjured. Crops were never better than this year. No failure of crops within 15 years. Sioux Co. is the best in the State for farming. Prairie lands nearly all gone. Sioux Co. has largest per cent of good tillable land of any county in Iowa. Write for List of Land and Prices to LEWIS & DORGE, ORANGE CITY, IOWA.

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HENRY B. STONE, Gen'l Manager, CHICAGO, PERCEVAL LOWELL, Gen'l Pass. Agent, CHICAGO.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Oct. 19, 1886.

No. 41.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. Quinter is with the Lost Creek, Pa., Brethren, assisting in their communion services. He is having quite a number of calls, and will be away from home for some time.

A NEW church organization has been formed of that part of the Woodbury, Pa., church lying along the east side of the Alleghany Mountains. The name of the new congregation we have not yet learned.

THAT man who attempts to bring down and depreciate those who are above him, does not thereby elevate himself. He rather sinks himself, while those whom he traduces are rather benefited than injured by the slanders of one so base as he.

THE Altoona, Pa., Brethren have decided to hold their communion-meeting on Saturday, Oct. 23rd. Our ministerial brethren will please note this appointment, and those that can conveniently do so, should be present and give them help, which is needed, and will be appreciated.

ORDER "Supernatural Healing," by Bro. B. C. Moomaw, price, 75 cents; and "Life on Wheels," by Bro. J. S. Mohler, 50 cents. From the former all will get knowledge that will do the soul good, and from the latter our ministers much subject matter for sermonizing. Send for them.

AT a late meeting held at Mt. Joy, Botetourt Co., Va., seven were received into church membership by baptism, and three more applicants. The services were conducted by Eld. B. F. Moomaw. At this same meeting brethren B. C. Moomaw and A. F. Purseley were ordained to the eldership.

BRO. Uriah Engler, of New Windsor, Md., reports a Sunday-school, started as an experiment, of one hundred and fifty scholars. This, surely, is a very good experiment. They intend to continue a Bible-class during the winter, in private houses. We hope that this will also be a good experiment.

THE Middle Pennsylvania Mission has elicited considerable sympathy, and the churches are responding encouragingly to the good work. So say the officials. We hope that a corresponding effort will now be made on the part of the churches to have the gospel preached in every nook and corner of the District.

ON account of being overcrowded with work, we did not have time to write the editorial this week that we expected to give to our readers. To treat some subjects in a satisfactory manner, requires time and considerable research. As soon as we get over our present push, we will try and fulfill our promise.

WE have been informed that at a church meeting held in the Back Creek congregation, Pa., Eld. Adam Phiel was deposed from the ministry, and that Eld. David Long, of Maryland, was given the oversight of the church. Any one desiring to correspond with this church can address Daniel Miller, Mercersburg, Pa., or John Leonard, at Upton, Pa.

BRO. J. A. Myers, of McVeytown, now attending the Normal College, filled several appointments at Manor Hill. He says the attendance was good, and thinks that more preaching there is needed.

MANY of us are in a religious hurry in our devotions, and cut them short until the time actually spent in them is exceedingly small. How much time do we spend in our closets every twenty-four hours?

AT our late church meeting, it was decided that we will hold our communion-meeting—Huntingdon—on the second Saturday of November, 13th. Our Treasurer was instructed to pay our quota for the Altoona meeting-house, the last quarter of the present year. We hope that the other churches of the Middle District will also attend to paying in their quota for the above purpose. Send to John H. Stiffler, Hollidaysburg, Pa.

AMONG the oldest settlers of this (Huntingdon) county, was the Garner family. Over a century ago, when the Indians were yet lords of the mountains and valleys, the great-grandfather settled at the foot of Tussey's Mountain. Here they lived, labored and died. And as they passed away their children and children's children occupied the old homestead down to the present time. At this old homestead, on the 30th of September, the Garner family held a general reunion. The family has grown quite large, numbering, we believe, some over thirteen hundred. We are told that they had a pleasant and interesting time, and are sorry that we do not have, at this writing, some of the statistics to give.

As the harvest is now gathered, the busy season over, and the long evenings come, our readers will have some leisure, and will be looking around for good books to read. To start out with our own publications, Quinter on "Trine Immersion," Moomaw's "Supernatural Healing," and Mohler's "Rail-road Sermon," should have a place in every home. These, with any other book you may wish, can be procured through this office. Our arrangements with all large publication houses are such as enable us to get for you, at publishers' prices, any book in the market. Our Bibles, marriage certificates, etc., are as cheap as the cheapest, and we will be pleased to fill all orders sent us. Remember, any book you may want that is in the market, we can supply.

TRUTH is like pure gold, and lies hidden in the Scriptures, as given to us through inspired men, and the great book of nature as seen around us. Like gold, it is precious, and can be found only after the most careful searching. To teach that we have it all, and that no more searching is necessary, is a most dangerous doctrine, and would be alike unfortunate to church and people. Investigation and development is the great law of our being. God made us so, and all the good gifts he has given us are, hidden to be gotten in this way. As one truth is developed and has answered its purpose, it is held back to give room for another, and so one truth after another breaks forth into the moral firmament, and will continue to do so until the whole will shine forth in all its fulness, when we shall know as we are known, and the darkness of ignorance shall have passed away for the light that maketh plain.

BRO. Quinter's book is acknowledged to be our standard on the subject of trine immersion, and every brother and sister who wishes to be posted on the mode of primitive baptism should have a copy. Single copy, post-paid, \$1.00.

The list of communion-meetings has been unusually large. They are important periods in our Christian pilgrimage, and we should hail their coming with peculiar feelings of gratitude. To the true disciple they are seasons of divine refreshment from the Lord, and ought to make us stronger in the faith, and also cause us to grow in grace.

THE GOSPEL TREE.

BY J. H. MOORE.

THE latter part of August, 1886, I left home on horseback for a point several miles out in the woods. When about half way, a heavy rain came up, and I took shelter in the house of Col. B— where I remained several hours, waiting for the rain to cease. A Methodist minister was also stopping at the same place. The hours slipped hastily by, for both the Colonel and the M. E. preacher are good talkers.

After the rain had ceased, the Colonel invited us out to see his Gospel Tree, as he called it. It proved to be a fine orange tree of about six years, from the seed. It is well cared for, and all the fruit it produces is sold, and the money turned over to the missionary cause. Last year it produced about fifty cents worth of oranges. The cold weather last winter did not seem to injure the tree in the least, so it will make a good crop this year also. In a few years it will produce about five dollars worth of oranges annually. The Colonel said that one of his friends had a Gospel Tree that produced about fifteen dollars worth of oranges last year. The money was turned over to the missionary cause.

I hope that all the members, who settle in Florida, will plant a Gospel Tree. One hundred members, in a few years, would thus be enabled to turn \$500 over to the missionary cause annually.

The Colonel said that his Gospel Tree reminded him of what happened in North Carolina before the war. The people were complaining of hard times, saying that they could not raise money to pay the preacher, nor to meet the necessary religious expenses generally. Their crops were failing, the weather too dry, and everything was going wrong. An old farmer, who had a good deal more sense than learning, listened to the complaining about as long as he could stand it, then proceeded to lecture the crowd thus:

"I don't see any use in complaining about hard times and short crops. I always have plenty to pay my part of the Lord's expenses, plenty to feed my family besides. I always raise good crops. In the spring, when my boys and I plant corn or cotton, we always set apart one acre for the Lord. We call that the Lord's acre. We plant it in cotton or corn, and cultivate it just like we do our own. We gather the Lord's crop, sell it, and turn all the money over to the Lord. The Lord will not let his acre suffer, and when he sends rain on his acre, some of it gets on our fields, and we make good crops too. That is the way my boys and I do, and if you will do that way too, the Lord will bless all of you."

Keuka, Fla.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

IN MEMORIAM.

BY B. C. MOOMAW.

Joined to the countless armies, gone before,
Of all the good who walked this pilgrim road;
Heaven claimed his soul, and gave it wings to soar
'Neath her bright dome, beyond the stars of God.

Could we behold the glory of his state,
Robed in the garments of celestial white,
Or see him stand in heaven, sublimely great,
Upright among the radiant sons of light,
So bright a vision would our tears restrain
Ere sorrow's cup could o'erflow again.

Majestic moved he 'mong the sons of men;
Or stooped with gentle hands to save the lost:
Or gave the balm of hope to sorrow's pain:
Most to be found where help was needed most.
Alas! that Death should fling his fatal dart
Where nobly beat a grand and loving heart.

THE CHURCH'S WORK.

BY A. HUTCHISON.

SOME GENTLE HINTS.

THE church has committed to her the most responsible duties and sacred interests of any other organization or body of people on earth; hence the danger of using liberties unwarranted by divine authority. No member of the church can afford to assume the authority to act against, or contrary to, the authority of the body or church, for in so doing they have to assume to themselves the great responsibility of interpreting for the body, which necessarily involves this,—that if one member can take such liberty on one point, with impunity, then another can do the same on another point, and then the whole goes into individual fragments and the body is destroyed.

There are not likely to be any differences, except in cases where there is no direct Scripture by which to be governed; where this is the case, we certainly can see the danger of an individual member setting up his opinion against the counsel and advice of the church. It is sometimes said that the church has no right to make rules by which members are to be governed, unless they can show a "thus saith the Lord" for it. But is it not strange that those same persons will take liberties unauthorized by the church, or the Scriptures? Where do we find the liberty granted, either by the church or the Word of God, for a sister to wear a hat, or a ring, or a ruff? And yet some want to take such liberties,—forgetting, we presume, that when they do so, they have usurped authority over the man. Upon this subject the apostle is very explicit: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2: 12. I am asked, if a woman is not to be allowed to speak at all. I answer, she may speak when authorized by the church, for then she does not usurp authority over the man,—but is in submission, and, hence, under the divine blessing, because of her submission. But,

if she will wear a hat or other things contrary to the advice of the church, she then has to usurp authority; and, hence, fall under the displeasure and discipline of the church.

One of the especial duties of the church is to look after such elders as will encourage sisters or others in their disregard to the church, and such elders or officials who will wink at such departures, surely have not taken the matter into a careful investigation or they would see that they are not only unfaithful to the church themselves, but they are assuming a fearful responsibility; for they cannot do so unless they usurp authority over the church. Who ever authorized a brother to wear his beard on his upper lip and shave the rest of it off? Who authorized brethren to wear a shiny chain attached to their watches, and hang out to view? Who ever authorized a brother to take a roll of tobacco, and put fire to one end and the other end in his mouth, and go on his way to heaven with such puffing and such a head-light as that? Where is the church in her great work of showing a light to the world? O! dear brother and sister, why will we continue to trample under foot, the advice and counsel of our beloved Brotherhood?

Now, all these things are not promptings of the spirit but of the flesh. We certainly know that it is not safe to follow the dictates of the flesh. How often do we see brethren do that which they would, by no means, consent for their wives or daughters to do? And yet that wife, or daughter, or sister, is expected to look up to the husband, the brother, or preacher for her liberty and pattern. Brethren, why censure the sisters so hard when you lead the way in unfaithfulness to the church and her advice? We have had a number of instances come to our notice, where sisters were out of the order of the church, as adopted by the church in her councils, when we learned the reason was because of a want of faithfulness on the part of the brethren under whose training they were brought up, and also in after training. Now the work of the church is not to make rules, but to see that those already made, are respected. Let this apply to all classes, from the elder to the laity; then the church will be that peculiar people that we hear Bro. Peter speaking of.

WHY SO FEW PLAIN CHRISTIANS.

BY E. ROHRER.

WHEN I think and meditate on the clear simple ways which the Lord has given unto the children of men, whereby they may work out their own salvation, and the glorious promises that are held in reservation in heaven for all that obey the commands of the Lord, I am made to wonder why it is, that there are so few plain Christians in this Bible land of ours. When I meditate on the last judgment and the awful threatenings that are awaiting all them that neglect or refuse to obey the Word of God, I am still made to wonder, with greater astonishment, why it is, there are so few genuine Christians

that are willing to deny themselves and take up his cross and follow the Lamb, wheresoever he goeth. I just ask the question, Why are there so few plain Christians? Is it because God's Word is so obscure, that men and women cannot understand it? I answer, No. Isaiah says, that the way is so plain and clear that the wayfaring men though fools, shall not err therein. Then, if this highway of holiness is so plain that the fool cannot be mistaken therein; what then is the cause that there are so few Christians? It is because Satan himself is transformed into an angel of light, and his ministers also are transformed as ministers of righteousness, to go into all the world; to deceive the hearts of the people and take them captive at his will, by kindly telling them that it is not necessary to be transformed from this world by the renewing of your minds. He will flatter his hearers by telling them, Only believe and thou shalt be saved.

Another minister, transformed by Satan, will tell his poor, deluded hearers that it is not essential to go into the water to be baptized. You do not need to go so far, but only bring a little water and I will baptize you. This smooth-tongued preacher tells his believers just like Pharaoh said to Moses: "I will let you go that you may sacrifice to the Lord, only ye shall not go very far away." That is just about the way that Satan, the old serpent, talked to mother Eve, in the garden of Eden. Another bright, shining preacher will stand before his audience with all the splendor and eloquence that man is endowed with, and tell his poor, sin-stricken audience, that the commandments of the New Testament are not essential to salvation. Thus we might go on and mention a great many causes, why it is, there are so few that are willing to humble themselves under the mighty hand of God. The end of these non-essential preachers and so-called Christians, shall be according to their works, unless they repent and do all the commandments of the Lord. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Jesus sent his angel to testify unto John, in the Isle of Patmos, that if they did not observe the commandments of Jesus, they would not have the right to the tree of life, neither should they enter in through the gates into that glorious city of God. Then let us all take warning and keep the sayings of Jesus, just as they are given unto us, and let us all be clothed in a plain garb of humility, as Christians. But says one (that is not quite willing to deny himself), the dress does not make the Christian. I say so, too, but the Christian makes the dress. If we are plain, true Christians, we will wear plain, modest apparel. The Christian is not only clothed with a plain garb, but should be ornamented with a meek and quiet spirit, which, in the sight of God, is of great price. Let us also walk in the spirit. Gal. 5: 25. If we profess to be the followers of Jesus, let us also show in our lives and conversation that the spirit of Christ dwells in us. "For the Son of man

shall come in the glory of his Father with his angels; then he shall reward every man according to his works." Matt. 16: 27. Let us seek to live the life of the righteous, that we may die their death and that our last end may be like theirs; that we may sleep in Jesus and that our rest in him may be glorious, so that in that glorious morning when our Lord shall come, we may awake in his likeness, and be found in peace, without spot and blameless. May we be permitted to enter into his joy and partake of the honors of his kingdom!

My dear reader, will you be there, and see Jesus in his glory, or will you be shut out, and weeping in darkness and pain, with the characters of Rev. 22: 15?

Centre, Ohio.

FAITH, HOPE AND CHARITY.

BY ALLEN W. ZUG.

CHRISTIAN faith and hope are connected with love by the strong cords of affection. Faith elevates the symbol of Christianity while hope casts her anchor within the veil. Christian faith, though not the greatest, stands the first in order, among the Christian graces. By it we take the first step heavenward. Without it, it is impossible to please God; for he that cometh to him, must believe that he is, and that he is a rewarder of them that diligently seek him. The man that professes that it is his duty to serve and worship God, must, if he acts rationally, do it on the conviction, first, that there is such a Being, infinite, eternal and self-existent,—the cause of all—on whom all beings depend, and by whose energy, bounty and providence all other beings exist, live and are supplied with the means of continued existence and life. He must also believe that he rewards all those that diligently seek him; that he is not indifferent about his own worship; that he requires adoration, and religious service from man; that he blesses and especially protects and saves those who in simplicity and uprightness of heart, seek and serve him.

Faith in Christ is that principle wrought in the heart by the Divine Spirit, whereby we are persuaded that Christ is the Messiah. And we possess such a desire and expectation of the blessings he has promised in his gospel, as engages the mind to fix its dependence on him, and subjects itself to him, in all the ways of holy obedience, and relying upon him for everlasting life.

Hope,—scarcely any passion seems to be more natural to man than hope; and, considering the many troubles which encompass man, nothing is more necessary, for life, void of all hope, would be a heavy and spiritless existence. Hope infuses strength into the mind and by so doing lessens the burdens of life. If in trouble, we hope it will be removed; this helps us to bear it with patience. The Christian's hope is an expectation of all necessary good, both in time and eternity—founded on the promises, relations and perfections of God, and on the offices and righteousness of Christ. It is composed of desire, expectation, patience and joy. It

may be considered as pure, as it is resident in that heart which is cleansed from sin; good, as deriving its origin from God and centering in him. It is called lively as it proceeds from the spiritual life and renders one active and lively in good works. It is courageous, because it excites fortitude in all the troubles of life, and yields support in the hour of death. It is sure because it will not disappoint us, and is fixed on a sure foundation; joyful, as it produces the greatest felicity in the anticipation of complete deliverance from all evil.

Love consists in approbation of, and inclination toward, an object that appears to us as good. Love to God is a divine principle, implanted in the mind of the Holy Spirit, whereby we reverence, esteem, desire and delight in him, as the supreme good; viewed as an attribute of Deity. It may be considered as the essence of Divine nature; for it is declared by divine inspiration, that God is love. It has been well observed that though God is holy, just and righteous, he is never called holiness or justice, in the abstract, as he is here called love. He that loves God, loves his neighbor also.

Brotherly love is an affection to our neighbors, and especially to the saints; it prompts us to every act of kindness toward them. It must flow from love to God and extend to all mankind. Yea, we are required by the highest authority to love our enemies. Love is the fulfilling of the law, and makes mankind resemble the inhabitants of heaven. Love is properly the image of God in the soul.

By faith we receive blessings from our Maker; by hope a future and eternal good, but by love we resemble God, and by it alone are we qualified to enjoy heaven. Faith is the foundation of Christian life; hope rears the structure; but love finishes it completely, and crowns it in a blessed eternity.

Lititz, Pa.

ANNUAL MEETING AND MISSIONARY WORK.

BY JAS. R. GISH.

As I am impressed with the fact that some of our dear brethren and sisters are mistaken in their views as regards the action of our last Annual Meeting, on the missionary work, I think it only fair that it should be set right. First, who is the Annual Meeting? I answer, every brother and sister present constitutes the Annual Meeting, one as much as another; all are equal. Then, if mistakes occur, which is not at all improbable, the one that complains must either complain at their own action or silence, because all have the same privilege. No one can have everything his own way.

2. The object of having an Annual Meeting is to counsel together, and try and get the best and safest way in everything. All should know that no decision need stand for more than one year. Every decision and every plan adopted by Annual Meeting, goes out before the Brotherhood in the Minutes, for all to consider and improve, by bringing it back to the Annual Meeting. If our

brethren and sisters can be convinced that our decisions or plans can be bettered, it will be done as soon as light is thrown upon the case in hand, and our brethren convinced of the better way. Is not that fair and honorable? I say, Yes. Our church is the only church in existence, that I know of, in which every member has such a fair, open chance.

Now with these facts before us, there have been some articles written and some hints given, that last Annual Meeting had, in some way, crushed out or opposed the missionary work. Now, I can say in truth, I did not hear a brother of the Committee of Arrangements or the Standing Committee nor yet in open council, speak one word against our noble missionary work. What was the trouble? It was because some brethren urged the sisters into separate or different plans from that adopted by Annual Meeting; this was what Annual Meeting objected to. They considered the present plan sufficiently broad for every brother and sister to work. That it is the best plan that can be adopted, I would not say; but I will say, It will do very well until we can get a better. Come with your improvements, let us make it as good as we can, and all work by the same rule. We have had some sad experiences in the past, by parties who disregarded the counsel of the whole Brotherhood, taking either their own way or no way at all.

We want all the brethren and sisters to work together, by the same plan; do all they can in missionary work and improve the plan as light and experience may dictate. First get a solicitor in every church; get each member to give one cent or more a week, and see what we will have. Try it.

Roanoke, Ill.

MESSAGES DROPPED BY THE WAY.

BY C. C. ROOT.

—WHAT the good results of the twenty-five love-feasts, held on the eve of Sept. 11, are, is fully known to heaven only. But when I consider that no less than 5,000 members communed on that evening, and probably as many more witnessed the services, and when as a result of the little feast near Cameron, Mo., two prominent men were made to confess the fallacy of secretism and avow anew their full allegiance to the perfect law of liberty which is proclaimed from the house-tops; then our imagination is magnified as to the results of that day and night.

—The subject of the prayer of faith, is a topic of this age; and as many applications are made, both privately and publicly, for secret and general prayers to be offered by the uninspired, in behalf of those afflicted bodily, should there not be something published on the "prayers of Christ" in behalf of the spiritual afflictions of those he prayed for; also on the "prayers of Paul" that their whole soul and body be preserved, blameless unto the coming of our Lord Jesus Christ?

—I would recommend that those suffering under persecution and spiritual affliction, through temptation, read St. John 17,

and especially verses 20-25; and 1 Thess. 5: 23, 24, then commend yourselves to Jesus and to the Word of his grace.

—Nevertheless, since we learn in 1 Thess. 5: 25, that the inspired asked for the prayers of the uninspired; we truly may confide in the prayers of faith.

Kingston, Mo.

DR. BUCKLEY REVIEWED.

BY B. C. MOOMAW.

In the *Century*, for June, appears an able and interesting article on "Faith Cure, and Kindred Phenomena," from the pen of Dr. J. M. Buckley of which the following is a brief analysis: First,

THE TESTIMONY AS TO FACTS,

in which he admits that real cures of real diseases are often made by faith healers of all creeds. Secondly, that much of the testimony volunteered by persons who claim to be healed, or by faith healers, themselves, is exaggerated and unreliable, but after all deductions have been made, the fact that most extraordinary recoveries have been produced, must be admitted. Third,

EXPLANATION OF THE FACTS,

in which he seeks to prove, first, that the cases of Christian faith healers are no more numerous or remarkable than those produced by mind curers, mesmeric doctors, Mormons, Pagans and Roman Catholics; that they have the same limitations, and that their cures can be traced to a common cause which is entirely natural.

From these facts he derives a number of inductions, the substance of which is, that the cures above mentioned, are not supernatural, but have a basis in the laws of nature,—that the claim of Christian faith healers to supernatural powers is effectually discredited,—that they can exhibit no supremacy over others,—that all they really accomplish can be paralleled without assuming any supernatural cause, and finally, that *concentrated attention, reverence, and confident expectancy of particular results* is the secret of all the phenomena of faith healing.

We have been asked to review this article, and we preface our remarks with the following admissions. First, that having ourselves witnessed the operations of a professional mind curer, or mesmeric doctor, we have no doubt that Dr. Buckley's statement of facts in reference to that class is strictly true. Secondly, not being conversant with occult, or psychological science, we are not prepared on that ground to question the accuracy of his inductions. But we make this note: that as the knowledge of these sciences is, even by experts, confessedly limited and inaccurate, it would be unsafe to accept their conclusions without a large degree of mental reserve, and a good many grains of allowance.

If, as they admit, little is known of the exact relations between mind and matter, how can they expect us to receive their inductions or deductions as ascertained truth?

For these important reasons we will not

attempt a discussion of the subject along this line. There are not sufficient data of known truth to light the pathway of reason in these labyrinths.

With the remark that Dr. Buckley's explanation is not above criticism, we will dismiss it for the present, and suggest a line of thought, more theological than scientific in its origin, yet perhaps not unscientific in its application.

It may not be any more in Dr. Buckley's line than his science is in ours, but we venture to remark that had he directed his attention to the Scriptures with the same critical research and assiduous industry, he would have discovered equally as much pertinent truth.

We have already seen, as a matter of fact and history, that many wonderful works have been, and are now, performed by persons of most unchristian character,—men and women destitute of every trace of true Godliness. That in a great many instances (not in every case, as Dr. B. erroneously affirms), their cures parallel those performed through the instrumentality of men of undoubted piety and Christian character.

Now let us compare this fact with the historic statements of Scripture that at various places, and in different ages in the world, counterfeit miracles of a most astonishing character were performed by men who were in positive contrast, and active opposition to the servants of God. We might mention the magicians in the time of Moses, who, up to a certain point, performed almost exactly the same miracles which Moses did. Will our *savant* explain by what principle of natural science, or by what special application of psychodynamics they converted their walking sticks into living serpents? How did they turn water into blood, or bring up frogs out of the river? Explain the enchantments of Baalim, or the secret of the witch of Endor! If all this class of phenomena was based upon natural laws, why was it denounced of God as a capital crime? Explain the wonderful trickery of Simon Magus! Explain the varied and wonderful phenomena of modern Spiritualism, which, Joseph Cook says, has so far eluded all scientific tests! Did not our Savior refer to such as these (Matt. 7: 22), who boast of casting out devils and doing many wonderful works in his name, unto whom he will say, "Depart from me, ye that work iniquity!"

From these and other facts of the same nature, we have the following

INDUCTIONS.

1. That in all ages, Satan has been an active imitator of God's works.
2. That he uses this trickery to deceive thousands of men and women to their eternal ruin.
3. That Spiritualistic, Mormon, and bogus Christian miracle workers, and faith healers who claim to possess supernatural powers are his agents.

The theory of Demonology may not be scientific, but it has many Scriptural and historical supports. Any one who will read those Scriptures, and their marginal references, which mention the subject of "familiar

spirits," "*consulting familiar spirits*," witchcraft, necromancy, etc., will be convinced of the direct agency of evil spirits. At least, so the inspired writers regarded it, and no other construction can be put upon their words. It was a crime, punishable with death, which would have been grossly unjust had all these effects been produced by the lawful influence of mind over matter.

To my mind it is the only solution of this problem, nor is it any more mysterious or enigmatical than the idea of a personal devil, actively interfering in the affairs of the world, modifying the characters, controlling the actions, and receiving the homage of ungodly men.

The question may arise, How does this theory help the doctrine of supernatural healing? I answer, In several ways. First, it suggests the well-known axiom that "the counterfeit always proves the genuine." To have any prospect of success, the counterfeit must, in all its features, be so nearly like the genuine as to readily deceive the masses.

Therefore many of the wonderful cures performed by necromancers and false religionists, professedly by divine power, but really by Satanic agency, either communicated directly, or through a media of second causes, may apparently so nearly parallel supernatural cures by divine agency, as to deceive even the most acute scientific mind. The subject of the cure himself may be deceived.

But that every case is exactly paralleled, as Dr. Buckley claims, is an assumption incapable of proof. How shall he prove that there is no difference in the results, physical, mental and moral, which may come to a man who draws near to God, in his own appointed way, and one who draws near to a sorcerer? These results may easily be of such a nature as to elude all scientific tests. While seeming to be alike in many or all respects, there may be sequences as widely divergent as the poles. Let any fair-minded person read the accounts of cures wrought among the Brethren, published in our work on supernatural healing, and see whether he cannot find unmistakable traces of the divine interposition.

Secondly, we may discover a rule by which to detect the difference between a servant of God, and a servant of the devil in this particular sphere. Simon Magus always "gives out that he is some great one." Whenever you find a man professing, either personally or through his devotees, that he possesses supernatural power, set him down as a deceiver. God's servants make no proclamation of themselves.

But certainly those cures which are wrought by medical men, through mental influences, are based upon natural laws, and are susceptible of a purely scientific explanation.

In this connection let us notice

THE INTERESTING FORMULA

given by Dr. Buckley, and see how nearly it resembles the description of effective faith given us in the Scriptures.

For aught we know there may be the closest relation between the operation and results of faith, and the operation and results

of natural law. At any rate we have before us a very strong hint of such a relation. This is the formula: *Concentrated attention, Reverence, and Confident expectancy of particular results.*

Compare this with the formula of faith. What things soever ye *desire* when ye *pray*, *believe* that ye receive them, and ye shall have them. Matt. 11: 24. Let us compare them.

BUCKLEY.	SCRIPTURE.
"Concentrated attention"	"Desire."
"Reverence"	"Pray."
"Confident expectancy of particular results"	"Believe that ye receive them."

Who can deny that they meet on common ground? Even in the material world faith is the underlying vital principle which generates all causes, and determines all effects. Heb. 11: 3. We cannot conceive of a law, or an action in accordance with a law, which is not based upon this principle. "Whatsoever is not of faith is sin." (violation of law.)

We find then that when the doctor constructs his psychological formula for the healing of diseases, he unconsciously (?) uses the materials of faith. So nearly is faith, in its operation, related to natural law, that in some cases their results may be easily confounded.

Faith does not destroy or violate law, but simply suspends or modifies the operation of one law, by interposing another and higher law. This is the explanation of miracles, and for aught we know to the contrary, it is the true explanation of all the genuine cases of mind cure and faith cure.

Dr. B. does not help his cause, in the eyes of people who reverence God's word, by speaking lightly of the anointing as a special means of healing. The Holy Spirit, by the inspired apostle, ordained it as the media of effective faith for this purpose, and it does not become any one to speak of it as a superstition.

But after all, in his remarks upon "Answer to Prayer," he sets forth a most excellent doctrine on faith healing, in which he avers that prayer and faith, for recovery from sickness, is neither unscriptural nor irrational. Add to this the Scriptural means prescribed in James 5: 14, 15, subtract a little of the great importance which he attaches to second causes, and allow a sovereign God to heal directly if he pleases, and his system would be complete. We must have both faith and works, and both are found in the Scripture above referred to. I have no objection to the use of remedies which are physiologically adapted, but to insist that medicines bear a necessary relation to prayer, as works to faith is absurd. In my own personal experience, running through many years, I have uniformly found medicines to be more injurious than otherwise. Pretty auxiliaries are they to faith, when they generally make you worse. We are yet seeking light upon this subject, and as more light is obtained, our views may be modified in some particulars, until we reach a better understanding of God's will as revealed in his Word. God's ultimate will is the salvation and sanctifi-

cation of the whole,— spirit, soul and body. (1 Thess. 5: 23.)

All temporal blessings must be secondary and subordinate to this great end. Within these limits, healing of physical diseases is found to belong to the system of grace. While every part of this system should be viewed in its relation to the other parts, it is not the policy of our people to reject any doctrine because it seems to be of less importance.

Amid all the storms of criticism, the doctrine of divine healing, subject to the limits of God's will, and secondary to the spiritual ends of the gospel, yet clearly revealed in the Word, supported by many explicit promises and based upon the vicarious sufferings of Jesus, remains forever unshaken.

MISSION WORK.

BY D. B. LEHMAN.

AFTER reading Bro. Daniel Hays' article in No. 36, headed "Our Communication," it caused my mind to run back over the history of our Brotherhood for the last fifty years, and look at the zeal, sacrifice and devotion that the church, as a body, put forth to save a sin-ridden world. I look at it in this way: We must judge a man's zeal by the effort he puts forth in his calling. Under the present system, and in the past, our ministers, on an average, preach one day out of seven; and then, what has the laity been doing, as a body? Where is our zeal and sacrifice? I should like the brother to explain. It makes me feel nervous to think about what little we are doing in the Master's cause in saving precious souls from death. I think we would do well to consider Luke 12: 16-21. If the rich farmer, the Savior speaks of in the parable, would have spent his money to the saving of mankind, there would have been no need of tearing down his barns and building greater. I think there is where a great many of us fail. But who is to blame for all this? I suppose I. J. Rosenberger would call it bad ruling of the elders.

From my earliest recollections, the Brethren have used their influence against a supported ministry. If our ministers would only devote their time and talent to the preaching of the word, then there would be more work for the laity. That would give us a better opportunity to lay up treasures in heaven, and get rich toward God. A supported ministry is as plain as feet-washing. I would like to see the church wake up and show more zeal, and make greater sacrifices, even if it will take the one-tenth of what we sell, for God is not slack to forget our labor of love. Be not conformed to this world.

CONSIDER THE LILIES.

BY LIZZIE H. DELP.

THE fair, sweet lily seems to me like a veritable queen among flowers. The Savior has given us a lesson in humility, when he tells us that, with all our boasted skill and fine

art, we cannot array a sovereign of the nations like one of these.

In the early spring-time, when the garden mould is hard and frosted, underneath the bulbs are astir, sending out rootlets in the warm bosom of the earth. Is not this a comforting thought, that the trials and suffering which God sees fit to send us, are as the barrenness and chill which precede and prepare for the fertility of summer? We need to be firmly rooted and growing in grace; steadfast, immovable, yet always abounding in the work of the Lord; assured that without growth there is no continued life.

Our gardens are ornamented with new varieties of lilies. Of late years they have come from distant lands, gay and beautiful in their rich, oriental coloring. We think of the dusky hands cultivating them in their native soil, of the many precious souls there that Christ died to save, yet they have never learned the name of Jesus. The Savior would have us "teach all nations."

The "amaryllis," a bright, scarlet flower, blooms as freely in the room of the poor as in the fine garden of the rich, and brightens any spot with its rare beauty, as a cheery, hopeful person comes like a sunbeam to brighten and encourage.

The calla lily plant is unnoticed in the summer, perhaps even neglected. Braving storms of wind and rain, then rejoicing in the sunshine, in its season it is covered with beautiful blossoms.

This is God's way of dealing with us. We believe that he will lead us in the way that is best for us; that it is not to hamper or straiten, that he seeks to control our life. When we bend and sway in the storm of sorrow and suffering, that may even crush us to the earth, in the bitter gloom and darkness we feel forsaken. But, after the storm has passed, the pure heavens bend over a world that has grown clearer and larger in the darkness. Out of the chaos of some awful crisis in a personal experience, we gain that mastery over the secrets of human joy and sorrow which commands the most influence, with a chastened spirit we go on our way, doing better service for Christ.

We can read the sweet lesson of purity on the snowy petals of the lily, and the Savior's "blessed are the pure in heart," has a new meaning for us. We must keep ourselves unspotted from the world. We need the snowy robe of Christ's righteousness, "exceeding white and glistening," as of ourselves we can do nothing. We trust in his sustaining grace, and he will enable us to walk with him in white. Day by day we try to be more like Jesus, to be pure and unselfish in word and deed as he was. Earth is so stained with sin, how we long for the purity of heaven, where nothing that defileth can enter, and where we shall surround the great white throne, arrayed in robes of snowy whiteness!

To be well spoken of, you must die. Even a pauper, when dead, is mentioned without asperity, and that is as much as any pauper can expect.

TO THE YOUNG MEN.

BY JOHN A. DAVIS.

YOUNG men, have we a fixed purpose in view? I use the word we, because I am a young man myself. Have we ever thought on what road we are traveling? If we have not, we should at once. There are two roads to travel, one leads to life everlasting, the other to destruction. We are traveling on one or the other, because we are not permitted to sit down by the roadside of life. The great wheel of time will push us along. Oh, what an unhappy thought to be pushed along through life with no fixed purpose in view! Probably you want to live a Christian life, and you want to go through this world loved and respected by all, with no trials and hardships. But remember, they that live godly in Christ Jesus, must suffer persecution.

If you are a true follower of Christ, likely some will point the finger of scorn at you, but do not take heed to what men will say or think of you, but try to live as in the sight of God, because it is impossible to please both God and man. Do not be discouraged at the rapidity with which the world is advancing. There is plenty of room at the top.

Our parents are fast passing away, and we must fill their places. Consider the examples we must then set for the rising generation, and the responsibility that rests upon us if we do not set the right examples; for they will follow us as we followed the generation that is now passing from existence.

Then let us awake to our responsibilities! Let us seek the true plan of salvation. Do not consider that because some men say so and so, that is the doctrine of Christ. Jesus said, "Search the Scriptures." He certainly meant that as a command. If we neglect to do so, we are guilty of all.

Then let us search for ourselves, and proceed as God has commanded us, and we will certainly be traveling in the right road. Put some of the precious time you are idling away in reading novels, etc., to reading the Bible. It is more interesting than all the novels, and not alone interesting, but when we read the Bible we know we are reading words of inspiration.

Some may think the Bible is not interesting to them; that is because they do not read it enough. When you read a novel, the more you read, the more interesting it becomes. So it is with the Bible. While the novels injure the mind, the Bible builds up and makes it truthful and well-pleasing in the sight of God.

The man who devotes the whole of his life to worldly honor, when he sees the shadow of death fast approaching him, has he honored his God? Probably for the first time he looks back over his life that he has devoted to the honor of men, and he passes from the stage of life without ever making one effort towards a future home to rest his weary soul. Can he say, "Do not weep for me; I am going home"? His parting is a sad one; he has no promise to meet those dear ones gone before; no more to meet that dear old

mother and father; no more to enjoy the presence of that loving wife; no more to meet those dear little ones that once called him father; no more to mingle his voice with that dear sister or brother. Oh, sad, unhappy thought!

Then, young men, let us throw away that love for worldly honor! Let us put on the whole armor of Christ, and try to fight the battle as true Christian soldiers should,—never once look backward, but always keep our eyes heavenward, do as God teaches us, pay no attention to idlers or scoffers, and God will love us and rejoice over us.

When we see any of our young men going astray, we should try to lead them back.—"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2: 1.

Defiance, Ohio.

LONE STAR ECHOES.

BY A. W. VANIMAN.

"If any man seem to be contentious, we have no such custom, neither the church of God."—1 Cor. 11: 16.

THE above verse is by many not fully understood, and I here give Barnes' comment on it, which seems to me a very reasonable interpretation. His idea is, that then, as now, some would want to know the whys and wherefores for everything, and might feel to question some things Paul said on the subject of the covering. Some might not be able to *reason out* how the man is the head of the woman, and how she would dishonor him by praying or prophesying uncovered, or why it would be a shame for a woman to appear thus, or how the covering is a sign of power; but the apostle would say to them, "If any man seem to be contentious, neither we (the apostles) nor the churches of God (at Jerusalem and Judea) have any such custom (of women appearing in worship uncovered)." The apostle would thus appeal to custom and say, If any man is disposed to dispute my authority, and ask a reason for everything, let him know that our custom and that of all the other churches, is in accordance with his instructions, and he asks such persons to allow the *custom* to have some weight with them, even if they cannot fully understand the line of argument and course of reasoning. The above seems to me to be a more reasonable way of regarding this verse than that the custom of being contentious is what Paul means, as is held by some.

Gainesville, Tex.

CHARMED.

BY SAMUEL WEIMER.

SERPENTS have a power to charm by which they capture their prey. I have heard persons tell of seeing birds that were charmed. The snake crawled up the bush close to the nest of birds. The birds were making quite a noise, so that it attracted the attention of a

person, who saw the birds hopping from one branch to another, keeping up their chirping noise. The person interfering, the snake relieved the birds, and they flew away. I have even heard of a cat being charmed by a snake standing before it. Its hair all seemed to be turned towards its head, and it was mewing at a distressing rate, propped as though trying to get away, but still getting closer. On interfering, the cat was relieved, and ran away.

Now that old serpent, the devil, seems to have just such charming facilities, and it is alarming to see how many thousands are charmed by him, and held as with a deadly grasp. The only safe remedy for birds and the like not to be charmed, is never to let the snake arrest or draw their attention. This is the only safe remedy that we can recommend against being charmed by that old serpent.

Now, friendly reader, are you charmed or being charmed by the devil, or is he using you as an instrument or agent to charm others? Fathers and mothers, has he got you at his command, to charm your children with the giddy fashions of the world? I feel to call your attention to the safe remedy, recollecting that when once charmed, it takes a desperate struggle, if there is any chance at all for escape. Let the dram drinker once be established, and but very few ever make their escape. The safe remedy, then, is to keep the youths of our land as far away as possible, to protect them from being charmed.

Just so with every other filthy and bad habit. Let gambling be once commenced, and but few refrain. Just so with lying, thieving, rioting, dancing and frolicking, all of which, when once commenced, take a desperate struggle to break off. Does not the rule hold just as good in fashionable dressing? Then why allow ourselves to be used as instruments in the hands of that old serpent, to charm our children in a thing from which they will probably never make their escape, and then wonder why they do not come to the church? Why blame the preacher, because he does not put forth the proper effort or preach interesting enough, while we ourselves are to blame in helping along that charm?

Do we encourage our children to attend shows, or even take them there? What can pass through a land more damaging than a show? Even a cyclone is not as bad, or no worse, than a show. Both rob the country, while the circus poisons the mind. If there is a place that the youth can get bad literature, it is at a show. Bad, mean, low, dirty and filthy books are generally scattered by them to charm the youth. Do we take our children to some harmless picnic, as we may call it? If so, then they will follow some of the lower, degrading parties and picnics. We have been only instrumental in charming them with that kind of pleasure.

The question, then, may be asked, Where shall we permit our children to go, and how shall we clothe them? The answer is, "Bring them up in the nurture and admonition of the Lord." Eph. 6: 4. Dress them in plain,

simple clothing, and urge them to go to places where they may be instructed in the ways of the Lord, and be among good company. Give the timely assistance to arrest them from the charin of the devil.

Harbor Springs, Mich.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

THE religion of Jesus is full of good fruit. It includes all that is right, pure and good. It excludes all that is impure, sensual and devilish. It makes life beautiful, useful and happy. Its fruit is always good, and when abundant, it blesses the individual and others with whom it comes in contact. The religion of Jesus is a great power for good. Its vivifying influence makes the drunkard sober, the rogue honest, the liar truthful, and the fretful quiet. It encourages the poor, heals the broken-hearted, strengthens the weak, comforts the sick and the dying, and thus elevates, ennobles and blesses the race. Your life without this influence to develop the possibilities of the soul, will also be fruitful. It *will*, it *must* bring forth something. That which it brings forth in disobedience is not of life, but unto death. "Sin when it is finished brings forth death."

The Scriptures tell us of two kinds of fruit, one produced by the good spirit, the other by the evil. There is no alternative, you *will*, you *must* choose one or the other. By your choice you can make your life a blessing or a curse. Surely you do not want the fruit that is earthly, sensual and devilish. Your own judgment is that you should abound in the fruit that is holy, just and good. Remember, oh, remember, that while you delay to accept the heavenly calling, the earthly, sensual and devilish are corrupting your thoughts, poisoning your being and destroying your soul. If you are not bringing forth the fruit of obedience unto righteousness, that dreadful progeny of evil is forming in you, which ends in death. The great curse of our race is sin. The religion of Jesus is the only power that can lift the curse and free the soul. It is in accord with all truth and the highest aspirations.

Do you believe the above facts? Then rally around the standard and help to push the great work of saving souls. The missionary cause is by far the greatest work of the church. *Will* you, *can* you stand idly by and let others push the work? Remember that Jesus said, "Behold I come quickly, and my reward is with me to give to every man according as his work shall be." See that the work begins properly. Let it begin at home in your own heart, and spread outward to your own family and neighborhood; then, with your money and your prayers, help to enlarge the circle until chosen men and women will be spreading the truth in every country on the globe. When we look over the vast fields that lie open before us in the cities, towns and country of America, and then let our minds run over the immense fields in other countries, where not a brother or sister

exists, we think of the language of Jesus, "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

MOTHER AND THE GIRLS.

BY THURSTON MILLER.

I AM not so observant as many are, but tolerably quick to comprehend situations, and in my travels become acquainted with a great many different families, among which not a few have a slave. I do not mean a slave owned as chattel, but a voluntary slave, the very one, too, of all others, that should be free.

"Mother is the slave here," said a father to me, alluding to his wife.

"Yes," said I, "but she has earned her freedom, and ought to have it."

"Long, long ago," he replied, "but it is too late now; she is bound to drudge her life out for the children."

Now you know whom I call the slave. But ought she be a slave? Then there is something wrong somewhere; somebody is to blame for this state of affairs. Well, in very many instances, mother is to blame in the first place. Fifteen to twenty-five years ago she was not only younger, but strong. Just beginning life, she was full of vigor, hope and ambition. The little girls did not know how to do the work right, and rather than take the time and trouble to teach them, mother would do it herself.

This is the starting point of two fixed habits. Mother forms the habit of going ahead, and taking the burden upon herself. And the girls form the habit of letting her do it. Both are innocent at first, but both become more or less guilty of wrong afterwards, the mother for encouraging the girls' idleness and irreverence of herself, thus unfitting them to take their places as wives and mothers in the true sense. The girls are terribly guilty when they cannot help knowing that mother is dying by slow inches, just to indulge them. Oh, for shame, that mother should be *the* slave! There should be no slave in any family, neither slave nor driver. Mother should be the queen of the household, the children her subjects. Her voice should be the law of their actions; their obedience, the promptings of love for the sweetest being on earth.

By far too many girls seem to think that mother is their born slave, and they themselves are in this world for no other purpose than a mere parlor ornament, a sort of handy convenience upon which mother is to bestow her toil and care. Some of you, I think, will change your minds when you see mother's white face in death, when you see those pale hands, that have toiled so long and much for you, crossed over a still heart that will beat no more for you. Others, perhaps, will not realize their awful sin until the judgment shall reveal their situation, when they are turned away, because they did not honor mother.

Not many months since, I was present in a family where there were several well-developed young lady specimens. Upon rising from the dinner table, the mother said, "Now, girls, go to work and get these dinner things done away right off," and then retired with company to the shade of the porch. But, after enjoying(?) the visit with her company at least an hour and a half, she was heard to say, "Well, the girls have forgotten those dinner dishes, and I must see about it," and she did see about it, by doing the work herself, with the help of a smaller girl.

Another case of another kind is that of a young lady writing to my wife from a distance, saying, "Come up and see the nice lot of carpet I have woven for mother." That does not sound much like the girl of the "period," but it sounds like the girl that appreciates "mother."

Girls, it will pay to be good to mother. It will pay while in health; she can smile upon you and approve of your kindness shown her. It will pay when sickness comes to her, and she can look trustingly to you for the tender care she needs. It will pay when the angels are hovering around her dying pillow; she can give you her parting blessing for having always been "good to mother."

Now, girls, see to it that mother is your queen, relieving her of all toil, care and anxiety as much as possible, and see the bloom return to her care-worn face, elasticity to her tottering steps, and mirth and gladness to her once crushed and troubled heart, and you, too, will say it pays to be good to mother.

South Bend, Ind.

HE who cannot find time to consult his Bible will find one day that he has time to be sick; he who has no time to pray must have time to die; he who has no time to reflect, is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which there will be no time for repentance.

IN whatever you are called upon to do, endeavor to maintain a calm and collected state of mind. Self-recollection is of great importance. He who is in what may be called a spiritual hurry, or rather who runs without having evidence of being spiritually sent, makes haste to no purpose.

SATAN always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dullness.

THE sure foundations of the State are laid in knowledge, not in ignorance; and every sneer at education, at culture, at book learning, which is the recorded wisdom of the experience of mankind, is the demagogue's sneer at intelligent liberty, inviting national degeneracy and ruin.

PATIENCE, cross-bearer, in a little while thou becomest a crown-bearer.

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Mt. Morris, Ill., - - - Oct. 19, 1886.

25 cts. Will pay for the MESSENGER from Oct. 1 until the end of 1886. Show this to your neighbors and ask them to subscribe.

FOUR were baptized at West Branch, Ogle County, Ill., on Sunday, the 10th inst.

BRO. Hansen of Thyland, Denmark, is suffering at present from a disease of the throat. His physicians do not give him much hope of recovery. May God be with our dear brother and family in their sore affliction.

BRO. S. S. Mohler and James R. Gish will start on the 29th inst for mission work in New Madrid Co., Mo., and Arkansas. Their first appointment will be at New Madrid, on the 30th. We hope to hear a good report of their work. May God's blessing attend them!

BRO. Grant Mahan, one of the employees in this office, goes to Ann Arbor, Michigan, to take a full course in the University at that place. We wish him abundant success in his work, and trust that the Lord will bless him and make his life one of usefulness to the church and a blessing to humanity.

BRO. James T. Quinlan, 117 Hamburg St., Baltimore, Md., is still at work among the boys. He expected to take twenty-five of them to a love-feast at the Meadow Branch church, near Westminster, Md. He now has sixty-five boys in his school. He is engaged in a good work, and should receive the encouragement of all who are interested in the good work of reforming the boys in our large cities.

We publish this week a full report of the receipts and expenditures of the General Missionary Committee. We call the attention of those who have sent in money to the treasurer to the report. Please give it a careful examination and report at once to D. L. Miller, Mt. Morris, Ill., any errors or omissions that you may notice. Mistakes sometimes occur, and by this means they may be readily corrected. Don't fail to report at once. If any one has sent money and it does not appear in the report, please give date when sent, what it was sent for, and how you sent it.

BRO. HOPE'S HOME.

THOSE who gave so liberally of their means to secure a home for Bro. Hope's family will doubtless be rejoiced to hear that a sufficient sum has been received to secure for them a comfortable home. - By referring to the report given in this number of the MESSENGER, it will be seen that up to Oct. 12th the sum of \$2441.67 has been received. To this, sister Hope adds the \$500 willed to her by a sister in Maryland. Part of this fund has been placed at interest, so that the total amount will reach about \$3000.

It is proposed to invest the money in Kansas, at some point where sister Hope may have the benefit of a mild climate, and where Bro. Hope may have easy access to his own countrymen, so that he may preach for them. These two conditions will be kept in view in buying the home. Owing to sister Hope's shattered health, they left Denmark to seek a milder climate. Bro. Hope is also anxious that they may locate where he can be of the most benefit to the church, and especially to his own people.

A number of places have been suggested, and our brother is very warmly urged to locate at several different points, each of which present excellent advantages. In fact, all the locations that have been offered have much to recommend them. It is evident that in choosing a place some will be disappointed, because their locality was not accepted. Bro. Hope, feeling much concern in the matter, has concluded to meet with the brethren at Ottawa, Kan., and consult and advise with them as to a location. A number of elders, ministers and others will meet at the above-named place on the 16th inst, to arrange for our next A. M. They will doubtless be able to give him valuable counsel as to selecting his home.

We hope the best possible location will be secured, and that our dear brother and his family may enjoy their home, and that he may yet be spared many years to work in the missionary cause for the spread of the gospel. Doubtless, those who have given have realized long ere this that it is more blessed to give than to receive. The old-time charge that our Brethren are not liberal, falls to the ground, for they have responded most generously to this call, and are also responding liberally to many others.

MAY WOMEN PUBLICLY PROPHECY?

NUMBER II.

IN the examination of the subject that we are making, we examined in our first article what liberty women enjoyed in regard to prophesying under the Jewish dispensation. From the facts we gathered, it seems they enjoyed considerable liberty. We shall now examine the New Testament oracles, to ascertain their utterances upon the same subject.

During our Lord's ministry on earth, such respect was shown to the female sex, that clearly indicated that a degree of honor was

to be given to woman in the kingdom of heaven that he came to introduce, and her sphere of activity was to be enlarged in that kingdom, beyond what she had generally before experienced in the different nations of the earth. In the history of the early part of our Lord's ministry, we read that among those who followed him in his journeyings, were certain women who had been healed of evil spirits and infirmities, and these ministered unto him of their substance. Luke 8: 2, 3. These women living when they did, and under the circumstances under which they lived, had, no doubt, much opposition to encounter, in thinking for themselves upon the subject of religion, and in accepting the religion of Christ which was at that time very unpopular. But that opposition was boldly and successfully encountered. Our Lord not only accepted the ministry, or assistance of these women, but he departed from the popular usages of society, in giving the attention he did to females that needed his attention and help. Several women, that probably were despised by many, met with favor and sympathy from the merciful Savior. Among these were the women of the despised Samaritans, John 4: 7-30, the trembling suppliant who sought his gracious favor, but who only ventured to touch the hem of his garment, Matt. 9: 20, 22, and the poor, humble penitent that washed his feet with her tears. Luke 7: 36-50.

After the resurrection of our Lord, still more regard was shown by him to several of his female followers. It was to Mary Magdalene that he first appeared after his resurrection, Mark 16: 9; and it was she whom he first commissioned to bear the tidings of his resurrection to his disciples. This was done in the following words: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God. Mary Magdalene came, and told the disciples that she had seen the Lord, and that he had spoken these things unto her." John 20: 17, 18. And as our Lord's female followers showed so much courage and so much devotion to him, during his trial and crucifixion, it seems reasonable and right that he should honor them as they had honored him.

What is said in regard to the results of the pouring out of the Spirit on the day of Pentecost, plainly shows that women were to prophesy under the Gospel dispensation. Peter's application of the language of Joel clearly proves this: "And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy." Acts 2: 17, 18. While it is plain from the language of Peter above quot-

ed, that women were to prophesy, there is no intimation whatever that there was to be any difference between them and men. This does not seem to have been any new endowment of women, for we have already seen that "Deborah was a prophetess and judged Israel." Judges 4: 5.

But while there were but few that prophesied in the Jewish dispensation, it was to be common in the Gospel dispensation, as Peter's language implies, and with this idea agrees Paul's language in 1 Cor. 14: 31, "For ye may all prophesy one by one, that all may learn, and that all may be comforted." The apostle seems to give liberty here to both men and women to prophesy, for he says, "ye may *all* prophesy, one by one." The word *all* is used here three times—*all* may prophesy, *all* may learn, and *all* may be comforted. Then as *all* in the last two applications that are made of it, embraces both men and women, it would seem that in the first application it should also refer to both. It is true, a passage that seems to forbid women to prophesy, follows pretty closely after the one above quoted that seems to give liberty to all. But we shall see hereafter that the passage that forbids women to speak under certain circumstances, does not prohibit them from prophesying. That women had the liberty of praying and prophesying, seems to be plainly conceded from 1 Cor. 11: 5: "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: for that is even all one as if she were shaven." If the apostle would have designed to prohibit women from praying and prophesying in public altogether, it appears to us that he evidently would have done so in connection with the reproof that he administered to them for praying and prophesying with their heads uncovered. That this had been done by them in public, there can be no doubt. This is clear from the way in which the apostle speaks of the reproach that women incurred by having their heads uncovered in time of worship. For a woman to have appeared with her head uncovered in retirement from the world, or in her own family, would not, we presume, have been the great reproach to her, that the apostle exposes and reproves. So it seems the offence that the Christian women of Corinth committed, was praying and prophesying with their heads uncovered not in the family, but in the church. This is further manifested from the consideration that the disorder in praying and prophesying among the Corinthian Christians, is mentioned in connection with the disorder in holding the Lord's Supper. But the disorder in the Lord's Supper occurred in the church, hence the inference would seem to be just, that the disorder in praying and prophesying also occurred in the church.

That the apostle did not design to prohibit Christian women from prophesying altogether,

and that there were some in the apostolic church that did prophesy, is further manifested from what is said of, and to, the church in Thyatira, Rev. 2: 18-29. There was a woman called Jezebel in this church, that taught a very corrupt form of heresy. The prophetess is threatened with severe punishment, and the church is reprov'd. But a careful reading of the address of our Lord to this church will show that it was the wickedness of this prophetess, and of the doctrine that she taught, that was so offensive to him, and not the fact that the church permitted a prophetess to teach. There is nothing apparently said against her teaching, and had she taught the truth, from all that appears, there would have been no offense committed by her, or by the church. There were some that kept themselves pure from the corrupt doctrine taught by Jezebel. These are addressed by our Lord as follows: "But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known the depths of Satan, as they speak) I will put upon you none other burden; but that which ye have already, hold fast till I come." Rev. 2: 24, 25. The faithful in the church at Thyatira, were not commended for having opposed the teaching or prophesying of a woman, but for having rejected her corrupt doctrine. Had it been wrong for a woman to teach, as Jezebel did, the faithful would have rejected her, and for such a rejection they would have been commended. But they are not commended for that, but for showing no countenance to her heretical doctrine. Hence we infer that the offence of the church in Thyatira was not that it permitted a woman to teach, but that it permitted a bad woman to teach, and to teach very corrupt doctrine.

As a fulfillment of the prophecy of Joel quoted by Peter, we have the following: "And the next day, we that were of Paul's company, departed, and came unto Cesarea: and we entered into the house of Philip the evangelist (which was one of the seven), and abode with him. And the same man had four daughters, virgins, which did prophesy." Acts 21: 8, 9.

The gift of prophecy enjoyed by the daughters of Philip, seems to have consisted in that form of prophesy that Paul explains in 1 Cor. 14: 3, "He that prophesieth, speaketh unto men to edification, and exhortation and comforteth," and not in foretelling future events. This is probable from the consideration that, though these virgins did prophesy, they did not foretell the trouble that Paul was to meet with at Jerusalem. This the prophet Agabus did. Acts 21: 10, 11. And as all these virgins, the daughters of Philip, did prophesy, it is not at all probable that their prophesying was confined to their own family, or to the private circle. The examination of the subject under consideration will be continued.

J. Q.

OUR LATE VISIT TO THE GEORGE'S CREEK CHURCH—REFLECTIONS.

WE received a telegram on the 22nd of September, from Bro. S. N. Cover, a deacon in the George's Creek church, Fayette Co., Pa., requesting us to preach a funeral sermon for his father, Bro. John N. Cover, on Friday, the 24th of September. Although we had considerable to do at home, still, as there was nothing so urgent as to constitute a lawful excuse for our declining to go, we replied, the Lord permitting, we would comply with the request. We have many dear Christian friends in the George's Creek church, though but few of the brethren and sisters that constituted that church forty-seven years ago, when we first visited it, are now living. But, as we have been visiting it occasionally since we moved out of it, thirty-three years ago, we have still been keeping up a pleasant acquaintance with it, and it always affords us pleasure to visit the community in which we so long lived, and in which we preached in the early part of our ministry. And having had but little experience in the ministry when we went there, while we were engaged in teaching others, we felt the need of more knowledge ourself of all Bible subjects, and Christian experience, that we might be qualified to perform the work of a Christian teacher. And it was very necessary for us to labor to acquire divine knowledge, while we were laboring to instruct others. And the years of our life spent in the George's Creek church, were years of labor as well as years of enjoyment to us. During those years, we traveled and preached much, studied considerable, and did some work on the farm. And the period of our life alluded to, stands in such a relation to the whole of our Christian life, and our life in the ministry, as makes it possess, to us, considerable interest. And perhaps it follows as a legitimate consequence, that the church in which that period of our life was lived, would also possess considerable interest to us. And so it does.

The Cover family, of which the deceased brother was a member, was one of the oldest families in the church and in the community. His father is yet living, and is in the eighty-seventh year of his age. He is frail, but he was at his son's funeral. Our deceased brother was a useful member of society, and it was said of him as it is often said of such, "He will be much missed. He was much respected in the community in which he lived, as was manifested by the very large attendance at his funeral. The Fairview meeting-house did not contain the people that assembled. He was in the sixtieth year of his age, and left a widow and four children, all of whom, except one, are in the Brethren church, and that one is a member of another church. So while all the surviving members of the family felt the sorrows

of the affliction they were called upon to endure, those sorrows were mingled with the joys of Christian hope. And,

"It is the hope, the blissful hope,
Which Jesus' grace has given—
The hope, when days and years are past,
We all shall meet in heav'n."

Bro. Cover left but one son, a young brother of promise—a deacon in the church, and Superintendent of the Sabbath-school. When the aged are removed by death from the church, it is very desirable to have their children fill their places. The following encouraging promise may be applied to such cases: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." The church shall be perpetuated, and the faithful continued on earth. We sometimes look with sorrow upon families that have had an honorable representation in the Christian church, when we can see but little prospect of such representation being continued.

There are quite a number of aged persons in the George's Creek church, and requests came to us from several of them for a visit from us. And as far as our time permitted, we endeavored to comply, feeling a desire to see those again whom we have long known. On Friday afternoon, after the funeral services, Bro. Ephraim Walters took us to Masantown, to see old sister Allabaugh. She is in her ninety-seventh year. She is very frail, and her senses are failing, but none of them are entirely gone. She in some degree appreciated our visit, and seemed greatly to enjoy it. On Saturday morning Bro. Walters took us out to father Moser's. He is in his ninety-fifth year, and is growing very frail, but we could converse with him, though his mind is weak, but, considering his great age, he retains his senses and mental powers remarkably well. He is waiting anxiously the call of the Master. Uncle Joseph, as we call him, a son of father Moser, is also old, and a good deal afflicted. Our interview with these friends was pleasant. On our return to the home of Bro. Walters, we called to see sister Amy Moser, wife of Bro. John Moser, and daughter of the wife of Eld. James Kelso, a former elder in the George's Creek church. Sister Moser is a paralytic, and she is waiting her departure. She has a good hope of the life that is to come. We also called to see old sister Riley, who is quite old, and much afflicted. She is a descendant of the Mack family. She, too, is waiting the summons of death, and fears not this "king of terrors." Oh, how good it is to take timely warning of our danger on account of our sins, and flee to Christ as our refuge, and "lay up treasure in heaven!" And if we are "rich toward God," we are rich indeed, and death will increase our heavenly and divine possessions.

Though our visit to the Brethren of the George's Creek church was pleasant, our la-

bors were considerable. On Friday night, we preached in the Fairview meeting-house, where the funeral services in the morning were held. Saturday we spent in company with Bro. Walters, in visiting the aged and afflicted. On Saturday night we preached again, in the same place that we preached on Friday night. And the regular meeting being there on Sunday morning, we preached at that time. These meetings were all well attended, and, apparently, interesting. After the Sunday morning meeting at Fairview, we were taken by Bro. James Newcomer to Uniontown, where we had meeting on Sunday night. On our way to Uniontown we called with Bro. Newcomer's mother, sister Lawrence, formerly sister Newcomer, and took dinner. Sister Lawrence was afflicted, and could not get out to meeting. At this place we found a number of the family collected, and we enjoyed our dinner, and a season of holy and peaceful devotion.

At Uniontown, in the Brethren's meeting-house, on Sunday night, we had a good congregation, and a season of refreshing from the presence of the Lord. We lodged with Bro. J. C. Johnson, and enjoyed the hospitality of his kind family. We took the early train at Uniontown for Huntingdon, by way of Greensburgh, and reached our home the same day. Thanks be to the Lord for the blessings of his providence and of his grace.

J. Q.

A VISIT TO FANNETTSBURG—OUR MISSION WORK.

WE have, for some time, contemplated a visit to our brother and sister Burkholder, in Fannettsburg, Franklin Co., Pa.; and, on Saturday and Sunday, the 25th and 26th of September, we realized what we had so long looked forward to with pleasure. Sister Brumbaugh and sister Annie Bechtel, of the James Creek congregation, accompanied us. Sister Burkholder had been a co-laborer with us in Christian work in the early days of the church at Huntingdon, and we are glad to learn that her zeal has not abated. She, with her husband, is considerably isolated from the church, but they are endeavoring to sow the seeds of gospel truth, and already we see some signs of germination. Bro. Burkholder is extensively known in the community, and seems to be a friend of the people. He is much concerned about the prosperity of the cause in that vicinity, and permits no opportunity to say a word in its defense pass by unimproved. He is always equipped with his Bible and other literature, such as "Jewet on Baptism," "Path of Life," etc. When called upon to give an answer of the hope that is within him, he is ready to do it. This, of course, is just what every Christian should be ready to do, but how many there are that are unable to do so!

There was no preaching near on Sunday, so at an early hour we secured a team, and

drove twelve miles to a school-house, in what is called Amberson Valley. When we arrived, the house was full, and as many outside as in. Bro. Edmund Book, of Blain, Perry County, was present, and dealt out the Bread of Life. There were two candidates for baptism, and, after services, were immersed. An interest seems to be awakened in this community on the subject of religion, and we feel certain there are others near the kingdom. Recently a minister denounced immersion in the strongest terms, and, in a short time afterwards, immersed several persons himself. This was very inconsistent, and the people seem to see it. They are disgusted with such a course, and are anxious that the Brethren shall come and preach. If a series of services could be held there just now, great good might be accomplished; but there are obstacles in the way. Bro. Book must travel eighteen miles over the mountains to reach the place, and it is perhaps a still greater distance from other congregations. At the present time he cannot spare the time to hold a series of meetings, and so they are deferred some four or five weeks. By that time the interest may subside. This, it seems to us, is a point that our Mission Board should look after. There is certainly a large field open in Amberson and Path Valley for mission work. Amberson Valley is some ten or thirteen miles long, and Path Valley sixteen or more miles long. Through these valleys, from one end to the other, our Brethren should be preaching the gospel. The people in these valleys have only a limited knowledge of the Brethren, but seem to be anxious to hear them preach.

In Fannettsburg and vicinity, there are some who are impressed with the truth of our doctrine, and could they have the advantage of our efficient ministry, we believe would unite with the church. We think an effort should be made to have one of our ministers locate in Path Valley. The land, as a general thing, is good, and there are some prospects of a railroad which, should it be made, will greatly enhance the value of property. Good land can now be bought cheap. Any of our ministers desiring to locate where they can be useful, should visit Path and Amberson Valleys.

Bro. and sister Burkholder, and, we think, three sisters, living at Fannettsburg, are doing all they can for the church there. They have a Sunday-school in the Town Hall—about thirty-five in regular attendance, which, considering the time since it has been started, and the hinderances, is doing quite well. We were present on Sunday afternoon, and were pleased with the interest manifested.

In going to Fannettsburg, we crossed Tuscarora Mountain. On this side of the mountain we passed through the villages of Orbisonia, Shade Gap and Burnt Cabins. In the two latter we suppose our Brethren have nev-

er preached. We believe there used to be appointments near Orbisonia, but they have been abandoned. There are two or three members living in town, and recently some of the citizens have requested that one of our preachers come there and give a summary of our faith and practice. Bro. Quinter has been selected for the work, but we have not yet learned whether he can go at the appointed time.

As we entered these villages, about the first thing we noticed was the churches; and then we wondered why there were no Brethren churches. If our doctrine is the best in the world, ought we not manifest more zeal in trying to spread it? There are hundreds of places, not twenty miles away from organized churches, where the people have never heard the Brethren preach. In a few instances, eight or sixteen week appointments have been kept up awhile near town, but because the people did not flock out and accept our doctrine, these appointments were finally dropped. Now this was not the apostolic way of doing things. The apostles went right into the towns and cities. We, as a people, talk considerably at present about mission work, raising money, etc., but what we need most is a baptism of the Holy Ghost. Millions of dollars will do no good without it. If the laity of the church gets this baptism, we will get all the money we need, and if our ministers get it, in a greater degree, there will be such a stirring up among the dry bones as was never yet heard of.

J. B. B.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

In Memoriam.

MRS. Mary Ann Anderson was born in Bedford Co., Pa., Feb. 9, 1811. She was the daughter of Valentine and Esther Hay, with whom she removed to Montgomery Co., O., in the early settlement of that country. There, on the 25th of January, 1831, she was united in marriage to Noah Anderson. In 1836, they removed to Elkhart Co., Ind., locating at Waterford, where they resided for about four years; and afterwards, about 1840, they settled on the wild lands which were obtained of the Government, and out of which they hewed the farm on which they both lived and died. She was a constant, arduous and persistent worker all her long life.

Ten children were born to her, all of whom are living except the youngest two, who died in infancy.

Always a firm believer in the religious doctrines of the Brethren Church, she united with that denomination about 1850, at Wyland's Mills, Elkhart Co., Ind., and ever afterwards remained a consistent and faithful member of her chosen church—was always active in its behalf, and sincerely devoted to its best interests. She talked a great deal about her church and the Lord, and never

let an opportunity escape to attend divine worship when possible.

Anticipating the end of her earthly pilgrimage, she had prepared for the final rest. She had made a portion of her burial apparel and arranged for the funeral service, even to the selection of the Bible text which she desired to be read.

She was always kind and charitable to the needy and unfortunate, and nothing appeared to give her more pleasure than an opportunity to contribute something to their comfort and material welfare. Like her beloved Master, she often went about doing good, her chief motto being that it was more blessed to give than to receive.

She expired in the full possession of all her faculties, on the morning of Friday, Sept. 17, 1886, aged 75 years, 6 months and 8 days.

Her choice of a text for the funeral occasion was 2 Tim. 4: 6-8. The services were conducted by John Metsler and the writer to a large concourse of sympathizing friends.

JOHN NUSBAUM.

Altoona Meeting-House Report.

THE following is a report of the Altoona meeting-house, Pa., from April 1, to Sept. 13, 1886:

Balance on hand.....	\$ 19 65
Yellow Creek.....	16 00
Upper Cumberland.....	16 40
Sister Wakefield, Woodbury.....	1 00
Huntingdon.....	6 00
Clover Creek.....	10 00
Lewistown.....	5 00
Woodbury.....	5 00
Lower Cumberland.....	12 00
Adam Frederick, Woodbury.....	1 00
Lost Creek.....	12 00

Total.....	\$104 05
Paid Building & Loan Association..	\$120 00
Discount on Checks.....	35

Total.....	\$120 35
Balance due Treasurer.....	\$ 16 30

JOHN H. STIFLER.

Box 72, Hollidaysburg, Blair Co., Pa.

From the Powell's Valley Church, Ore.

THE Brethren of this church realized at their love-feast and series of meetings, a most enjoyable season. That which added to our enjoyment, was a dear old friend, who was made willing to forsake all unrighteousness and walk in newness of life. May the blessing of God rest upon her. May many more call on the Lord while he may be found. There were twenty-four communicants, and we felt as though the good Lord was with us. The members were very much encouraged, and feel stronger to battle for the Lord. Our aged elder, David Brower, and Bro. Josiah A. Royer, minister in the first degree, were left alone to do the work, but they did it well. They preached the word so plain that wayfaring men could not help but see and make choice for their souls. The congregation was large and attentive. When we see ten to twenty ministers at one

meeting, in the East, we wonder why not one, at least, will come West and locate among us, and help along with the good work of the Lord? We think this is a good place to build up a church, and also to meet the wants of natural life. Dear brethren and sisters, may we all work faithfully while it is day, and finally meet in heaven, to part no more.

MARGARET METZGER.

From Ashland, Ky.

WE came to this place a few months ago from the Lower Twin church. We soon found that the doctrines of our people were not known here,—those looking at us called us Quakers. Bro. Landon West spent Sunday (July 25th) with us, and preached one sermon in the M. E. church to an attentive audience. He pointed out the plain way in which our Savior went. By his instruction some were impressed. An aged lady, of the above church, came to our house and told us she had always believed in plain dressing, feet-washing, etc., but had never lived where there were people who practiced these things. I gave her a copy of Bro. J. H. Moore's "Perfect Plan." Brethren, make this one of your stopping places. We can get houses for you to preach in, and I know you will be welcomed by us. We ask your assistance in your prayers, that they who see the Savior's path may walk therein, that we may all meet in heaven.

Sept. 23, 1886.

ANNA DRAYER.

From Morrill, Kan.

OUR tract on Conversion has been examined by the members of the Tract Committee. Their criticisms are given, and the tract returned to its author for revision, in some of its parts. The criticisms are given in a kind and brotherly spirit, and are thankfully received. We are not sure, however, that we can incorporate in the tract all the suggestions offered, but will incorporate all we can, so as to have the work harmonize with sound gospel exegesis. We think it best to revise the entire tract. This will require considerable time, and perhaps some midnight oil. The subject of conversion is an important one; a controverted one, and a critical one. Hence, no pains nor time should be spared to make the tract as clear, strong, applicable and simple, as our talents, with God's help, will permit. We shall try to have the tract ready by the next sitting of the Tract Committee, for final action. We make this explanation for those who have written for the work, and are anxious for a copy.

J. S. MOHLER.

From Cartersville, Va.

BRO. George Graybill, of Botetourt, Va., was with us on last Saturday; remained until Tuesday morning. He preached four sermons. There were no additions, but we think some were almost persuaded. If the brethren could preach oftener and remain longer when they do come, some good could

be done. It seemed that the last sermon that Bro. Graybill preached was the best. The best wine was kept until the last. I heard one young man say that one more sermon like the last would put him where he ought to be. This is encouraging. Brethren, come again, come oftener, and remain longer. It is time to flee from the wrath to come. Death prevails over our land. So many are called without a moment's warning. Just two weeks ago a Baptist minister was called from time to eternity. While at the church, he had just taken his text, and dropped dead. I heard him preach just one week before he died. How important it is to be ready! "In an hour when ye think not, the Son of man cometh." I say unto you all, Watch! Sooner or later we will be called, prepared or unprepared, therefore let us try and be ready. We are passing away to that great judgment day. FLORIDA ETTER.

A Sad Accident.

FRIDAY morning, Oct. 1st, Thomas A. Kearns, of Bringham, Carroll Co., Ind., was weighing powder while smoking a cigar, when the cigar ashes accidentally dropped into the keg containing twenty-one pounds of powder. A terrific explosion followed, which resulted in the death of T. A. Kearns, and the fatal injury of Benjamin Britton.

Kearns was a member of the firm of Shanklin & Kearns; dealers in general merchandise. The loss to building and goods is \$2000. About 1500 people paid their respects by attending the funeral, which was the largest ever known in that part of the State. He was a member of the Presbyterian church. He leaves a wife and six children. His age was forty-three years. Funeral discourse from Luke 12: 40.

DANIEL A. MERTZ.

From Wolf Lake, Noble Co., Ind.

We held our harvest meeting on Aug. 14. Bro. Jeremiah Gump, our elder, from Allen county, was with us; also Bro. Jeremiah Lear, from La Grange county. Bro. Lear gave us three good sermons; Bro. Gump gave good exhortation. Sept. 4, we held our quarterly council-meeting. Bro. Gump was with us again; also Bro. James Barton, of Corroona, Ind. The meeting passed off pleasantly, and when all business was disposed of in a Christian-like manner, Bro. Leonard Hyer was forwarded to the eldership. The occasion was solemn. May he prove to be a faithful elder! At this writing we are having very much rain. It began to rain yesterday (Sept. 22), at about 3 o'clock. Seeding must be suspended for awhile; there is a great deal yet to seed. LEVI ZUMBRUN.

From Darlington, Mo.

THE Brethren of the Gentry congregation expect to hold a love-feast Oct. 30, in the M. E. church, in Darlington, Gentry Co., Mo. Bro. Jesse Calvert is expected to be with us on the 25th, and continue the meetings till after the feast. THOMAS Q. GARMAN.

Treasurer's Report.

REPORT of money received and expended by the General Missionary Committee, to Oct. 10, 1886. Money received after the above date will appear in the next report:

GENERAL MISSION.

Mt. Morris Sunday-school.....	\$ 7 49
James McQuoid, Millport, Mo.....	50
Mound church, Bates Co., Mo.....	1 70
Abram Toms, Cairo, Ia.....	2 00
Daniel W. Stoner & family, Pekin, Ill.	2 65
From the Cherry Grove church, Ill..	3 15
Elizabeth Ebersole, Arcadia, O.....	1 00
Amanda Culp, Newton, Kan.....	25
Mahlon Culp, Newton, Kan.....	25
Sale of sister Wingert's flowers.....	15 85
Elkhart Valley church, Ind.....	3 20
Lick Creek church, O.....	10 00
J. P. Lerew, Latimore, Pa.....	1 40
Geo. S. Byerly and wife.....	3 00
Lydia Leedy, Andrews, Ind.....	50
A sister, Ohio.....	45
Amos Wampler, Knobnoster, Mo....	50
Church of Southern California.....	5 30
North Manchester social meeting....	5 00
Catharine C. Duncanson, M. D., Chicago, Ill.....	1 00
Donnel's Creek church, Clark Co., O..	8 00
Frank Binko, Cuba, Kan.....	1 00
Huntington church, Ind.....	3 60
A sister, South Strabane, Pa.....	1 00
S. S. Gray, from a mute girl not a member of the church, Warrior's Mark, Pa.....	5 00
H. P. Tallhelm, Minneapolis, Kan....	1 00
A brother and sister, Bellefontaine, O.	10 00
Macoupin Creek church.....	7 85
Grundy church, Ia.....	10 00
Joseph Replogle, Hagerstown, Ind...	4 00
J. Barrick, Byron, Ill.....	2 00
Knob Creek church, Tenn.....	4 00
Raccoon Creek church.....	3 25
A sister, Cerro Gordo, Ill.....	2 00
North Manchester church, Ind.....	12 00
Annie S. Gabel, Osceola, Nebr.....	5 00
Samuel Bowser, Cleveland, Kan.....	2 00
J. W. Shulmier, South West, Ind....	50
Ashland church, Ashland, O.....	8 87
Collected by sister Lizzie Hillery, Mingo, Ia.....	2 25
Clear Creek church, Ind.....	3 00
Elk Lick church, Pa.....	19 00
A silent giver, New Carlisle, O.....	5 00
Owl Creek church, O.....	3 16
Mary Seibert, Harrisonville, Mo.....	50
Upper Middletown Valley church, Md.	5 00
Collected by Conrad Fitz, Astoria, Ill.	4 40
Lydia Leedy, Andrews, Ind.....	50
Jas. H. and Mary Miller, South Bend, Ind.....	4 70
Elkhart church, Goshen, Ind.....	10 43
North Star church, Darke Co., O.....	4 50
Chippeway church, Wayne Co., O....	9 50
River church, Huntington, Ind.....	26 00
Susan Clapper, Carey, O.....	5 00
Lewistown church, Pa.....	11 41
Rush Creek church, O.....	4 00
David Keepert, Logansport, Ind.....	8 20
Sugar Creek church, Tuscarawas Co., Ohio.....	5 00

John Wissinger, Conemaugh ch'h, Pa.	2 00
Landon West, for a sister.....	50
English River church, Ia.....	4 50
Pigeon River church, Ind.....	5 00
John Bennet, Ellisonville, Pa.....	70
Nathan Hoffman, Pottstown, Pa.....	5 00
Lucretia J. Green, South Bend, Ind..	1 00
Tulpehocken church, Lebanon Co., Pa.	8 00
Upper Fall Creek church, Henry Co., Ind.....	13 25
W. H. Slabaugh, Lamar, Mo.....	3 00
Hurricane Creek church, Ill.....	1 90
A sister, Wadsworth, O.....	2 00
Conrad & Eliz. Kaler, Louisville, O..	5 00
Peter Eby,.....	2 00
Rachel Grise,.....	1 00
D. J. Zutzey,.....	52
J. Hang,.....	50
P. Moomaw,.....	50
R. Kelly,.....	50
J. Stoner,.....	13
Lovina Mullendore, Richland, Wis...	1 00
Sarah Bowman.....	1 00
Jesse Wagner.....	2 00
D. Fultz.....	25
D. P. Wine.....	20
M. W. Reed.....	1 00
Indian Creek church, Pa.....	4 25
A sister, Buckeye, Ohio.....	40
O. H. Pentz.....	3 00
Maria Anderson.....	50
Nan Smith.....	1 20
Big Creek church, Ill.....	1 00
Black River church, Ohio.....	7 00
William's Creek church, Tex.....	14 35
B. C. Moomaw, Green Forest, Va....	2 50
Shannon church, Ill.....	10 92
Pine Creek church, Ogle Co., Ill.....	20 50
Lydia Leedy, Andrews, Ind.....	50
J. H. Myers, North Manchester, Ind..	5 00
Pleasant Hill church, Ill.....	14 58
Grundy ch'h, Grundy Co., Ia.....	11 36
Lillie Replogle, Farragut, Iowa.....	5 00
D. Holm, King's Mill, Mich.....	1 00
Dry Creek Sunday-school, Iowa.....	1 44
Dry Creek church, Iowa.....	2 87
Grove church, Miami Co., Ohio.....	5 45
M. Petry, West Manchester, Preble Co., Ohio.....	50
E. T. and F. Robinson, Flanagan, Ill.	4 00
Millmine church, Ill.....	3 60
West Otter Creek church, Ill.....	7 50
John Flory, Bridgewater, Va.....	3 50
Geo. Hussack, Lensk Dale, Can.....	2 60
Sugar Creek church, Ill.....	2 50
John Landis, Portugal, Pa.....	1 00
White Rock church, Kan.....	15 00
Woodland church, Ill.....	2 90
Rock River church, Lee Co., Ill.....	72 50
Silver Creek church, Ogle Co., Ill....	118 87
A brother, Chalfants, Ohio.....	1 00
Etta Huff, Wawaka, Ind.....	1 00
I. Walker, Iowa.....	10
Lydia Hatfield, Dillon, Montana....	1 00
Mt. Morris Sunday-school.....	12 46
Dora Sunday-school, Ind.....	1 00
Lydia Leedy, Andrews, Ind.....	1 00
Johnstown church, Pa.....	7 40
Deer Creek church, Ind.....	3 00
Lydia Longanecker, Yale, Ia.....	25
Sitia Plaine, Yale, Ia.....	25
Jos. L. Myers, Yale, Ia.....	1 00

FOREIGN MISSION.

Florida E. J. Etter, Cartersville, Va.....	\$ 60
Levi Zumbrum, Wolf Lake, Ind.....	1 00
Maple Grove harvest meeting.....	6 02
Julia A. Wood, Brems Bluff, Va.....	25
Rock Run church, Ind.....	22 26
Union Center church, Ind.....	1 70
Johnstown church, Pa.....	7 40

SISTERS' MISSION.

A sister, to Bro. Amick, at A. M.....	\$ 3 00
Annie Myers, Mt. Carroll, Ill.....	1 00
Sisters of Bethel church, Nebr.....	2 31
Mrs. J. Klepner, East Freedom, Pa.....	1 00
Turkey Creek church, Nebr.....	1 50
Sisters at Mt. Morris, Ill.....	12 14

AMOUNT APPROPRIATED.

Paid for the Danish Mission.....	\$236 38
Paid for the Danish Mission.....	54 00
Bro. Hope's traveling expenses.....	151 81
Hall rent in Malmo.....	20 25
District of North-western Kansas and Colorado.....	100 00
Pleasant View meeting-house, Reno Co., Kan.....	200 00
Eld. H. Brubaker, expenses mission to Texas.....	100 00
District of Tennessee.....	50 00
Southern District of Missouri.....	100 00
Meeting-house, Salem, Nebr.....	100 00
Bro. C. Hansen, Thyland, Denmark.....	100 00
Hall rent in Copenhagen, Denmark.....	33 00
Meeting-house, Honey Creek, Nodaway Co., Mo.....	150 00
Northern District of Missouri.....	100 00
Tracts, reports, circulars and postal-cards.....	60 95
Expenses of Committee to attend meeting.....	12 54

D. L. MILLER, Treas.

A Home for Bro. Hope.

Wadsworth, Ohio, a sister.....	\$ 3 00
Ozawkie church, Kan.....	2 35
Mary C. Lerew, Latimore, Pa.....	1 00
Harriet E. Lerew, Latimore, Pa.....	1 00
Pipe Creek church, Md.....	20 00
Chippewa church, O.....	21 00
Zion church, Tuscarawas Co., O.....	2 00
Lower Stillwater church, O.....	12 80
A. E. Troyer, Pomeroy, W. T.....	1 00
Leah Replogle.....	2 00
Jesse Wagoner.....	1 00
David Fultz.....	80
W. C. Late.....	50
M. W. Reed.....	1 00
A. J. Claar.....	1 00
O. H. Pentz.....	2 00
Maria Annerson.....	50
A brother.....	1 00
M. W. Reed.....	1 00
Simon Harshman.....	50
A sister in Maryland.....	1 00
Dorrance church, Kan.....	2 00
B. C. Moomaw, Green Forest, Va.....	2 50
Pilger, Covington, O.....	1 00
Hatfield church, Pa.....	12 00
Sappy Creek church, Nebr.....	2 00
Sugar Creek church, Ill.....	4 00
J. Isaac Claysen, Oxford, Nebr.....	1 00
Woodland church, Mich.....	3 00
A. H. Price and wife, Harleysville, Pa.....	2 00
P. S. Garman and family, Warrensburg, Mo.....	5 10
Mother and daughter, Nevada, Mo.....	30
Bro. C. L. Pfoutz's congregation, Gettysburg, Pa.....	8 28
I. C. Cripe and family, North Manchester, Ind.....	5 00
Pleasant Ridge church, Iowa.....	2 00
A. B. Truesdell, Cherryvale, Kan.....	1 00
E. T. and F. Robinson, Flanagan, Ill.....	1 00
John Flory, Bridgewater, Va.....	5 00
A sister, Bridgewater, Va.....	1 00
Geo. Hussack, Lensk Dale, Can.....	1 40
Samuel White, Dimondale, Mich.....	50
Christiana Moyer, Mainland, Pa.....	1 00
Newton church, Miami Co., O.....	36 50
Emma Amick, Burnettsville, Ind.....	50
Coventry church, Pa.....	5 00
Geo. J. and Annie Kline.....	5 00
Palestine church, O.....	2 62
Jonathan Creek church, O.....	4 00
Ella Huff, Wawaka, Ind.....	1 00
Hickory Grove church, O.....	13 85

Selina Anderson, Shideler, Ind.....	60
A sister, Grundy Center, Ia.....	50
Jacob K. Harley, Harleysville, Pa.....	3 00
Union Center church, Elkhart Co., Ind.....	8 88
Lizzie Shrader, Greenfield, Iowa.....	1 00
J. Walters, Yale, Ia.....	2 00
W. Broderick, Yale, Ia.....	50
Sallie Tibbles, Yale, Ia.....	1 00
Jos. L. Myers, Yale, Ia.....	1 00

Total received to Oct. 12, 1886.....\$2441 67

From Southern California.

OUR quarterly council-meeting was held at Covina on the 2nd of October, preparatory to communion service, to come off, God willing, on the 16th. There was a fair turnout of members. There were eight additions to our little band by certificates of membership. There are now forty-one members in our organization, besides some three or four who will doubtless hand in their letters when opportunity permits. Love and union prevailed in the meeting. The prosperity of the church is upon a more promising basis than at any previous period since its organization, and it is to be hoped that, by the grace of God, its course will be onward and upward.

J. S. FLORY.

Our Trip to the West.

ON the 12th of August, according to previous arrangements, wife and I started upon a short tour of recreation and visit, to my brothers in Colorado. We traveled by the I. B. & W. and C. & A. railways to Kansas City, making excellent time and connection. At Kansas City we took the Kansas Southern to Ottawa. Here we stopped off one day to visit Forest Park, the place where our next A. M. will be held, and of which so much has already been written and said. However I will yet add, that in my opinion no better location can be found in the West, or a more suitable place and grounds for holding A. M. The buildings are all nearly new, and the grounds well shaded with forest trees. The Tabernacle is substantially built, commodious and well arranged, and will seat comfortably over four thousand people. In passing over the Kansas Southern, we saw some delightful country, and any one wishing to locate anywhere on this line, between Kansas City and Wellington, can easily find a location to suit him. The land is mostly rolling, and easy of drainage. We visited our beloved Bro. and sister Wiser, also a number of other members at Conway Springs, and were made to feel at home while among them. From there we went to Bro. and sister Audes, who entertained us very kindly. From there we passed on to Colorado Springs, Maniton, and Denver, remaining a short time at each place. These are places of much interest to the traveler and pleasure seekers, who were here from many of the eastern States. From Denver we passed on to Georgetown, terminus of the railroad, and then by stage fifty miles across the Rockies, or continental divide, which is about twelve thousand feet above sea level, to Hot Sulphur Springs, and residence of my oldest brother. The scenery from Denver

to Hot Sulphur Springs is, to say the least, beautiful and grand,—nature's garden upon which the eye never tires to look. After a few weeks' sojourn, we visited Longmont and its immediate surroundings where we remained nearly one week. Brethren, they know how to make others feel at home. On our return we stopped a few days at Denver, and Sunday, Sept. 19th, with the Brethren at Emporia. Both on the way out, and while in Colorado, also on our way home, we distributed a number of tracts. We arrived home on the evening of Sept. 21st; found all well, for which we thank the Lord. Praise his holy name!

S. BOCK

Dayton, O.

From the Camden Church, Jay Co., Ind.

THIS is to notify our brethren and sisters that our new church will be dedicated on the fifth Sunday of October, and our communion will be held Nov. 3. The meetings will continue from the time of dedication over next Sunday. Those coming by rail, stop at Dunkirk, on the Pan Handle road, the day before. A general invitation is extended to all. You will be met at Dunkirk by informing Bro. Robert Blankenbaker, Dunkirk, Jay Co., Ind.

Notice.

A WOMAN traveling among the Brethren in Iowa, under the name of Hoover, and at some places as Mattie Lahman, which I presume to be the same person, saying she is a sister of mine, and a member of the church, is an impostor. She gives her age to be seventy-six years. My father was seventy-eight years old last May. I hope this will be sufficient to guard all persons against her misrepresentations.

S. S. MOHLER.

From Macoupin Creek Church, Ill.

OCTOBER 3rd, at our regular appointment, Bro. G. W. Gibson preached an instructive discourse upon "The House Founded upon the Rock vs. the Sand," after which he gave an invitation, which resulted in two coming forward for admission into the church. They were buried with Christ in baptism the same day. A series of meetings is expected to commence in our church October 14th, to be held by G. W. Cripe or Daniel Vaniman.

I. M. GIBSON.

GRAINS FROM OUR GLEANER.

Heaven's gates are wide enough to admit every sinner in the universe who is penitent.

Lassus, one of the wise men of Greece, being asked what would render life most pleasant and comfortable, replied, "Experience."

God loves to teach by object lessons. He has ever taught in this way; Providence is one great object lesson; history is but the record of it.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.

From Urbana, Ill.

OUR love-feast, on Sept. 11, passed off very pleasantly. Bro. John Metzger, of Cerro Gordo, Ill., and Bro. John Barnhart and Bro. Menno Stouffer, of Blue Ridge, Ill., were with us, and they held forth the word in its purity. Since our communion, two were received by baptism, and one shortly before. The work of the Lord seems to be reviving again in the Urbana church. JOHN P. BAILEY.

From Locke, Ind.

THE Union Center church is moving along in the even tenor of its way. Peace, love and union are highly valued by its members. The humble paths of life are chosen in preference to the things which make us proud and haughty. At our quarterly council, Sept. 11, two, a man and his wife, were received by baptism, with much rejoicing. Our love-feast is to be held Oct. 13, at 4 P. M.

J. R. MILLER.

From Kansas Center Church, Kan.

THIS church, organized last spring, gained eight by letter, and still more are coming. Meetings are attended with good interest. Those members contemplating moving among us should keep away from the land agents, when looking for a home. They will usually buy cheaper. The Brethren here will do all they can to show the country, and we welcome all that locate with us.

ISAAC S. BRUBAKER.

Mitchell, Rice Co., Kan.

Reading.

WE believe there are hundreds, perhaps thousands of our people, many of whom are ministers, who would be greatly benefitted by a deeper and broader knowledge of God's word. Now, as the evenings are growing longer, why should we not do more reading? An organization of brethren have laid out a course of reading especially for your benefit. Circulars and full information will be cheerfully given, upon application to Jas M. Neff, Secretary, Mt. Morris, Ill.

From Mt. Vernon, Ill.

IN August, 1882, there were but six members living in the county, including one deacon. In the spring of 1883, another deacon moved in the county. These two deacons began to hold meetings, and by fall the flock had increased by emigration and accession, to thirteen. In October, we had our first love-feast, under the supervision of brethren John Metzger and David Frantz, who also organized this church the same day of the feast. Since then there have been ten baptized. On the evening of Sept. 11, 1886, we had our last love-feast. There were forty communicants. Bro. John Emmert, of Mt. Carroll, officiated. Brethren Michael Forney and Bassal Gerhart, of Big Creek, were also with us. Bro. Gerhart continued the meetings a few evenings, and delivered some

very telling sermons. Four made the good confession and were baptized. There is a good field open in Southern Illinois for missionary work. Thousands have never heard the Brethren preach. Come, brethren, and help us. We are doing all we can, and that is very poorly done. We are not gifted like some are. Much good can be done in Southern Illinois. D. F. EBY.

From Union Bridge, Carroll Co., Md.

MET with the Brethren at Meadow Branch church on Sept. 18, at which place there was an election for deacon. The lot fell on Bro. Emmanuel Forney. The church also decided to ordain Bro. Amos Cayler to the eldership and oversight of the church, which was done, and both brethren received into office. In the afternoon we attended the funeral of Bro. Joseph Stouffer. His age was 81 years, 9 months and 25 days. Interment in Pipe Creek graveyard. So the work of the church goes on, and our fathers are laid away to rest. May we be ready when our turn comes.

E. W. STONER.

From Ervin, Ind.

ONE more baptized recently. Our new meeting-house will soon be finished, and we can meet together again in the house of the Lord, where we all can be fed with the bread of life, which is so needful for the growth in the divine life. While our meeting-house was being rebuilt, we had our meetings scattered over our district, and we feel that our labors were not in vain. About Oct. 12, Bro. J. E. Branson and myself expect to go into the mission field of Southern Indiana, and while many of our missionary brethren are out on duty, may those at home hold them up in prayer. DANIEL BOCK.

The Impostor Exposed Again.

IT appears as though the impostor referred to in the MESSENGER sometime ago has turned up here under a different representation, named Lehman instead of Hoover. The first place she stopped at, they read the previous notice to her. Then she claimed to be very wealthy, saying she had a great amount of money with her, and that she owned a very valuable farm near Lanark, Ill., and that she was Bro. S. S. Mohler's sister. A card from Bro. M. says she is an impostor, and not his sister. She is a great talker and smoker, and will bear watching, whether she begs or not, as she is very meddlesome.

PETER BROWER.

From Englewood, N. J.

WIFE and I were made to rejoice over a visit from our dear, beloved brother, Charles W. Moore, from Sand Brook, N. J. He was the first brother we saw since at the A. M. at Mexico, Pa. Come again, brother, you have done us good. I met him in Jersey City, on a morning train, after which we crossed over into New York City. We had a pleasant walk and sight-seeing; then we went to my home, where we spent the evening in a very

enjoyable conversation of good things of a spiritual nature. Wife and I are alone here in the far east, and know how to appreciate the company of a brother. I often read in the MESSENGER of so much good being done in cities, and wonder why there could not be the same results here in New York City. I have lived here in the east five years, and have met but one person that ever heard of the Brethren, and he spoke well of them. Of course he could say nothing more. He is a Baptist (close communion). In fact, he said that if he were baptized again he would be baptized by the Brethren. He, with others, has urged me to have the Brethren come and preach for them and us. Brethren, we need more home mission work. We have many able ministers, who should go to such places as New York City, for, surely, a world of good could be done. New York City wants a plain people, because there is so much style and pride in the churches that the poorer classes are afraid to go to church, for fear of being laughed at. Pray for us, as we are alone, and have a great deal to encounter to get through.

SIMON A. HECKMAN AND WIFE.

To the Brotherhood.

NOTICE is hereby given that a report has been circulated, in some parts of the Brotherhood that H. J. Kurtz, of Covington, Ohio, had no standing, at present, in the Brethren church (which is detrimental to his interest). In order to disabuse the minds of the brethren, we, the undersigned, do hereby certify that the foregoing report is altogether unfounded. Bro. Kurtz is in good standing in the church and there never has been any church charge alleged against him, and as officers of the church we hereto ascribe our names, Oct. 2, 1886

SAMUEL MOHLER, Elder.

A. S. ROSENBERGER, } Ministers.

WM. H. BOGGS, }

JOHN MIKESSELL, } Deacons.

DAVID WARNER, }

From Garrison, Iowa.

TO DAY we held our council, preparatory to our feast. Everything passed off pleasantly. We feel that our church is in a better condition than she has been for some time. Four were added by letter, and two have concluded not to go with us any longer; we feel sorry for them, and pray that the Lord may be with them. Bro. I. J. Rosenberger, of Ohio, is to be with us the 5th (the Lord willing) and remain until after our feast.

I am glad to say that my eyes are improving. I can see to read and write some, by the aid of glasses. I once thought that I would finish my earthly pilgrimage without seeing any more. I have preached but three sermons, outside of our regular appointments, since two years ago last March, but I hope to renew my labors in the vineyard, the Lord willing. There is always something for us to do. Dear brethren and sisters, may we be found working when the Master comes.

STEPHEN JOHNSON.

Oct. 2, 1886.

From Moline, Elk Co., Kan.

THE members of the Grenola church enjoyed a pleasant quarterly council-meeting, Oct. 2. We heartily indorse the Minutes of our late A. M. If the Lord will, we will hold our love-feast Nov. 6, commencing at 3:30 P. M., three miles south-west of Grenola, at the Lamy school-house, near where old John Murray lives. Ministering brethren, please take notice, as we very much desire your assistance. Those coming on the Southern Kansas R. R., stop off at Grenola, where they will be met by Bro. J. C. Ulery. The meetings begin the Friday before, and continue over Sunday.

JOHN A. STUDEBAKER.

Good Suggestions.

BRO. M. J. Good, in No. 21 of the MESSENGER, makes some good suggestions, when he says, if members would do away with extravagant living in diet and dress, in instrumental music and tobacco, much good might be done with the money so spent. We commend Bro. Good's suggestions, but he should have added the fine horses and buggies that the Brethren's children must now have to drive around. Some must have two horses, and the finest buggies, and everything else to correspond. If the money spent in this way were saved, it would send missionaries to all parts of the world. May the Lord help us all to be in the line of our duty!

A BROTHER.

MATRIMONIAL.

SISTER—ROESCH.—At the residence of the bride's parents, in Quinter, Gove Co., Kan., Sept. 19, by the undersigned, Bro. Walter H. Sisler and Leanna Roesch, all of Quinter.

J. W. HAWN.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

SHOCK—Near Bijou Hills, Buile Co., Dak., Ezra, son of Bro. Daniel and sister Shock, aged 1 year less one day. Services by J. A. Murray, from 1 Thess. 4: 13, to a large and attentive audience.

STEPHEN.—In Fredonia church, Kan., little George, son of Bro. J. W. and sister Melinda Stephen, and grandson of Eld. G. W. Studebaker, aged 10 months and 18 days. Disease, cholera infantum. Services by Bro. W. Wyland, from Job 1: 21.

ELIZABETH STUDEBAKER.

HUFFORD—In the Middle Fork church, Clinton Co., Ind., Oct. 2, sister Mahala Hufford, aged 67 years, 5 months and 24 days. Services by S. H. Saylor and Solomon Blickenstaff.

WRIGHT—At Pemona, Kan., Sept. 25, of cancer in the nose, Bro. Goodman A. Wright, aged 72 years, 11 months and 2 days. He was married over fifty years; had seven children, four of whom are living. Services by the brethren, from Rev. 14: 13, to a large concourse of friends.

JNO. SHERRY.

MORGAN.—In the Newton church, Harvey Co., Kan., Sept. 26, of Bright's disease, Bro. Monfort Morgan, aged 67 years, 11 months and 7 days. Services by Bro. Daniel C. Riggle and L. Andes. We believe our loss is his gain.

HILLMAN.—Near Deep River, Poweshiek Co., Iowa, Sept. 30, John Hillman, aged 61 years, 2 months and 29 days. Services by H. R. Taylor.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
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Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Oct. 26, 1886

No. 4.2

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE COVERING.

BEFORE us we have not only one, but a number of queries in regard to the subject, showing that all that has been written, has not given the information wanted. There are two ways of answering queries of this kind. The one is to harmonize the views of the querist with prevailing usages. The other is to go into a critical investigation of the subject, bringing to bear upon it all the light that can be possibly obtained, and then draw conclusions, independent of any usages formerly established. We shall try, in what we may have to say, to pursue this latter course.

There is no other subject connected with accepted practices that we have given as much careful thought and research as this one. Not that we attach a corresponding importance to it, but because it is being continually agitated and explained, and yet remains, seemingly, unexplained. We shall not be presumptuous enough to set forth ourself to be able to explain or solve all the mysteries connected with it. Some of the sayings of Paul, to us, continue to be a mystery, and so they have to all Bible students, in all ages. Therefore, what we may say we give as our own conclusions, arrived at from the light we could gather relative to the subject under consideration. We shall treat the subject in the order that will best answer the queries before us.

I. THE COVERING—ITS ORIGIN.

The custom of women, under certain conditions, being covered, or veiled, seems to be a very old one, and to have originated in their accepted inferiority in the order of their creation. Their veiling was the sign used to express this inferiority and their consequent subjection to man as her superior, and man acknowledging Christ as his head or superior. "I would have you know that the head of every man is Christ; and the head of the woman is the man."—Paul. On account of the custom being so old, and because of the significance named, Paul so strongly urged it upon Christian women, when in the act of praying or prophesying. Paul urges it not as a new thing, but as an old and well-established custom, that all good women were expected—more—compelled to accept, or suffer the consequences, which was the garb of a prostitute. Women of this kind were stripped of the veil; their hair cut off, and were turned out in the streets. To avoid so disgraceful a thing among Christian women as appearing in public or religious meetings, in the garb or semblance of prostitutes, he urges that they be veiled.

II. THE VEIL OR COVERING.

That a veil or covering was used, is agreed upon by all commentators and Bible students of acknowledged ability, as far as we have been able to learn, but just what this veil or covering was is not so generally understood.

John Kitto, author of "Cyclopedia of Biblical Literature," says, of the ancient eastern veil, there were two kinds, the in-door and the out-door veil. The in-door veil was of a finer and lighter texture than the out-door. It was also smaller, and so attached to the ladies' head dress that it could be thrown forward over the face, and thus form a

covering. The out-door veil was quite large, and was used as a protection against the weather, as well as for a covering. The veil that Ruth carried home her corn in was of this kind. The veil that Paul recommends was, no doubt, the smaller, or in-door veil. In the 11th chapter of First Corinthians, the Greek word, *kataklypto*, "to cover up, to veil one's self," is used. The substantive is *kataklymma*, a covering, a hiding, a veil.

As will be seen, by giving the subject a careful examination, there were different kinds of veils, and were used for different purposes on different occasions, in harmony with the different customs in vogue in the different ages. The original and distinctive use of them, however, seems to have been that for which Paul recommends them—as a matter of Christian decency and propriety.

Dr. Clark says: Propriety and decency of conduct are the points which the apostle seems to have more especially in view. In commenting on the 6th verse, he says: "If she will not wear a veil in the public assemblies, let her be shorn; let her carry a badge of public infamy; but if it be a shame; if, to be shorn or shaven would appear, as it must, a badge of infamy, then let her be covered; let her, by all means, wear her veil." Lightfoot, Doddridge, Scott and all commentators held about the same views as above expressed.

As Scott expresses his views a little more full on the above verse, we will also give them: "On the other hand, it would be inconsistent with modesty and her state of subjection, for a woman to lay aside her veil on such occasions—praying or prophesying—for thus she would seem to forget her place, and to affect authority; which would dishonor the man whom God had appointed to be as 'a head' over her. Nay, this would be so great an impropriety, that it would be of a similar meaning with the shaving of her head; which was a disgraceful punishment, that was sometimes inflicted on women of bad character."

We might give the version of a number of others, but in substance they are all about the same. They all agree that the covering referred to was a veil, and should be worn by Christian women on the occasions named, but do not describe distinctively their form or texture. There can, however, be no doubt but what the veil that Paul recommends was the one then in use by the women whom he addressed, and if the distinctive purpose for its use was that of showing order, subjection and propriety, any other covering having this distinguishing feature would answer the purpose. On this supposition the church has accepted the cap our sisters now wear, as a substitute for the veil, or in lieu of it.

III. THE DESIGN.

There are few things that have given Bible critics more trouble than to state definitely the full design of the covering as named by Paul. In connection with it we have the two very peculiar and hard-to-be-understood expressions, "power on her head" and "because of the angels." Clark says: "There are few portions of the sacred writings that have given rise to such a variety of conjectures and explanations, and are less understood than this verse (1 Cor. 11: 10.) Our translators were puzzled with it; and have here inserted one of the largest marginal readings found anywhere in their work."

The following is a marginal reference: "That is, a covering, in sign that she is under the power of her husband. Accepting order and subjection to

be the distinctive design, and the veil as the sign of power, then we somewhat change the suppositional effects of the veil. Instead of the use of it detracting from the honor of the woman and her position in religious meetings, it adds to and elevates her to the same rank and position of the man. An uncovered man, while praying or preaching, stands in the position of Christ, and is acknowledged as his brother. The veil, the sign of power, added to the woman, makes her equal to the man, so that in this sense, the veil to the woman becomes an honor in which she should glory, rather than to feel, by accepting it, she is debased, or that it is a reproach to her. To this idea we are somewhat inclined. Indeed, we prefer it to many others given.

Bishop Pearce says that the original should read: "Wherefore the woman ought to have a power on her head, that is, the power of the husband over the wife. The word *power* standing for the sign or token of that power which was a covering or veil." This is the common view of the older commentators, and they fall into the idea the more readily on account of the relative position in which men and women stood to each other at that time and in the earlier ages of the world. We have before us quite a number of renderings on this verse, but we shall not occupy the space to give them, as in substance they are similar. The three leading ideas held by Bible critics, in regard to the design of the use of the covering or veil for female Christians, seem to be:

1. That women are to use it as a sign showing their willingness to be in subjection to man, especially while acting in a church capacity.
2. That she use it as a mark or token of respect or reverence to man, recognizing him as her superior in the order of creation, he being made first, and she being made for his pleasure and advantage.
3. That she use it as a power which elevates her to an equality with man in the exercising of religious duties and privileges.

The kingdom of God, as ushered in by Christ, was a new leveling and equalizing system that was intended to do away with blood, kindred and sex as far as its members were concerned. But Paul met the world as he found it, and to accomplish the greatest good he could not be indifferent to the customs as he found them. He meets and deals with them as a Christian, and advises those things that were most in harmony with the best thinking and most reasonable people. Hence, for us now to put the most radical construction upon his language, would detract nothing from his character as a Christian minister and reformer.

"Because of angels." To answer this in the shortest way would be to say, We do not understand it. The somewhat generally accepted view is that all Christians have their ministering angels, and that these angels are always present. For women to exercise in a public way without the veil, the sign of power, would be indecorous and highly improper. Bishop Pearce's rendering of this passage is as follows: "And because of this superiority in the man, I conclude, that a woman should have on her head a veil, the mark of her husband's power over her; especially in the religious assemblies, where the angels are supposed to be invisibly present." Clark, Scott, Doddridge and others entertained similar views on the passage named.

We have now given such light as we could get
(Concluded on page 665.)

ESSAYS.

Strive to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

IN MEMORY OF SISTER KATIE KING.

Gone in her purity, fallen asleep,
Death is eternal life, why should we weep?
Close the sweet eyes in their last silent rest,
Fold the white hands on the still, pulseless breast,
Smoother the bright hair from the forehead away.
Her Father has called her and she must obey,
Leaving the world where the cross must be borne,
Going to him where the crown must be worn.

Why should we mourn for her? Sorrow and woe,
Sickness and suffering no more shall she know.
Meekly and calmly the folded hands lie,
Beautiful angel, the body must die.
Fold the hands meekly across the white breast,
Christ, who has died for us, giveth us rest.
Gone in her purity, fallen asleep.
Death is eternal life, why should we weep?

Conflict all passed, the victory won;
Beyond all grief, eternity begun;
Wearing the crown in holiness wreathed.
All peace at last, because she believed;
Gone to that heaven, where peace e'er shall reign,
When time is no more we shall meet her again.
Gone in her purity, fallen asleep.
Death is eternal life, why should we weep?

—Selected by her Sister, Ella B. Price.

THE VALUE OF CHARACTER.

BY A. HUTCHISON.

Do we realize how important it is that we live in harmony with the divine rule? The law of the Lord is the only law that never needs to be repealed, or changed. It is said to be perfect. Some say that it is not perfect; because there are variations in the different versions, but for this, God is not responsible. We have no account of any one being influenced to do wrong, by looking at the life or character of the chaste and virtuous. We can determine the character of our associates pretty soon, and you may wish to know how this is done. You show me a young man who does not enjoy the society of young ladies who are known to be *ladies*, but will readily fall in line and be happy with others, and I will show you a young man who is not chaste. And *vice versa*, when you see any one who does not enjoy the society of the truly pious, you may at once say, *that one is out of Christ*. After all, don't you know that there is an inward sense of approval, all the while, in the heart of the sinners? They are in their heart saying, *that is a good man, or, there goes a lady*. Why, then, do they not feel good in their presence? Simply because they feel condemned in their company, and all this because of the noble character which they see exhibited in those who live after the rule that the law of the Lord sets up. Hence we see the importance of living so as to have a good character. Again, no one will be encouraged to go into vice and sin, by viewing the life of the virtuous, but may possibly be prompted to imitate the life of the chaste. If so, they may be greatly benefitted. There are many reasons why we should have a good character, and not one good reason for us to have any other. We cannot see why every one is not laboring to build up in themselves and

others, a good character. Those of us who profess to be Christians, should be especially on their guard, for every act of their life before the world is being scrutinized with all the power that the enemy can command. The evil one will always magnify our failures, and diminish our worthy deeds, but we must not flinch, nor cease the warfare. We must wield the Sword of the Spirit, which is the Word of God. Character we must have, and only that which is good.

THE CHILD OF A KING.

BY CHARLOTTE T. BOND.

WE have only to desire it, and God will be unto us a Father and claim us as his children and if we do his will, he will own us as heirs and joint-heirs with Jesus Christ. The Savior acknowledges all his brethren that do the will of his Father. The soul that lives for God here, is blessed in all his deeds and has an endless inheritance in the world beyond. If we never have, let us begin now to prove to the world that we belong to God's family of sons and daughters. We do not manifest our high lineage by worldly display or personal grandeur, neither do we by great achievements on the battle-field. On the contrary, we are known by our humble and quiet walk; not the gaudy show and flaming colors of fashion, but by simplicity of dress and modest apparel. Neither are we adorned with diamonds, gold or pearls, but a meek and a quiet spirit. The associates of the children of the great King are not the lords and ladies, or the wealthy of the land, but the poor and the despised, the down-trodden and oppressed. Such as these were the friends of Jesus. Great fault was found with him because he ate with publicans and sinners, and we have many fault-finding Pharisees in this day, who are ready to express their disapproval of an humble and Christ-like character. The Messiah was expected to come in great pomp and to be a mighty conqueror and because he came poor and humble, the Son of the Great King was rejected and slain. So it is in this day. The poor, the humble, though they be the children of God, the world rejected them; it is only those that have the spirit of Christ that can appreciate them. What a glorious meeting there will be of the children of the Great King, when all shall meet in the presence of their Father!

THE ANSWER.

BY G. A. SHAMBERGER.

1. "New Testament difference between *prophecy* and *preach*." To prophecy is to foretell—to deliver a communication direct from God. To preach is to deliver a public religious discourse—to teach publicly.
2. "Why does the church not elect prophets?" The church never elects prophets: God elects them. In the nature of the case it is seen that the church cannot elect prophets or prophetesses.
3. What does the New Testament require

of a preacher's wife? There is nothing directly said about this in the New Testament. The church, which is the proper authority, has set forth her duties. When her husband is received into office, she is told her duties. She is not told to preach; what is said to her is generally known.

4. "Why does the church install her as a preacheress and as an elderess?" Just what the enquirer meant by *preacheress* and *elderess* is not clear to us. We are not sure that the church uses these terms, but it matters little about the terms when we know just what we do in this matter. The wives of officials, when received (I am not certain that "install" is the right word to use in reference to the wives) are told what they are to do: they are never told to rule the church, individually or jointly; they are never told to preach or to take the place of their husbands. The very fact that the church has ever been doing as she now does, and that is, that she never sets apart or installs a woman to preach, is universal consent that "the pillar and support of the truth" sustains no such doctrine. The church and gospel are in harmony. We were surprised that one acquainted with the church would ask the above questions, but we hope the readers of the G. M. will get the benefit the brother anticipated.

CHARITY.

BY J. H. CLAPPER.

CHARITY, like the dew of heaven, falls gently on the drooping flowers in the stillness of night. Its refreshing and reviving effects are felt, seen and admired by all. It flows from a good heart, and looks beyond the skies for approval and reward. It never opens but seeks to heal the wounds brought on by calamity. It never stirs up but has a tendency to settle the troubled mind.

It is the Good Samaritan of the heart—that which thinketh no evil and is kind, which hopeth all things, endureth and believeth all things, and is not puffed up. 1 Cor. 13: 1.

It is merciful to forgive seventy and seven times, and grow rich in the treasures of forgiveness.

It is needed everywhere, in all times and places, in all trades and professions, and callings of profit or honor which men can follow.

In the home life there is too often a lack of charity. This principle lies under or embraces the whole theory of Christianity, and in no other person do we find a more happy example than in the life of our Savior, who, while on earth, "went about doing good."

Death always makes a beautiful appeal to charity. When we look upon the dead form, so composed and still, the kindness and love that are in us all come forth.

Under the direful influence of its antagonistic principle, men have waded through rivers of human blood, to satisfy the thirst for vengeance. Its footsteps have been marked with the blood of slaughtered millions. Its power has broken kingdoms and destroyed

empires. When men shall be brought into subjection to the law of charity, the angel of peace shall take up his abode with the children of men. Wars and rumors of wars will cease. The peace and happiness of the world depends greatly upon it. Nothing gives a sweeter charm to youth than an active charity and a kind disposition to all.

WHAT DOES THE CHURCH MOST NEED TO-DAY?

BY D. E. WEIGLE.

I FEEL led by the Holy Spirit to-day to say a few words upon this important subject, and I want to let the blessed Lord and Master have free access to my heart and mind; also give him the entire right of way in my heart to lead me in his word of truth, for his word says that he will lead us by his *Spirit* into all truth. So he is willing to unfold his blessed truths, as we become docile in his hand, and willing to search for them by the guidance of Christ and his holy Spirit, as we find it taught in John 5: 39; Acts 17: 11; Luke 24: 45. And there are many other Scriptures to prove that God's Holy Spirit does lead us into all truth, as we believe and practice it.

So shall we receive spiritual knowledge out of the blessed store-house of his truths, the Bible. We also find written, Matt. 9: 29, "according to your faith be it unto you." Now if our faith reaches out for the whole of the gospel, we receive it as we ask and believe. John 7: 17. But if we just select those passages which suit our minds and ways (Isa. 55: 8, 9), we never get very far in the enjoyment and knowledge of the blessed store-house of God's fullness and the perfection of his love, which leads us into more holiness of heart through the cleansing blood of Jesus Christ. Acts 5: 32; 1 Thess. 4: 3, 4; 7, 8. Now we see that God does want us to go up into the heights of his love and perfection in this life, and enjoy the very fullness of God, through Christ, in our hearts from day to day. 2 Pet. 3: 14-18; 1 John 1: 6, 7; 1 John 2: 3-6; 2 Pet. 3: 9. That is why Paul writes to the Hebrews, as he does in the sixth chapter, first and second verses, that having once fulfilled the first principles and commandments, let us go on unto perfection and teach the more perfect life in Christ Jesus. Therefore, Jesus commands us to go out and teach, as Matthew has it, in Matt. 28: 19, 20, "observe all things, whatsoever," etc., and Mark 16: 15, "go ye and preach the gospel" (*not part, but all*). So we see, according to the teaching of the apostles, they preached repentance, justification, redemption, sanctification and holiness; "without which, no man shall see God." Heb. 12: 14; Eph. 4: 24; 1 Thess. 3: 12, 13; Rom. 12: 1, and 6: 22. Now we see, dear brethren, that there is a real progress in the Christian's life and it means work for the Master. In the name of Jesus go on unto perfection, and not be as John says in Rev. 3: 14-22. So we find Christ wants a full consecration of our all upon the altar of God, that Jesus may sanctify us wholly to his service to go

and come as he may lead, not as men may dictate. Would to God that the church would see the need of this consecration of their all to the service of the Lord. Then could she have more power over sin through Jesus Christ, in his Word, and convince and bring souls to the blessed light of truth. I know by experience that this consecration means something, as it is a cross to let go of all self and fall wholly into the arms of Jesus, to consecrate our time and talent, our home and money, our family and all our being, as God made us, and all earthly pleasures, all we are and all we ever expect to be, to God's service from henceforth; *this does truly mean something*. It means being wholly the Lord's, to be used at his will, both body and soul and all we possess. But, praise the Lord, brethren, there is power and joy and peace unspeakable to the soul thus consecrated to our blessed Jesus. It means a sanctified life, it means holiness through the cleansing blood of Christ, purity of heart, perfectness of love, which Christ and his apostles had, and exhort us to have, and all through his word we find it taught. *Do we have it, brethren?* Oh let us examine our hearts with this prayer: God, show me myself as thou seest me, out of thy word!

Let us measure ourselves by God's *whole Word*, from Matthew to Revelation and see whether we are coming up to God's standard of a Christian life; for it is written that "he that is guilty of the least is guilty of the whole," "and if the righteous scarcely be saved, where shall the ungodly appear?" Heb. 12: 14; 1 Thess. 1: 3-7, 3: 10-13 and 5: 2, 3.

Now, brethren, Paul and the apostles taught these blessed truths; why are they not taught more in the church? The church, to be perfect in the work of Christ, must have it taught, and receive it more fully, before she can win souls as the Lord intended her to do. For it is the true power of God unto salvation, and the church needs it more and more, to make her a live, working church for God and souls.

Oh may God, through his dear son, Jesus Christ, help us to see it more forcibly than ever before, is my prayer! Let us put on the whole armor of God, and go forth into the field with the power of the Holy Ghost beaming out of our very countenances, so we may be known and read by all men, proving that we have been and are with Jesus. Then will sinners be compelled to yield to God's Word as it is *preached* by such holy men. May the ministry, with the members, make the proper consecration, if they have not already done so. For the church needs such *Christians* within her walls. Who, of God's true children would dare to deny God's Word? Matt. 5: 48; James 1: 4-8; Eph. 3: 16-20; Heb. 13: 21, 22; 1 John 4: 17, 18, and 5: 8-15; 1 John 4: 23, 24.

Praise God, it reaches the whole man—spirit, soul and body. Praise the Lord, O my soul, and again I say, Praise the Lord, for full and free salvation, through the cleansing blood of Jesus!

943 Sherman St., Des Moines, Iowa.

WHY IS IT?

BY S. I. GARBER.

WHY is it that churches send delegates to A. M. without certificates, and why is it that the committee on credentials receive some as delegates who say they have not been sent by the church but say they will take the responsibility? Why is it, when a few churches send a few more queries to A. M. than some others, on plainness or uniformity, that some make an ugly face at it and say, they could count them on the fingers of their right hand? May not those few churches be watching over the church for good, and do not many of us see great need of it? Why is it that there are always a few brethren at A. M. that seem to think no query can pass unless they fix it up? Would it not be well to send all the queries to them before the meeting and have them fixed up and save time at the meeting? Are all the brethren that are sent out as missionaries, and the officers of the Church Election and Missionary Board in order in dress and as they should be? If not, why not? Why is it, where there are four or five ministers in one congregation that, sometimes, at a regular appointment, there are none there to fill it?

THE GREATEST.

BY JOHN FORNEY.

THIS is a common fault in the human family,—to be some great one, one to be exalted over his fellow-men. It is one of the great evils that has crept into man, and has done more mischief in the world than almost any other evil. Not because of true greatness in man; true greatness makes a man noble, and useful to others. He will do all the good in the world that he possibly can. But we will now consider the would-be greatest man.

When we learn to know him aright we find him not a noble man, who seeks the good of his fellow-men. He does not try to exalt others above himself, but he will exalt himself above others. And he will not stop here; he will be a jealous man, and he will envy the true greatness of others, try to abase and overthrow them, and exalt himself. And, where this principle is cultivated, it is bound to lead to evil, and oftentimes to war and bloodshed. We have an example of it in the first murder that was committed, of which we have any account—that committed by Cain. And how much bloodshed it has caused, since, no one can tell. I am well satisfied that the war which distressed our United States, was brought on by this spirit of greatness, that lifted men up so high that they were not willing that the majority of the people should rule over them.

My pen is unable to describe the amount of human suffering, and loss of life and property caused by this evil spirit. It may be found in the family, in some of its members, or in the school district, or the school-room, amongst the scholars, or in the church. There will be trouble that will affect even the most innocent of that society, more or less.

To this every one can testify, who has lived in the world as long as some of us have. But we will look at some Bible testimonies and see what evils this self-esteem has brought upon those who were captivated by its influence; for example, Simon, the Sorcerer, "who bewitched the people of Samaria, giving out that himself was some great one." Acts 8: 9. "And King Herod, arrayed in royal apparel, he also saw himself great, and the angel of the Lord smote him because he gave not God the glory." Acts 12: 21-23. Also Elymas, the sorcerer, who withstood the ways of the Lord. Acts 13: 8. "And King Saul, when he was little in his own sight, then it was, God exalted him, and he was made head of the tribes of Israel, and the Lord anointed him king over Israel." 1 Sam. 15: 17. Absalom set himself up, and, by fair speeches, stole away the heart of Israel, and turned it against David; and then he, in his exaltation, raised war against King David and the remnant of Israel. This caused a great destruction of 20,000 men. Absalom met the servants of David while he was riding on a mule which went beneath a great oak. Absalom's hair became entangled in the thick boughs of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. Thus hanging, and pierced through the heart with three darts, ended this exalted Absalom's life! 2 Sam. 18: 6-18.

So I might go on and cite hundreds of instances in both the Old and New Testaments. How much harm did the Scribes and the Pharisees, in their exalted estate, do to the doctrine of Christ, because they thought of their own glory instead of the glory of God, so that Christ, the great teacher said, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. And the church of Christ is not exempt from men of all grades of office, who foster this spirit of greatness and self-esteem. It even afflicted the apostles when the Lord Jesus was here with them. I have no doubt they thought that to be some great one would be very honorable, and as they were looking for their Master to establish for himself and them, a kingdom here in the world, and reign as an earthly king, they no doubt thought it would be nice to be the greatest in that kingdom. They knew how Daniel was made the greatest man in the kingdom of Nebuchadnezzar, and allowed to sit in the gate of the king; how King Pharaoh elevated Joseph and made him the greatest in his kingdom, allowed him to ride in the king's second chariot, put his own ring on Joseph's finger, gave him his daughter for a wife and made him ruler over all Egypt—these things were sufficient to create the spirit of envy in the disciples of Jesus. They wanted to know "who is the greatest in the kingdom of heaven?" At another time they asked to sit, the one on the right hand and the other to the left of his kingdom. But the Lord told them, "Ye know not what ye ask." Matt. 20: 20-22. On their question Who is the greatest? Jesus replied, "Except

ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 3. Be converted of this your error, that you have no higher comprehension of the kingdom of heaven than to hold the idea that I should act partially, or have only one wise man in my kingdom, that I should do like unto one of those heathen kings, Nebuchadnezzar or Pharaoh or any other one. My kingdom is superior to theirs and my subjects are not magicians, astrologers, sorcerers nor Chaldeans, but my people must all have the spirit of wisdom and of meekness from God, to make them great in the kingdom, like good old Daniel and Joseph, who were captives of those kingdoms, and were governed by a different spirit from all others. That is what made them the greatest in the kingdom.

But the Lord Jesus wanted his disciples to know that they must all be governed by the same spirit. He could not promise to any one a nobler spirit than the others, to make him the greatest. Hence this call for a change of this erroneous notion. You must be converted from it to enter the kingdom of heaven. Let us remember that this was before the disciples had received the Holy Spirit. There are hundreds to be found, in this our time, all over our land, who claim discipleship with Jesus, and who still foster this erroneous spirit of would-be greatness, without having or understanding the noble principle of greatness.

Permit me to say in conclusion, that these noted men of the Bible did not set themselves up in their own judgment, nor offer themselves for the exalted position those kings gave them. Their noble spirits, their good character and wise counsel is what exalted them to these honors. Let us not forget that all that these good men did, was done in the fear of God, and for the good of suffering humanity, and not like men do when they push themselves forward to get honor of men, and be looked upon as great. In doing this they will try to push some one else down and make him dishonorable, which is contrary to the spirit of Christ. Jesus said, "Except ye be converted, ye cannot enter the kingdom of heaven!"

Abilene, Kan.

A CALL FOR HELP TO PUBLISH TRACTS.

WEST ALEXANDRIA, OHIO,
Sept. 24, 1886.

J. M. SNYDER,

My Dear Brother.—I sent you a letter lately as to the work amongst the German element, and now after meeting the Foreman of the Publishing Company, Bro. Hoover, I feel I ought to write you again. Bro. Hoover also will write you.

I feel that now is the time to work, for several reasons. If the attention of all our brethren and sisters is called to the work at this time, those who can write will have more leisure and better opportunities for both reading and writing in the fall and winter months, than in those of spring and summer. Hence, a greater variety and greater abundance of thought will be put forth. And the time of "Thanksgiving" drawing near, when a nation will thank God for his bounties, it is reasonable to expect that both hearts and purses, as well as hands, will be opened to give unto the MASTER'S WORK. I feel that we, in our day of grace, should all take a lesson from

the many gifts offered by the people of God in the former dispensation, when they not only came to the house of the Lord but brought also their gifts with them and then gave them.

Now is the time to call attention to the work that each one may do his part, and bring his gift of love for the Lord's cause!

The work is now begun, and with a bright beginning, I hope and pray it may shine forth brighter and farther, until the world's people may share and enjoy its glory.

Already a number of tracts have been put forth in English, and one is now ready in Swedish, and is being given to the people of Sweden; and I learn from Bro. Bock that calls are being made for it by the Swedish population of our western States.

The call comes also from the German element of our own country, and also from Canada, and I feel that now is the time and day for us to work and pray and give. Our committees will do their best to supply all these calls, and reach these and other languages and nations. But means are too short! The work cannot be done without money! This you know well. But, while money is yet lacking to push the work on, I feel that there are brethren and sisters, German and English, and also the Swedes, who are willing to bestow their gifts and spread the work, if the appeal were made to them. So I would ask of you, Bro. Snyder, to appeal through your paper and also the MESSENGER to the German brethren and friends, and we will appeal to the English, while Bro. Hope and others can appeal to the Swedes. Surely every one can give a mite, if no more.

Let our sisters feel that here is a wide and open field in which they and all can work. Perhaps some may think the work so great that their gift will effect nothing, but, not so. Bro. Hope's tract, of sixteen pages, is put forth in an edition of 7000 copies for nineteen dollars, or over 360 copies for one dollar. Allowing but half of these to be spread, and with one to each family, the gift of one dollar would reach one hundred and eighty families! This is to spread the leaven where it was not known before, and to give the Bread of Life at a less cost than in any other way. Yes, my dear brother and sister, we can all give something. Let each one give as the Lord has prospered them, and the supply will be abundant. And when the tracts come out, let each one distribute freely, that the work may move on.

Your Brother,

LONDON WEST.

REMARKS.

Dear Readers;—

After carefully reading the above letter, I decided to publish it in *Der Bruederbote*, and, by request, send it to the GOSPEL MESSENGER office, hoping it may there receive a live coal from God's altar, that will stir up the minds of all our dear members and others, to put their hands into their pockets and send some cash for the Tract Work; and we only ask you to give as the good Lord has blessed you. Bro. West's letter only contains what I have been publishing in my paper from time to time, but my readers seemingly pay but little attention to it. I know some of them think, Oh well, Bro. Snyder is in the printing business, and he is pumping at us all the time for money; we must be careful not to send him too much for he will soon be rich. Brethren, this is not so. But it is true that if we are going to publish books and tracts in the English, German, and other languages, and distribute the tracts free, we must have some money to do it with. And the way God has blessed us as a church, for doing simply nothing, we ought to have at least \$10,000 in the hands of the Treasurer of the Book and Tract Work by the first day of January, 1887. All of us are slow to pay toward such funds, and need a good deal of dunning, and though I am in-

interested in the printing business, I shall try to pay my share, and my prayer is, that God may take away all fear from me, so that I may not be afraid to keep coaxing our brethren and sisters to send us money to carry on this work, and you can rest assured that all tract work is done at a very low price. Our main object is to spread our faith and doctrine, and it depends wholly on our members and friends to send us their mites. I also received a long letter from Bro. S. W. Hoover, of Dayton, Ohio, urging me to appeal to my readers, and this will also hit the readers of the MESSENGER, for the cash all goes into one common fund,—we are workers together. Bro. Hoover states in his letter to me, that calls are being made from Canada, and different States in the Union, for German tracts. Now brethren, sisters, and friends, do not wait any longer but send in your mites at once. And some of you write us some short tracts on different subjects; write them in English or German. *All those who will give towards spreading our faith and doctrine among the Germans, will send to J. M. Snyder, Grundy Center, Iowa, and I will report it through Der Bruderbote and the MESSENGER.*

J. M. SNYDER.

GOD SPEAKETH.

BY THURSTON MILLER.

HEAR, O, ye living! The voice of God is speaking from high heaven: "Thou shalt die, and not live." The thunders of many centuries, rolling along the shores of time, have never ceased to give out the sad warning, that all must die that live. From the giant oak to the tiniest plant; from the greatest sea monster to the minnow of the brook; from the strongest beast of the forest to the smallest earth worm; from the mightiest monarch in the world, to the feeble child,—all alike are subject to the same eternal decree. But to the children of men the voice of mercy speaks, saying: "Prepare to meet thy God." Are you prepared to meet him with "joy unspeakable and full of glory?" Then all is well. Or are you hastening on, with eyes closed, and ears stopped against God's voice, and the means he has provided to warn you of the certainty of death? Then "tarry not in all the plain." Mothers are in that better land. Fathers have obeyed the summons, and gone home to Glory. Then, why tarriest thou? The chariot is moving on; the only one that passes death's portals in safety, is moving by. Would you be saved? Then delay no longer.

The above thoughts were suggested by yesterday's experience at the bed-side of a dying man, one of whose recovery there is no hope. With a feeble grasp he held my hand, and in a faint voice he pronounced my name, adding, "I want to come to the church." Poor man, utterly unable to be received by baptism, he could only be comforted as an applicant. For years the thought had been on his mind, with the intention to join the church. All the golden opportunities in strong manhood have passed forever, and now he cries for deliverance. O, I thought,

"How many, at this moment, are passing into that dark world, where hope is not known, and mercy is a stranger." Unstop, then, your ears, and open wide your eyes, hear and see the visitations of mercy, calling you to "prepare to meet thy God," for the Almighty has said it, "Thou shalt die and not live." May many take warning. Amen.

Sonth Bend, Ind.

PRIDE AND FASHION.

BY W. H. MILLER.

THANKS to G. M. for publishing or quoting Bishop Weaver on pride. The article is the perfect essence of truth. I was forcibly struck with the vividness in which his arguments are presented. It is too true that pride and fashion are ruling modern Christianity with a rod of iron. It is a lamentable fact that the poor class of humanity are entirely cut off from attending religious services, solely for want of means to pay pew-rent in a great many churches, while the rich and fashionable are admitted. Pride and fashion are surely of the devil because we know that they are not of God. God hates the ways of the devil and so ought his children. Some one might say, "Well, you Dunkards have a fashion in your peculiar cut of dress." I answer, "It is not a fashion but an order, whereby we may be known and read of all men. It is a continual order; it is not changed two or three times a year. Look around you and see the everlasting gewgaws, puffs, ruffles, banded hair, close-shaven heads and other fixtures. This is fashion in its true light." But you say again, "You folks are proud with your order." "True, if one has no pride at all, he is lower than most animals. The Scriptures recommend cleanliness, decency and a mannerly appearance generally, but if we had not pride enough, we would not attain to these, but pride, carried to an extreme, is condemned by Holy Writ, even the church of the Brethren is becoming tainted with worldly pride.

Dear Brethren, this solemn fact ought to demand our attention. There is nothing more heavenly or glorious than to see a body of humble believers in devotional exercise, for of such the kingdom of heaven is composed. "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, these defile a man," See 1 Tim. 3: 6; John 2: 16; Mark 7: 22;

Filley, Neb.

BEGIN WHERE YOU ARE.

THE man who has really resolved to live the best life that he can, must begin right where he is—begin where his failures, his false education, his errors, and sins have left him. By no single stroke of the pen can we erase whole pages in the history of our lives. We have made or unmade ourselves as we are. If we could only begin at some lofty height which our moral dreams picture for us, it seems to us that there would be inspiration in going still further; but we cannot substi-

tute in a moment the dream-life for the real one. We are surrounded on every side by hard and tangible realities. We must begin where we are. One who takes a practical and sagacious view of what is possible to him in life, will not burden himself by attempting the unattainable. He will begin when and where he is, and do that which lies in his power. Every day of life brings its own task; each task is an opportunity; each task accepted, each opportunity fulfilled, may be a step toward a higher life. Jacob's old dream was not an unreasonable one. His angels did not fly to heaven; they went patiently up each round of the ladder, and they began at the bottom.—*Christian Register.*

SUFFERING AND SYMPATHIZING.

HE who has passed through the trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus: "In that he himself hath suffered, being tempted, he is able to succor them that are tempted; and, indeed, in one aspect of it, the very necessity for the incarnation is found in the principle just enunciated. To have a sympathizing God, we must have a suffering Savior and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more; the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children, feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

We cannot do good to others save at a cost to ourselves, and our own afflictions are what we pay for our ability to sympathize. He who would be a helper, must first be a sufferer. He who would be a Savior must somewhere and somehow have been upon a cross; and we cannot have the highest happiness of life in succoring others without tasting the cup which Jesus drank and submitting to the baptism wherewith he was baptized. Every real Barnabas (Son of Consolation) must pass to his vocation through seasons of personal sorrow: and so again, we see that it is true that "by these things men live."

The most comforting of David's Psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.

GEMS OF THOUGHT.

All preaching should begin with prayer. God only can apply and seal His own truth.

True religion is the poetry of the heart; it has enchantments useful to our manners; it gives us both happiness and virtue.

The earth is our workhouse, but heaven is our storehouse. This is a place to run in, and that is a place to rest in.

An hour's industry will do more to produce cheerfulness, suppress vile humors, and retrieve your affairs, than a month's moaning.

WITH WHAT PRICE HAVE WE BEEN BOUGHT?

BY D. E. ESHELMAN.

THESE words are being so deeply impressed upon my mind that I wish to express the same through the G. M. We, as an American people, are enjoying privileges in this, the nineteenth century, surpassed by no other people upon the globe. And how did we obtain this liberty? We notice the germ of it planted on American soil by that of a persecuted band (1620), who were driven from their homes, and suffered themselves to brave and endure the hardships in finding a place where they might worship God without being molested. To-day we enjoy what our Pilgrim Fathers endured in planting this glorious liberty, without ever thinking at what price it has been bought.

But, dear as freedom of thought is, and ever has been, a price far greater than that of the above has been paid,—that man may be freed from the yoke and bondage of sin by the Author of liberty, namely, God. Man was lost, ruined, and in such an undone condition that nothing more could be done to shed one ray of hope into his dark and benighted soul to free him from the galling power of sin. Heaven's great, best gift to the human family had yet to be offered. Oh! what a price was paid by the Lamb of God that he might take away the sin of the world. We notice in Christ that of a dual being, having flesh and blood and requiring nourishment to sustain the natural man, yet without sin. He fasted forty days, and being hungry, was tempted to make stone into bread, but he refused, saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This was a hard struggle, but only one of the many by which we have been bought. I fancy I see him coming to those of his own people and they receive him not, because he did not come with that pomp and splendor with which the Jews expected to see him, and he left without a place to lay his head, yet, through his poverty, we became rich.

Let us follow him as he journeys with the children of men, curing their diseases, and comforting them in their sorest disappointments, and, when faint and weary, withdrawing to the Mount of Olives to spend the night in prayer for you and me, friendly sinner. After a life of thirty-three years, spent as no other being before or since, in doing good for one and all alike, he is taken by the hands of a cruel mob and wrongly accused, scourged, buffeted and spit upon. And why all this? That our redemption might be purchased. Yes, more, he is compelled to wear a crown of thorns, and oh! what more? As I look further, I see him led to the outside of the city to be nailed to the cross, and be numbered with the transgressors, and it is here while he suffers and while his blood is flowing, and his prayers for us poor sinful beings are ascending, that the final purchase is made.

Now, who can think of all that our Savior endured, and not be constrained to serve our

Redeemer by observing whatsoever he commands us, that the purchase made by our dear Savior may not be made in vain?

MISSION WORK IN CITIES.

BY SARAH M. SAUNDERS.

As mission work is being talked or written about to some extent through the MESSENGER, I thought I would try to express a few of my thoughts on the subject, as it is one of vastly greater moment than many of us think. It is true that a few brave-hearted soldiers of the cross have ventured to introduce the doctrine of the Brethren in Chicago, St. Louis, Philadelphia and Baltimore, but there are scores of other cities where nothing has been done. For instance, here in Indianapolis, Ind., there has never been one sermon preached by the Brethren, that I ever heard of.

There are eighty church-houses here, but not one in which the Brethren have an interest. There are also parks and public buildings where preaching might be held. There are more than sixty thousand inhabitants in this city, and comparatively few persons ever heard the gospel preached as the Brethren understand it.

Why is it that such is the case? Why is it that the Brethren are so unconcerned about the salvation of never-dying souls? It cannot be because they are so few in number. How many churches are there where there are four or five ministers behind the desk at one time, and while one is preaching the rest are (to all appearances) napping?

Now, Brethren, I do not think that this is obeying the command to preach the gospel to every creature. I have no doubt but the souls in this city are as precious in the sight of God as in the country. If our salvation depends on our obedience to the gospel ordinances, and we are never taught to obey, at whose door lieth the sin?

There seems to be some inconsistency in our practice. No one will admit that the reason we do not go to the city to preach is because, as a denomination, we are too poor, or have not the talent, or that we have no apostolic precedent for preaching in towns and cities. The Apostle Paul was a man that did a great deal of city preaching, and as to poverty, the Brethren are far from being a poor class of people. They can travel hundreds of miles to attend Annual Meeting, to hear just what decisions are arrived at concerning the sisters' dress and covering, or the brethren's beard; but it is a very hard matter to go a few miles to preach the unsearchable riches of Christ. I am inclined to believe we are inconsistent and selfish in the matter. We do not display that zeal for the cause of Christianity that we should, remembering that we are living in the last times, that our time is short, and our religious liberty far exceeds that of the apostles' time. We do not realize that "woe is me if I preach not the gospel of Christ" to a dying world. Our selfishness is too much like the man that prayed, "Lord, bless me and my

wife, son Tom and his wife, us four and no more."

But, says one, we have our missionary society, and when we receive calls for preaching we give the matter some consideration. To be sure we do, but then you have a standing call in the New Testament, given over eighteen hundred years ago. Therefore there is no excuse for inactivity.

I often read in the MESSENGER of Eld. So and So going all the way from Ohio, Pennsylvania or Maryland, to the far West, and holding series of meetings, but then they are always held where there is an organized church, quite often having a good supply of ministers; consequently not so much self-denial required to preach in such places. In nearly every instance we are also informed that they were "hospitably entertained," while they were there.

It is not enough that we combine business and pleasure, and go on such preaching tours. We must have the cause of Christ at heart, take up the cross and follow him through evil as well as good report. As I said before, there are eighty churches in this city; there are also four hundred saloons, the very gates of hell, whose business it is to manufacture drunkards out of our boys, and send them down to eternal perdition, while we, as a church, sit with folded hands, idly gazing at this terrible traffic.

Indianapolis, Ind.

HOW DID IT IMPRESS YOU?

BY E. J. NEHER.

My brother, how did it impress you when you read "Chips from the Work-house," in No. 33 of the G. M.? Did you say to yourself, Well, it really had not occurred to my mind that things were quite so unequal? Did you think the "Chips" were a little too strong in their presentations? As a means of temporary relief from that strain of thinking, did you lay the MESSENGER on the table and conclude to take a walk? As you looked over those fields of waving corn, and those large stacks of grain, did you think of the shackles that would soon be coming in? Or, perchance, did you walk out to the stockyard, and, as you leaned on the fence, those great cattle came up before you, and you caught the scent of their healthy breath, and looked on their broad, honest face, did it occur to you how these would soon drop the golden eagles into your coffers? As you observed that fine herd of swine coming lazily up the lane, did you think how, in a few months, they will tip the beam when they walk upon the platform of the scales?

While contemplating all these sources of income, did you happen to look across the road and see that beautiful meadow, and think how nice and convenient it would be to just add those few acres to your already handsome estate? Or, has your mind been at work on a solution to that problem "how to make things equal"? Have you not thought how a judicious appropriation of all these great blessings might be the means of

adding a star to your crown over there? You know "the earth is the Lord's and the fullness thereof."

Bro. Daniel, give us more of those Chips. We think they do us good away down here in Florida. They are such a help to kindle the fire of our Christian zeal. Why not add another leaf to "Golden Gleams" for those Chips? It might help to make things equal.

Keuka, Fla.

REPLY TO THE ARTICLE, "AFTER SUPPER," NO. 35.

BY L. HUBER.

THE writer in that piece asserts that the positions taken in the article on "Feet-washing," in No. 33, are *certainly* wrong, without answering any principle and rule of the Greek language given in that piece, and giving satisfactory reasons for his assertion. He takes the translation of the Revised Edition of the New Testament for an answer to the piece published in No. 33, forgetting that translations are subject to changes, while the principle of the Greek language remains the same. Let us reason together, then, in a kind way, and investigate this subject in accordance with the principle or genius of the original language.

Following the writer's course of arguments, he refers to the phraseology in John 13: 2, changed by the revisers after a certain rule from the authorized one, and then takes the Revised Version as the correct one, without investigation.

The brother declares positively that the rendering *during supper* is the proper one, and the word *ek* (out of) is in exact agreement with the changed phrase, and concludes that "*during supper* and *out of supper*, literally, out of *the supper*, are in perfect harmony," without giving a single rule of the Greek text. His plea is based only on the Revised Version, which is by no means infallible, after a careful investigation.

While examining the construction of the Greek language closely, and searching into its principles, I found out that the changed phrase, *during supper*, compared with the old one, *supper being ended*, is no improvement, because the phrase, *during supper*, is indefinite and ambiguous. It may mean supper itself, or supper time. The expression, *during supper*, must mean here *during eating the supper*, and not during supper time, because *deipnon* means both meal and meal-time, and is to be connected with verse four, which reads, "He riseth from, literally, out of *the supper*." The difference of using the article *the*, or neglecting it, is very great, and its significance very important, and generally neglected by translators.

I quote, for illustration, the principle or rule which is in the Greek language, "that a person or thing is often made definite by mention (without the article) in a paragraph, the article *the* being employed in subsequent reference, that is, renewed mention. Examples: "There came wise men," Matt. 2: 1. "Herod having called *the* wise men," verse 7.

"The enemy came and sowed tares," Matt. 13: 25. "Then appeared *the* tares," verse 26. "Supper being ended," literally, done, John 13: 2. "Riseth out of *the* supper," verse 4, that is, the article *the* makes supper a definite one, and eating it a fact. John 12: 27: Save me *from*, literally, out of this hour, that is, agony of his trial and crucifixion, meaning, according to the Greek text, bring, or carry me safe out of this hour, rather than save me from *apo*, that is, keep me altogether away from, as in "Deliver us from (*apo*) the evil." Matt. 6: 13.

Also *ek*, out of, is used in close connection, nearly always in the sense *after*. Examples: To deliver speech (*ek*) after speech, to go to war out of (*ek*) that is, *after* peace. Good Greek lexicons show and prove the use of *ek* in the meaning of *after* very often and in that of *before* never. Therefore, the changed phraseology in John 13: 2, 4, "during supper he riseth from supper," must mean, according to the genius of the Greek text, during eating the supper, he riseth after eating it, forth from the supper, that is, meal, and this interpretation is in perfect harmony with the German translation, "After evening eating he stood up from the evening meal," and the French one, "After supper he raised himself from the supper," and with the authorized edition, "Supper being ended," or rather, "having been done."

These explanations are based on the principles of the Greek language, and not on changeable translations, and knowledge cannot be sacrificed as long as translators and commentators do not prove that (*ek*), out of the supper, is used in the sense *before* the supper, because the expression *out of the supper*, ascertains the correct rendering of the phrase, verse two.

Having written this criticism with the intention to correct misunderstandings, and give only a few reasons why our Savior washed his disciples' feet after eating the supper, I close these remarks, with the aim to give additional reasons, if necessary, for consideration.

RULE OF THE ELDERS.

BY HOWARD MILLER.

A RECENT number of the MESSENGER contained an article taking exception to the indifferent administrative and executive ability of the ruling elder. In my opinion, no more effective movement could be made to advance the best interests of the church than to destroy, at one stroke, the seniority in office rule. Many a church is hopelessly crippled by having a dead weight at its head, made so, not by merit, but by the accident of death and official age. There is no way of getting rid of him, after his installation, short of cruelty and misunderstood action. Many a man who could do effective work half a lifetime ago, has allowed the world to grow away from him. Everything advances and he retrogrades. A subordinate with ability and piety is kept back till age has blunted his efficiency and dimmed his powers, all because half a dozen people, without any learn-

ing or skill, happened to be chosen before he was born. True, some men hold out well, and improve with age, but they are not of the class named. But the good sense of a congregation should determine who is the best to rule, and it outrages good judgment to cripple a live church with a dead leader. It is the case over and over again, in the Brotherhood, that a live dead man rules, while the members content themselves with the hope that Providence will interfere at an early date.

This can all be avoided by allowing the church to say who shall take the lead. Is not the judgment of a hundred members better than the opinion of one man, who thinks he should rule because that is the way it always has been done?

I yield to none in point of respect for the old, but the fact remains that it is better to go into battle with a strong arm and clear sight at the head than honored age and helplessness.

I will add, that I mean no one in particular, and have no aspirations. I never want to be a bishop. I will undertake to manage a railroad system, but not the average Dunkard church. I write wholly in the interest of the cause, and it seems to me most reasonable when we remember that Christ did his work in early life.

Lewisburgh, Pa., Sept. 13, 1886.

[Article 12, Minutes of A. M. for 1881, provides that, in certain cases, the seniority in office rule may be set aside and the voice of the church taken as to which of the ministers shall be ordained. This has been, and should always be done when the conditions require it. Bro. M's. article is to the point on this subject, and should be thoughtfully considered.—ED.]

THE SUN MOVES.

BY W. SADLER.

I NOTICED in MESSENGER No. 37, an article headed, "The Sun do Move," which was the language of a negro preacher. While many look upon them as an ignorant people, yet they arrive at the truth simply because some one reliable said so. It is declared in the Bible that it stood still. Then it must have been moving, or else a standstill could not have been arrived at. I will call up two standard authors, in connection with Joshua, to prove that the sun does move. Dick, in his works on astronomy, says that the sun makes a revolution in a little over 24½ days; and Parker, in his philosophy, gives about the same; therefore I will venture to say that the sun, moon, earth and all the planets rested, or ceased to move during the time specified in the Bible. So, taking these witnesses in connection with the preacher, who can say that the sun does not move? It appears that Joshua was a better astronomer in his day than many that live at this age, or else they would not doubt this plain truth.

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25 cts. Will pay for the MESSENGER from now until the end of 1886. Show this to your neighbors and ask them to subscribe.

BRO. Jacob Hedrick's address will be Hagerstown, Md., until Nov. 1st.

WILL Catharine Painter, Jas. H. Gregg, Mary A. Gerber, and Noah Whisler please give us their addresses?

THE North Beatrice church, Nebraska, have been holding a series of meetings. At last report the prospects for an ingathering were good.

BRO. J. W. Garber, of Chattanooga, Tenn., would be glad to have any one of our ministering brethren passing that way, stop and preach for them.

IT is clear and conclusive that our Brethren when they organized the first Church in America at Germantown, Pa., practiced the single mode of feet-washing.

BRO. P. S. Garman has been in the mission field. Had good meetings in Cooper and Morgan counties, Missouri. He reports the Brethren in a prosperous condition.

THE immediate results of Bro. I. J. Rosenberger's visit to the brethren of Linn Co., Iowa, are three additions by baptism, one applicant, and the church revived.

BRO. B. F. Moomaw writes: "Our love-feast occurred on the 9th and 10th inst. There was a large concourse of members and others; good order; three additions by baptism. The weather was pleasant, except the dust. The dry weather is likely to interfere seriously with the operations of the farm at this time of sowing the crop."

BRO. S. B. Shirky of Norborne, Mo., says: "Yesterday, the 5th, was our council; everything passed off pleasantly, the saints were made to rejoice to see another sister acknowledge Christ in baptism."

THIS week we send our Subscription Blank, together with instructions, to all those who have acted as agents heretofore. Those who failed to receive an outfit, will please notify us, that they may be supplied.

BRO. D. E. Brubaker, of Maxwell, Story Co., Iowa, says, "We baptized seven yesterday and the meeting still continues with increasing interest. Elder A. M. Dickey, of State Center Church, is preaching for us."

THE Rock River Conference of the Methodist Church, comprising the northern part of the State of Illinois, has just closed their Annual Meeting in Chicago. According to statistics given they raised for all purposes three hundred and forty-two thousand dollars.

BRO. THOS. H. HIGGS of the Indian Creek church, says: "We are having good meetings, the Lord is blessing the church and it is much revived. Four have been added by baptism. Bro. Dickey, of the State Center church, is with us and is laboring earnestly for the truth."

SOME brethren are inquiring as to the publication of Judge Elliott's decision on the Dayton church property. In view of the fact that an appeal has been taken from his decision to the Supreme Court, of the State of Ohio, it has been deemed best not to publish the decision until the matter is finally settled.

ELD. Lewis Kimmel, of Elderton, Pa., under date of Oct. 12, writes: "The feast at Cowenshannock was good, as was ours at Plum Creek; five were added to the church. The tables were larger than for several years, at both places. Think of Armstrong Co., Pa., when at prayer. We need your help. Hope the clouds will open and the sun shine as of yore."

A CARD from Callie B. Teeter, of Dunkirk, Ohio, under date of Oct. 15, brings us the following sad intelligence: "Our dear Bro. S. T. Bosserman, fell asleep this evening to awake in the resurrection morn. We have the assurance that he is with the Lord, and for this assurance we bless his Holy name."

IT is human to err, but divine to forgive, says the proverb, and this is true. Who of us can say we are free from errors? It is so easy to err and it seems that it is just as hard for us to forgive from the heart those who err. We expect perfection in others and allow our own faults to pass unnoticed. Christ first taught the great divine law that we must forgive men their trespasses if we, in turn, expect our sins to be forgiven. Every son and daughter of Adam needs forgiveness and because of this need they are bound by the gospel rule to forgive from the heart the shortcomings of others.

BRO. Henry M. Sherfy, of Mill Brook, Tenn., writes that they are having very dry weather in their locality. At the love-feast at Knob Creek, on Oct. 3, one was added to the church by baptism.

THE disposition shown by some men to be first and foremost in everything, is pitiable to behold. Even a good work is not good unless they can have the praise of having inaugurated it and have the engineering of it ever afterwards. This is the disposition which drove the fallen angels out of heaven, and where it is manifested in the home, the community or the church, peace and harmony are not to be found.

BRO. J. W. Hawn, of Quinter, Kansas, says: "Our new church is getting on finely, we have good congregations, good attention, and some are very near the kingdom. The brethren are coming thick and fast, but there is room for all. Any that are willing to help build up the Master's cause are welcome; but if there are any that want to tear it down, please don't come. As yet there are but two speakers, Eld. Ikenberry and myself; several others are coming. Success to the MESSENGER."

WENDELL PHILLIPPS, one of America's most gifted orators, once spoke these words, when referring to the fine houses built and the rum-bought gewgaws owned by the whiskey seller:

"I have a loathing, I have a thorough disgust for the gewgaws of rum-bought wealth. When I get into the horse-cars and smell the foul stench of liquor, when I get into the streets and find the same, I see behind me that brown-stone mansion on our Neck, built of rum, and behind that again I see the pallid faces, shivering forms, and fluttering rags of a numberless host. And I would have had one of the daughters of the owner of that mansion stand by at the door, and watch her father's victims as they march into the dock of the police court every day. I would take another child, and the police should lead her through all the dark alleys and passages where broken-hearted mothers, and children without parents or food attest to the manner in which her parent made his money. Intemperance cannot be cured by legislations or by sermons. The rum-seller is the root of all evil, and until it is made a crime to sell intoxicating beverages, intemperance will continue to exist."

SPECIAL DISTRICT MEETING AT OTTAWA, KAN.

WE had the pleasure of meeting with the Brethren of North-eastern and Southern Kansas, at the special meeting at Ottawa, the 16th inst. The object of the meeting was to select a committee of brethren to arrange for and manage our next Annual Meeting, which, if satisfactory arrangements can be made, will be held at Ottawa, Kan., next June. The meeting was opened with singing, and prayer by Bro. John Forney, of Abilene, and an organization effected by choosing Bro. George Myers, of Miami County, Moderator, and Bro. Wise, of Sumner, Clerk. A pretty general expression of opinion was had from the delegates from the various churches and it was understood that the meeting must be made self-supporting.

A choice was then held for a Committee of Arrangements which resulted as follows: J. C. Metsker, Lawrence, Kan.; Isaac Crist,

Olathe, Kan.; Geo. Myers, Wade, Miami Co., Kan.; Washington Wyland, Fredonia, Wilson Co., Kan.; Thos. G. Winey, Lawrence Kan.

After appointing the Committee, the meeting was closed with devotional exercises, conducted by Bro. Hope. The Committee of Arrangements met immediately after the adjournment of the meeting and organized by electing Bro. Geo. Myers, Foreman; Bro. John C. Metsker, Treasurer and Bro. Isaac Crist, Secretary.

The Committee is now fully organized and ready for business and will consider propositions and make contracts, for furnishing the necessary accommodations for the Annual Meeting of 1887. We hope that they may be able to secure favorable terms and that they may succeed in making the meeting, pay its own expenses, and secure a balance for the missionary cause. On a former visit we fully described Forest Park, the place where it is proposed to hold the meeting and we shall only add that a second visit to the place only confirms our first impressions. The Tabernacle has been enlarged and will now very comfortably seat over five thousand persons and, if necessary, it will be still further enlarged. We believe it would be a good plan to hold the meeting at this place two years in succession; thus giving the brethren an opportunity to use the experience gained, by conducting the meeting one year, in arranging for it the second year.

QUERISTS' DEPARTMENT.

Encouragement and Comfort for the Fallen.

Dear Brethren:—

WILL some one please explain whether there is any Scripture to show that a member should feel lost, if he through most trying circumstances should tell a falsehood as did Peter when he denied the Savior? And again; did Peter's brethren talk and gossip about him until the talk became slanderous? And should the brethren indulge in the same kind of talk about the brother at first alluded to, who was overtaken in a fault, who is worst, the one that told the untruth, or the brethren that by their much talk and evil surmising discourage their brother nigh unto death? Please answer soon.

MERCY.

In one of the penitential psalms we have the following expression, and to the one that has sinned, encouraging and consoling words: "But there is forgiveness with thee, that thou mayest be feared." Ps. 130: 4. This was a part of a penitent's prayer and confession to God, and it shows faith in the divine mercy. The sinner need not despair; God is merciful, "and the blood of Jesus Christ, his Son, cleanseth us from all sin." John 1: 7. The case of Peter is referred to; his sin was an aggravated one, but "the Lord turned, and looked upon Peter." Luke 22: 61. That look was not a look of anger, but it was one of tender pity and compassion. It stirred the heart of Peter, and the tears of penitential grief from the deepest fountain of his feelings flowed freely; "And Peter went out, and

wept bitterly;" Luke 22: 62, and he obtained mercy; so may every one that has sinned. And in the case of David, we have great encouragement for one who has sinned. His position was a high and responsible one, but he was overtaken by temptation, and fell. The Lord, however, did not cast him off, but forgave him, though his offense was so great.

Oh, no! no poor, frail, fallen child of God need despair, "For a just man falleth seven times, and riseth up again." He must not become discouraged though he may frequently fall. If he attempts to rise, earnestly desiring to do so, he will receive the necessary help to enable him to rise. "Arise, take up thy bed, and go unto thine house," said the great Healer, and the poor paralytic, having faith in his sympathizing benefactor, who looked upon him with much of the divine look that characterized the look that he cast upon Peter, and the man "sick of the palsy," made the effort which faith prompted, "and he arose, and departed to his house." So will it be with any poor, crippled saint that has fallen into sin; if he believingly, penitently, and imploringly, looks unto the Lord, he will be raised up out of the horrible pit, out of the miry clay, and his feet shall be set upon a rock, and his goings shall be established. And a new song of praises shall be put into his mouth, even a song of praise unto God. Ps. 40: 2, 3. Yes, there is hope for the fallen!

But while we can give comfort and encouragement to the guilty and fallen, we all should watch and pray that we enter not into temptation. Though we may get out of "the horrible pit" and out of "the miry clay" should we get into them, the experience of a guilty soul is most horrible. He feels the horrors of the horrible pit. Peter wept bitterly. He wept bitter tears. Dreary, dark, and terrible, are the feelings of a soul that has lost the sweet consciousness of the divine favor, and in whom the candle of the Lord has gone out. He is left to the remorse of his own conscience, and the condemnatory reproof of his recovered judgment. All such painful experience may be avoided, and instead thereof, the peace of God possess the soul, if temptation is resisted, and faithfulness to God maintained. But if, in an ungarded moment, our feet should slip and we should fall, we should not then despair, but hasten to recover ourselves out of "the snare of the fowler." We had much better endure the sorrow and humiliation of the penitent for a little season, than the sorrow and humiliation of the impenitent forever.

If a member of the church fall into sin, he should receive the prayers, the help, and the warm sympathy of all his brethren. Any conversation or conduct like that alluded to in the query, to discourage the fallen, and to add weight to his burden of grief, would be very unkind and very unbrotherly, and would give unmistakable evidence that the loving,

meek and sympathizing spirit of Jesus, was not in those who so conduct themselves toward the erring brother. If "one member suffer, all the members suffer with it." Rom. 12: 26. And they should speak words of comfort and encouragement to him, and by no means indulge in unkind remarks about him. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 5: 1, 2. Here we are taught the duty of the spiritual toward those who are overtaken in a fault.

In the following passage, we have encouragement given to us to labor for the conversion of such: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5: 19, 20. We perceive in the above texts that it is the duty of the spiritual to labor for the conversion of the erring, and should such as claim to be spiritual, fail to do their duty to the erring and fallen, and discourage them in the way indicated in the query, if the fallen should never be restored, and finally perish, such as discouraged them from returning to the fold from which they have wandered, and have not done their duty toward them, shall also perish, though they may not be guilty of the same sin that has caused the ruin of the fallen. "All unrighteousness is sin." 1 John 5: 17. If we would avoid all kinds of sin, we must take heed to our ways, and always be on our guard.

J. Q.

(Concluded from first page.)

on this, to us, very difficult subject, and we leave you, as readers, to be your own judges, and draw your own conclusions. Considering the mysteries that seem to be connected with it, there need be no wonder that we, as a church, fail to come to a satisfactory understanding. But whether or not we can understand the whole of it to our satisfaction, there is one thing that we can all be united upon, and that is that women, when praying and prophesying, should be veiled or covered.

The last question before us at this time is, "Should this covering be worn all the time?" The manner in which Paul gives the advice very plainly answers the question. The time for a woman to be covered or veiled, according to Paul's advice, is while praying and prophesying. In this there need be no doubt or misunderstanding, as the time is plainly and clearly specified. As the instructions are given to both sexes, what applies to a man being uncovered, applies to the woman being covered. Any covering or uncovering done outside of the time named must be attributed to custom, as Paul gives no instructions beyond this.

In conclusion, we ask the kind reader to give the evidences here set forth a careful consideration, and then draw his own conclusions. We may discard the views given by commentators in a general way, but it must be remembered that there are subjects that cannot be intelligently disposed of without a knowledge of the customs and times in which they were written, and this is one of them. Hoping that what we have given may throw some light to our querists, we submit it to their pleasure and for their disposal.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Notes by the Way.—No. 2.

AGAIN we will try to give a few notes by the way. Our last was from Kansas; at present the place of operation is among the isolated, in Audrain Co., Missouri. This place has been visited but a few times by the brethren. One of the first to open up the work here, was our dear Bro. Gideon Bollinger; this was one of the last places that he visited before his death. Afterwards, Bro. P. S. Garman made them a visit, and baptized two. There were three sisters here from old Franklin Co., Virginia. About one month ago, Bro. David Bowman of Morgan Co., Missouri, was here and preached sixteen discourses, and now the writer is trying to tell the story of the cross. It is a source of great pleasure to see how those isolated ones enjoy the privilege of attending the services of the Lord, in the sanctuary.

Many of our members have no idea of what our sisters have to endure in living out the principles of our peculiarities in dress. But, dear brethren and sisters, just think once, of what have we denied ourselves, for Jesus' sake? If we were out from the body of the church, away from an organized body of members, in a place like this, then you would begin to realize what it is to bear the cross. Our members here brave the storms, and let people laugh. Brethren and sisters, did you ever think why the Savior said, "Woe unto you that shall laugh now! for ye shall mourn and weep?" Suppose we would all go as the world goes, and dress as the world dresses, and what is there to provoke laughter? If we just take the broken body, and shed blood of Jesus, and omit feet-washing, the supper and the holy kiss,—what is there left for people to laugh at? The Savior well knew that the world would laugh at his people, for the path that he had laid out for his people, was just such a path as the world and the world-loving professors would not walk in, and because it is too lowly for them, they will laugh at those who try to walk therein. Brethren, beware, when you decide to lay aside the cross: "If we suffer, we shall also reign with him; if we deny him he will also deny us." Whenever we begin to wash one another's feet, just that soon the world begins to laugh, and not unfrequently professors chime in with a relish to laugh too. Jesus says, "Woe unto you that laugh now! for ye shall mourn and weep." They seem to think these people must be very ignorant, or they would not do as they do.

Did you ever notice what Jesus says of this matter? Matt. 7: 24, says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, that built his house upon a rock." See the difference between the verdict as rendered by the world and that of Jesus. The world thinks it foolish; Jesus says they that hear and do, are wise. We must remember that "The world by wisdom knew not God." St. John says: "Hereby we do know that we

know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar and the truth is not in him." 1 John 2: 4. We notice that John is a little decided in his manner of expression, but this is in harmony with what Jesus says, "If a man love me, he will keep my words." John 14: 23. St. James says, "Whosoever therefore will be a friend of the world is an enemy of God." James 4: 4.

When the world laughs at the humble followers of Jesus, for keeping his commands, and professors join in the laugh, they show that they are friends to the world, and consequently the enemies of God.

I arrived home Sept. 27, was very unwell; the long-continued dry and hot weather and very poor water all contributed their part toward my sickness. I am better now, Oct. 2nd, and am engaged in a meeting of one week, with the Walnut Creek congregation, more commonly known as the Knobnoster church. This congregation at present, is under the eldership of Bro. Fred Culp. The resident ministers are James S. Buckley and Amos Wampler. O, that our church could get a view of the great work committed to her, to do. Will she do it? The Lord wants it done. It is his work, and we are his stewards.

A. HUTCHISON.

From Waterloo, Iowa.

OUR series of meetings, held by Eld. I. J. Rosenberger, closed with one addition by baptism, and the church much revived. We wish the brother much success in the great efforts he is putting forth. Hope he will come again.

MARTIN BUEGHLY.

From Mt. Sidney, Va.

BRO. John A. Cline and the writer held a two days' meeting with a small body of members at Montebello, Nelson Co., Va., on Sept. 26 and 27. Five were baptized into the one body and one reclaimed. Two were baptized in the same congregation, on the second Sunday in July.

LEVI GARBER.

From the Powell's Church, Oregon.

OUR communion is now in the past. We had a very good meeting. Good interest was paid to the word preached. Eld. David Brower was with us and officiated. We are happy to say, that, at the last session of this meeting, one soul, whom we have known for many years, felt the need of a Savior. She told us she wanted a home with the Brethren. This caused souls to rejoice. I think others are counting the cost.

JOSIAH A. ROYER.

Damascus, Ore.

Notes and Jottings.

ON Aug. 31st, we took leave of our little family, with a view of making a visit among some of the churches in Iowa. After spending twenty-four hours in that busy, bustling city, Chicago, we pushed our journey westward. A wreck detained us six hours. At

length the brakeman cried out Lanark. We stepped to the door, and recognized it as being the quiet, beautiful town in which our Annual Meeting was held in 1880. That meeting, like life's journey, contained some things that were pleasant, and others that were not so pleasant. As the train pulled out, we recognized a brother. We waved a salute, which, with a smile, he returned. On the evening of Sept. 2, we opened our defense for the cause, with the Brethren in Linn Co., Ia. We continued afternoon and evening service, with an increasing interest until the evening of the 15th.

The church here was organized in the early settlement of the country. It is said the first house in the State, built by our Brethren, was built here. The Old Order Brethren succeeded in effecting considerable of an organization here; have built a house of worship, but have not prospered. Their original number has been considerably reduced.

It was in this locality that the Quinter and McConnell debate was held in October, 1867. The actual results of religious discussions are not usually very apparent, but the result of this debate became early manifest. The Disciples, during the debate, baptized three, while our Brethren baptized ten or more. There was but one sermon preached in the Disciple house after the debate; since then the house has been removed, and the Disciples are without an organization in that location. Our Brethren have since built a commodious house in that locality, and their growth gives them encouragement. Three were added during our visit.

The church is under the care of Eld. Abraham Stamy, whose age and affliction are closing his labors. His present companion used to be known as Rachel Geiger. Sister Rachel is the author of that very interesting dream, that has appeared in our periodicals at different times. In early life sister Rachel was an intimate associate of sister Major; and, like sister Major, did considerable talking in the public congregation. Sister Rachel's humble life, with her pious example and rich thoughts, renders her associations pleasant.

We took our leave on the evening of the 15th, feeling that we had left behind us those whom we had learned to love.

I. J. ROSENBERGER.

From McPherson Church, Kan.

OUR love-feast passed off pleasantly, and it was a feast to the soul indeed. There were about sixty communicants. Ministering brethren present were J. D. Trostle and Daniel Holinger, of the Abilene church; Moses Brubaker, of Rice county; Bro. Martin, of Reno county; and Nathan Groff, of Darke county, Ohio. The meeting was one long to be remembered. The church was wonderfully built up, and sinners made to tremble. On Tuesday, our esteemed friend, Levi Hartrop, was baptized, and on last Sunday two more brethren. We have two applicants, a man and wife, for next Sunday. Pray for us, that the good work may go on!

E. W. SLUSHER.

Form Newton Church, Harvey Co., Kan.

WE expect to hold our communion-meeting on Oct. 30 and 31, three miles west and two and one-half miles south of Newton, at Bro. Reuben B. Royer's. We extend a cordial invitation, especially to ministering brethren. We need your assistance, especially since your unworthy servant is the only speaker at this time. There were three of us formerly, but for certain causes I am left alone, and therefore would be glad to have a good, loyal ministering brother move in here and help us. Even two or three would not be amiss, and we could use one German minister to good advantage. If there are any such in the Brotherhood who have the cause of Christ at heart, and desire to make a change in their location, I would say, "Come over into Macedonia and help us." We have meetings every Sunday, and sometimes at two different places. The country, temporally, will afford about as many advantages as any to be found. L. ANDES.

Jottings by the Way.

ON Oct. 7, I started to the Queen City of the West. As usual, found the city full of life and the people as busy as bees. Found Bro. Hadsell busy in his clothing business. Also had the privilege of remaining over night with him. On my return home I stopped off at La Paz, Ind., to attend a love-feast. This feast was held in the Pine Creek congregation. A large number of members communed. One was baptized. Bro. David Rupel is the elder here. Bro. John Kuisley has moved into this district. I had the happy privilege of meeting Bro. Wm. Cook and wife, from Bijou Hills, Dak. What a pleasure to meet those with whom we have been acquainted in former life! Bro. Cook is trying hard to build up the cause in that western land.

On Sunday, Oct. 10, we had preaching in Nappanee. Bro. Levi Hoke preached both morning and evening. Two were baptized. Several weeks ago three were baptized.

To-day, the 11th, we had council-meeting at the same place. We hope business was pleasantly adjusted. One more applied for baptism.

J. H. MILLER.

Milford, Ind.

From Center, Defiance Co., O.

THE Brethren of Lick Creek, Bryan, Ohio, held their communion-meeting at the time previously appointed. Bro. Daniel Shively, of Indiana, was with us, and preached six sermons with power. His sermons were practical throughout. On Saturday, two precious souls were buried beneath the liquid stream, and arose to walk in newness of life. One was quite young. Oh! how happy are they who come to Jesus in their youth! The church elected three brethren to the office of deacon. The lot fell on brethren Henry Mark, Daniel Koch and Franklin Kintner. May they prove themselves useful. In the evening a large number of brethren and sisters met for communion services.

The house was crowded with spectators, but the best of order prevailed. It was a meeting long to be remembered; give God the praise!

C. KRABILL.

Home Again.

WIFE and I and the two youngest children boarded the train at Dixon, Aug. 24, for a visit to Nebraska and Kansas. As I cannot enter into any detail of our trip, I will only notice a few of the most important points.

We visited Davenport, Nebr., Falls City, Morrill, Sabetha, Beattie, Kan., Kearney and Juniata, Nebr. We visited many relatives, and attended five communions, one at Morrill, of which Bro. Wm. Davis has the oversight; one at Beattie, now under the care of Bro. J. S. Mohler. The next was at Kearney, under the care of S. M. Forney, my brother in the flesh. The next was at Juniata, under the care of Bro. David Bechtelheimer. Here we met a German brother and his wife, who lately came from the State of Oregon. If I am not mistaken, they are now residents of the town of Hastings. He says that many of his countrymen in that town are waiting to be more fully enlightened. He also thinks it a good place to distribute our German paper, the *Bruederbote*. He is very anxious to have some German preaching done in Hastings. If you want to send German papers, send them to David Bechtelheimer, Juniata, Neb., and he will get them into the hands of the German brother, who will distribute them.

Our next feast was at Davenport, at which David H., our son, was chosen to the office of deacon. Hope he may use the office well, and purchase to himself a good degree and great boldness in the faith. This church is under the care of Bro. John Holsinger. At all of these feasts we had a refreshing season together, and it will be a time long to be remembered. In Nebraska and Kansas, as well as at all other places, Satan is throwing his influence over members of the church to get them to fall. Therefore, pray always, be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord. We returned home Sept. 29; found all well; thank the Lord!

EDMUND FORNEY.

Polo, Ill.

From Raleigh C. H., W. Va.

WE receive the G. M. weekly, and are highly pleased with it. To our heart it has the gospel ring. Hope it may live long, and ever go on its mission of love. This church has no resident minister, so we are somewhat like a flock without a shepherd. A minister is needed here very badly. Souls are going to destruction for the want of the Bread of Life. Land is very cheap, and will grow all kinds of grain that are grown in Virginia. There is a tract of 336 acres, with our meeting-house on one corner of it, and can be bought for less than \$2000. Timber and coal are plenty. We hope some good minister will settle among us. Bro. S. Riner, of Fayette county, is our housekeeper. His

health is delicate. Sometimes we do not see his face for four months. James Hutchison and A. Evans were at our place on Aug. 7 and 8, and gave us some practical sermons. We were made to rejoice in seeing two come out on the Lord's side and make the good confession. May God bless them and all his children, and keep us faithful, so that, when the great family meeting in heaven shall be, we may all meet to part no more. When we have done all that we are commanded to do, we are unprofitable servants, and have only done that which is our duty to do. What will be the result if we fail to do all? Brethren, our prayer was that God would prepare some hearts for the reception of the good seed that his servants would sow. Now we see that the Lord did prepare some ground for the seed. We believe there is more prepared ground, and it may be some time before that seed gets any more cultivation. How busy will the enemy of souls be during that time, trying to trample that seed under foot? Is the thought not enough to make the heart bleed, to see some souls almost persuaded, and then left to the mercy of the enemy? The Brethren have planted, who will water? Are there none that will hear the Macedonian cry, "Come over and help us"? Brethren, remember us in your prayers. If any one wishes more information in regard to this county, write to me at Raleigh, C. H., W. Va.

C. P. SPANGLER.

Notes by the Way.

I HAD heard of Council Bluffs for many years, but was never permitted to see it until to day. As we were nearing the city, we gradually went down hill, and before we were aware of it we were in the city. On either side of the city appeared huge bluffs, and to look at them it would seem almost impossible to climb them, while at the same time they are under cultivation and beautiful fruit is growing all over them. The city is very beautiful; it winds down the valley to the crossing. We had expected to cross the Missouri River on a boat but in place of that we were conveyed across in the cars. There were fifteen teams taken over at once. We could not help feeling a little sad as we passed over the line, leaving good old Iowa behind.

But as we left the cars, our attention was drawn to the large city of Omaha. We saw wonderful inventions of man, and we could not help saying, as we passed through the city, What a busy world this is! We traveled about seven miles before we got through the city, and our eyes were sore from looking at new things.

SUNDAY, OCT. 3.—We are now camped near the little town of Springfield, in Sarpy Co., Nebraska. This is a beautiful Sabbath day and we cannot help but let our mind go back to that little company of dear ones who knelt down upon the green grass before we parted. Dear brethren and sisters, the tears you shed for us shall ever be remembered and I thought after we left you, that it seemed almost wrong for us to leave you. We trust it will be for

the best; we still ask an interest in your prayers. I desire to say to my girls that I miss their friendly faces this morning. Let them ever remember that their Sabbath-school teacher is still praying for them. May God bless them all and save us all at last, is my prayer!

LIZZIE HILARY.

From Washington Church, Ind.

At our feast, on the 7th, one was restored and one more baptized, and much rejoicing among the saints. One of the happiest communion seasons we have experienced for years is just past, and our brethren and sisters seem much strengthened. The attendance was not large, but love and joy seemed to fill every heart, and the name of Jesus was on every tongue. Certainly God was with us. I am now with the Brethren at Delta, Ohio. We are having some excellent meetings. May the Lord bless our work to the good of souls.

A. H. PUTERBAUGH.

From New Paris, Ind.

SUNDAY, Oct. 10th, I had the pleasure of meeting with the brethren and sisters at the Nappanee church in public worship. Bro. Isaac Hoke preached an excellent sermon on Isa. 8: 16, after which an invitation was given. Two (man and wife) came out on the Lord's side and were baptized. May God give others no rest until they come to Jesus, and have their sins washed away by the precious blood he shed upon Calvary. The Brethren of the Solomon's Creek church have appointed the time of their love-feast Nov. 5. A cordial invitation is extended to all.

"Jesus, grant us all a blessing,
Send it down, Lord, from above.
May we all go home a-praying
And rejoicing in thy love;
Farewell brethren, farewell sisters,
Till we all shall meet above."

CANDACE WARSTLER.

From Coal Creek, Ill.

Our love-feast is now in the past. Bro. Thomas Kiser, of Woodford county, was with us a few days previous, and preached a number of able discourses, which were highly appreciated by us all. He won the esteem of the community while with us. County fair and other causes prevented as large an attendance as we would like to have had. Bro. J. Pool, of Spring Run, Solomon Ham, of Woodland, and Henry Lucas, of Camp Creek, were at our love-feast, and faithfully wielded the Sword of the Spirit. It was good for us all to be there.

I was a few days with the saints at Spring Run; had a good feast there. The dispensers of the Bread of Life, with us, were brethren Baker, of Woodland, and Claar, of Pennsylvania. Heavenly manna fell all around, and it was relished by saint and sinner. God bless his dear children at Spring Run and every-where. One young lady was baptized into Christ, and others are near the kingdom. Attended D. M., which was thought to be the best one ever held in the old Southern

District, nothing unpleasant occurring. The feeling of love was at all times manifested. Bro. M. J. McClure and J. R. Gish were elected to serve on the Standing Committee; D. B. Gibson and David France, alternates. Only one query for A. M.

From here I go to Woodland church, to dedicate a new house of worship; thence home. This will possibly terminate my visits of love among the churches, for a season, as my home church needs my constant labor. Our old veteran, Jacob Negley, is too old and feeble for much active labor, he being seventy-eight years of age. D. B. GIBSON.

The Abilene Love-feast.

THE love-feast in the Abilene church, Dickinson Co., Kan., is among the things of the past. It was a feast of fat things to God's people. The feast was held in a tent and was largely attended.

Here was our esteemed brother, Eld. John Forney, who dealt out the Word of truth with all of his old-time zeal. Among other ministering brethren, were Eld. Daniel Dierdorff, of Illinois, J. B. Shirk, of Marion Co., this State, and others whom we cannot now name.

While the meeting was an enjoyable one, we were made sad, in looking over the dear brethren and sisters surrounding the Lord's table, to see so very few young members present. The question arose, Fathers and mothers, where are your sons, and where now are your daughters? Why are they not here with us? Among two churches visited in Kansas so far, we have seen very few young members. Why is it? Can they not be persuaded to forsake their evil ways, or must they wait until sin has bound them hand and foot! Are our brethren and sisters less zealous in Kansas, than in the more eastern States, or is it less fashionable for the young to join church here, than in the East? We would not accuse our brethren of a want of zeal, neither would we ask any one to join a church because it is fashionable. But we ask, Is there a good reason why your dear children are out of Christ? Can they not be induced to obey the blessed Savior?

It is true that joining church should not be our whole concern, but is there any hope outside! Christ would say, "Go out and compel them to come in, that my house may be filled!" Compel them by the most persuasive accents, not alone of words, but of strong, living examples,—of deeds of love and charity.

Can we expect the world to accept the Truth, when our children are out of Christ? Brethren, "Train up your child in the way he should go, and when he is old he will not depart from it."

J. D. MYERS.

From Quick City, Mo.

On the ninth day of last July, the brethren and sisters of the Centreview church met in council, to transact such business as might come before the meeting. The church saw fit to call more help to the ministry, and

also to the deaconship, the lot falling on our dear brother, Noah Early for minister, and for deacons, brethren John Byerly and Isaac Rothrock. These dear brethren were duly installed, and seemed to feel the weight of the great responsibility placed upon them.

Elders S. S. Mohler and P. S. Garman were present. The church, at this council, decided to hold a love-feast on the ninth of October.

Through the mercies of God a goodly number of the chosen few, met at the appointed time and had, what I truly believe, was a feast of love. We had good, wholesome preaching by our dear brethren. The brethren from a distance were J. S. Buckley and Wampler, of the Walnut Creek church. One young sister was added to the fold by baptism on the day of the feast. Bro. J. F. Ebersole, of Warrensburg, was also present. Elder A. Hutchison, and Bro. Ebersole, spoke at length on the ordinances of the Lord's house.

Bro. Ebersole, while speaking on the subject of feet-washing, assured his hearers that if we are saved it will be by a feet-washer. How can those who profess to be followers of the meek and lowly Jesus, refuse to do, or reject the simple teachings of this Jesus! I would just say to all who are rejecting these little things, as they call them, Remove that unbelief you have, and then you can do as did Zacharias and Elizabeth,—walk in all the commandments and ordinances of the Lord blameless. It was not a part, but all the commandments and ordinances that they walked in. And in so doing they were righteous before God.

The substance of a remark, or nearly the wording, of the noted C. H. Spurgeon, of England, some time ago, was that the ministry is making more infidels than anything else. Now, why is it this noted preacher don't teach his people to walk in all the commandments and ordinances of the Lord? Surely, feet-washing, the salutation of the Holy Kiss, the Lord's Supper and the Communion are a part of the commandments required of the true followers of Jesus.

A part of the few requirements I have here mentioned, Mr. Spurgeon does not practice in his church, neither does he teach his members to practice these "little things." There is not much wonder about the spreading of infidelity when it is heralded over the world from the pulpit. I hope the time will soon come when we can all mind the same things and go by the same rule.

T. D. HEISTON.

October 11, 1886.

From Decatur County Church, Iowa.

WE commenced meeting Oct. 1, expecting Bro. Jesse Calvert on the 5th, but on account of sickness, he failed to reach us. I hope he will not forget us, but call some other time. We continued the meeting until the 12th, with good interest. Five made the good confession, and were baptized, and one restored.

S. A. GARBER.

From Hylton, Va.

OUR love-feast was held at the Brick church on the evening of the 2d inst. We had a feast indeed; more members present than perhaps ever communed at one time in our congregation. The best of order prevailed throughout our services. We, for the first time, had the supper on the table and washed feet by the single mode. The change was made without a dissenting voice. Brethren John Naff, of Red Oak Grove, and Daniel Naff, of Franklin county, were with us, and labored to the satisfaction of all the saints present. May God bless the dear brethren, and send them back to us again. We feel encouraged to go forth in the work of the Lord, for we have some evidence that our efforts are not all in vain. We have been gathering in some golden sheaves. — Eleven have left the ranks of Satan during the last month, and we believe others are coming. An old brother remarked to us at our feast, that our congregation was in a better working condition than he ever knew it before. May the blessings of heaven guide us all in the future, and at last bring us safely home.

C. D. HYLTON.

From Chiques Church, Pa.

WE held our communion services in the Greentree meeting-house, Oct. 8. We had an enjoyable meeting, and a pleasant season together. We were once more permitted to enjoy the refreshing season of love and the sweet communion services of the saints on earth, a foretaste of future bliss with the saints in the home of the redeemed. Fair weather and an attentive audience added to the enjoyment of the meeting. Ministering brethren present were John and Wm. Hertzler, John Newcomer and H. E. Light. At the close of the evening service Bro. Light offered an earnest prayer in behalf of those who are yet unconverted. If our young friends could only realize that true happiness which a Christian may enjoy, they would no doubt become concerned about their spiritual welfare, and give their hearts to God. Hope they may heed the earnest admonitions of our Brethren, that the interest awakened will not die, but be as bread cast upon the water. On Sept. 5, we organized a Sunday school in the Brethren church in Elizabethtown, Pa. We have long desired a Sunday-school in town, and at last have come so far as to organize one, with the following named Brethren as officers: J. Price, Supt.; I. Will and J. Kline, Asst. Supts.; J. McClurg, Sec.; Aaron Hertzler, Librarian; Jos. G. Heisey, Treas. Hope our Brethren will take an interest in the school and all work together. It may be the means of accomplishing much good, if we try to make it interesting.

ELLEN R. HEISEY.

From Red Bank Church, Pa.

OUR love-feast is in the past. Our dear brother, Silas Hoover, came to us Sept. 23rd, and continued meeting till the 26th, preaching the word with power. There was quite

an interest awakened in the community, but, as usual, these good meetings close a little too soon. There were no additions, but we feel there were many standing near the kingdom, who stand as strangers in the gates. O! why not come in, when the church needs you so much and you need the church. Bro. Hoover is a Sampson in the work. He says we can get no title to this world, nor can we get it insured to any profit, for it is on fire in the basement. Our church is in love and union, with few exceptions, and if we have each other's welfare at heart, God will take care of his own, and see us safe through.

P. C. HETRICK.

A Good Man Gone.

DANIEL WALTZ, father of Mrs. S. H. Adams and Mrs. G. M. Holloway, of this city, died at his home in Ceylon, Tuesday morning, after a long period of intense suffering from sciatic rheumatism. Deceased was an excellent Christian gentleman, a kind husband and father, and a neighbor whose acts of charity were measured only by an opportunity. He was a member of the Dunkard church, and has filled many appointments in Jay county as a preacher of that faith, his name being familiar to our citizens as an earnest advocate of the cause of religion, a noble, self-sacrificing and true man. His death is mourned with keenest sorrow by a wide and devoted circle of friends in both Indiana and Ohio, where he has lived and labored. He was a sufferer for over three years, and constantly prayed for a peaceful refuge beyond the grave, where he is now at rest. He was the father of thirteen children, eight of whom survive him. Funeral services at Ceylon, Thursday afternoon, which were attended by perhaps the largest concourse of people ever assembled in that county to pay the last sad tribute of respect to the memory of a pure and popular Christian gentleman.

[The above account of Bro. Waltz's death we copy from the *Portland Sun*, Ind., and publish by request.—ED.]

At Work Again.

HAVING been confined at home four months by afflictions caused by accidents, I took leave of my family on the 3rd inst. Reached Millport, Mo., where I found Bro. James McQuoid confined to his house and much swollen with dropsy. Brethren, pray for him, that the Lord may deliver him from his afflictions. Commenced a series of meetings in the Christian church, and continued until the 9th, when we went to the banks of the Big Fabby, where the Brethren had prepared their tent by the side of the flowing stream. Here we tried to preach the word as God gave us utterance. Saturday morning we preached from Deut. 16: 6, after which three precious souls came forward and asked us to baptize them in the beautiful, pure, waters, as they were so quietly rippling by, whispering in gentle tones of their sister Jordan, in which the Lord Jesus had sanctified

the waters, that we might be cleansed. Eph. 5: 26, 27. In the afternoon we spoke again of the "one baptism." Eph. 4: 5. In the evening, at the appointed hour, the tabernacle was not able to hold half the audience assembled. They witnessed with the very best of attention the emblematic feast of the Brethren, as instituted by the Lord.

On Sunday morning we read the 1st chapter of James, and for a text we made use of Ps. 119: 96, in which we tried to extend to our hearers the exceeding broad law of the Lord. At the close, one young man, with his oldest child in his arms, came forward, asking admittance by the one baptism to the family of the people of God. Without delay he also was buried with Christ in baptism, to arise to walk in a new life. In the evening, Bro. John Hays, of Missouri, gave us an interesting farewell address, when we took our leave of the Brethren. We reached home in safety; found all well, took courage and thanked God. Brethren, pray for the work, that it may not be lost.

H. W. STRICKLER.

From Walnut Creek Church, Mo.

OUR feast is now in the past. There were no additions, but our members were built up in the holy faith. Bro. A. Hutchison labored for us nearly one week, and did not handle the Word with gloves on. He preached with power, so that some were made to weep on account of their unholy lives. Just returned from the Centerview church, Mo. Formed acquaintance with many dear brethren and sisters. While with them we went to where there was much water, and administered the ordinance of baptism. The applicant was young in years, but not ashamed to follow Jesus.

J. S. BUCKLEY.

From Sherman Center, Kan.

As we are in the Far West, where we seldom hear from the Brotherhood, I thought it would be a great comfort to me and my family to send for the MESSENGER. I always feel as though I had been fed with heavenly food when I read the MESSENGER. Wife and I are the only members in Sherman county, that we know of. We came here Sept. 1st. We have no meetings yet, though the people are anxious for meetings, when we get more houses. I am only in the first degree of the ministry, and would like to know where the nearest organization is, and if there are any members in this county, they will please write to me at Sherman Center, Sherman Co., Kan. My nearest neighbor is a Swede. He has a good-sized house, in which we could hold meetings. If there are any good, live, working brethren seeking cheap homes, they may do well by coming here, but do not come without money. Don't come if you don't like to work, temporal and spiritual. We have no use for drones here.

J. F. CLINE.

TREES in the forest may be barren, but trees in the garden should be fruitful.

Jottings by the Way.

WIFE and I left home July 1, and arrived home on Sept. 18. Traveled 1925 miles by private conveyance. Many dear ones expressed a desire to hear from us after our arrival home, hence this communication. As it would make too lengthy an article to give all the particulars, we will only give an outline of our travels.

We crossed the Missouri River at Council Bluffs and Omaha. Went West to North Bend; crossed the Platte River, went south through Wahoo, Lincoln and Beatrice, in Nebraska, and enjoyed ourselves much among the many dear ones. We went into Marshall Co., Kan., then into Riley, Clay, Dickenson, Marion, Butler, Sedgwick, Kingman, Reno, Barton, Rice, McPherson, Washington, Nemaha, Brown and Richardson Co., Neb., Holt and Nodaway counties, Mo.; thence through Taylor, Union and Adair counties, Iowa; thence home. We certainly enjoyed ourselves much with all the brethren, sisters and kind friends, and ask all to accept our thanks for kindness shown to us, for we appreciate it much indeed. I will say, for the satisfaction of all inquiring, that we "stuck our stake" in Barton Co., Kan., north-west of Great Bend, in the Great Dry Walnut Valley. Will be glad to correspond with any one wishing my opinion concerning any portion of country we traveled over. We found the friends much better fixed to enjoy life than we expected; also found church matters generally healthy, with a few exceptions.

CHRISTIAN LONG.

Panther, Dallas Co., Iowa.

From White Oak Church, Pa.

WE have meeting every six weeks at one place, and have four houses in which to worship. I thought it would be so nice to have meeting every four weeks. Twenty have been added to the church this summer, and there are three more applicants for baptism. Last Sunday we had no meeting, so we went on a visit to our old aunt and cousin. On the way home we stopped at Lancaster City, and went to meeting, where we found Bro. Jacob Connor and a goodly number of brethren and sisters assembled. Bro. Jacob delivered a very interesting sermon. I enjoyed it very much. Some Brethren think that city work is not of much account, but I find it otherwise. My heart is filled with joy when I see the brethren use the liberty in prayer and the sisters in singing. May God bless you all!

SUE SCHREINER.

In Memory of our Sister.

SISTER Katie Jones, daughter of H. J. and S. E. Brubaker, died near Ames, Iowa, Sept. 17, aged 27 years, 7 months and 11 days. She was confined to her room almost six months, but she bore her affliction with much patience and Christian fortitude, never murmuring or complaining, but often repeating, "The Lord's will be done, not mine." She leaves a husband, father, mother, three brothers and six sisters to mourn their loss, which

we hope is her eternal gain. She told us she was going home, and asked us all to meet her in heaven. Shortly before her death she said to me, "Dear sister, I shall never get well, but you need not mourn as those who have no hope. I do not fear death, for Christ says the righteous shall not taste death. I am ready and willing to go." Oh! what a blessed thought, to know that she is at rest with God, and that we can go to her, though she cannot return to us. Let each one of us, who have felt the sting of death in our midst, try each day to live nearer to our God, that we may meet our loved sister beyond the chilly waters of death, where parting is no more. Funeral discourse by Rev. Everly, from Ps. 23, to a large concourse of sympathizing friends. Her remains were interred in the Ames cemetery.

NETTIE BRUBAKER.

From Conway Springs, Kan.

ON Oct. 11, I took the train for Kingman Co., Kan. In the evening I met Bro. L. Hillery at the appointment, sister Hillery and sister Hetty Engle accompanying him. On Monday, the 13th, was council-meeting. The members unanimously agreed to organize a church. Accordingly the organization was effected. Bro. S. H. Sprogle, late of Shannon, Ill., is the resident minister. Bro. J. Yienget was chosen deacon, and the writer as their elder. There are about thirty members in Kingman county. On the morning of the 14th, Bro. H. and company started for their home in Reno county. I remained till after the following Sunday. Three precious souls made the good confession and were baptized.

JOHN WISE.

More Rejoicing Among the Little Band at McPherson, Kan.

ON Sept. 14, one precious soul was made willing to renounce the evils of this world and accept the terms of the Master. This was the cause of much rejoicing, especially on the part of a loving companion, and in answer to the prayers of the hoary-haired father and mother, as the applicant had been brought very near to death's door, shortly before his admission into the church.

Again, on the 3rd inst., two more declared their names should be written in the Lamb's Book of Life. After services and refreshments, quite a goodly number of the congregation wended their way a distance of eight miles, to a beautiful lake (covering several hundred acres), where the solemn rite of baptism was performed, under the mild sun and balmy air of Southern Kansas, and under the scrutiny of many who lined the shore of the lake. God grant that they may prove themselves strong men, able to run a good race, a light to the world and an ornament to the church of their choice, and that the impressions made upon the minds of those who witnessed this impressive scene, may be deep, and long to be remembered for good unto their precious souls.

And still they come. Two more appli-

cants for next Sabbath. While the benefit is ours, may God receive the honor.

J. H. BOSSERMAN.

McPherson, Kan., Oct. 4.

A Live Church.

JUST returned from the Mt. Joy church, Southern Botetourt Co., Va. Commenced meeting on Saturday, Oct. 2nd, at 11 A. M. The congregation was large; one sermon preached; then six were received by baptism. Communion services were at night; 120 members present, and the house crowded. Had good order and interested attention. There was public meeting Sunday forenoon; two brethren, A. F. Pursley and B. C. Moomaw, were ordained; a hymn sung and an invitation given, which resulted in three applications for membership, and one backslider to be reclaimed.

About the year 1863 or '64, the first minister, Bro. John Pursley, was elected, with only eight members present. Now there are about 130 or 140 members, with five ministers, including three elders. An excellent meeting-house was built at a cost of eleven hundred dollars, the money all furnished by two or three congregations, and they have now commenced to build another in another section of their district. Here is an example worthy of notice, and shows what can be done, under God's providence, by industry and perseverance. May many others profit by this example! Go to work, and God will bless your efforts!

B. F. MOOMAW.

From Mingo, Iowa

SEPT. 21st, Bro. Cass. Hillery, and family, dearly beloved by us of this community, also sisters Ame and Jennie Lint, and sister Connor and her husband, who, I am sorry to say, is not a member, and their family, all started on their journey to Gove Co., Kansas, where they expect to make their home. We had quite a strengthening prayer meeting Sunday afternoon. In the evening Bro. Hillery preached his farewell discourse here at Green Valley, to a very large and attentive audience. How we shall miss them, not only in meeting, Sunday-school and prayer meeting, but also in the social circle and in the sick-room.

Their cheerful and ever welcome faces and voices, and the kind, encouraging words, shall ever be remembered with pleasure, and yet with sadness to think they are now so far away from us, but we hope and believe they will do all in their power to cheer other weary pilgrims on their way Zionward. Husband has also gone to Gove Co., Kansas, with a view of getting a home if he could be suited. In a recent letter to me he says, "The country and people so far exceed my expectation that I can hardly realize this is Kansas." He has purchased 160 acres, three and one-half miles of Quinter; thus we have hope of soon enjoying the company of our friends who have gone there before us. Many good wishes to the dear MESSENGER and its Editors. May our Heavenly Father watch over all his children and keep us faithful unto the end!

CLARA E. BALDWIN.

MATRIMONIAL.

BENNETT-SHAFFER.—At the residence of Jacob Clapper, Yellow Creek, Pa., Sept. 21, Abraham Bennett and Josephine Shaffer, both of Bedford Co., Pa.
D. S. CLAPPER.

SHIRK-TROSTLE.—At the residence of the bride's parents, Eld. J. D. Trostle, by the undersigned, Eld. Jacob B. Shirk, of Marion, Kan., and sister Lizzie Trostle, of Plympton, Kan. DANIEL DIERDORFF.

TEETERS-MIDDLEKAUFF.—At the residence of the undersigned, Oct. 12, Bro. John Teeters and sister Ella Middlekauff, all of Poweshiek Co., Iowa.
ISAAC BARNHIZER.

RAFFE-SPARKS.—At the residence of the officiating clergyman, Eld. Daniel Bowman, in the Nettle Creek church, Ind., Oct. 12, Bro. Edward Raffe, of Wayne Co., Ind., and sister Mary Sparks, of Wells Co., Ind.
ABRAHAM BOWMAN.

BYERS-ROCKWELL.—By the undersigned, Sept. 7, Henry L. Byers and sister Bettie C. Rockwell, both of Berkley Co., W. Va.
JOHN BRINDLE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

VETTER.—In the Waddam's Grove church, at Damascus, Stephenson Co., Ill., Oct. 5, Bro. David Vetter, aged 43 years and 9 days.
ALLEN BOYER.

DRUMN.—In the Sugar Ridge church, Putnam Co., O., Sept. 19, Daniel Drumn, aged 63 years and 3 months. Services by David Lytle.

LEWELLEN.—Near Spadra, Los Angeles Co., Cal., Nov. 29, of typhoid fever and lung trouble, Bro. Smith D. Lewellen, aged 23 years, 10 months and 29 days. Services by Bro. C. Wine, at the house of Eld. Peter Overholser, father-in-law of the deceased. He leaves a sorrowing companion and a little babe. J. S. F.

BROUSE.—In the Four Mile church, Preble Co., Ohio, Aug. 2, sister Catharine Brouse, aged 56 years, 9 months and 26 days. Services by Eld. Jacob Rife, assisted by the brethren, from Rev. 14: 13.
WM McWHORTER.

ULRICH.—In the Salimony church, Huntington Co., Ind., Oct. 11, Mary A., wife of John H. Ulrich, deceased, aged 64 years, and 26 days.

She was born in Huntingdon Co., Pa., Sept. 15, 1822. Her maiden name was Hoover; she was married to John H. Ulrich, Dec. 17, 1840. She was a faithful and exemplary member in the Brethren church for about forty years. She called for the elders of the church and was anointed with oil in the name of the Lord. About two months before her death she expressed herself very happy. Her disease was complicated and lingering, but she bore it with patience. She was entirely resigned to the will of the Lord. Her husband preceded her about five years. She leaves five sons and two daughters, and many friends to mourn their loss. Her children are all in the Brethren church. She will be much missed by the children and the church. Services by the writer, assisted by brethren Shideler and Ikenberry.
SAMUEL MURRAY.

STAMBAUGH.—In the Weeping Water church, Cass Co., Nebr., Oct. 6, Alice, daughter of Bro. G. W. and Susan Stambaugh, aged 11 years, 1 month and 5 days.

WISE.—In the Manor congregation, Indiana Co., Pa., Sept. 27, Bro. Solomon Wise, aged 84 years, 6 months and 23 days.

He was twice married; had by his first wife eleven children four of whom survive; he had 46 grandchildren, 37 of whom are living; 23 great-grandchildren, 21 of whom are living; total posterity, 80; 62 living. He was baptized in September, 1845, and lived a constant Christian life. In ripe old age he was gathered home to his fathers, leaving a numerous family and his second wife as mourners, but not as those who have no hope. Services by Eld. M. Winsor, from Isa 3: 10, 11.

FOX.—In the same congregation, Sept. 12, Bro. Jacob Fox, aged about 87 years. Services by Joseph Hol-sopple, from Heb. 14: 13.

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- Oct. 28, at 10 A. M., Lorraine church, Adams Co., Ill.
- Oct. 30 and 31, Newton church, Harvey Co., Kan., at Bro. Reuben B. Royer's, 3 miles west and 2½ miles south of Newton.
- Oct. 30, Mill Creek church, at Liberty, Adams Co., Ill.
- Nov. 3, at 10 A. M., Camden church, Jay Co., Ind.
- Nov. 4, at 10 A. M., West Branch, Ogle Co., Ill.
- Nov. 4 at 10 A. M., Columbia City church, Ind., one mile west of town.
- Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.
- Nov. 6, at 1:30 P. M., Marsh Creek, Adams Co., Pa.
- Nov. 6, Mt. Zion, Tuscarawas Co., Ohio.
- Nov. 6 and 7, Honey Creek church, Nodaway Co., Mo., 8 miles east, and one mile north of Gaynor City.
- Nov. 6, at 2 P. M., Middle Fork church, Clinton Co., Ind.
- Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.
- Nov. 8, La Porte, La Porte Co., Ind.
- Nov. 8, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.
- Nov. 7, 2 miles west of Island City, Mo.
- Nov. 10, at 2 P. M., Bachelor's Run church, Carroll Co., Ind.
- Nov. 11, at 4 P. M., Rock Run church, Elkhart Co., Ind.
- Nov. 12, at 2 P. M., Huntingdon church, Huntingdon Co., Ind.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.
- Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.
- Nov. 13, at 4 P. M., Monticello church, Ind.
- Nov. 13 and 14, Hurricane Creek Church, Bond Co., Ill.
- Nov. 13 and 14, at 4 P. M., Bethel church, Holt Co., Mo., at Squaw Creek Valley meeting-house, 7½ miles north-east of Mound City.

District Meeting.

- Dec. 8, Southern District of Indiana, at Pyrmont, Carroll Co., Owaseo is the nearest R. R. Station on the "Air Line," R. R., where brethren will be met.
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Pacific Express, 6 25 P. M.	1 00 P. M.
Mail	2 14 P. M.
East Line	8 15 A. M.
West Line	8 30 P. M.
Way Passenger	12 06 A. M.

TRAINS EASTWARD.

Leave Huntingdon.	Arrive Phil'da.
Johnst'n Exp's, 8 35 A. M.	5 03 P. M.
Mail	8 25 P. M.
Mail Express	8 05 P. M.

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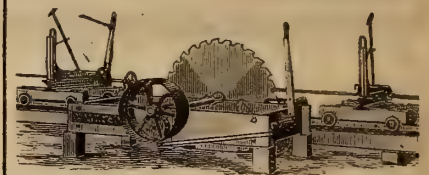


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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill., as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Nov. 2, 1886.

No. 43.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

Bro. Swigart attended the Aughwick church love-feast, and says that the Brethren there had a good and interesting meeting.

THE address of Abraham Caylor is changed to Noblesville, Hamilton Co., Ind. The request to have it changed in the Almanac Ministerial List came too late.

THE statement made in these columns week before last, that the price of Bro. Quinter's book had been reduced to \$1.00, was a mistake. The price is \$1.50 per copy.

Bro. A. W. Zug, of Lititz, Pa., informs us that their communion-meeting, held in the Middle Creek church, was largely attended, and that they had a very interesting and profitable meeting.

THE Brethren of the Solomon's Creek church, Elkhart Co., Ind., intend holding a love-feast, Nov. 5, at 4 P. M., at the large meeting-house. A protracted meeting at same place commences Nov. 2.

ENCOURAGING reports are coming in from meeting being held throughout the Brotherhood, thus showing that our people are awake, in earnest and engaged in the good work of preaching Christ. — There are hundreds of fields white for the harvest, waiting for the reapers to come and gather in the sheaves.

Bro. Brice Sell is growing somewhat notable as a temperance lecturer. We are pleased to learn that our brethren are beginning to show a greater interest in this work. The liquor traffic is an active power in the devil's kingdom that defies God and the church, and to withstand it requires a strong and united effort.

THOSE of our agents and patrons who are yet in arrears for the present year, will much oblige us by settling all up as soon as possible. Old accounts should always be settled before opening new ones. Please attend to this at once. By paying us, you will enable us to pay others, and in this way all debts can be paid.

GOOD news comes from the Perry, Pa., church, and we are glad to hear it. There is a great deal of talk about clouds hanging over churches, and we doubt not but that it is all true enough—too true, but why is it so, and who makes the clouds? They are of our own making, and will remain hanging over us until we, by right living and right doing, disperse them. More of our churches would be basking in the sunshine of prosperity were there not so many clouded souls.

THE Baptists held their State Anniversary at this place last week, but on account of being very busy, we had not the pleasure of attending any of its business sessions. On Monday evening we heard a sermon from Dr. Johnston, of Crozier Theological Seminary. His subject was "The Average Christian." "Whereto we have already attained, let us walk by the same rule." The importance of holding to that already attained, and enlarging on it, was the burden of his discourse.

THE Brethren's Almanac for 1887 is now completed, and orders for it can be sent in at the following rates: Single copy, 10 cents; per dozen, \$1.00, post-paid; 100 copies, by express, \$7.00.

ON Saturday evening, the 16th, we had the pleasure of being present at the James Creek communion-meeting. The evening was pleasant, and the congregation quite large. Time, here, like everywhere, is showing its footprints and leaving its empty seats. Quite a number who formerly surrounded the tables there, on former occasions, have crossed the Jordan, thus continually enforcing the truth that here we have no abiding city. There were also services on Sunday morning, which were well attended. In the afternoon we drove home. In our company were wife, J. B. B. and wife, and sister Addie Hohf. It being one of autumn's balmy days, the drive was unusually enjoyable, as nature had on her most lovely garb—the hills and mountains were decked in hues and tints of every shade, and presented a picture which was beyond the possibilities of the pens and brushes of human artists. If our Father gives so much beauty in this world defaced and disfigured by sin, what will be the glory of the "better world" when the destructive power of sin will never be felt nor seen? Why not labor more earnestly to secure a place in that land where there will be no parting and where peace will flow as a river? The promise is to us. Let us all lay hold upon eternal life.

It is seldom that we take any note of things said in the *Brethren's Evangelist*, not because we think it beneath our notice, but to avoid unpleasantness that might arise from criticisms that we might make. We feel that, though we differ on a few points, we are still too nearly alike in faith and practice to labor in any way to injure each other. We profess to be Christians, and ought to act out the Christian spirit. Hence, criticism is in order only when to correct errors. In No. 42, of the above-named paper, the editor gives a half column to tell its readers that the Quinter Brethren, of Kansas, have named their congregation or church, Quinter. After making the usual reference to the Catholic church, and following Romish example, he gives their own church the following advice: "Let the local organizations be distinguished as they were of old; as the church of Ephesus, etc., naming them after the places where they exist rather than after any man." We kindly inform the editor that the Brethren there have done just as he advises, named the church after the town where it exists. Quinter, Kansas, is quite a village for its age, and publishes a weekly paper. The church there was not named after a man, but after a place—a town. If the town was named after a man, neither the man nor the church should be blamed.

THE OLD WELL.

ON the plot of ground on which the building in which we are now writing is located, is a well which was sunk when the grandfathers of the present generation were boys. To it came many of the inhabitants of the place to draw water, like in the days of Abraham, for their families and their cattle. The farmers from all the surrounding countries "put up" near this well, and from it drew forth the clear, cool and sparkling water for themselves and for their teams, as they partook of their noontide lunch. By its side stood the weary

and foot-sore travelers, as they halted on their tiresome journeys east and west, and often were they made to say, "How good, how sweet, how cooling is this water!"

Day after day, week after week, and year after year, this well continued to give forth its refreshing draughts to the thirsty, independent of race, position or color. It was free to all, and whosoever would were welcome to drink and continue to drink until satisfied. Beneath it and about it was an inexhaustible supply, so that instead of impoverishing to give, it was made purer, sweeter and richer.

When we purchased the lot, and commenced preparations towards building, some of the older citizens gave us a history of the good deeds of this old well; we concluded not to fill it up, but build over it, so that the little streams that had run into it for so many years to the comfort and satisfaction of those who rested by its side, might continue to flow, even if the blessings they conferred should be less.

The well at Samaria was the most notable in all the country around. Not only the people of the city "came hither" to draw water, but the weary pilgrims there halted and unburdened their camels, that they might rest and drink. The water was beautiful, pure, sweet and free. For this it was noted, and nothing more—nothing better was desired, until one day the Master and his disciples, weary and thirsty, came by and halted at the well. Here it was that the story of the "well of salvation" and the "living water" was told, and since then men and women everywhere have been asking, "Sir, give me this water." This was a new well that was opened near by the old one, and from it gushed forth the water of eternal life.

As the words of cheer come in from over the Brotherhood, expressing the satisfaction and comfort received from reading the MESSENGER, we are made to think of the old well down in the basement, and the new well that has been opened up above it, from whence goes forth weekly the messages of truth and salvation to a people that careth not for the water that satisfieth not the soul, but are continually calling for the living water which endureth unto eternal life.

Though the comparison be a weak one, to think of it affords us comfort and makes us the more earnest in trying, not only to give a bountiful supply, but have it fresh, pure and living.

As the old well is supplied by little streamlets coursing in from all around, so must our well be largely supplied. These streamlets may represent our contributors. If your contributions are all fresh, pure and living, so will be the water that goes out. And as the weary traveler slaked his thirst from the old well, so will the thirsty pilgrim drink and be satisfied with the new wells of "the living water."

Let all work and pray for the sweetness and purity of our church literature, that it may be, indeed, the living water, so that those who drink of it may be nourished and satisfied.

O, that more would come to Christ at the well and ask for the "living water!" Why thirst, why perish, when it can be had by asking? "If thou knowest the gift of God, and who it is that saith unto thee, Give me drink; thou wouldest have asked of him, and he would have given thee living water." It is our privilege to both know the gift of God and who it is that offers us the living water, and yet many of us ask not for it.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

SONG OF MOSES AT THE RED SEA.

BY B. C. MOONAW.

THEN sang the ransomed host this song
With grateful heart and rapturous tongue
"To him who triumphed gloriously,
And flung the alien in the sea,
Let loudest halleluiah rise
And penetrate the listening skies.
The horse and chariot overthrown
Sank to the bottom as a stone,
While Israel stood upon the shore,
And saw the ocean whelm them o'er.
Jehovah is a man of war,
And smites the wicked from afar.
His hand is glorious in power,
And swift the alien to devour,
As stubble in the furnace fire
They melt before his dreadful ire,
Or quickly yield their feeble breath
Beneath the mighty waves of death.
In solid walls the ocean stood
While Israel passed the riven flood;
But Egypt found a watery grave
Where rolls the dark and restless wave.
Among the Gods who, like the Lord,
Can bind the billows with his Word,
And lead his people o'er the sea
To happy land of liberty?
Throughout the earth the glorious Name
Shall gather all its mighty fame,
And swell beyond the bounds of time
To all eternity, sublime."

HEAR HIM!

BY C. H. BALSBAUGH.

"A GREATER than Solomon is here." There are no great ones, save Christ, and the Christed. Would-be giants plenty, self-flattery and self-complacency are the bane of human nature. To be like God in wisdom, and know neither the dignity nor responsibility of such a position, is the root-sin of moral being. "Knowledge puffeth up" if it come too early, and it is always premature if in advance of the Divine arrangement, both as to time and spiritual evolution. "Seek first the kingdom of God." "The natural first, and then that which is spiritual;" but the natural is as much of God as that to which it leads. The natural, or Adamic, holds the spiritual as in bud. First the clay, then the sub-human form, then the higher, or real human, which is no less than the in-breathing of very Deity. Humanity is not dirt, but that and something more. Even dirt, or matter, has more dignity than many wot of. Its origin and use, as the outcome and instrument of Jehovah should secure it respect. It was not spoken into *being* but into *visibility*, by the all-containing God. Let matter be dissipated to its original form, and what is it? Only one remove from Spirit, if not its very garment. "God is light." Here we have the idea and nature of the Eternal and Omnipresent. "Let there be light!" Here we have the first creative edict. Light of Light. Out of this follows the mighty sequel of the material universe. Let us ponder well and bring it very near home. It is the key that unlocks the Bible, Man, Eternity.

Solomon was accounted wise,—is so declared by inspiration. But Solomon's Maker and Teacher is the Man, Christ Jesus. God-head lies dormant in the swaddled Babe in the manger. To know is both salvation and damnation. We cannot help knowing, but *right* knowing is impossible, save by a second in-breathing of our pristine personality and relation. Adam's wisdom was his folly and doom. It was devil-suggested and devil-gained. He became like God in knowing, and by knowing, unlike Him in character. The moment we know across the Divine prohibition, we are gods to ourselves, and semi-devils, real devils in selfishness and rebellion. Few persons will bear to be told how ignorant they are in all their knowing, because they have lost the original and highest capacity of knowing. Talents angel-bright, and spirits devil-black, is patent in too many popular intellectual figures. The more knowing—the prouder and more self-consequential. This is the blot of the pulpit, and the fetid, running ulcer among the learned clergy. Dandyism and mental culture are congenial where Christ is not Alpha and Omega. Nothing can keep our colleges from being vestibules of Hell but the Cross. Millions are educated into perdition. How, and with what the mind is to be filled and proportionately expanded, behold the God-man. *Ecce Homo*, is the motto for all students and professors. This ignored, untold thousands of souls will curse our literary institutions through eternal ages. Colleges we need, but Christ more. Tyndal and Huxley, and their brilliant contemporaries, know only a fragment of what was, in its entirety in God incarnate. 1 Cor. 1:16,17, and 2:3-9. To your closets, on your faces before the Cherubim on the Mercy-seat, all ye who are entrusted of God with the solemn work of moulding immortal minds! Great is your responsibility and many will be your stripes if you prove recreant. None have greater need of prayer and constant waiting on God than parents and teachers. We are not half awake to the awful significance of our being. Our evolution is eternal, and misdirection here, is confusion and ruin and woe forever. Jesus stands for the whole of human nature, and what He fails to possess and control is at the disposal of Satan.

Emmanuel had both brain and stomach, and the Incarnation vitalized and regulated every fibre and function which these organs represent. Matt. 4:4; John 4:31-34; 2 Cor. 10:5.

Intellect is not the highest in man. It is not the special organ by which we apprehend God. Thousands of the most capacious and best-cultured minds on earth do not even believe in the Divine Existence. The large and growing school of erudite agnostics have no other name for the mighty power in and behind nature—if there is a behind—than the "UNKNOWABLE." "Ignorant and unlearned" fishermen have a better chance of knowing God than the scientific blockheads who have nothing but intellect to guide them. Herbert Spencer is as blind as the fish in Mammoth Cave in that department of his being

which opens an immediate view of spiritual realities. Sin cobwebs and stains and darkens the window that opens into God. It is placed between the soul and Deity, and may "know even as also it is known," and cannot possibly be substituted by reason. This latter may accumulate a vast amount of knowledge *about* God, but can never immediately know *Him* as we are conscious of ourselves. To effect this, God must become incarnate, the Holy Ghost must be entempered in man, and illumine, quicken, and give practical supremacy to the organ darkened, and deadened by sin.

Man is spirit as well as soul and body. The Tabernacle of Witness had two apartments under cover, and one exposed. In the innermost, or Holy of Holies, dwelt the Shekinah, from whence God controlled the *entire* structure, in all its departments, particularly and aggregately. The second had a Golden Lamp, and Golden Table, with constant Shewbread, which, *apart* from the *Holiest*, was common light and common food. Here is a lesson in object teaching which some who advertise themselves as very wise, and as adepts at soul-saving, would do well to ponder. "The heart is deceitful above all things, and desperately wicked; who can know it?" We can by our natural lamp-light, miserably befool ourselves and others. I know this by experience and see it abundantly confirmed by observation.

It is one of the most pitiful sights under Heaven to see the native religious instincts led by reason, and mistaken for regeneration. This is the history of much of modern revivalism, our own Fraternity included. Mind study, ingenions playing on the feelings, and misrepresentations of God and Man are, in many instances, more depended on than the Holy Ghost. I often notice, in both sermons and prayers and conversation and deportment, that the Third Person in the Trinity is well nigh obsolete. Without Jesus we can do *nothing*, and without the Holy Spirit Jesus is to us no more than Spencer's dead "Unknowable." It will do us no harm, any way, to make a thorough revision of ourselves. Jesus is the true Tabernacle, which God pitched and not Man. He is the Light of the world, the Bread of Heaven, the Eternal Shekinah, the Outer Court, the Holy Place, and Most Holy, with all the varied Furniture of the triple structure. He is very Man, but *Godman*, and His Wisdom was out of His Innermost, not from the middle division of His perfect Humanity. He spoke as never man spake, because He was the Ideal Man. He was strangely conceived, and was necessarily unique all through and all along. "He is the First-born among many brethren." What signifies this for the *after* born? Has God two methods of begetting His Elect Offspring? Verily, if eternal truth is not an eternal lie, then to dress for Jesus' sake is exactly as true as to live and worship for Jesus' sake, for *our entire being* must be Christed, and *every expression* of our being is Christ. "I, yet not I, but Christ," is the Divine philosophy of life, Divinely explained. As in sowing grain "we

now not that body that shall be," so Adam was not made what he was designed to be. God's idea in the first man was only realized in the Second. Possibly four thousand years was the normal period for the Divine Image to reach its stage of fitness to partake of the Tree of Life. However that may be now we know, if we really want to know, what the consummation of the primeval Adamic possibilities means. "The Second Man was the Lord from Heaven." He did no more in his mundane history than live a genuinely human life. This opens our eyes at once, unless we wilfully close them, to what we are, what we have lost, and what we must be. Humanity, after God's Idea, is the life of God in a tangible form. Our constitution is Divine, even if our character is demoniac. It is the deliverance of our essential being from the condition imposed by sin, that is wrought by the Incarnation. In Emmanuel the high thought of God comes fully and grandly out. Into this the Holy Ghost transforms us. This is to be saved. Look unto Jesus! Hear Him! Be a miniature Emmanuel! This is the end of God in Jesus, the Christ, so far as man is concerned.

Union Deposit, Dauphin Co., Pa.

ONLY ONE DAY AT ONCE.

BY WEALTHY A. BURKHOLDER.

"Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another to-day,
With its measures of joy and sorrow."

LIFE is real, and every day we learn practical lessons. Each day presents new trials, difficulties and disappointments with which to contend, and often our stock of patience gets low, and we are inclined to murmur and complain of our lot. One of life's greatest battles is the one we have with ourselves. To curb our evil natures, to tame the "unruly member," so that we may always speak the right word at the proper time, and constantly be in the proper frame of mind, is a great and important work, and those who thus bring themselves into subjection, achieve a glorious victory. These trials and tribulations to which we are subjected, if received in the proper spirit, are for our good, and help us to develop into nobler men and women. The stormy blasts of winter are needed to make the oak of the forest strong, just as well as the summer sunshine. So with us; we need the tempests of adversity to try our strength, and enable us to more successfully meet the conflicts of life. We must not expect to get along without having our pathway sometimes obstructed by obstacles, and then is the time we most need to cultivate a quiet disposition, a submissive mind, and a forgiving heart.

"For into each life some rain must fall,
Some days must be dark and dreary."

But, notwithstanding life's difficulties are sometimes hard to overcome, this though should help us to feel reconciled: we have only *one day at a time*. We need not trouble ourselves about what may obstruct our path-way to-morrow, but try to overcome to-

day, and we will be stronger and better equipped for succeeding time. Much of our trouble is borrowed. We look ahead and anticipate something that will be hard to bear, thus rendering our lives continually unpleasant, while, if we would accept the situation in which we are placed, and endeavor to make the best of it, believing that "all things work together for good to them that love the Lord," we would be much happier ourselves, and we would exert a better influence over others.

"Only one day to bear the strain
Of living, and to battle with the pain
Only one day; to morrow's care,
To-morrow, if it comes, itself shall bear.
Only one day, then waste it not
In futile plannings where the Lord is not.
Only one day God gives to me
At once; O may I use it faithfully!
Only one day to serve my King,
And to his feet some wandering soul to bring.
Only one day to fight the fight
Of faith, and vindicate the Savior's might."

Fannettsburg, Pa.

PRESUMPTION.

BY SARAH M. SAUNDERS.

"Keep back thy servant also from presumptuous sins."
Ps. 19: 18.

THE Psalmist, David, was a man after God's own heart, and yet he was given to presumptuous sins, or presuming on the rights and privileges which he enjoyed. When he set Uriah in the front of the battle to be slain, in order that he might have his wife, he was guilty of murder in the second degree, and he was presuming on his dignity and his favor with God. When Nathan came to him and told him how a certain rich man had taken the poor man's ewe lamb; he presumed to pronounce judgment on the injustice done the poor man.

"Then said Nathan unto David, Thou art the man." No doubt David felt very much humiliated at the fact that his sin had found him out, that, although he had seemed to act very wisely, yet he had presumed on God's law by his sinful and adulterous conduct.

I have been thinking of late that there is a considerable amount of presumption in the world now. There has been a great deal written recently on the "dress question," and I have become convinced that some writers *presume* on Paul's instruction to the churches in regard to dress or apparel of women especially. Paul says: "Let your women be adorned in *modest* apparel with shamefacedness and sobriety; not with broidered hair, or gold, or pearls or *costly array*." 1 Tim. 2: 9. But he does not say *plain* goods nor anything about *plainness*. Some writers on the dress question say a great deal about gospel plainness, but I have not yet found the word *plain* in the New Testament as referring to dress. I think that such writers are *presuming* on the apostle's teaching on the subject of dress, by using the word *plain*. Why do they not emphasize the word *costly* as given in the above quotation. To make a hobby of plain dressing is not consistent with the apostle's teaching.

There are members of the Brethren church who take advantage of this word *plain*, and buy *costly* material for their dresses and bonnets but have them made scrupulously *plain*, when in fact the costly goods are what are spoken against by the apostles, and not the shape or color.

At the late Annual Meeting I saw young members, and old ones too, with as much superfluity about their apparel, as you will see anywhere. The only test of their membership, was a *costly* satin bonnet, made plain, yet nevertheless *costly*.

The Quakers, as a body, contend much for costly plainness in their apparel, and yet they utterly discard all outward gospel ordinances such as water baptism, the communion, etc. Writers on the "dress question" advocate uniformity in dress, but this can never be obtained until the word "*costly*" as Paul has it, is recognized, and the rich ones come down to a standard of uniformity, that we poorer members can afford. There will never be a uniformity until those handsome satin bonnets give place to something less costly.

I do not want to be understood as condemning either plain dressing or uniformity, but I think that the apostle's injunction against costly array does not get proper credence.

Some may say that it is nobody's business whether their apparel is costly or not, as they buy their own clothes and pay their own bills. The apostle says not a word about being able to pay for it; he simply forbids "*costly array*." I think that if the church would look after this matter of cost a little, there might be many dollars more given to the missionary cause, which would be a brighter light to the world.

Indianapolis, Ind.

A CHAPTER ON LETTER-WRITING.

BY THURSTON MILLER.

THERE is no country in the world where letters pass in such profusion as in our own American land. And, like many other things peculiar to America, it is done with the most reckless carelessness. I mean letter-writing.

Now the object of this communication is to point out some faults and offer some corrections, with a view to increase the pleasure and profit of social correspondence.

I know no better place to begin, than with the person who is about to reply to a letter received from some esteemed friend. If the reply you are about to write is not interesting to your correspondent, the fault is probably yours and not his, and will consist of one or more, or *all* of the following reasons:

1. You have a pen utterly unfit for use, and instead of *writing*, you only *scratch*.
2. You crowd your words so close together that the reader can scarcely tell where one word ends and the other begins.
3. You use no punctuation mark to tell where a sentence ends, and no capital letter to indicate where a sentence begins.

But perhaps the greatest reason why your letter will not be so very interesting, is the manner in which you are about to treat the

one you are to answer. The one you have received is full of good things, such as kind words, interesting news, pleasant and profitable suggestions, etc.

But now to reply to all these things you only say, "Your welcome letter received. Glad to hear from you that you were well." And that is the last and only reference made to a letter that the writer had taken much pains in preparing for your gratification and pleasure. Now I have pointed out some of the more common faults, that are reasons why your letter is not a pleasure and satisfaction to your correspondent, and I next will try to show you how you can make it a real joy and delight to the one addressed.

1. Provide yourself with black ink, as it shows much better than any other kind.
2. Procure a good pen.
3. Form each letter as correctly as possible, leaving some space between the words.
4. At the close of each sentence, place a period.
5. Begin each sentence with a capital letter.

6. But above all, do not forget to *reply* to what is written in the letter you are about to answer. If there is any suggestion, instruction, news, or anything that has interested you in any way, be sure to make some mention of it. Your correspondent will then know that you have not only *looked* at his or her letter, but that you have read it with care, studying the thought it contains, and the probability is you will be richly rewarded by speedily receiving another in reply to yours, brimful and running over with good things, so that your blood will dance in your veins with delight when reading it.

But I am not quite done yet. The careless writer is prone to gallop over the clean, white paper, leaving out whole words, and very often letters are missing from many of the words; but the writer hurriedly closes by subscribing his name, and then adds, "P. S.—Please excuse mistakes."

Now this is just about as useful an appendage as the fifth leg to a chair. Please don't do that any more. Just look your letter over very carefully, "excusing" your own mistakes, by neatly correcting them. I have a few correspondents who take as much pains in correcting their mistakes and omissions, as an editor in preparing copy for the press, and it is a pleasure to read their letters. But it is not expected that all can make their letters grammatically correct. Neither do I wish to discourage any who cannot. Continue your correspondence, but always take time to do your best.

The old proverb, "Whatever is worth doing at all, is worth doing well," will apply to letter-writing as well as anything else. And in no case will you be better rewarded for the care suggested than when writing for the G. M., as no one appreciates neat and well-written articles more than our hard-worked, though patient editors.

SOMETIMES our sickness is but a moral malaria, contracted by our getting on Satan's territory.

NEW WINE.

BY JAMES M. NEFF.

ON page 617, current volume of the MESSENGER, Bro. B. C. Bashore, in his inquiry concerning the use of unfermented wine for communion purposes, says, "I have lately read the New Testament through, and cannot find anything therein to prove that unfermented juice is wine."

I trust that Bro. Quinter will not regard this short paper as any indication that I consider Bro. B.'s question to be insufficiently answered. This is not the case. The question is fully answered; and Bro. Quinter could well say, in view of the facts stated and the array of testimony given to prove that wine is not spoken of as the communion symbol, that "we need not seek for proof that 'the unfermented juice is wine.'" To prove that the "unfermented juice" may be used for communion purposes is sufficient. This Bro. Quinter has ably and conclusively done.

But I have a notion upon the subject, to which I beg to give expression. May I venture the assertion that there are passages in the New Testament that prove conclusively that the "unfermented juice is wine?" See Matt. 9: 17; Mark 2: 22 and Luke 5: 37. The first of the passages cited reads as follows: "Neither do men put new wine into old bottles: else the bottles break and the wine runneth out, and the bottles perish: but they put new wine into new bottles and both are preserved."

The Greek word, *Askos*, translated "bottle" in the A. V. of the New Testament, means literally, "a leather bag; a wine-skin." Why, then, would "new wine" in "old bottles" cause the bottles to "break"? My notion is this: that wine, while in process of fermentation gives off gas; the "old bottles," being firm and unyielding, are unable to expand enough to accommodate the gas, and hence must "burst". As soon as the wine had undergone the process of fermentation, it might have been put into old bottles with safety.

If this be true, the "new wine" spoken of was the sweet juice of the grape, and hence the New Testament *does teach* that the "unfermented juice is wine."

Mt. Morris, Ill.

FAITH, PRAYER AND FASTING.

BY J. S. FLORY.

FAITH is a principle or element of power so important that without it we would be of all men the most miserable. Our existence would be a misfortune, our aims hollow mockery, our lives a blank, and the future a dark sea of uncertainty. But thanks to the wisdom and love of God for giving us this wonderful medium, by which we can grasp the lever of his own divine power!

Faith is, in reality, THE OMNIPOTENT POWER OF GOD. Man was created "in the likeness of God," hence there is something of a

divine nature about him. Human and divine nature locked arms on the morning of creation. As a cap-sheaf of all the living things created by God, he made man out of the earth and then endowed him with powers akin to his own divine nature.

To fully illustrate this wonderful union of the human and divine, in course of time, for grand and noble purposes, God became incarnate in the character of Christ. In him, though he had a human form, dwelt the fullness of God. Christ, as a man, was a full representative of the human, and as a God fully represented the divine powers of the Ruler of the universe. By faith in the Father who sent him he held in his hand the omnipotent power of God, or had the element by which he could command the interposition of that divine power. So in this, the Word of God made flesh, we have the sequel to the powers of all the old prophets, of Moses' rod, and of everything wherein divine power was manifested. It was all the time and everywhere the work of God's power through faith. Read the 11th chapter of Hebrews and see our position is well proven.

In fact we read there that through faith the worlds were adjusted by the word of God. Thus we repeat that faith is the *Omnipotent element of divine power*, and to have faith,—true, genuine, unwavering faith—is to have hold of the power of God, or, as remarked, by it God works in unison with faith.

In this age of skepticism, faith is merely an ineffectual assent or a matter of speculation, or at least with the masses, it is of this nature. It is this that has, in a great measure, robbed Christendom of its power. "Having a form of Godliness but denying the power thereof." Faith is all powerful. By it we live. Rom. 1: 17; Gal. 3: 11. By it we are purified. Acts 15: 9. By it we are sanctified. Acts 26: 18. The righteousness of God is by faith. Rom. 3: 22; Phil. 3: 9. Justification is by faith. Rom. 3: 28. We get access to God by faith. Rom. 5: 2; Eph. 3: 12. By it we stand. Rom. 11: 20. By it we walk. 2 Cor. 5: 7. Our promises are by faith. Gal. 3: 22. Christ dwells in us by faith. Eph. 3: 17. Faith healeth our diseases. James 5: 14.

Thus we might go on and show that by faith are all our blessings, our hopes, and assurances of salvation, here and hereafter with all the attending glories. Being of so much importance, O, how necessary it is that we labor and strive for the true faith that we may have a firm persuasion of the certainty of God's promises! Let us not fall into the error that faith is merely a gift of God beyond our control. Faith is something that can be cultivated and is susceptible of growth. 2 Thess. 1: 3. We should use diligence in cultivating this great principle. If we are the children of God, born from above, we have the gift of the Holy Ghost, and therefore are *inspired* men and women. What more were the holy men of old! The capacity of Christ was much greater, he being without sin, and a complete pattern of Godliness, but he had a nature somewhat like us as to his humanity, and became a brother to

us, and now we are commanded to become perfect even as he was perfect. The work of the Holy Spirit is the same in essence, whether it be in a Christ, a Paul, or in you or I. The apostles were men, not altogether faultless, yet by faith they became inspired men, and God blessed them just in proportion to their faith. There were gifts bestowed upon them that you or I may attain to through faith. They sometimes failed for want of using the proper means whereby they might lay hold of the powers of God to cast out devils. So may you or I fail, dear reader, because of our lack of faith. What it was possible for the apostles to do through the interposition of God's power, may now be done through his people under the same conditions of faith, and there is no barrier, other than what we ourselves place in the way, to prevent our attaining to the necessary measure of faith in order to accomplish *all things* through faith in God. It is certain, God's promises stand the same in the Gospel, and there is no revelation from him that he has vetoed any of his promised powers.

PRAYER.

True prayer is the breath of a living faith in God. By it God knows, by actions on the part of the creature, whether he is alive or dead. Being the sincere soul's desire going out in petition to God, it makes faith effective. It is as power to the master-wheel, faith, and both together enable the individual to break through the natural and lay hold of the supernatural. Natural law is no impediment to the workings of divine power when once by prayer and faith, the individual gets into the realm of the divine and lays hold of the arm of God. Devils must flee back to their dens, for God will reign omnipotent when his crying child comes with its faith-laden petitions and will not let go until the petition is heeded.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive * * *. What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Matt. 21: 22 and Mark 11: 24. Thus Christ promises; if this is not enough to stop the mouths of doubting Thomases or sneering skeptics, their case, I fear, is hopeless.

It is painful to reflect upon the amount of praying that is done these days without any apparent faith. Instead of making prayer a matter personal and local, for persons and matters, by us, the man of long prayers in public ransacks the whole world without a definite thought as to what his faith is in what he prays for. A man prays for the conversion of the whole world, and the next hour argues that he don't believe that such a thing will ever be, and in this way the greater part of his prayer may be simmered down to a mere play of words. Right here let me caution the readers to not fall into the same error a public critic did who advocated this wholesale praying fashion, by quoting Paul as saying, "Pray for all men." The critic thought Paul meant the whole collective world, when he had reference simply to all classes of men about us—Jew, Gentile, bond

and free, etc. What we want is the prayer of faith shaped to fit cases within the scope of real faith and desire. If some people's prayers were answered they would not only be surprised, but astonished.

Others pray for things they would not have if the Lord gave them. For instance, persons pray for more humility, while all the time they are cultivating pride with all their might. If praying people would single out specific objects within the bounds of reason, and in sincere faith continue to plead for an answer, they would get it. In this way many children, neighbors and friends could be brought into the glorious light of saving grace. Many persons are healed of their "oft infirmities," and much good is done in general. Praying with the spirit and in earnest is what we all need to fully realize.

FASTING.

It is astonishing how little we hear on this subject from the press or pulpit, in these days. If it used to be a means of grace and connected with divine service, why should it not be now? At least the people of God should avail themselves of the good there is in it. Holy people of old took advantage of it: Even Christ and the apostles resorted to fasting. It cannot be that we, in this age and generation, are in less need of all the means of grace than they were.

From what we learn in 13th chapter of Acts, it was a custom in the church to fast, especially on more than ordinary occasions, when the favor of God was desired. Christ taught the disciples that more can be accomplished by fasting than without it. It was on this account that they failed to cast out certain devils. It is to be feared that this is one cause why, in certain directions, so little is accomplished now. Some people are continually lamenting their inability to get rid of certain habits, or to get along in spiritual growth as they would desire. Try fasting and prayer, coupled with faith, and you will be surprised, and have reason to thank God and take courage. One that uses this means of grace in faith, can, without any apparent inconvenience, fast forty hours and be greatly benefitted thereby. If the church to-day had more apostolic faith, more apostolic prayer and more apostolic fasting, we verily believe we would have more of the apostolic Holy Ghost religion among us.

"FOOL'S SHOES."

BY JAMES L. SWITZER.

"Everybody must wear out one pair of fool's shoes if he wear no more."—*Gospel Messenger*, Sept. 21st, page 581.

LET'S all try to get along with one pair. When I was a boy we would take our old shoes to the shoemaker and get them sewed, pegged, and patched over and over again, till they were like the boy's lost knife, we could hardly tell whether they were the same original shoes or not.

Shoes are different. Some wear a great deal longer than others, some have very thick soles and seem as though they would never

wear out. Others, the thin and flimsy order, run over, rip, and are soon gone. It is certainly a favor to be informed where you can buy the best brand of shoes.

"Beautiful upon the mountains are the feet of him that bringeth good tidings." But how if he were to come wearing fool's shoes? Would not his feet slide in due time?

His feet would soon lose their beauty, ugly bunions would deform them. His feet become chafed and sore, and you may soon see by his gouty, irregular walk, that he wears an inconvenient pair of shoes.

Some, like foolish young men and maidens, pinch their feet terribly in this way. When they get married, an easier pair is preferred. If we are espoused and united to Christ, let's put off our fool shoes, and have our "feet shod with the preparation of the Gospel of Peace."

MESSAGES DROPPED BY THE WAY.

BY C. C. ROOT.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

Is baptism a command? Should, ought, or must feet-washing be observed by a true follower of Christ? No less the golden rule given by the Son of God. Shall all the brethren salute one another with the kiss of charity, and pay no regard to the passage referred to at the head of this message? Once you were without God and without hope in the world, and now you say gold and silver could not buy you, to take the place of those "that sit in darkness" and in the valley and shadow of death! Then, can you withhold a few dollars that could be so well spared, from being used in sending the gospel light to such? Do you know what sacrifice of time and of labor it cost, to bring this light to you? Nay, verily. "Then cast your bread upon the water." Do you know that the enlightenment of the nation in which your children enjoy the light and liberty of the gospel has cost millions upon millions, and even the blood of thousands and tens of thousands? Can you, then, expect to share in the grandest and highest consideration of the golden rule, and give nothing, or even sparingly toward carrying the true light of the gospel, from the rivers even unto the ends of the earth? You say the manner in which so-called enlightenment and the gospel is extended to nations, deserves no aid, as it is not the pure light of the true gospel. Ah, dear brother, kind sister, those delusions are well maintained; they run well supported. What the cries of souls are going up to God for, is, to be rescued from these fallacies, that the pure gospel may prevent, outrun and supersede them. We need but imagine ourselves and our children in their stead, to clearly see what the above words of Jesus enjoin upon us in the most important consideration possible.

GOD cannot make a part greater than the whole, and he cannot make a Christian or a church strong if they persist in being weak.

THE CONFLICT.

[THE following private letter, written by a prominent minister among us, clearly demonstrates the conflict that many of our brethren have between a sense of duty on the one hand, to provide for their families, and the call of duty on the other to preach the gospel. We are glad to know that our dear brother has decided to give more time to the work of the Lord, and we hope that his temporal affairs will not suffer. We are sure they will not, if our brethren all do their duty.—ED.]

Since I saw you I have had a rather singular experience. My mind has been so stirred that I have slept but comparatively little since last Sunday. The conflict that has been going on in my mind has come about by my situation financially, and my slackness or negligence in the ministry. You know I have been at home nearly all the time, disregarding the many Macedonian calls that from time to time have been sent me. I have, of course, had a pretty close struggle to make ends meet, and have been arguing with myself all the time that I could not leave my business, etc. I have been praying earnestly for the way to be opened more clearly, and since last night I feel more happiness than I have for a long time. I have resolved that, God being my helper, I would devote more of my time to the ministry, and have made up my mind to trust God to take care of my business.

I am going to shape my business as soon as possible, to enter the field as an evangelist. If I should, for a moment, begin to argue the case from a financial standpoint, I would say, I cannot possibly go. But I am going, the Lord willing. I want from henceforth to turn a new leaf. Will you pray for me, my dear brother, secretly, at least three times, that I may be more devoted to God? All this may seem strange to you, but if you can catch the spirit from this hastily-written missive, that seems to be burning in my soul, you will not think strangely. If you should have time, and feel to do so, I would like to have a word of caution, advice or encouragement, whatever you feel to write. * * *

OLD AGE AND DEATH.

BY J. H. CLAPPER.

THERE is beauty in old age. The morning of life may be glowing with the expectations of youth; the after-life may be fruitful in efforts and works; but the close of life is the time of calm repose and holy meditation.—When the number of years brings us to that point of life, we will not willingly exchange it for any of the stages of life gone by.

There is nothing unlovely in age; so death, when viewed in the right spirit, is found to be a pleasant change to a more glorious and perfect life. "Man's portion is to die." Heb. 9: 27. Revelation and analogical reasoning both point to the same glorious hope. Why, then, shall we view it with dread? Ought we not to look forward to it longingly, as a

final triumph of a well-lived life? Though success and fortune may have been ours here, are they anything more or less than the accidental circumstances surrounding an ephemeral existence? In the light of eternity, does it make any great difference whether existence has been passed, surrounded with the comforts of wealth, or struggling for the necessities of life?

We are all equal in death,—the king and the peasant, the rich and the poor are all alike in this respect. Surely, that which is thus the common lot of humanity must be for the common good! The universal dread of death is the effect of erroneous habit of thought. It is the entrance into the harbor. We fear not the peaceful rest within. We cannot do better than to cultivate cheerful thoughts in regard to age and death. The one is the beautiful closing scene of earthly life, the other the entrance to life immortal.

"Old age, serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave."

Yellow Creek, Pa.

THE BEAUTIES OF NATURE.

BY H. W. STRICKLER.

Now that I have been disabled from physical or manual labor for nearly three months, yesterday evening, my soul being filled with the delights of earth, I walked out to visit a neighboring brother and sister, and the little "olive branches that twine round about their table,"—six in number, three of the eldest having been grafted into the true olive branch, Christ Jesus. They all seem to be so many stalks with buds and flowers, shedding forth the luster and beauty of nature's own flower garden, from the tiny bud to the full-blown flowers.

After an hour of pleasant interview, we took a walk into the garden, among a profusion of most beautiful and well-arranged flowers of many kinds. Our mind was enlarged and drawn to him who had formed them and painted the tiny petals with his own finger divine.

I paused for one moment of meditation. With a heart beating with joyful emotion, I looked around to see all the beauties of creation. How lovely are the tints, how pleasing their combination, how admirable their diversity of shades! Here the colors are exquisitely touched with the lightest pencil; there they arrest the eye by their brilliancy and deeper glow. The ground color is always such as to show the picture stretched upon it to the best advantage, whilst the green surrounding the flower, or the shade of the leaves, gives life to the whole.

In thus distributing and diversifying the colors, nature has procured for us the most agreeable sensation. How great and numberless are the works of God; how wisely arranged! We cannot sufficiently admire the grandeur of his designs, the magnitude of his views, nor the wisdom he employs in their execution. It is only with labor and incessant toil that men can accomplish any single work, and, after many fruitless efforts,

at length sometimes succeeds in imitating some one of nature's works. But the supreme power, the immortal God, in a single moment has given life to millions of beings, and has created them in perfection, according to their different states and degrees.

The more we examine the works of art, the more will their imperfections appear, while for six thousand years the works of nature formed by the infinite hand of God have been contemplated with increased delight, without one single error being discovered in the plan, or anything suggested that could render the execution more perfect. The more we investigate the works of God, the more their beauty delights, and the perfection pleases, whilst our love and veneration for their divine Author increases.

Flowers are particularly pleasing by their simplicity. One single element under the forming hand of nature assumes all this beautiful variety. The moisture of the earth and air insinuates itself into the vessel of a plant, and filters through a series of transparent tubes, and this is the cause of all the beauties which we observe in the vegetable kingdom. If each color had its particular cause, the surprise of the beholder might not be so great, but we contemplate with delight, and are never weary in beholding and admiring, as the effects of supernatural wisdom, a work which, so diversified in its parts, is nevertheless perfectly simple as to its causes.

Dear reader, come, grasp with me for deeper thought, while we review with rapture the beautiful variety of coloring, displayed in flowers! We must necessarily feel the value of that reason which we enjoy as beings, endowed with immortality, without which the charms of nature would unfold to our senses in vain. With the light of reason we are able to know and distinguish the numberless beauties of flowers, to appreciate the infinitely-varied blending of their tints, and all the delightful scenery of the gardens, meadows, valleys, forests and mountains, making them to contribute to our pleasure, and finding in each the evident trace of an Almighty God.

Father of light and mercy, Parent of good, what can we render unto thee, or how can we sufficiently thank thee for the choice and pure gift of reason, which elevates our souls from earth to heaven, and raises us from the nature of brutes unto the dignity of angels?

"Father, how wide thy glories shine,
How high thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies.

"Those mighty orbs proclaim thy power,
Their mountains speak thy skill;
And on the wings of every hour
We read thy patience still."

Lorraine, Ill.

THE CHRISTIAN'S GARB.

BY JOHN FORNEY.

THIS seems to be a subject of much controversy in this age of the world; and some preachers are so full of it that they cannot

avoid giving it a touch in every sermon they preach. While one preaches plainness and uniformity in dress, another will preach style and fashion in dress; yet not only preach it, but practice it on his own person, and carry it into the pulpit, as an example for the church to follow. Of course he has a right to say to his brethren, Follow me as I have followed Paris.

Paul once wrote to the church, "Be ye followers of me, even as I also am of Christ." When we notice how professed Christendom is going into all the fashions of the world in dress, we are made to exclaim, Who is your God, and where does he dwell to whom you bow? "How long halt ye between two opinions? If the Lord be God, follow him;" but if Paris or the world, then follow it.

I believe I never wrote an article on this subject, and do not often preach on it. It is true I preach against pride in its various forms, because it is the opposite of humility, and comes from the devil. God said in the Bible, "I hate the proud look of a man;" and again, "God resisteth the proud, but giveth grace unto the humble."

I know it is claimed by the preacher who courts every fashion that comes along, and introduces it on his body into the church, that there is no pride in fashionable clothing. I say so too, and if you and I have no proud heart, we do not want the showy cuff with gold-buttons, and many other gaudy and useless things. He is now ready to search his Bible, and see if it says anything against such things. He will have to say, I have found where Paul said, "Be not conformed to this world, but be ye transformed by the renewing of your mind." But he says "This shall take place in the mind, and I think my mind is so renewed that I can master every new fashion, and wear it on my body, without affecting my changed heart. Let me tell you, my fellow-preacher, our hearts are too easily changed, or they would not change with every foolish fashion.

Jesus said to the Jews, "God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Luke 16: 15. "He that would be a friend to the world is an enemy to God." The preacher will say to his wife, I do not like to see you so old-fashioned, like an old Sarah, Hannah and Anna; they were away back in a time where they did much fasting and praying. It becomes the wife of the preacher now-a-days to take the lead in dress, in worldly society, in picnics and festivals, so the world can see the light that is in her. Her example is naturally followed by those of her sex. Therefore we need not wonder at the condition of things in some of the churches.

I have often asked myself the question, How would the modern preacher comport, with his fashionable garb, his broad, white cuffs and large, gold buttons, by the side of Paul, when scarred by stones and lashes, and bound with chains, standing in answer to the great Roman rulers, and in travail night and day, being imprisoned, suffering persecution, made a gazing stock and a spec-

tacle before men and angels, always ready to spend and be spent?

In the present condition of things, the life of the old apostles and ancient Christians is almost lost sight of. The true Christian should become transformed from the world, and forsake the lust of the flesh, the lust of the eye, and the pride of life, and submit to the plain order of the church, upon the principles of the simplicity of the gospel of Christ, who said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." The man that is not truly converted, has reserved some of the carnal mind, "and made provision for the flesh to fulfill the lusts thereof." Rom. 13: 14. The brother or sister thus minded will be ready to again ransack the Bible, to see if it prescribes the whole order of dress, as recommended for expedience's sake by the church.

Now come, my dear brother and sister, in conclusion of this subject let us have a plain and simple talk, and we will look it right in the face, as the case stands between us and the church.

1. What was our object in coming to the church? Did we not think the church was better, nearer right than the world, even in her simple, plain form of dress?

2. Did we not know that the church had an order, before we joined it, and that upon the plain teaching of Christ and the apostles she advocates plainness of dress in her members? Surely we did.

3. Did we not love the church and her ways, when we were received into her body? If not, then our connection with her was premature. But I thank God I loved her order. You can answer for yourself.

4. If we loved her with her order when we became members, what has happened that we now want to again fashion after the world, rather than after the church? Is it reasonable that we should ask the church to change her order, and fashion after the world? No, no, she cannot do it, as long as God has a hatred against it, and will resist the proud, and will only give grace to the humble. John says: "If any man love the world, the love of the father is not in him." 1 John 2: 15.

Now, brethren and sisters in the Lord, let me entreat you, as an old pilgrim who loves you, and wishes you well, both in time and eternity, come ye out from the world, and touch not the unclean thing of pride and fashion. "Pure and undefiled religion before God is to visit the widows and the fatherless in their affliction, and to keep himself unspotted from the world."

Abilene, Kan.

PRIDE IN DRESS.

BY SARAH E. PETERS.

DEAR brethren and sisters, do you not think our garments are becoming too much spotted with the world? If it is pure and undefiled religion to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world, then do we

not think superfluities of any kind that do no good whatever and only please the eye, are an abomination in the sight of God? If we would consider the matter, we would rather please God than man. Let us consider, and let not others encourage us to dress more, but let us encourage them to come down into the valley of humiliation, and only use what they need; and if they have more, let them give to him that needeth. It is written, "It is more blessed to give than to receive."

The church should instruct each one of its members in trying to keep the order, and to be in uniform. Some people seem to think whatever the church will allow is all right, but, dear reader, let me tell you, it is not the church or the ministers to whom you may look for example, that will give us our reward, it must be the one that gave the command.

It does me so much good to see our members dress plainly, and come in the order; it looks as though they loved Jesus, and respected the church. I feel my weakness and slackness, and feel that I need all the help that I can get. I believe we ought to be near enough alike so we could know each other, if no nearer, but I am sorry to say it is not so. A brother came into our congregation not long ago, and I would not have known he was a brother, if I had not been told, or waited until his actions proved it, and some of our sisters in some parts are the same way.

Dear fellow-pilgrims, let us all try to let our light so shine that others may see our good works, and glorify our Father which is in heaven. I think the best way to get in the order is to come right at once; lay off all you can. In wearing it longer, you become used to it, and you conclude it is no harm, and thus you are led off in forbidden paths, as I have already remarked in regard to being like others, but, perhaps, in the end of our lives, when we see death approaching, we may not want to be so much like the ones we did want to be like before, but who will we want to be like? I believe we will want to be just like the best Christians, yes, those that have followed Christ the closest. Then, if this be the case, why should we say, This little thing does not matter, and that little thing is nothing, for when the Savior says anything it is a big thing. It is written, "My words they are spirit and they are life, and no man cometh unto the Father but by me." So now, if we want treasures laid up in heaven, where neither moth nor rust doth corrupt, we must go to work and do these little commandments.

IN our prayers, let us honor God with our adoration, and humble ourselves with confessions of unworthiness and guilt, before we implore new favors and considerations.

LIFE is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.

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Mt. Morris, Ill., - - - Nov. 2, 1886.

A Special Offer.

WE now offer the MESSENGER free for the rest of this year to all new subscribers dev 1887. Our agents will please make a note of this, and secure as many new subscribers as possible. If this offer is accepted at once, you will get the paper for fourteen months for \$1.50. We cannot agree to furnish back numbers. The paper will begin with date of the receipt of the name. We ask our agents, one and all, to make a special effort to secure subscribers under this offer. Do not wait, but go to work at once, and you will assist us in increasing the circulation of the MESSENGER, and at the same time you will be engaged in a good cause.

LAST week we sent out our prospectus for 1887 to all our agents. At least we aimed to do so. Some one may have been, by mistake, overlooked. If any of our agents have not received the prospectus, they will please notify us at once, and we will supply them. We are, of course, anxious to have our agents do the best they can for us. To them we are largely indebted for the success of our work. We acknowledge our obligations to them, and thank one and all for the work already done, and now ask you to make a vigorous campaign for the MESSENGER for 1887.

Two were baptized at our last meeting at Silver Creek near this place. Others are almost persuaded. The spirit of the Lord is at work. When this is apparent to all, should we not do our part?

OUR readers will please notice the advertisement of Dr. Peter's Remedies in this issue of the MESSENGER.

READ sister Strope's letter, on page 687 of the present number, and learn how she went a fishing. Go thou and do likewise.

THE Brethren at Ridgway, Howard Co., Ind., will begin a series of meetings on the 4th inst. Bro. I. J. Rosenberger is expected to be with them.

IN writing to sister Gibson, at Virden, Ill., write her name Mary M. Gibson, instead of Mary A. Her correspondents will please make a note of this.

BRO. Samuel Oblinger, of Waterville, Minn., has been very sick and will probably not be able to preach for some time. At last report he was improving slowly and some hopes were entertained for his recovery. We hope our dear brother may be fully restored to health.

THE Brethren of the Killbuck church, Delaware Co., Indiana, will hold a love-feast in the Brick church, nine miles west of Muncie, Nov. 11, commencing at 11 o'clock, A. M. Brethren coming by R. R., will be met at Gilman if they will notify Bro. G. W. Benner, Gilman, Indiana.

FROM the Big Grove church, Benton Co., Iowa, we received the following good news which shows that the Lord is blessing the labors of his people. The letter was written by Bro. E. H. Stouffer. We also received a letter from Bro. Stephen Johnson, containing the same good news. Bro. Stouffer says:

"Yesterday, October the 24th, closed a very interesting series of meetings at this place. Bro. I. J. Rosenberger came to us on the evening of the 5th, and preached the plain gospel to us day after day and night after night. His sermons were appreciated by saint and sinner. Twenty-eight came out on the Lord's side and united with the people of God, to walk in newness of life. Four who strayed away from the fold were again restored to fellowship with the church. May the Good Shepherd enable us so to live that we may at last be admitted into his fold above."

WHO can estimate the cost of strong drink? The world is full of misery, of sorrow, of sufferings, of terrible agony,—all wrought out by this terrible demon of hell. How fitting are the words of Farrar, and even the hand of the master at word painting has failed to give all the horrors of the festering blight, which hangs over our beloved land. In truth, words are too weak to tell all the misery caused by this terrible monster!

"What does drink cost in human misery? Can I count the leaves of the forest, or the sands upon the shore? And the sounds of this misery are like the sighing of the leaves of the illimitable forests, and the plashing on the shores of unfathomable seas. * * * It costs us millions of money, myriads of criminals, thousands of paupers, thousands of lost women, hundreds of thousands of men and women goaded by misery into suicide and madness, with every blossom, in what might have been the garland of their lives, blighted as by a Fury's breath. * * * Shall it be nothing to you that the blood of your brothers and sisters in this great family of God is daily poured upon the altars of this deadlier Moloch of a Tophet more awful than that of Hinnom's Vale; while in disowning that you are your brother's keeper, you become his Cain?"

A BROTHER at North Manchester, Ind., sends us \$1.50 in a letter, for the MESSENGER and asks us to change his address to Rose Hill, Ind., from the above-named place, but failed to sign his name to the letter. Who sent it?

A LETTER just received from Bro. Olsson from Malmo, Sweden, gives us the gratifying intelligence, that the good work is going forward in Sweden. Four have been recently baptized, and many others are deeply impressed and are near the kingdom. Bro. Olsson has been holding meetings at a new point. The people hear the Word gladly and ask for more preaching.

A CARD just received from Bro. Lemuel Hillery, of Hutchison, Kansas, informs us that they have appointed their love-feast, to be held in their new meeting-house, known as the Pleasant View church, nine and one-half miles east of Hutchison, Nov. 13. They would like to continue the meeting for two weeks if they can get ministerial help. We hope some of our brethren will try and help them. A few brethren and sisters made a great sacrifice, at this place, to establish a church. They have given time and money even beyond their means to build a meeting-house, and now it is completed and they ask for help to carry on the good work. There are some precious souls in that community who are not far from the kingdom, and if an effort be made, much good may be done. May God bless the work!

IDLE WORDS.

ONE of the evils into which we, as Christians, are so apt to fall is that of using idle words, and making light and trifling remarks. If you would know how prevalent this evil is, stop and examine yourself, and observe the ordinary conversation carried on among many professing Christians. You will find it abounding in idle, light, and often trifling words and remarks, instead of being seasoned with the salt of grace as it should be. Even some ministers of the gospel so far forget their high and holy calling as to make use of language in their preaching intended to create levity and provoke laughter. Such a man lowers the dignity of his high calling and injures the cause which, professedly, he is trying to build up.

We do not claim that Christians should be sad and sorrowful, for, of all the men and women in this world they have the most cause to be cheerful and happy. The heart that has in it the peace that Jesus gives to those who love him, has a joy that passeth all understanding, and a happy, joyous, cheerful life will be the result. A heart so blessed will show itself in a holy conversation, for, "out of the abundance of the heart the mouth speaketh."

If any are not convinced of the hurtfulness of foolish talking and of idle words, let them carefully read and study the words of inspiration on this subject. We give a few quota-

tions; they are stronger and fit the case far better than any words that a human-directed pen can write:

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4: 6.

"But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1: 15.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3: 20.

"Be thou an example of the believers, in word, in conversation, in charity, in faith, in purity." 1 Tim. 4: 12.

MAY WOMEN PUBLICLY PROPHECY?

NUMBER III.

In the further discussion of our subject, we shall notice a number of texts occurring in the epistles of Paul. And we shall first notice the great truth stated in the following passage: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28. While the oneness in regard to male and female that is referred to by the apostle may not be a oneness in every conceivable respect, we cannot limit it to mere enjoyment. It no doubt extends in a considerable degree to the privileges enjoyed by Christians of both sexes under the gospel dispensation. But whether the oneness in regard to the sexes, recognized by the apostle, extends to prophesying in public we shall not here positively affirm, as that must be determined by the general tenor of gospel teaching. The oneness referred to no doubt extends to many things to be held and enjoyed in common by Christians of both sexes, and it may extend to the liberty of prophesying in public. Dr. Macknight, a popular commentator, in explaining 1 Cor. 14: 34, and 1 Tim. 2: 11, 12, makes Paul's language contain a prohibition of Christian women's speaking in public, yet, when paraphrasing and explaining Gal. 3: 28 he gives the passage the following meaning: "*In Christ Jesus there is no distinction of persons as under the law: under the gospel no Jew is superior to a Greek; neither are slaves inferior to free men, nor are males preferred to females; for ye are all one, in respect to dignity and privileges, under the gospel dispensation.*" Now, how males and females can be one "in respect to dignity and privilege," and yet females be prohibited from prophesying, or from speaking "unto men to edification, and exhortation and comfort," which is the meaning of prophesying, according to Paul, if they should feel prompted to do so, we cannot understand, for there seems to be a contradiction in such a view of the subject.

We have already seen that Paul, in 1 Cor. 14: 34, one of the passages in which he is thought, by some, to prohibit women from prophesying publicly, refers to a law to which they are to be obedient. That law is understood to be Gen. 3: 16, "and thy desire

shall be to thy husband, and he shall rule over thee." This law was given by God to woman after the fall, and it was intended to humiliate her because of her transgression. And we presume that we may justly infer that, had not woman sinned, her subjection to man would not have been required of her to the extent it now is, and that there would not have been as much difference between them in regard to the authority that the man has over the woman, as there now is. Hence, it seems to be reasonable that in the new creation that takes place when men and women are born again, that the difference between them in respect to the power of the man over the woman is not so absolute as it was at first when woman was a transgressor.

We shall next notice what Paul says of certain Christian women, and of the position they seem to have occupied in the apostolic church.

1. "I commend unto you, Phebe, our sister, which is a servant of the church, which is at Cenchrea; that ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." Rom. 16: 1, 2. Here we have a Christian woman distinguished for her labor and official standing in the apostolic church. The honorable title of "servant of the church," is given to her by the apostle, according to the reading of our version of the New Testament, but the general judgment of writers in referring to her position in the church, has decided that she was a deaconess. And several translations of the New Testament read, "a deaconess of the church." And this seems to be a correct translation. The *Revised Version* has *deaconess* as a marginal reading. And it is stated on good authority that there were deaconesses in the primitive and apostolic church.

If, then, Christian women filled the official position of deaconess in the apostolic church, it would seem to follow that we must put a construction on Paul's language in 1 Cor. 14: 34, 35, different to that which is put upon it, when it is interpreted to prohibit women from speaking or prophesying in the church. For, with the duties that are usually associated with the office of deacon or deaconess, we cannot easily reconcile the performance of those duties by the incumbent if debarred from all liberty of speaking in the church.

2. "Greet Priscilla and Aquila, my helpers in Christ Jesus; who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house." Rom. 16: 3-5. These two earnest workers in the church are also referred to in the Acts of the Apostles. When Paul came to Corinth on one of his journeys, he met them at Corinth (Acts 18: 2), and they accompanied him on his journey. Acts

18: 18. At the close of the same chapter, we have the statement made that Aquila and Priscilla took unto them Apollos, "and expounded unto him the way of God more perfectly," as he knew only the baptism of John. In the case of Priscilla, the wife of Aquila, we have a Christian woman mentioned in connection with her husband, and in a manner that seems to indicate that she stood on a level with him in regard to the high tribute of praise bestowed upon them by the apostle. (1) They taught Apollos "the way of God more perfectly." (2) They had done that which justified the apostle in saying they had "laid down their own necks for him." (3) They had done that which made all the churches of the Gentiles feel under obligation to them, for they all gave thanks to them. (4) They had a church in their own house. (5) They are called by Paul his "helpers in Christ Jesus." In the *Revised Version* the reading is, "my fellow-workers in Christ Jesus." Lord translates it "my co-laborers in Christ Jesus." Dr. Macknight translates it, "my fellow-laborers in Christ Jesus," and paraphrases it as follows: "In my name *wish health to Priscilla and Aquila her husband, my assistants in preaching the gospel at Corinth.*" Now the idea that a Christian woman of such a noble Christian character, and of such a great Christian influence, as Priscilla is represented to have been, would not be permitted to speak or prophesy in the church, not even in the church in her own house, cannot easily be reconciled with the general teaching of the gospel, nor with the spirit of Christianity as it is learned from the gospel, and Paul could hardly have designed to prohibit such a Christian woman from prophesying in the church publicly.

3. "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Rom. 16: 12. Here we have three Christian women who are said to have labored in the Lord. This form of expression, "labor in the Lord," seems to refer to spiritual labor, though not necessarily to public labor. Yet, if women did prophesy publicly, as we are inclined to think they did, then such a phrase as "labor in the Lord," would naturally associate with it the idea of public labor for the promotion of the cause of the Lord. We have the following in Rom. 16: 6: "Greet Mary, who bestowed much labor on us." Now this, no doubt, was Christian labor, but it was labor bestowed by Mary on the servants of God. But the phrase, "labor in the Lord," which is applied to the service rendered by Tryphena, Tryphosa and Persis, seems to convey a different idea, and, as already remarked, seems to associate with it the idea of ministerial labor. Our next will probably close our examination of the subject, and it will contain a more full explanation of some of the texts bearing upon it.

CORRESPONDENCE.

'Write what thou seest—and send it unto the churches.'

From Chippeway Church, Ohio.

Our communion was well attended. The strange brethren were D. N. Workman, of Ashland, Tobias Hoover, of Black River, and many others. We had an enjoyable meeting. On Saturday, Oct. 2, we had a preparatory council, and one soul was willing to forsake sin and unite with the people of God. The old ship Zion is still moving on, and may we, as brethren, rise as one man in Christ and carry forth the glad tidings of the gospel to a sinful world. May the banner of the gospel be unfurled and planted where it is now unknown! A grand work will be done all over the Brotherhood if every brother and sister will labor with their talents and means, and we shall be blest in this world and the world to come. May the MESSENGER be sent on its mission of love, and may its Editors bring in the golden sheaves and receive stars in their crowns!

D. M. BRUBAKER.

From Weeping Water Church, Nebr.

Our arm of the church is still moving; we are all in love and union. Since our last report, three more declared their willingness to bow to the full law of grace, and were added to the church by baptism. On October 4th and 10th, we had our love-feast, and celebrated the death and sufferings of our Redeemer once more. Eld. Henry Brubaker and B. F. Flory were with us. The preaching was Jesus Christ and him crucified. The church here thought it expedient to elect some new officers; they cast their lot for a minister and a deacon. Bro. Jacob Ryan was elected minister, and Bro. Jacob Peck, deacon. Inasmuch as Henry Brubaker, our elder, expects to go to Texas, in other fields to labor, the church having found Bro. G. W. Stambaugh faithful to his calling, saw fit to advance him to the full ministry, by ordaining him as elder. The dear brethren willingly accepted the position the church assigned them; we hope that they, in good faith, without any mental reservation, will accept and adopt all the practices of the general Brotherhood, and that they may, as they have promised, with the faithful brethren everywhere, observe and enforce all the faith and practice of the general Brotherhood. May the grace of the Son and the comforting presence of the Spirit, be with them.

Greenwood, Nebr.

J. L. SNAVELY.

From Decatur Church, Iowa.

Our communion occurred on the 10th inst. The meetings were begun on the evening of the 1st, and have continued up to the present time. The preaching was done by the home ministry. Bro. S. A. Garber did the greater part of the preaching. We expected Bro. J. Calvert, of Indiana, but we learned that on account of sickness, he could not come. Result thus far, the church is revived, one reclaimed, and five were buried with Christ

in baptism, and we trust to walk in newness of life. God bless them! We hope others will come soon. We labored with the people in the south-eastern part of the county, the present year; results so far, five baptized, also one applicant for baptism. We ask an interest in the prayers of the church for all, and especially for the tender lambs here.

Garden Grove, Iowa.

L. M. KOB.

From Indian Creek Church, Iowa.

Our meetings closed on the 13th, with seven additions to the church by baptism, and several that had strayed away returned again to the fold. We had a splendid meeting, large congregation and good order. We feel to recommend Bro. Dickey to our brethren for plain preaching; all could understand him.

THOS. H. HIGGS.

From Vermillion Church, Ill.

From experience I can say that God is a God of love. Although it has been but a short time since I united with the Brethren yet it has been a very enjoyable time to me. Oh, what a grand work is the work of redemption which God has wrought out for fallen humanity! Surely we ought to be willing to live up to the full requirements of his holy and righteous will! May God enable us all to do so by grace and strength divine, through Jesus Christ our Lord! A series of meetings was held here at Cornell this fall; Bro. Jesse Calvert was present to proclaim the tidings of salvation. At this time I concluded to unite with the Brethren, as it was made plain to me that I might serve God more acceptably there, than to remain where I was; not that I had aught against the people where I was, for I love them still. I can say to them that I do not expect to ever regret the step God has enabled me to take, and wish that all enjoyed as much of the love and peace of God.

Although I do not live in the immediate vicinity of Panther Creek church, yet I desire to say a few words concerning a series of meetings held there lately. Bro. Calvert and other brethren were present and, we believe, tried to preach the Word of God. The love-feast which was held on the 8th inst. was an enjoyable one. It was a grand sight to me, to see one hundred twenty-five of the brethren and sisters commune. Three persons were baptized and two reclaimed. Bro. Calvert was to leave the following Monday for Missouri. May success be the result of his going there, and wherever he may go. May God's special blessing be with his family during his absence! I wish to render many thanks to the brethren and sisters who so kindly entertained us during our trip over there. Although the number who united with the church was not as large as we would like to have seen, we hope and trust that the words spoken may be as seed sown on well-prepared ground, which may yet bring forth much fruit and redound to the honor and glory of God through eternity.

We returned home on Monday, there to

listen to words pertaining to eternal life, spoken by Bro. Lyon, who came here from the Panther Creek love-feast. He left for home on Thursday. May God's blessing attend him and his family. May the efforts that have been put forth by God's ministers to preach Christ and him crucified, result in the salvation of many souls, who may shine forth as the stars in the firmament.

MARY J. BEAMAN.

From New Sharon, Mahaska Co., Iowa.

We had a glorious communion meeting.—The dear brethren that came to us preached the Word with power, so that sinners were made to tremble and saints to rejoice. Ministers from a distance were brethren John Thomas, from Washington Co., Samuel Flory and George Wine, from South English, Jacob Snider, from Brooklyn, Isaac Miller, from Monroe, Daniel and Joseph Zook and Martin Replogle, from Appanose Co., and Joshua Shouls, from Clinton Co., Ia. Bro. Shouls preached for us after the communion till Wednesday evening,—four sermons in all. He labored earnestly for the good of souls and in the Master's cause. Hope the Lord will reward him for his labors of love. We had no additions, but we believe many good impressions were made. May this feast be long remembered. We thank the brethren for their kindness in coming to us. May God bless them all.

PETER PROUTZ.

From Loraine, Ill.

In company with my son, and brother in Christ, I started Oct. 3, to attend some meetings. My first stop was in Coatsburg, at the Old School Baptist meeting-house; we heard a Progressive Baptist preach. He rebuked the idea that all hymns were written by inspiration, just because they happened to be in the Old Baptist collection of hymns. He would not plead for ignorance, but wanted all to improve their talent, gain knowledge and grow in grace.

In the afternoon, I attended Sunday-school at the United Brethren meeting-house. It was well represented, and ably conducted.—At night I heard an Englishman preach in the same church, who frankly confessed that he could not properly sound the h's and a's in their proper place, but made them prominent to the reverse.

Monday noon I reached Cerro Gordo, Ill. Found the old veteran, John Metzger, at home, attending to his domestic affairs,—building a new house with all the ambition and energy of a man of thirty years. His wife was poorly, but gained some before I left.

Tuesday morning, sister John Kuns took us, with others, in her carriage to the Okaw church, to attend their feast. It was well represented, there being about two hundred communicants. At this place they still practice the double mode of feet-washing, with the understanding that the small minority would hereafter yield to the great majority, and practice the single mode in the future. There is one other church in the Southern

District of Illinois that practices the double mode of feet-washing. (This District has in it thirty-six churches.) At this meeting, besides the home ministers, were Eld. Jacob Garber, of Ohio, Samuel Ulery, of Indiana, and myself.

Wednesday morning, Bro. John Kuns took us to the Millmine church. Here Bro. Geo. Cripe having the oversight, called in council the members, and a considerable amount of business was dispatched in a very agreeable and concise manner. In the evening we returned to Cerro Gordo, where Bro. D. C. Campbell, of Kansas, preached an able discourse.

Thursday morning we again had the pleasure of hearing Bro. Campbell preach. In the evening about three hundred members communed. Ministers from abroad, that is, outside of their county, were Jacob Garber, Samuel Ulery, A. J. Bowers, of Champaign Co., Ill., D. C. Campbell, Jacob Swinger, of Hudsonville, Ill., Jesse Stoner, of the same place, and Bro. Murray, of North Manchester, Ind.

Saturday morning we went to the Oakly church, where brethren Garber, Ulery, Bowers, Swinger and Stoner were present. Here we witnessed the scene of a young lady and gentleman renouncing Satan and the world and uniting with the people of God. The young sister is entirely deaf. In the evening the brethren and sisters at this place surrounded the Lord's table, — about 275 in number.

Sunday morning, we attended the Brethren's Sunday-school in Cerro Gordo, where Bro. Murray, of North Manchester, Ind., gave a very interesting talk to the children. In the afternoon we again went, in company with Bro. Kuns and family, to the Millmine church, to attend their communion. There were about 250 communicants. Ministers from abroad were Garber, Ulery, Murray, Bowers, Swinger, Stoner and myself. These meetings were all within an area of six miles.

On Monday morning, the 11th, in company with about thirty members, we started to Pleasant Hill church, Macoupin county, to attend the District Meeting of Southern Illinois, on Tuesday. At this meeting we enjoyed the association of many from all parts of the district.

On Wednesday morning, in company with Bro. G. W. Gibson, a young minister of Macoupin Creek church, we went to the Macoupin Creek church, and assisted in a series of meetings then in session, until Friday morning, when we returned home, in company with Bro. John Pool, of Spring Run, Fulton county. We reached our home in safety; found all well; thanked the Lord and took courage.

We are now in the midst of a glorious meeting, conducted by Bro. Pool, which will continue until the 28th, when we will celebrate the death and sufferings of our blessed Lord and Master. On the 30th, we will go to Mill Creek, Adams county, to attend a communion meeting. That church is now under my charge. May the Lord bless the work and make it prosper.

H. W. STRICKLER.

Important to the Brotherhood.

It is very generally known by at least many of our Brethren in Indiana and Ohio that D. S. Cripe left the church and joined the "Congregational Brethren," later the Progressives and that he was a preacher among the above-named people. He and wife having become dissatisfied with their situation, made application to be received back into fellowship with the (German Baptist) Brethren. When they left the church they were living in the Washington congregation, Kosciusko Co., Ind., but soon moved away; they were requested to come here to be restored. As our council-meeting was on the 18th of September, they were notified to be present. After some other business had been transacted, their case was called. D. S. Cripe stated that they came there to get back into the church if they could, and that they had left us for self-gratification; and he was very sorry for the course he had pursued and begged the church to forgive him. The church then requested him to acknowledge his official acts wrong and illegal while away from the Brethren. Also, in case he had injured or offended any one who was not present, that he give them entire satisfaction. To the above he willingly and gladly consented. All troubles were settled so far as we could reach them at the time. Daniel's wife also made an humble acknowledgement and asked for pardon. They were then accepted and, amidst many tears, restored to membership. The church also gave them a letter of recommendation to the Elkhart Valley church. Their humble confessions and submission to the church will go far to restore the confidence once lost; and I am certain that the united prayers of our church accompany them on their journey heavenward. We owe much to Bro. Daniel Shively for his substantial assistance in the above case. While we do not feel to rejoice in a victory over any, we are glad and happy when any one sees his unsafe condition and comes humble and penitent to God and his people. A. H. PUTERBAUGH.

Oct. 12, 1886.

From Panther Creek Church.

We have been enjoying a series of meetings held by Bro. Jesse Calvert, who came among us, Sept. 24th, and labored hard until October 10th. We were made to rejoice to see three precious souls willing to forsake sin, who were baptized, we trust, to walk in newness of life. We hope that others are near the kingdom, waiting for a more convenient season. Oh! may they take warning before it is too late, for God is no respecter of persons. Our love-feast was on the eighth. We certainly had a feast long to be remembered by those present. The church seems much built up. May the Lord bless Bro. Calvert in his labors.

LILLIE R. GISH.

From Dry Creek Church, Iowa.

BRO. I. J. ROSENBERGER came to us on the second of September and began a series of

meetings. They continued until the 15th, when they closed with good interest. The result of our meetings was one addition to the church by baptism, and two reclaimed. We all feel much built up and edified in the most holy faith. Bro. R. did not shun to declare the whole truth, and we feel sad to think the time for parting came so soon. We thank Bro. Rosenberger for his labors, and we hope he may be spared to do much good for the church. We desire an interest in the prayers of God's people that we may hold out faithful until the end. Come again!

ANNA F. MILLER.

Lone Star Echoes.

WIFE and I have just returned from a trip to Indian Territory, to where Bro. John Troxel lives, at which place we held several meetings, with good attention and think there is considerable interest. Some might wonder to whom we would preach in Indian Territory, but many whites live there. Any white person can live there by paying \$5 per year to the U. S., but cannot own land, and must rent from the Indians, or those who have some Indian blood. Many who have Indian blood, are, to all appearances, white and as intelligent as any one. Some parts of the Territory, are excellent farming land. The finest timber I have seen in the South I saw there. About Oct. 20th, we expect Elder Henry Brubaker and Bro. J. P. Harshbarger and families, from Gage Co., Nebraska, to move among us. Since coming here, and seeing the advantages of this country, I have wondered why the Brethren have so much ignored Texas. Perhaps it seems to be almost like "leaving America" as a brother expressed himself before we came here, but when one is here it does not seem so. Others hear wonderful stories about tarantulas (a spider), centipedes (a one hundred-legged worm), and snakes, but in traveling nearly 1500 miles by private conveyance, I have seen one centipede, a few tarantulas, and fifteen or twenty snakes. Parts of Texas have been very dry this year, while in other places, crops have been as good as ever. The fall rains have commenced, grass is green and cattle are fattening nicely. Society as is good as I have ever seen. Land is still cheap but increasing in value. A. W. VANIMAN.

Gainesville, Texas.

From Warrior's Mark, Pa.

WE commenced a series of meeting on the 10th and continued until the 16th, when we held our love-feast; had a pleasant time and an enjoyable meeting. Although there were no accessions to the church, we think the members have been revived and built up. — Bro. Beaver, of Montandon, Northumberland county, was with us most of the time, and he upheld the gospel with power. We feel thankful for his being with us. Come again! Bro. J. W. Wilt was also with us at the feast. As this is the season for holding meetings, my heart's desire is that there may be great ingatherings into the fold of Christ.

S. S. GRAY.

A New Field Opening.

UPON meeting Bro. Bock, Secretary of the Publishing Committee, after his return from the far West, his remark was: "We need Swedish tracts here at home. In the West they are calling for Bro. Hope's tracts, and in the Swedish language." We were surprised to learn it, but pleased to know that the effort is not in vain; and, from facts lately obtained, are led to believe that the tract work, among the people of Sweden, and also with the people here in America, can be made fruitful of much good. Only yesterday I met a Swedish soldier, who spoke of being at Annual Meeting near Dayton, Ohio, in 1884, and who said "It was a fine meeting, a fine meeting!" and whose inquiry was to know, where the meeting was held since 1884, and where it was to be in 1887. I gave him a copy of the tract which Bro. Hope has been enabled to put forth by thousands, to the people of Sweden, and of which some specimens were sent the committee, at Dayton, and the soldier's reply was: "Yes, sir, I can read it, and I want a copy of it." Such is the field now ripe for the workers, here in our own country, and also in Europe, and an earnest effort made by all who love the Kingdom of Grace, would be fruitful of strength, and also of glory. Cannot each one of us find our place, and our part in this, our only day of work, for the Master? I feel that we can, and I trust that we will. Then let each one of us use the talents the Master has entrusted to our care, and, without a doubt, the gift will be abundant, and all the workers in their fields at the work. In this way we can all aid his kingdom, to be spread over all the earth, and thus swell the song of the redeemed in the world to come.

LONDON WEST.

A Visit to Ohio.

IN accordance with previous arrangements, the writer met with the members of Poplar Ridge church, Defiance Co., Ohio, Oct. 8th, to participate with them in the observance of the communion service. The occasion will long be remembered; at least by myself, with mingled feeling of pleasure, and some regret. It was a real pleasure to witness the unfeigned, fraternal love and union among all the members present. It was also a great pleasure to form the acquaintance of those of like precious faith, whom I had never met before. Among the number was Elder L. H. Dickey, of Fostoria, Ohio, and a promising young minister (Bro. Thomas) from the same church. Bro. Dickey's manner and appearance, won my esteem at once, and made me want to see and know more of him. But as he and Bro. Thomas had to leave very early for home next morning, we took the parting hand; trusting that some time in the future, we might meet to cultivate a better acquaintance. Here they still practice the so-called double mode of feet-washing, and supper off the table. This to me was a source of regret, because first, we did not rise from supper in the sense our Savior did; as I believe he had a supper before him, from which he

arose to wash feet; secondly, as one washed and another wiped, it did not seem to coincide with the, "for I have given you an example, that ye should do as I have done to you;" thirdly, not more than half, perhaps little more than one third of the brethren, washed "one another's feet," as the one having the basin generally washed the feet of two or three brethren. Thus each one who did wash, deprived one or two others from doing what the Savior commanded, namely; "to wash" (not two or three), but "another's feet," simply meaning that each disciple should wash the feet of one other.

Now this kind of talk may seem a little out of place from one to whom so many tokens of brotherly love and kindly regards were extended; all of which I remember with pleasure and gratitude; but as different ones assured me that the church is ready for a change to the single mode of feet-washing, I have used more boldness than I would under different circumstances; as all that is needed, is some one to move properly in the matter, to effect the change without any trouble.

One brother was added by baptism in the afternoon before the feast. In addition to those in the ministry from abroad, already mentioned, I name Bro. Daniel Wysong of Nappanee, Marshall Co., Indiana, who has done much good for the Master in this church within the last few months.

I would deem this report scarcely complete, without mentioning that this church is the home of the new contributor, Gertrude A. Flory; whose articles in the GOSPEL MESSENGER are read with much pleasure and profit. Her husband, Isaac Flory, is a deacon of much intelligence, and possesses excellent qualities of mind and heart; and both enjoy the good will and unbounded confidence of their entire church.

Bro. Wysong and self remained over Sunday, but did not enjoy the pleasure of laboring together; as their two church houses are separated by the Maumee river, and it was thought best to have preaching at both places; so Bro. Wysong remained at South Ridge, while the writer was conveyed to North Ridge, where we had meetings Saturday eve, Sunday, and Sunday evening. The meetings were all well attended, closing with a general good feeling all around.

The Poplar Ridge church is to be congratulated upon its entire exemption so far, from any division trouble; moving along in harmony with the general Brotherhood, in peace and fraternal love.

May they continue unmolested, is my fervent prayer, and the God of peace bless us all evermore. Amen. THURSTON MILLER.

South Bend, Ind., Oct. 12th.

From Pleasant Valley Church, Va.

We closed our Sunday-school, Sunday, Sept. the 24th; had a pleasant season of council together in our school and a good spirit manifested toward each other. Had many good admonitions by some of the old brethren, especially one beloved old deacon brother, who is nearing fourscore and ten years, who

attended nearly every Sunday and helped to instruct. Had an enrollment of 149 and attendance was moderately good.

There were four dear brethren and two beloved sisters led into the liquid stream and buried in baptism. Two more had made application to be baptized the same time, one of them came not, for reason unknown to the writer, the other one was snatched away, by the cold, icy hand of death, just three days before he was to have been baptized. I was called to his bed-side about four hours before life was extinct. The scene there witnessed, I think would have melted the most stubborn heart; the cries and shrieks of the dear, little ones around the dying bed of their dear father, whom they relied upon for support, and then the dear sister, his companion, pleading for mercy to God to prolong his life a few days longer, if it be his will. If only some of my dear relatives and friends, who are outside of the pales of the church, could have been here with me in witnessing this death-bed scene, they would more earnestly count the cost of their soul's salvation and turn to Christ, before it is too late. In three days after this scene, at an early hour in the morning, I was aroused by one of my neighbor friends and informed, that his father had just died. Had been afflicted with rheumatism for many years. So we see by observation, that we are dying creatures and we would appeal to God-fearing people, not to put off making peace with God before it is forever too late. Two days afterwards, visited an afflicted sister, who seemed gasping for her last breath. Let me say again to those that are out of Christ, Do not wait until to-morrow, for it may be too late to make peace with God.

Our love feast is one of the things of the past, and it was a feast of love indeed; a feast of fat things. The meeting of many brethren and sisters, and then the solemn event of commemorating the death and suffering of our adorable Redeemer made us feel that we were in heavenly places. We had the precious truths dealt out to us by the brethren so earnestly and eloquently that saints were encouraged, and I hope sinners were made to quake and tremble. S. A. DRIVER.

Oct. 12, 1886.

From Frontier, Mich.

WIFE and I, in company with some other members, started Oct. 8, for the love-feast at Bryan, Ohio, in the Lick Creek church, on the 9th. This was the first opportunity we had of attending a feast at that place since we moved away. It did our poor souls good to meet with brethren and sisters with whom we used to meet so often. But while this is true, sorrow filled our hearts when we looked over the tables, and missed so many that used to be seated there. Some have moved away; others have gone to try the realities of the spirit land.

After the forenoon meeting, the water was troubled, and two sisters were baptized. There was a choice held for two visiting brethren; the one receiving the majority, the

ther two being a tie, three were elected. — The lot fell on Henry Mark, Daniel Koch and Frank Kintner, all young brethren. — May they hold out faithful to the end. The feast was one long to be remembered. The order was good by the outsiders.

NOAH LONG.

From Avon, Ill.

THE brethren and sisters of the Spring church, Fulton Co., Ill., has again had the privilege of enjoying another communion season. Eld. D. B. Gibson and Henry Lucas came to us on Oct. 2, and commenced to proclaim the word of the Lord. They continued until the 9th, when one was made willing to follow the Lord in all things, and as buried, we trust, to walk in newness of life. In the evening we assembled with a goodly number of brethren and sisters from the adjoining churches, for our love-feast, and we had a feast for the soul. Ministers present were Jesse Danner, D. B. Gibson, J. Myers, Michael Claar, Mathias Lingenfelter, John Baker, B. H. Strickler, Henry Lucas. We always rejoice to see our ministering brethren visit us, being alone in the ministry. We appreciate your visits, and could say to one and all, Come again whenever you can, and worship with us.

JOHN POOL.

A Home for Bro. Hope.

Mary R. Fisher, Pottstown, Pa. \$ 2 00
Pleasant Hill Sabbath-school, Ind. 11 25
Missie E. Beery's S. S. class, Pleasant Hill, O. 2 00
Collected by Mary M. Gibson, Virden, Ill. 17 00
Pearson Stoner, Cornelia, Mo. 1 00

AMOUNT COLLECTED BY M. M. ESHELMAN.

Warr Oak church, Kan. 7 15
Warr Oak Sunday-school, Kan. 1 25
Daniel Smith, Cuba, Kan. 1 00
Isaac Snyder, Cuba, Kan. 50
Allen Smith, Cuba, Kan. 25
W. McHenry, Cuba, Kan. 1 00
Nancy Snyder, Cuba, Kan. 50
H. Hefner, Belleville, Kan. 1 00
W. Austin, Scandia, Kan. 2 00
Betty Daggett, Scandia, Kan. 50
Abigail Daggett, Scandia, Kan. 1 00
M. Ponge, Scandia, Kan. 1 00
Lewis Jordan, Scandia, Kan. 1 50
Sarah Daggett, Scandia, Kan. 5 00
Mel Knize, Scandia, Kan. 1 00
Susan Hackenberry, Scandia, Kan. 50
Geo. Myers, Belleville, Kan. 25
Emuel Walters, Prospect, Kan. 50
Marcia and wife. 1 50
Sunday-school scholar. 01

Total am't rec'd to Oct. 27, 1886. \$2502 33

For Bro. Hope's Home.

THE following amounts were collected by Sister Mary M. Gibson, Virden, Ill.:

Die Lichtenwalter. \$ 10
Is Weimer. 06

M. E. Slifer. 1 00
A sister. 50
Upper Stillwater S. S. 3 15
A sister. 50
Aaron Johnson. 20
Willie O. Rinehart. 15
Delphy E. Rinehart. 15
Ottie A. Rinehart. 10
Blanche T. Rinehart. 10
S. J. Gates. 10
Ella Gates. 01
Nora Gates. 01
Charles Ora Gump. 10
Mattie E. Hogan. 1 00
A sister. 1 10
Charles Hendershott. 10
Willie Hendershott. 10
Dave Hendershott. 05
Quinter E. Horn. 26
Laura A. Vaniman. 25
Fifteen members, of the Pleasant Hill church, Ill. 4 00
Rebecca Gibson. 15
Catharine Petry. 50
Cornelius Petry. 25
Libbie Petry. 10
Susie Petry. 25
Sarah Heckman. 10
John Keyser. 25
Nancy Seymour. 50
M. E. Omehart. 50
Elizabeth Leer. 25
Asa Leer. 25
John Leer. 25
Catharine Leer. 05
John Studebaker. 10
Tabitha Stutsman. 05
Richard Heckman. 08
Elizabeth Beckner. 10
M. M. Gibson. 18
Total. \$17 00

Donations for the Poor.

Mrs. J. C. Lahman, Ill. \$1 30
Rachel Amick, W. Va. 1 65
Lydia Leedy, Ind. 50
Phebe Barklow, Pa. 20
Henry Sprankle, O. 2 00
John Wales, Kan. 3 00
J. H. Lyon, Pa. 24
Lydia Leedy, Ind. 50
John Howser, Cal. 20
John Mohler. 50
E. Goughnour. 50
M. W. Reed, W. Va. 30
Susie Huffman, Pa. 1 00
Jacob Ergood, Pa. 1 00
Daniel H. Weimer, Ore. 50

From Salem Church, Reno Co., Kan.

OUR meeting began on the evening of the 15th. Bro. D. Dierdorff, of Illinois, spoke from the words, "Children, have you any meat?" The disciples fished all night, and had caught nothing. The Savior then told them to cast their net on the other side of the ship, and they caught a great number of fish. Bro. D. told us that if we had no meat, it was because we are fishing on the wrong side of the ship. We are using our influ-

ence in the wrong direction; we do not get into the spirit of the work; we are too much swallowed up with the perishable things of this life, and, as a consequence, we are poor, starving creatures in the divine life. The remedy is to cast our nets on the other side of the ship, and we will have meat, and become strong men and women in Christ Jesus. Bro. Harshbarger spoke the first day of the feast from Eph. 2: 8, and gave us many good thoughts. Brethren Levi Sayler, of Iowa, and Lemuel Hillery unraveled many thoughts upon the examination services. — About one hundred communed. Bro. Dierdorff officiated. The children are not forgotten at these meetings. On the second day brethren Hillery and Harshbarger talked to the children. Again the brethren gave us some good thoughts from James 4: 17. — Brethren and sisters, are there not times when we know to do good and do it not, because it comes in contact with this precious self of ours? Or, are we willing to sacrifice all and crucify self for the cause of Christ? Will we answer this? Yes, we do by our actions through life. In the afternoon brethren Dierdorff and Hillery spoke from the parable in Matt. 22: 2-14. The meeting will be continued by brethren Dierdorff and Shirk.

D. A. ROWLAND.

From Defiance, Ohio.

THE Brethren of the Poplar Ridge church held their feast Oct. 8. Ministering brethren present were Daniel Wysong, of Elkhart, Ind., Thurston Miller, of South Bend, Ind., Bro. Dickey and Bro. Thomas, of Fostoria, Ohio. We think they tried to do their part of the work, and they did it well. We felt as if the Lord was with us, and if he was, who could be against us? We were made to rejoice when we remembered that we, in our weakness, were trying, to our utmost ability, to follow the example of our dear Savior. — May we feel stronger and more earnest in the battle for our Lord. We had very good order, and those who were looking on showed by their actions that they had respect for the children of God, and we hope that many who were lookers-on this time, may, by another time, be partakers of the enjoyments in which we shared. At this feast there was one who was willing to forsake sin and come out on the Lord's side. Notwithstanding all opposition, we may rejoice, for the Lord's work is going on despite it all. May God bless his own.

JOHN A. DAVIS

From Maxwell, Iowa.

WE closed our series of meetings on the evening of Oct. 13. The meeting proved to be one of best in the history of the Indian Creek church. The immediate results were seven received by baptism, and several others near the kingdom. Our dear brother, A. M. Dickey, delivered fourteen discourses, and wielded the Gospel Sword very effectually. It was thought that over two hundred persons went to the stream to witness the solemn ordinance of baptism.

D. E. BRUBAKER.

From Brownsville, Washington Co., Md.

WE held our love-feast Oct. 9. The weather was delightful; the preaching and order were all that could be desired. One sister was baptized during the meeting; two promising young men a short time previous. The church seemed to be in love and union, and there was nothing to mar our pleasure, save the thought of our own unworthiness, and that the meeting would so soon be over, and we would be left to fight the adversary alone; no, not alone, for Jesus has a spiritual presence for all his elect, more rapturous and enduring than all the soul-absorbing relationships earth can yield. GEO. W. KAETZEL.

Claggetts', Washington Co., Md.

From Madison, Kan.

ACCORDING to previous arrangements, on Sept. 13, wife and I started for Galesburgh, Neosha county, to assist the Brethren in holding a series of meetings. We preached for the Brethren at Fredonia, Tuesday night, the 14th. Arrived at Bro. Sidney Hodgden's on Wednesday. The Brethren had already held five meetings. Preached for them on Wednesday evening, to a large audience, and continued to wield the Sword of the Spirit as best we could, in our weakness, until the 20th, with unabated interest. I never attended a better meeting, where the workings of the Holy Spirit were more prominently manifested. There was great rejoicing among the saints on account of sinners turning to God. One old brother said, "I am so happy; my children are now all in Christ." I do not wonder at parents being happy when their children turn to God. They are then safe, and if they hold out faithful, they may meet around the throne of God,—an unbroken family.

On Saturday, the 25th, at 9 A. M., we held services, after which we repaired to the water-side, where nine precious souls were buried beneath the yielding waves, and arose, we believe, to walk in newness of life. In the evening, they, with us, surrounded the table of the Lord, and commemorated the sufferings and death of our departed Master, and partook of the love-feast, in anticipation of the Marriage Supper of the Lamb in the evening of this world, when we shall be seated around the tables in our Father's kingdom, and Christ will serve us.

We had a glorious meeting. The large house was crowded to its utmost capacity.—The immediate results of the meeting were fourteen accessions, thirteen by baptism and one restored. The brethren's labors are commendable, in that they prayed much. They sung till our hearts leaped for joy. They filled their places in the house of God. In short, they are alive in the Master's cause. One dear sister was deprived of the privilege of enjoying our meetings on account of sickness, but she prayed much in our behalf.—On the 26th she was anointed in the name of the Lord, and the Lord raised her from her sick-bed. God bless the dear brethren and sisters for their kindness to us. We enjoy-

ed their fellowship much, but the time came to say farewell. From there we went to Anderson County. CHAS. M. YEAROUT.

From the Belleville Church, Kan.

OUR love-feast is now among the things of the past, and we shall always look back upon it with great pleasure, for it was truly a feast to the soul. As a church, we feel greatly strengthened and encouraged in our journey toward that better country. Ministers from a distance were elders Ives and Renner, Bro. Jacob Shuler and Bro. S. Myers, all of Jewel county; also Bro. Levi Mohler, of Missouri, and Bro. Gauby, of Washington Co., Kan.; also a goodly number of members from adjoining churches came and enjoyed with us the happy privilege of obeying the Lord in the observance of the ordinances of his house. We were also richly taught and admonished in word and doctrine. Let us treasure up what we have heard, not being forgetful hearers, but doers of the work, that we may be blest. E. E. RIDDLESBARGER.

Scandia, Republic Co., Kan.

From the Conemaugh Church, Pa.

WE are glad, after a long interval, to report a series of interesting and profitable meetings in our congregation. Bro. Howard Miller commenced laboring for us Sunday, Oct. 3, and continued until Tuesday evening, the 12th, when he had to leave. Bro. John S. Holsinger preached the following night. Last evening (Thursday), we held our love-feast, and to-night Bro. Holsopple, from the Manor church, preaches at the same place, after which he goes to the other end of the district to labor over Sunday, if the Lord is willing. During these meetings we held a council, at which it was the sad duty of the church to sever one member, but we were made to rejoice afterwards, to receive five others by baptism. During the meetings so far, we were favored with excellent weather, and the largest congregations that gathered there for years. I was permitted to attend but few of the meetings, but we will rejoice for the good that was done, for which we will thank God and take courage. ***

From Lower Cumberland, Pa.

OUR love-feast was held Oct. 9 and 10, and was largely attended. Eld. David Long, of Maryland, kindly came to our aid. On the evening of the 8th, held meeting in Mechanicsburg. Bro. Long spoke from the fourth chapter of Luke, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, heal the broken-hearted." Oh! how many are broken-hearted to-day? Why not come and be healed? Met on the morning of the 9th at the Mohler meeting-house, where we were richly admonished by Bro. Long and others. We rejoiced to see one more soul made willing to follow Jesus and join our little band. Oh! how we enjoyed going with her to the water-side, to sing and pray on the banks of the beautiful stream! Returned just as the aft-

ernoon meeting was over. Met in the evening to attend to the commands as instituted by our Savior. Services on Sunday morning and afternoon. The good seed has been sown. Paul may plant, Apollos water, but the increase comes from God. This ended the meeting at Mohler's meeting house. The evening Bro. Long preached his last sermon in Mechanicsburg, from Eph. 2: 8. May he have many souls for his hire, and last may we meet in our Father's kingdom. LEAH T. CONDRY.

From Great Bend, Kansas.

OUR love-feast was held ten miles south-west of Great Bend, in the house of Bro. Samuel Kintner. It was an enjoyable occasion, and will long be remembered. The ministers from a distance were Bro. Enoch Eby, of Illinois; Bro. Abraham Shepley, of Hutchison, Kansas; Bro. Moses Brubaker, of Lyon, Kansas; Bro. Brubaker, McPherson, Kansas, and Bro. D. B. Martin of Nickerson, Kansas. Bro. D. B. Martin has purchased a farm, fourteen miles north-west of Great Bend, and expects to move here about March 1, 1887. Our associations were pleasant. In the service of our divine Master, on Saturday we were permitted to see four precious souls baptized according to the example of our dear Savior. On Sunday morning we again had the privilege of having two more make application to be received in the church. They were baptized Sunday afternoon. Bro. Enoch Eby addressed the congregation Sunday morning, from the words, "Hear ye him." It does us good when our dear brethren come and give us such admonition. We truly need many willing hearts and helping hands to proclaim the glad tidings of salvation, to the West. Many pitiful appeals have been made by those who are starving for the bread of heaven. We were to see some Brethren who said that they have not had preaching since last December. Why do brethren not come and preach for us? The harvest, truly, is great but the laborers are few. We pray the Lord to send forth more laborers into the vineyard. We have a good country, Walnut county, and we hope that brethren who are looking for homes will give us a chance and judge for themselves. We have a good Sunday-school under the control of the Brethren. We are using the *Brethren's Quarterly* which seems to be giving good satisfaction and to be appreciated as a lesson help.

MICHAEL KELLER.

From Martinsburg, West Virginia.

HAVING been permitted to labor one week with the brethren at Johnstown, I am now engaged here, in trying to preach Christ. I am glad to say that we have had good meetings. The Brethren seem to have their hearts in the work. Two were baptized. We had an enjoyable love-feast on the evening of the 8th closed our meetings seemingly too soon, but previous arrangements called us away. We expect to be here a week or so yet. S. N. MCCANN.
Oct. 11, 1886.

A New Field Open.

I WENT a-fishing, close to a town called Forsythe, west of Oreana, and my bait was some tracts, "The House We Live In," by Daniel Vaniman, and the GOSPEL MESSENGER. They wanted meeting there, and on Oct. 2 and 3, we met in a hall; had a very good turn out and good order. Brethren John Metzger and Amos Knicky were the preachers. One soul joined in with the people of God, and was baptized at our love-feast at the Oakley Brick church. Others are counting the cost.

Oh! brethren and sisters, tears came in my eyes last Thursday, Oct. 7, when I went to a love-feast, and passed a brother's fine house. I thought of the many calls for churches to worship God in, and of the many preachers needed in the new fields! Dear brethren and sisters, let us not put so many unnecessary things on our houses and clothes, and we can help these poor members with a church, and build up the cause of Christ. Read Bro. Matthias' article in MESSENGER Oct. 5.

SUSAN STROPE.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

RINKERT.—At Oneco, Stephenson Co., Ill., Lewis Rinkert, aged 66 years, 2 months and 12 days. He leaves a wife (a sister in the church) and five children to mourn his departure. Services by Allen Boyer.

FREY.—In the Pleasant Hill congregation, Macoupin Co., Ill., Oct. 3, Clara Ann, daughter of friend Jacob and sister Catharine Frey, aged 6 years, 9 months and 16 days. J. H. BRUBAKER.

MATHENY.—Near Cornell, Ill., Oct. 11, of diphtheria, Bessie A., daughter of Mr. and Mrs. John Matheny, aged 4 years, 2 months and 25 days. Services by D. D. Worst, from Luke 10: 14. SADIE WORST.

PAGE.—At Yellow Creek, Stephenson Co., Ill., Sept. 21, of old age, sister Mary Page, aged 86 years, 9 months and 27 days. Services by the brethren, from Rev. 20.

BARKLOW.—At the same place, an infant child taken from the Foundlings' Home, and placed in the care of Wm Barklow and wife. Services by the brethren, from Rom. 5. D. B. EBY.

FIKE.—In the Myersdale congregation, Somerset Co., Pa., at the home of his sister, Sept. 24, of typhoid fever, Bro. Hiram, son of Bro. John J. and sister Sally Fike, of Blackhawk Co., Ia., aged 27 years, 3 months and 8 days.

He left his home in Iowa last fall, and came to his uncle's in Illinois. He remained there until this fall, when he came to his friends in Somerset Co., Pa. He was here about a week, when he was taken sick. He was sick not quite two weeks. His father and mother were dispatched for, and they arrived about twenty-four hours before he expired. He was buried on his father's former home, near town. Services by Eld. C. G. Lint.

ROESCH.—Near Quinter, Gove Co., Kan., Sept. 6, sister Sadie Jane Roesch, aged 21 years, 11 months and 14 days.

She was born in Larimer Co., Colo.; married Christian Roesch, Sept. 14, 1881, when they moved to Filmore Co., Nebr. In April, 1886, they moved on a homestead near Quinter. She was a consistent member of the Brethren church for several years, always trying to do her duty faithfully and conscientiously. She leaves a husband and relatives to mourn their loss. Her life was such that we feel she is enjoying the reward promised the righteous. Services by brethren Ikenberry, Hawn and Cober.

W. W. ORLINGER.

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- Nov. 4 at 10 A. M., Columbia City church, Ind., one mile west of town.
- Nov. 5, at 4 P. M., Stony Creek church, four miles east of Noblesville, Hamilton Co., Ind.
- Nov. 6, at 1:30 P. M., Marsh Creek, Adams Co., Pa.
- Nov. 6, Mt. Zion, Tascarawas Co., Ohio.
- Nov. 6 and 7, Honey Creek church, Nodaway Co., Mo., 8 miles east, and one mile north of Gaynor City.
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- Nov. 6 and 7, at 2 P. M., Big Creek church, Richland Co., Ill.
- Nov. 6, La Porte, La Porte Co., Ind.
- Nov. 6, at 2 P. M., South Beatrice church, Gage Co., Neb. Members will be met at Holmesville, on the U. P. R. R.
- Nov. 6 and 7, at 10 A. M., Barr Oak, Jewell Co., Kan.
- Nov. 7, 2 miles west of Island City, Mo.
- Nov. 10, at 2 P. M., Bachelor's Run church, Carroll Co., Ind.
- Nov. 11, at 4 P. M., Rock Run church, Elkhart Co., Ind.
- Nov. 12, at 2 P. M., Huntingdon church, Huntingdon Co., Ind.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.
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- Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.
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- Nov. 13, at 10 A. M., English Prairie church, LaGrange Co., Ind.
- Nov. 13 and 14, Hurricane Creek Church, Bond Co., Ill.
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On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon. Arrive Pittsburgh.

Pacific Express, 8 25 P. M. 1 00 P. M.

Mail 2 14 P. M. 8 15 A. M.

Fast Line, 8 30 P. M. 11 55 P. M.

Way Passenger 12 06 A. M. 8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon. Arrive Phil'da.

Johnston Express, 8 35 A. M. 5 00 P. M.

Mail 8 25 P. M. 4 45 P. M.

Mail Express 8 05 P. M. 4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M., Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 8:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

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LEAVE SOUTH.		STATIONS.	LEAVE NORTH.	
Mail	Exp's		Exp's	Mail
P. M.	A. M.		P. M.	P. M.
8 35	8 35	...Huntingdon...	8 20	12 30
8 45	8 50	McConnellstown	8 09	12 19
8 52	8 55	...Grafton....	8 05	12 15
7 02	9 08	...Marklesburg..	5 55	12 05
7 10	9 15	...Entriken	5 45	11 55
7 15	9 21	...Beaver.....	5 33	11 49
7 22	9 29	...Cove.....	5 33	11 43
7 35	9 41	...Saxton.....	5 20	11 30
7 48	9 55	...Biddlesburg...	5 06	11 17
7 53	10 00	...Hopewell..	5 02	11 11
8 05	10 10	...Piper's Run..	4 52	11 02
8 15	10 21	...Tatesville....	4 41	10 50
8 21	10 30	...Everett.....	4 33	10 43
8 25	10 35	...Mt. Dallas....	4 30	10 40
.....Bedford.....
.....	P. M.	A. M.

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"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Nov. 9, 1886.

No. 44.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

ELD. Grabil Meyers attended the Altoona communion-meeting, and seems to be enjoying his usual good health. If he had a better body, or not so much of it, he could do good work for the Master. His mind is clear, and his zeal for the cause unabated. His home is at Eldorado, some five miles from Altoona, on the Hollidaysburg branch, and brethren calling will always receive a hearty welcome.

THE Altoona communion-meeting was held at the time announced, and, being present, we feel to say that it was a good and pleasant meeting. The following adjoining ministers were present: Eld. Grabil Meyers, Jas. A. Sell, Samuel M. Cox, S. S. Gray and J. W. Wilt. Some sixty members communed, and the ordinance service continued about ninety minutes. This is quite long enough for an ordinary-sized membership. The interest and profit of our communion services are often greatly lessened by prolonging the exercises until many of the members become so weary and sleepy that they cease to be benefitted by them. If those who serve and the one who officiates have an understanding, there is no necessity for such long meetings.

FROM the *Christian Advocate* we learn that some of the Methodist ministers have been severely reprimanded for not immersing candidates for church membership when requested to do so, this being a requirement of their discipline. The Rev. Robert Crook comes to their defense by declaring that the necessary provisions for immersion are not provided, and throws the blame back on the stewards, whose duty it is to provide for the administering of the church sacraments, and adds that if the discipline of the church is to be fully carried out, the churches should be provided with a suitable baptistery for this purpose. The immersion sentiment is growing so rapidly that it may soon be necessary for the Methodist church either to change their discipline or provide their churches with baptisteries. If the Methodist ministers were as ready and willing to administer this rite as was Philip when the eunuch wanted baptism, they might be able to find water outside of baptisteries that would not require any preparation more than to go down into it. It does seem to us that Dr. Crook's defense is not a very strong one. If the purpose is right, suitable water can always be found.

ANDOVER AND THE NEW THEOLOGY.

ANDOVER College was founded in the midst of what was then considered a religious insurrection in regard to orthodox theology. Even the very air seemed to be charged with heretical theories diverging from the staid orthodoxy of the times. The schools already established, not only fostered such as held some of these new-fangled doctrines, but in some cases they were openly defended and taught. To defend the church against these anti-orthodox theories and teachings, Andover was conceived and born.

Its design was that it should be a stronghold of defense against a dreaded invading foe, and every known precaution was taken to make it a power that would not only be impregnable to belligerent enemies, but from its walls were to go forth men aggressive and strong to defend the orthodox religion of the fathers. This required strong men and strong rules and regulations, clearly defined, and made sure in the charter. The men were strong enough, and the charter was all right, but somehow the spirit has partly died out of it.

This reminds us of an old neighbor who, when putting up a building of any kind, always exercised special care that it should be very strong and lasting. In his old days he built himself a house. The laying of almost every stone in the foundation received his special supervision. Every piece of timber had to be strong and faultless, and so with every part of the house throughout. When completed, the house was strong and well built, and stands to-day as a witness to the man's concern for its strength and permanency. But the man that directed its strength is gone, and its continued strength will depend upon those who fill his place. When the life of a house passes out, the tendency is towards decay, no matter how enduring the nature of the material may be.

So with the Andover rules, regulations and charter. Those who framed them have passed away, and with them has passed away the spirit of the age. Orthodox theology cannot be imprisoned by man-made rules, regulations and charters. Theology is a living issue and a developing system. — Like the swelling tide, it moves onward, erasing, one after another, the finger marks in the sand, and those who would keep clear of the breakers must either make no marks of their own or else move away from them as the tide approaches. As the ocean forms its own tidal marks, so does the truth as we have it in the Scriptures. All the marks we make, as orthodox, ought to be made to float with the ever-enlarging waves of Christian truth.

Of all the regulations made we are not informed, but one of them is, that a theological examination of the Faculty shall be held by the Board every five years, to determine its orthodoxy, and that it is in entire harmony with the chartered regulations of the College. Also every new teacher admitted to the Faculty must pass his examination, and thus determine his eligibility to the position.

We are generally considered a staid people, and closely wedded to what we consider orthodox rules and regulations, but the Andover experiment we have not yet tried in our schools, and hope, never shall, as on a race there is but one objective point, and by the way there is no place to stand still to set and guard the marks we may make. The Andover stronghold remained intact, but notwithstanding all the vigilance exercised by those appointed as its guardians, it was filled with men of a new theology, and the whole school was imbued with the very spirit for which it was founded—to keep at bay and destroy.

The lesson that we want to learn from such things is, that it is not wisdom on the part of any set of men to try to establish an unchangeable system of theology hemmed about with rules and regulations as the laws of the Medes and Persians.

Had our good fathers of fifty years ago met in solemn conclave, and then and there decided that the stage coach and the packet boat were the most economical, most rapid, most convenient and most enjoyable means of transit from one point to an-

other,—that the old self-sharpener and single shovel plow and the iron-toothed harrow were the best implements for breaking up our fallow ground, and putting down our seed,—that the old Dutch scythe and wooden hand rake were the best implements to cut down the grass and make the hay, etc., and from that time forth no new thing should be introduced in all the different departments of labor, what would our country be to-day? You answer, The spirit of the age would not admit of such a thing—that the world would necessarily grow away from such a standard—that such a thing would be unreasonable and impracticable. Yes, we, too, think such a position on the part of men would be unreasonable, but not more so than to take the same position in regard to church and religion. Men continue to travel, plow, sow, make hay, etc., but there have been great changes in the manner of doing them. So men continue to revere the truth and to worship God, but the manner and conveniences connected therewith have been changed.

The upper room in the dwelling house, the barn floor and the old log school-houses have been vacated, for such purpose, and in their stead we now worship in neat, convenient and comfortable church-houses. Our ideas about many other things have been changed, and even about the Scriptures there has been a moving away from what was once held as orthodox views—such as in the use of money, about the Lord's Supper, feet-washing, the using of the law, the protection of our buildings, property, etc. The principle is retained, but we now see them in a different light. Similar changes have been made in regard to conveniences, building and furnishing houses, etc.; and yet, all these changes do not necessarily argue that we, as a church, have deviated from the truth, or that we are less orthodox than were our brethren fifty years ago. We have only been taking hold of the things that the new advancing light is opening up before us, and only such changes have been made as seem more in harmony with the word and spirit of the gospel. Such changes as have thus been made could not well be considered a new theology, yet it is quite as new as the "new theology," so called, of Andover, that has been making such a stir of late.

As the second probation, advocated by the new theology, is claimed for only such as do not and cannot enjoy the advantages of the first, we cannot see that it can, in any way, affect those who have the gospel and terms of salvation presented to them, and therefore there can be no call for preaching such doctrine. But if men hold the opinion that the heathen, and those who have never had the gospel intelligently presented to them, will enjoy a probationary state beyond the grave, let them hold it in peace. It is enough if we accept and obey all of what we do know, without troubling ourselves about what will become of those who do not know. It is the duty of the church to teach the nations as far as she can. God is wise enough, good enough and able to take care of the others.

New theories and speculations are not necessarily new theologies. A new theology is a new knowledge of God, and of this we can never get too much. The Bible is an inexhaustible field of diamonds, and the more we explore it, the richer and more valuable it becomes to us. Let us hold fast that which we already have, that is diamond pure, and continue to add to it such as may graciously be given.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

ABIDING IN CHRIST.

THAT mystic word of thine, O Sovereign Lord!

Is all too deep, too pure, too high for me;
Weary with striving and with longing faint,
I breathe it back again in prayer to thee.

Abide in me, I pray, and I in thee;

From this good hour O leave me nevermore!
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadowed by thy love

Each half-formed purpose and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul as thine, calm and divine!

As some rare perfume in a vase of clay

Pervades it with a fragrance not its own;
So when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me! There have been moments blest,

When I have heard thy voice and felt thy power!
Then evil lost its grasp; and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare.

Abide in me, and they shall even be;
Fulfill at once thy precept and my prayer—
Come and abide in me, and I in thee!

—Harriet Beecher Stowe.

HERE AND THERE.

BY D. C. MOOMAW.

REV. DIXON, a prominent minister in the Baptist church, of Baltimore, was recently tendered the "flattering title" of "Doctor of Divinity," but he declined the proffered honor with an expression of the opinion that such titles were not of divine origin, nor supported by the precept and example of the apostles and early Christians. In his opinion, it encouraged a spirit of exaltation in men that needs to be repressed rather than encouraged. Now I submit the question that the modest gentleman may not be as well read in apostolic practice as his ambitious brethren. Did he never read of Dr. Diophretes, mentioned in one of St. John's epistles, and the doctors Korah, Dathan and Abiram, and of Dr. Demas and Dr. Balaam, and many other gentlemen of eminence in the ancient church, who thought it not improper to accept and enjoy worldly honors? It is true such plain, clod-hopper preachers as Peter and John and Paul could not claim such distinguished tokens of the esteem of the learned, but anyhow, times have changed since that ignorant age and we must change with them, *therefore*, so the argument tends, it is not harmful to receive such evidences of the esteem of the brethren. Reconsider, friend Dixon, and by the way, look after other matters of apostolic teaching and practice, such as the love-feast, feet-washing, the sacred kiss, etc. You see in that day they taught that implicit obedience to *all* of the commands of the Lord and Master was essential to salvation.

—The following charge of a blunt Scotch preacher against fashionable dressing and habits generally is rather pungent but it savors strongly of honesty and truth. Read it: "You people of Aberdeen get your fash-

ions from Edinburgh, and they get them from Glasgow, and they from London, and London gets them from Paris, and Paris gets hers from the ———; speak it softly, brother, or you will be asked to resign. If you will do me the kindness to go into a fashionable nineteenth century church and find one member of the same in the front pews, who cares a penny for what the apostles say on the subject of personal adornment, I will present you with a copy of the twelfth commandment, to wit: "Put on your best clothes when you worship the Lord!"

—This is the tenth day of September, in the year of grace 1886, and there is no better day in all the 365 in the calendar to adopt a few dozen real good, practicable resolutions and pray for help to carry them into execution. Try it, brother, sister; but if you disagree with me, try another day.

—There seems to be growing apprehension in certain prominent religious circles that infidelity is seriously threatening the church of Christ. Now the fact is, that while such stalwart disbelievers as Col. Robert Ingersol and his "pals" are making a most prodigious hullabaloo about the forgeries and falsehoods of our Bible, and the hypocrisy of its friends, it has more dangerous foes in those who profess to believe a part and denounce those who believe and practice all of its teachings as heterodox, and consequently heretics. Now I have no fears of the devil when he wears the Colonel's robe, but when he comes draped in the livery of an angel of light, and his ministers as ministers of righteousness, I sound the tocsin of war,—"To your tents, O Israel!"

—Our laws, enacted by finite men, and executed by the same, are naturally very defective and partial in their administration. For instance, a weak mortal, under the malign influence of hate, or the base passion of greed for gold, may drive the murderous knife to the heart of the victim, or send a bullet crashing through his brain, and forthwith all the avengers of blood are howling for his punishment; and when he is hung like a dog by the neck until he is dead, most people believe he goes down to hell. So!

There is a branch of the red-handed family spoken of in an old book, which the law cannot reach, and whose neck is never broken by the pliant rope of justice. They are those who hate their brethren. "He that hateth his brother is a murderer." Now when a man slanders his brother, and casts his name out as evil, misrepresents his actions, impugns his motives, and adopts every base device to destroy his influence and defame his character, we naturally infer that he hates him, and Christ says in his usual blunt way, that a person who does that is a murderer. That is so, and many are the victims of this most dreadful of all deaths. He who steals my purse steals trash, but he who destroys my good name deprives me of that which gold cannot buy, and which is dearer than life itself. Wash your hands of blood, O murderers, ere the fatal drop is sprung, and your wretched soul dangles over the crags of the bottomless lake!

ADDITIONAL EXPLANATIONS ON FEET-WASHING.

BY L. HUBER.

Two articles have appeared in the GOSPEL MESSENGER, one in No. 35, the other in No. 38, criticising the paper on feet-washing, in No. 33, without contradicting any of the interpretations made on the original in No. 33. The writer in No. 35 quoted from Smith's N. T. History how the Paschal Feast was celebrated by the Jews, as his main argument, but which has no weight in this discussion.

The other, in No. 38, remarked that the article in No. 33 'did not even convince him that its writer was a good Greek scholar, but had only "a limited knowledge of the Greek language," using this remark, made without his being acquainted with its writer, or any proof or reason for it, as an argument. The insinuation, therefore, being harmless and pardonable, I give these explanations of certain Greek words and phrases in addition to those in No. 33, for a better understanding, to the readers of the MESSENGER.

Examining carefully the Greek text of the New Testament on this subject, I find in John 13: 2-4, only the word *deipnon*, literally, meal, translated *supper*, on account of eating it after the ninth hour (three o'clock), when the Jewish evening commenced, and before sunset (six o'clock), being the chief meal of every day and answers to our dinner. In John 13, I do not see the Hebrew word *pascha* translated into Greek because of there being no term for its signification, meaning either *Passover*, or rather *Paschal supper*, called so on account of eating it after sunset (six o'clock), and its being celebrated once a year. In the other evangelists I find only the word *pascha*, and not *deipnon* in connection with this subject; these suppers were different and could not be eaten at the same hour or time for the following reasons: As remarked in No. 33, the Hebrews divided the whole evening, from the ninth hour (three o'clock) until nightfall, into two parts; the first evening beginning at the ninth hour (three o'clock), and lasting until sunset (six o'clock), when the second one began and continued until night-fall, reckoning the last one as the beginning of the next day. Consequently the *deipnon*, i. e., the daily chief meal, was eaten between the ninth hour and sunset on Thursday, and not after six o'clock, because if it were eaten after that hour it would not be the chief meal of Thursday, but of Friday, which began at sunset on Thursday evening. The *pascha* (Paschal Supper) could not be eaten or celebrated before sunset (six o'clock), because if it had been eaten before sunset on Thursday evening it would have been a violation of the Jewish law, as Friday was the lawful day for eating the Passover, and not Thursday.

Our Savior and his apostles, together with the greater number of the Jewish people, ate it on *Friday* (after sunset Thursday evening, at which hour the next day began) and the high-priests and others ate it on *Saturday*, the Sabbath (after sunset Friday

evening). It is my heart-felt belief that Jesus, being always so careful to observe the requirements of the law, would in this last act of communion with his disciples, have violated the law by eating the Paschal Supper not on the lawful day, and thus our Savior celebrated the Passover at the same time with the Jews. John 18: 28, where the word *pascha* and not *deipnon* is used, is in perfect harmony with the other Evangelists on this point, which is, that *when* the Passover was celebrated and *how* it was kept, is of no weight in this argument.

After presenting briefly the chronology of the subject in question *i. e.*, its proper time, I repeat, partly, the interpretation of the Greek text of John 13: 2-4, in No. 33, that our Savior with his disciples sat down to eat the daily chief meal, called supper, for the last time, rises out of the meal or supper after eating, the food or victuals left not being put or carried away, for the Greek phrase *ex ton deipnon* literally, out of the meal translated, from supper, would be sufficient alone without using the phraseology "supper being ended or during supper," to indicate *after* eating it, he washed and wiped his disciples' feet, after reclining, conversed with them, and pointed out the traitor by dipping a little piece, translated *sop*, into a liquid which was left there after eating the *deipnon* (meal).

John said nothing concerning the *pascha*, (Paschal Supper) in this chapter, while the other evangelists used only the word *pascha*, and not *deipnon*, in connection with this ceremony. Therefore the verses of John, Chapter 13, are all in harmony with each other in regard to the washing of the feet after eating the last daily supper, while the other evangelists are silent about the *deipnon* (last daily supper) and feet-washing, and have used only the word *pascha* (Paschal Supper) because this was and is a far more important one than the other, and was celebrated after feet-washing and not before it, and while eating the Passover.

Our Savior instituted the Lord's Supper, called *Eucharist* (*eucharistia*—gratitude or great thanks) because Christ's death is hereby commemorated with thankful recollection, and bread and wine are taken "in remembrance of him," therefore the references made by the writer in No. 38, are of no consequence in regard to the last daily supper, and concerning the Paschal Supper the four evangelists are perfectly harmonious. To avoid misapprehension, I reiterate briefly the statements already made, that Jesus, after eating the *daily* supper, rises from the meal and after that washed and wiped his disciples' feet, as an act of humility, before eating or celebrating the Paschal Supper, or Passover, at which he instituted the communion, and that our Savior performed the act of humility between the two suppers, and not before both of them, is according to the spirit of the gospel, because the Paschal Supper is far more important and solemn than the daily Supper, and this view is in perfect harmony with the genius and principle of the Greek language, and the German, French, and even English translations.

Being thankful for the criticism made on the article in No. 33, and after investigating and comparing carefully the different points of the New Testament, bearing on this subject, I am more convinced than ever that our Savior did perform these ceremonies with his disciples in the order and time as stated above.

Finally, having made these additional explanations in plain language, so as to avoid all misunderstanding, and with the intention not to hurt the feelings of any one, or find fault with the Brethren's practice, but with the aim, first, to examine the versions of different languages and their commentators, of the Greek text, whether they are all in accordance with its principles and rules or not; and to interpret truthfully and as clearly as possible, the meaning of the Greek language with which I have been very familiar for forty-five years. I have made it a special study, and do yet, because I admire and love that language. I mention this fact not for the sake of boasting, but in order not to be misrepresented among the Brethren. Having presented some of the principles of the original, to give all of its rules and principles bearing on this topic at once would be too extensive. I leave this important discussion as an open question to the readers of the MESSENGER, for their further consideration.

Hayesville, Ohio.

THE CHILDREN'S MISSION FUND.

BY MARY M. GIBSON.

As the time has come when, what I have received for Bro. Hope is needed, I will send the amount, or list, of what has been donated for that purpose since our Annual Meeting. I truly feel that the Lord has blessed me in my undertaking, and I feel to give all that have donated my best thanks for their aid. I believe all have donated with a heart abounding with love, and now let us give God all the praise for the good done, for we have only done what the Lord put into our hearts to do. I expect this will end the Hope Fund, but, be sure to remember the other call I made, in establishing a general missionary fund, to continue during my life, if it be the will of the Lord, for me to do so, and I think it is, and he will bless me in the work. Most assuredly the Lord will bless us in the future, as well as in the past. I will here make a proposition, that our Sunday-school superintendents, or teachers, take up collections to aid us in our work. How nice it would be! Our superintendent was kind enough to do so by my request, and we succeeded in raising \$2 60. Our school was not very well represented either, and as we are commanded in every thing to give thanks, I did so. Every one that sends me the amount of one dollar, or more, I expect to reply with postal card as soon as convenient. If the amount is less, just wait patiently, and you will see it recorded in the list. It does me much good to see the children so delighted in the work. Some have hunted me up, and some are preparing themselves to

meet the call. We must not become weary in well-doing, for the Lord desires us to do well. We have many good, old fathers and mothers in Israel, that can do a great deal of good by helping the children along. Grandpa and grandma are wonderful in the sight of children. They are always so ready to believe in what they tell them; there seems to be music in their voices. Help the children to do good, and they are so glad of the opportunity, they really seem to enjoy such noble privileges. Make children to know they are of interest in this world, how ready they are to do something good! That I think is the reason why grandpas and grandmas are so important in the sight of children. We want all the children that will, to work with a will, asking God in the name of Jesus, to bless what you do to his own glory. There are but few children but what love to give money for a noble cause (I don't wonder at it either, for many hard, wicked men do), if they are only taught so. Many parents will indulge their children in getting candies, nuts, toys, yes, many other things that are of so little profit. We should ask them to deny themselves of those things, and do something better with the money the Lord has blessed them with. They certainly would, I think. How good it is to for parents to teach their children to do good deeds! Neither parents nor children should be indifferent concerning the good they might. God has created us for a grand and noble purpose, and if we will to do his will, oh! how plain we then can see his blessings; no matter how young you are, you can do the will of your Heavenly Father by obeying your parents. Seeking to do good to others is doing his will; and whenever we know that we are doing good, we should let none hinder nor molest us, neither make us afraid.

I truly hope the Lord may bless us with a goodly sum before the close of our Sabbath-school this season, and if I live and it be the Lord's will, I will try to let you hear from me about, or near the holidays. I know there will be many too, that will look forward to the time with great pleasure.

We must keep on asking God to continue his blessings with us daily, for it is through his mercies that we live and can do whatever we do, and let it be daily. We thank him for his continued goodness, for it is great.

Before I close I want to send another cheering letter I received, and oh! if we had many more such workers (many hearts are willing, but not ready hands and shoulders to the work) in our land of religious liberty, our work would move on with more energy; but we think we will meet with success yet, for we have made a good beginning already.

MT. MORRIS, ILL.,
Sept. 17, 1886.

Beloved Sister in Christ:—

SEEING a piece written in the GOSPEL MESSENGER by you some time ago, my heart was moved and warmed up. It made me think of working more for Christ's glorious cause, and by the help of his Holy Spirit, I did what I could. I asked my Sunday-School class if they would like to give something for such a noble cause. After I asked them, you ought to have seen their happy faces; every hand went up. It is the Sunday-school, at the Pleasant Grove school-house, about two

and a half miles from Mt. Morris, organized this spring. I will send you their names and the money they gave. And, dear sister, may God bless you in your children's mission, and may there many mites be sent in, and God grant through his dear Son, that there may be some souls saved from destruction, and have life eternal, is the prayer of your unworthy sister in Christ.

CORA B. SAMSEL.

She did a grand and noble work for the young that are under her care, and I warrant you they love her all the better for the privilege she gave them.

My heart rejoiced, and they were made happy, and I hope many more may adopt the same plan, for I know it will certainly have its influence for good. I now close, asking the blessings of God to be with us in our work in the name of Jesus.

Virden, Ill.

THE LIFE OF CHRIST.

BY IDA ORR.

MORE than eighteen hundred years ago in the little town of Bethlehem, just south of Jerusalem and surrounded by hills and vales, was found in a manger, wrapped in swaddling clothes, the babe Jesus, whose life on earth is the most important event in all the human history. All that we know of his youth, is the story of his visit to Jerusalem, at the age of twelve. The silence of the evangelists, as to all other details of his boyhood is intended, no doubt, to show us that the real meaning of his work in all of its majesty, suffering, and grandeur had just begun to dawn on his mind.

The first sight of Jerusalem and the temple must have stirred new and strange thoughts in the mind of the youth, and the replies of the doctors to his eager questionings must have lighted up the consciousness which was in him already, that he was not like other children with whom he was accustomed to play, or the parents, who were taking care of him. His answer to them shows all this: "How is it that you sought me; wist you not that I must be about my Father's business?"

Thus we may conclude that when Christ came for the first time to the feast, that commemorated the great deliverance of his nation, he was already conscious of a voice within, calling him to devote himself to the work, to which the God of his fathers had, in like manner, called in their turn Moses, Samuel, David and all that grand roll of patriot prophets and kings. So, full of this new question and great wonder, he went home to the village in Galilee with his parents and was subject to them, and the curtain falls on his boyhood and early manhood. We know further from the evangelists, that he remained in great seclusion while living the simple peasant life of Nazareth, and yet he attracted the attention and stirred many questionings in the minds of all those with whom he was brought in contact. We may be sure that such a life as his, though lived in the utmost possible seclusion, must have impressed all those who knew him, from the scribe, who taught the Scriptures in Nazareth, to the children who sat by his side to learn, or met him

by chance in the vineyards, or on the hill-side.

That he was diligent in using such means for study, as were within his reach, is shown from his familiarity with the laws and history of his country at the beginning of his ministry.

In Christ's first public discourse in the Synagogue of Nazareth, we find him at once announcing the fulfillment of the hopes, which all around him were cherishing. He proclaims without any hesitation and with perfect confidence: "The time is fulfilled and the Kingdom of Heaven is at hand."

This young peasant, preaching from a boat to the crowd by the lake, or on a hill-side to the village congregation in Galilee, sweeps aside at once the traditions of our most learned sages. Thus his work from the first was perfect. Through his whole public life, he never faltered, and he stands, and ever will, to the end of time, the true model of the courage and manliness of boyhood, youth, and manhood.

Christ came from Cana to Nazareth, with the intention of commencing his ministry in his own home, but his people rejected his message, and would have killed him had he not miraculously escaped. Rejected in his own city, he removed to Capernaum, which was the center of his ministry for more than a year. Here he called from their work, at the sea-side, his four earliest disciples. They had known him before, but now left all to follow him. But the opposition of the Pharisees caused Jesus to leave Capernaum and instruct the people by the sea shore and here he delivered the noted "Sermon on the Mount."

After making several more journeys, he again visits Nazareth, but was rejected as before. At last, in the garden of Gethsemane Jesus was arrested by the officers of the Jews, led by Judas. Let us glance at this action. As Judas, with his torchmen, draws near, the Savior gathers himself together, rouses his sleepy followers and meets his enemy in the gate.

There is no quailing in his glance. Follow him through that long, lonely night, to the Sanhedrin chamber, where he himself furnishes the evidence, which the chief priests sought for him in vain, while he was silent; to the court of the palace where he bore the tortures and insults of the low, Jewish crowd till morning; to the judgment seat of Pilate and the scourgings of the Roman soldiers. When Pilate gave orders for the crucifixion of Jesus, he was led forth, bearing his cross to Calvary and here, where three crosses were erected, the Savior of the world was crucified.

For the first three hours he hung upon the cross, exposed to all the insults of the rulers. Some stood by enjoying the sight, others taunted him, asking him to prove his divine power by coming down from the cross. Of the very culprits, who hung beside him, one joined in the railing. But amid all this our Lord spoke in tender care to those dear to him on earth; with filial love even in that hour of agony he bade his mother

behold a son in the beloved disciple and the disciple to look upon her as his mother, and ever afterwards Mary found a home with John.

The tortures of a crucifixion were often prolonged three days and even more; but the exhaustion of our Savior's toil-worn frame, by mental anguish on the cross, explains his dying in six hours. A supernatural darkness rested upon all the land from the sixth to the ninth hour, as if to veil the last agonies of the Redeemer from the eyes of men. But far deeper than that darkness was the gloom that weighed upon the Savior's soul as he bore the whole burden of the sins of all men. And now all that man could inflict had been endured; all that the Son of God could do and bear for man had been done and suffered. The end of his agony and the completion of redeeming work are both announced by the loud cry: "It is finished."

As the resurrection of Christ is the great fact, so the day of its occurrence is the great day of Christianity, but great difficulties have been found in making out the day from the four gospels, however the many appearances of Jesus to his disciples satisfied them that he had indeed risen, and they returned from the mount to Jerusalem with great joy, and spent their time in the temple, praising and blessing God. True, we have only a small part of our Lord's sayings and doings in the presence of his disciples, for the world itself could hardly contain the record of the whole, but all we do know is written "that we might believe Jesus is the Christ, the Son of God, and that, believing, we might have life through his name."

"Into the heart of the mystery of the strife of Christ, the wisest and best cannot penetrate, but one cannot help seeing that it is precisely around this life of the Son of Man, and the Son of God, that the fiercest controversies of our time are raging. Is it not also becoming clearer every day that they will continue to rage more and more fiercely—that there can be no rest or peace possible for mankind, until all things are subdued and brought into harmony with his life?"

"It is to this work that you and I and every man and woman are called; and if we would go about it with any hope and courage, it can only be by keeping the life of Christ vividly before us day by day, and turning to it as to a fountain in the desert, as to the shadow of a great rock in a weary land. From behind the shadow the small voice—more awful than tempest or earthquake—more sure and persistent than day or night, is always sounding, full of hope and strength to the weariest of us all, 'Be of good cheer, I have overcome the world.'"

Christ is the perfect ideal, not only of wisdom, tenderness and love, but of courage also. He was and is the simple truth of God, the expression, at last in flesh and blood, of what He who created us means each one of our race to be.

TRUE religion is the poetry of the heart; it has enchantments useful to our manners; it gives us both happiness and virtue.

A JUST REBUKE.

BY B. C. MOOMAW.

THE poet Burns exclaimed in one of his brilliant effusions,

"O wad some power the giftie gie us,
To see oursel's as ithers see us!"

A part of the Mt. Joy congregation had a good opportunity, not long since, to learn how they were regarded by a Methodist preacher, who put on his sectarian spectacles, and glared at them in a very unbrotherly way.

Several of our ministering brethren did themselves the honor to attend the meeting where this specimen of the *Genus Homo* ventilated his catholicity, and were regaled on a delicious dish of hash, cooked, and seasoned, and spiced for their special benefit.

Taking his text in Phil. 3: 3 (doubtless from mere force of habit), he left it where he found it and dashed off into a long tirade of insolent abuse of the Brethren, and gross misrepresentations of our doctrines. The central proposition of his speech was that the Bible contained only two commandments, viz: Love God, and love your neighbor. From this, as a common base of operations, he fired his angry and insulting epithets into our ranks, calling the Brethren "bigots," and making other insolent allusions and comparisons. How short a step it is from the denial of the truth to the persecution of those who reverence it! So has it been in all ages! "They that live godly must suffer persecution." It is a great misfortune to any denomination when a man like this, who has been pitch-forked into the pulpit, profanes it with indecent manners.

The brethren had treated this fellow with great kindness and wasted their hospitalities on him, in return for which he publicly compares them to the dry shell of a walnut, with a shrivelled kernel, or an empty house which has nothing in it but sound, and repeatedly calls them "bigots."

Once or twice he pointed his finger at our elder (who is too mild and good to resent an insult), and harshly exclaimed, "Do you love me? Do you love me?" As if any man under the sun could be expected to love an object so unlovely! True, we are taught to love our enemies, but we are not required to love their vices. We are not expected to love their insolent and vulgar manners, but we can and should pray that God will give them right spirits and clean hearts. This fellow knew that our brethren would not attempt to give him his deserts, so he spouted away to his heart's content, and strutted off with the remark that he had more of the same kind laid up for the Dunkards. I have no doubt of it. He is evidently well stocked with clerical mud. "Out of the abundance of the heart the mouth speaketh." If his supply runs short, he might get some of the same sort, only more so, from one of his predecessors, who called the Brethren "Orang-outange," or from his brother minister, on an adjoining circuit, who recently, in one of his sermons (?), called the Brethren "long-faced devils."

Is not this a lovely trio? By the way did you ever read of a clerical devil? 2 Cor. 11: 14, 15. But God maketh the wrath of man to praise him, for the Mt. Joy church has been much helped and built up through the instrumentality of such men. The more they abuse us, the more we prosper. We really feel grateful to them for their good offices, which, though not intended as such, turned out to be to the furtherance of the cause.

We were asked by the brethren to expose the doctrinal errors of this man's sermon, but why should we waste time, paper and printer's ink in trying to prove a self-evident proposition? The two commandments he mentioned are of great and universal obligation, but every child knows that they are not the only commandments in the Bible. But to mix truth with error, as he did, is the devil's old trick, and thousands are daily deceived thereby. If it had not been for his unprovoked attack upon our meek and inoffensive brethren, we would not have soiled our pen with a delineation of his character. We will now dismiss him with the admonition, "Go and sin no more, lest a worse thing come upon thee."

JOY IN LITTLE.

BY WEALTHY A. BURKHOLDER.

"The world is so full of blessings,
Life is so sweet;
And I bend my head in rapture,
Low at His feet."

WE very often deprive ourselves of happiness by overlooking the little things in life. We are always expecting some great blessing, and are not thankful for those that are continually showered upon us. There are joys in our every-day life, if we but receive them, but we think they are too little, and we grasp after much wealth and learning, and disdain to pick up the blessings that lie about our onward path. We forget that the very air we breathe, the warm sunshine and the gentle shower, are all rich blessings from a beneficent Father, and should call forth thankfulness instead of useless repining. We pass along the dusty highway and notice a tiny wild flower, but it is only a common blossom and we heedlessly hurry by, without stopping to examine how beautifully it is formed, thus depriving ourselves of a real pleasure. Thus we fail to enjoy the beauty there is in the world by always looking for something greater, and not appreciating what is constantly strewn in our path-way.

We should learn to love and seek out these little joys, and then we can more fully enjoy greater favors and blessings. God has placed us in a world formed by his own wisdom and power. He has endowed us with minds that are capable of enjoying his works and if we go through life heedlessly, and never stop to admire the grandeur and beauty that is always before us, we become narrow-minded, and lose much that is calculated to awaken real joy in the heart.

No matter how lowly and obscure our situation in life, the common blessings of heaven are ours as well as those who are more highly-favored, and none can hinder us from en-

joying them. Everything in nature is instructive to the reflective mind, and from even the gentle dew, which performs its mission so quietly and imperceptibly, we can learn a grand lesson. The snow-flakes fall noiselessly and are mingled with the dust of the earth, and yet who can fail to see beauty in them as they descend in their purity! After a drouth, how refreshing is the gentle shower, and yet we may not appreciate it; and so with all the blessings that we hourly enjoy. God gives them to us and expects us to enjoy and be thankful for them, but we close our eyes and hearts against them.

Life is what we make it, and when we pay more attention to the little duties and joys, and try in every way possible to extract happiness from all that is pure and good, there will be less murmuring and complaining, and we will have more "singing hearts"—those who go through life, scattering beams of sunshine, and reflecting the genial rays of their own pure lives upon all around them. True happiness is seldom found among the rich and great; but in the lowly cottage where love and kindness reign, and where the small courtesies of life are not neglected, there is continued joy. Then

"Let us gather up the sunbeams
That are lying in our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff!
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briers from the way."

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

THE communion of the Macoupin Creek church, Montgomery Co., Ill., on the evening of the 7th of October, was in every respect a pleasant meeting. On Friday morning, Oct. 8, an election was held for a minister, and I. M. Gibson was elected and installed into office. The meeting there is still in progress at this date, Oct. 13. Oct. 12, the District Meeting for Southern Illinois was held at Pleasant Hill. A large representation of members was present, and all the business presented was pleasantly and agreeably disposed of by 5 P. M. The District Meeting ordered the Trustees of the Brethren's Orphan's Home, of Southern District of Illinois, to sell the Orphan's Home property to the best advantage, and return the original donations, without interest, to such donors as will demand it, and will so report to next District Meeting through the Secretary of the Board, R. W. Hufford, Cerro Gordo, Ill. All the money not thus claimed by next District Meeting is to be paid over to the Missionary Committee, to be used in the missionary work of the District.

This step was taken because no way could be found to make it a success as an Orphan's Home, under existing circumstances. James R. Gish and M. J. McClure were elected as members of the Standing Committee; D. B. Gibson and David Frantz, alternates. One paper, containing a request pertaining to the St. Louis church, goes to Annual Meeting. All other papers that were sent in by the churches, except one, were tabled by the meeting.

THOSE WAYS.

BY W. H. ROOSE.

IN the experiences of most of us we find many differently-disposed people. We may study the peculiarities, and think we know all about their disposition, yet, when we cut ourselves adrift from the current of human tide, we find we have new lessons to learn, new waters to adapt ourselves to. We shall, in writing our article to-night, only notice the different ways men adopt in order to get along in the world and in the kingdom of grace. We have met men who have had means to pay their share toward the enterprises to which their aid is called, yet they withhold their hand and help enjoy the fruits of others' labors. Some will withhold their hands for fear others will consider them imprudent, while others do all in their power to help along every laudable enterprise.

And what is true in a worldly sense is applicable to spiritual work. No doubt Lesson Seven of the present quarter has been made memorable in the history of Sunday-school work for its strength in making these different characters manifest. Of all the arguments *human wisdom* could invent to "explain away" feet-washing, it is hard to imagine. When we look around us and see such an array of testimony offered in behalf of the goodness of God toward mankind, and of their determination to cling closer to God, we can hardly conceive how they can turn upon the plain teachings of Christ, and endeavor to smother them to death. God forbid that we should wrongfully accuse any one of willful hypocrisy, but we sincerely believe that many are honest in their work and do God's will as fast as they learn it. Many times it is difficult to convince them of duty, as their early training is against them. We do not like to see men willing to accept "every wind of doctrine" upon say so, but like to see honest investigation.

When we read in the will of God concerning anything Christ did, and even intimated that his disciples should do as he did, we ought to take heed and follow the example. We should never wait for a positive command before we act. Those that do reject some duties on that ground are found to discard others also, because—well, I cannot tell why, unless it is because they are grievous to them. Cook, in his *Quarterly*, told us in Lesson Seven of last quarter, that Christ meant we should obey him when he said, "Ye ought also to wash one another's feet," but it was not really necessary to do the same act in order to do so. Yet he did not tell us what logic lay in that style of reasoning. — Christ had an object in view when he did this act. He aimed to teach a lesson that *must never be forgotten*. The disciples, like many of us to-day, got ideas in their heads that they were better than the rest, and deserved more favors than the rest of their brethren. Christ teaches them by this condescending act, that he who would feel to be above the rest should become the servant. — This I agree to, yet there is an obliterating

power more potent than the act itself in destroying self-esteem, and that is LOVE. He who has true gospel love toward his brethren, never feels exalted. Gospel love prefers one another. At our second birth we become possessed of a good share of this love for our fellow-men, and especially those begotten of God; yet, like the faculties of a young child, it must have exercise in order to grow in strength, and if we grasp all the means God has given us to become stronger in our love for each other, we will be that much more a growing child of God. We maintain that Christ gave us feet-washing as one of these means, and we should not fail to make use of it by doing as he did.

We all agree that Christ meant to accomplish something when he did this act, and considered it as the most appropriate way of accomplishing it. Now, if Christ, with all his wisdom, could not find any other act that would answer the purpose, how dare we to presume anything else will do as well? Can you not see what comparison we make of Christ to ourselves?

Then we are told that "ought" has not the force of a command, but is simply an expression of moral duty, therefore is not binding, such as we ought to pay our debts, husbands ought to love their wives, men ought always to pray. But suppose we allow this rendering, we cannot see how we are to be freed from the performance of feet-washing. Can anybody, with revelation to guide him, say a man can follow Christ and leave moral duties unperformed, when it lay in his power to do so? The obedient child of God, or of man, cares not how duties are enjoined upon him. They never hesitate to consider in their own mind whether they are proper duties or not. That is what we call faith. Gospel faith that works by love takes God at his word, and questions not the authority or propriety of the work to be done. Faith means confidence in God that wavers not. We ask the candid thinker which of these three have the strongest element of a command in it; and such cases are not uncommon in the experience of every man or woman.

Mrs. A. pours out all the water that was in the pail, and sets it on the bench again, whereupon her son picks up the pail and brings it full again, without a word from his mother. Mrs. B. puts the last of the water into a kettle and says: "Johnny, you ought to bring another pail of water." He goes and brings it. Mrs. C. says: "John, I do not want to tell you again. If you do not go and bring me a pail of water I will half kill you." While we do not make any more allowance for the man who will do what God has not made known to him through his Son, or the Holy Spirit, we honestly ask you; Which of these boys really had duty impressed upon him? What kind of a spirit was in Mrs. C's son that his mother was obliged to make his duty so plain to him?

As for the argument that the washing was done in order to cleanse from filth, we can say we think it a bitter reproach upon our Master. How any one, who has even historic respect for Christ, can intimate that he led

his disciples past the accustomed place where guests or travelers were required to cleanse their feet, and sit down to the supper as dirty as they would necessarily be, is a shame.

We have been told by a Baptist that feet-washing was not practiced in the apostolic church, and none but those could have practiced it. I have not the evidence at hand to disprove that assertion, though I have a church history, that I reverence, that tells me it was enjoined upon members about sixty-nine years after Christ. It also tells me where and when it was instituted, and says we should follow the example. That is enough for me. As long as I have evidence within me that I am a child of God, I shall accept duty in whatever form it comes to me. I do not care what God's object may be in giving me the work to do, just so I shall realize its blessed consummation. I am satisfied God has selected the best means by which my Christian character can be perfected. That will suffice; I will not risk any other methods, as I know they will fail. I am content to abide in the Word of God, and I know if I do its teachings I shall be richly blessed. When we do the will of the Lord we know whether we are required to do it or not. I have never felt deeper assurance of God's approbation of any act I ever did for him than when engaged in the ordinance of feet-washing. This evidence in itself will, to my mind, outweigh all the arguments that can be urged against it, as a divine intimation of the church and in the church.

DISAPPOINTMENTS.

ONE thing is admitted by all, that we are living in a world of disappointments. Some of our choicest anticipations crumble to dust on the very eve of realization, and leave a bitter sting in our aching hearts long to be remembered. Many of these troubles and heart-aches arise from a want of a proper understanding. While the land is filled with infidels, who, if an angel of light were to instruct them, would not be convinced, there are also many honest souls who place too much confidence in men-formed dogmas and opinions. To such we would commend the faithful Bereans, who, when they heard the apostles, searched the Scriptures daily to see if the things which the disciples promulgated were true.

The way of salvation is so plain that none need err in it, and the reason why so many stumble and fall, is, they fail to investigate for themselves. Hence it is always safe for young converts to religion, or those wishing to be established in the pure teachings of the Bible, to unite with some branch of the church purely evangelistic. There are little sects and ambitious would-be leaders in this country who are doing great harm to the souls they succeed in leading away from the sure faith. We would caution the people against these pretenders. Search the Scriptures, and see if their teachings be pure.

THE trouble with much of our religion is, it is very decorous, but it has very little life.

CORRESPONDENCE.

Our Visit.

OUR last was written at the close of the Sabetha feast, in Nemaha Co., Kan., Sept. 18, after which we spent a week in Marshall county; held a few meetings. On the 28th, in company with Bro. Benjamin Forney and wife, and sister Bower, we left for Topeka, where the rest went home, and wife and I visited a few days with my step-son.

Oct. 1, we went to Great Bend, Kan. We have our home with Bro. Bower's family, formerly of Waddam's Grove, Ill., nine miles north-west of the Bend, where some fifteen or more members live. At this place an organization is contemplated in the near future. Here we had nearly a week's meetings, followed by a communion-meeting in the southern part of the district, on the 9th, where six were added by baptism; had a very enjoyable meeting to the communicants, and seemingly to all present. The number of appointments announced for the home ministers at this place shows they are by no means idle in the great work of saving souls. At this meeting there was an application for an organization in Scott Co., Kan., about one hundred miles west, which, I think, was deferred till next spring.

From this place, by request, we were conveyed north about forty miles, to a feast at the house of Bro. John Hollinger, about three miles south of Russell, Russell county. Here we also had a profitable waiting on the Lord; not as many communicants as at the former, but excellent order. At this meeting a new organization was effected by dividing the district, running the line north and south through Bunker Hill. As the new portion, with about twenty-six members, west of the line, had no minister but the elder, John Hollinger, it was decided to elect a brother to the ministry. As there was a difference of but one vote between the two highest, the church decided to have both installed, which was done with many tears and sighs. The brethren chosen were Geo. W. Crisman and Frank Hollinger, son of Bro. John. Hope the other sons will also think of their responsibility. Eld. John Newcomer, of Dorrance, has charge of the old part of the district, east of the line.

From this place my companion, in company with sister Bower, returned home, while I, by urgent request of the brethren, went to Quinter, Gove county (station is called Melote), to a feast. To my surprise, I found Quinter to be quite a village. First house was built last December, and a church organized in the summer with about forty members. Eleven more certificates were read at the feast, and there will be more in the spring, if the Lord will, of those who have located their claims there. This is a beautiful town site; wells are mostly one hundred feet deep. Time will have to convince me that it is the best soil in Kansas, yet it seems to produce well, especially with a reasonable amount of rain.

There are two ministers in the district,

Eld. John Eikenberry and Bro. Jacob Hawn, in the second degree; more are expected in the spring. The church is tenacious of church order, hence they ask every member presenting a certificate whether he will be willing to labor with them in that direction. I think it would be a help to the cause if all the local churches would adopt the same rule. The church was favored with a good place to hold their feast in,—a school-house in the village being finished all but seating, but the liberal owner of the lumber yard soon supplied their wants. All present seemed to appreciate and enjoy their first feast in that county. One sister was baptized. We felt it would be good to continue the meetings, but we could not stay, and the home ministering brethren had to leave immediately to attend a feast in Cheyenne county; also in Graham. We are pressed with numerous calls to come and hold meetings. A large missionary field is open to the Brethren, and we hope it will be supplied.

We find the members generally active and zealous in the good work, considering their means and circumstances, and feel much encouraged with the future prospects of the church in Western Kansas.

From Quinter we went to Saline; had a pleasant night's lodging with our dear friend, Adam Kemper, an extensive lumber dealer. From thence we went to McPherson, where we met brethren Hope and D. L. Miller; also P. R. Wrightsman, who wished to see Bro. Hope in the interest of some land. After looking at some land suggested by Bro. F. Bradley and others, we separated, brethren Hope and Wrightsman going up to Saline county and Abilene. D. L. M. and I were conveyed to Nickerson, Reno county, by Bro. Daniel Miller, where we found Bro. Daniel Dierdorff and wife visiting. Bro. Daniel had been holding meetings for them. I was with them one night; then returned to this place on Saturday, the 23rd, to Bro. Bower's, where I am now writing.

As nothing has been matured yet in reference to locating Bro. Hope, and Bro. D. L. M. being editor, I will pass that by in silence, expecting him to notice what may be of interest on that point.

The "Golden Gleams" commend themselves to the Brethren generally, as a useful household chart, especially for children.

ENOCH EBY.

Great Bend, Kan.

From Beaver Creek Church, Va.

OUR communion was held on the 9th inst., at the Beaver Creek church. It was a season long to be remembered by many. There was a large number of members present, and the order was good. The brethren present from abroad were Kline, Garber, Miller and Zigler. They presented truths both new and old; and there was no occasion for any to go away, hungry or thirsty for spiritual food.

In our congregation the good work is moving on slowly; and several have been recently added to the fold. Our home ministers have been traveling, and are laboring with good

results. The calls are many, and as we have no organized system for our missionary work, many calls are neglected. Oh, how long, how long, shall the hungry and starving remain unfed? May there be a general awakening soon, among the churches, concerning this great and important work!

Bridgewater, Va.

J. W. CLICK.

From Macoupin Creek Church, Ill.

AT our communion, Oct. 7, Bro. Vaniman consented to give us a series of meetings, beginning at once. He closed his labors last Friday night, having preached only three discourses, seven other ministers having taken part in the work. Not being satisfied to close the meetings, Bro. I. M. Gibson consented to continue the work. The meetings are to continue over next Lord's day. Though unexpected to him to engage in such work so soon, he proved himself to be a workman of more than ordinary ability.

G. W. GIBSON.

Girard, Ill., Oct. 18.

A Church Organized.

ABOUT one dozen of members living in Clay county, Iowa, have frequently called for preaching which was responded to. Those brethren who visited them and preached for them, thought best to have them organized, which was done Sept. 27. Bro. John Early and the writer met with the brethren and sisters residing in the county, at the house of Bro. Andrew J. Garvin, and, after adjusting difficulties, we proceeded with the organization. Two brethren were called to the ministry, namely, Simon Brolhier and Alford Reaves. One of their number, David Brolhier, being a deacon, the organization was completed. The name of the organization is Gillett's Grove church. They chose Bro. John Early for their elder. The brethren chosen to the ministry are promising young men and seem willing to go to work. May they prove faithful and God's blessing attend them.

S. H. MILLER.

Messages Dropped by the Way.

THE love-feast of the Wakenda church, Ray county, Mo., on Oct. 8, was one long to be remembered by many; true, the ministerial forces were unusually small, but the united co-operation of the members more than made up for the lack of the ministry. Bro. Isaac Miller was chosen to the ministry, and Bro. John Bowman and Bro. David Myers were elected deacons; all were duly installed in their respective callings. My wife and I agreed to remain and labor one week for them; the meetings have been continued now six days, eight sermons were preached and eleven precious souls were added by baptism, others are counting the cost. The meetings are to continue with prospects of Bro. J. S. Mohler coming to our aid this evening. After the meetings close, another message will be sent.

C. C. ROOT.

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A Special Offer.

WE now offer the MESSENGER free for the rest of this year to all new subscribers for 1887. Our agents will please make a note of this, and secure as many new subscribers as possible. If this offer is accepted at once, you will get the paper for fourteen months for \$1.50. We cannot agree to furnish back numbers. The paper will begin with date of the receipt of the name. We ask our agents, one and all, to make a special effort to secure subscribers under this offer. Do not wait, but go to work at once, and you will assist us in increasing the circulation of the MESSENGER, and at the same time you will be engaged in a good cause.

ONE was added to the church at Lanark last Sunday.

FIVE were baptized at Pleasant Hill, Ill., on Saturday, Oct. 30.

BRETHREN S. S. Mohler and James Gish are now in the mission-field.

FROM Bro. Daniel Shock we learn that the prospects are good for building up a large church at Bijou Hills, Dakota.

IN the report of funds received for the General Mission and Bro. Hope's home, read Upper Deer Creek, instead of Deer Creek, Ind., and P. K. Pentz, instead of O. H. Pentz.

BRO. J. T. Mason, of the Shoal Creek church, of Mo., started for the mission field in Arkansas, on the 27th of last month. Hope the Lord will prosper the work in his hands.

BRO. ROYER spent Saturday and Sunday Oct. 30 and 31, in Chicago, looking after the interest of the mission at that place. He is hopeful that good may yet be accomplished by the mission in this great city of the West.

BRO. DAVID BOWMAN, of Glensted, Mo., writes that they had a ten days' meeting, closing with a love-feast at the Pleasant View meeting-house. The church was much revived. Bro. Peter Garman, of Warrensburg, was with them.

BRO. HOPE is still in Kansas, visiting the brethren and looking out a home. When the matter of location is finally settled, we will announce it in the MESSENGER, and at the same time will have something to say about our visit to Kansas.

BRO. David Brower, of Macleay, Ore., informs us that at their love-feast, in the Powell's Valley church, they had one applicant for baptism. Bro. Brower's wife is much afflicted, and he asks an interest in the prayers of the brethren and sisters.

AN election for a minister and two deacons was held in the St. Louis church. Bro. A. R. Webb was called to the ministry, and brethren George and Harry Chamberlin to the deacon's office. May God bless the brethren in their new fields of labor.

UNDER date of Oct. 18, Bro. Moore says, "Yesterday we had two Sunday-schools, two meetings and one meeting for singing. Next Sunday we are to have two Sunday-schools, three meetings and one singing." This shows that the brethren in Florida are not idle, but that they are engaged in the Lord's work.

BRO. ABRAHAM G. WHITMER, of Danforth, Ill., is isolated from the Brethren and cannot get along without the MESSENGER. He says, "We are here alone and have not been with the Brethren for five years. It is a great comfort to us to hear from the churches and the Brethren." He also makes a special request for our Brethren who may travel through Danforth on the Illinois Central R. R. to stop with him.

BRO. D. K. RICHARDS, of Tama Co., Iowa, says, "There have not been any of the brethren here for three years, but we have the MESSENGER to encourage us, and we thank the Lord for it." We are glad to know that the MESSENGER is a source of comfort and happiness to thousands in our Brotherhood, and especially is this true of isolated members who hear no preaching and who depend upon the MESSENGER for such spiritual food as others get at the regular meetings.

OUR PRAYER-MEETING.

THE prayer-meeting at this place is a source of much spiritual good to those who attend it. Much interest is taken in these meetings, and the Chapel is usually well-filled with members and friends, who come together to read the Scriptures, to sing and pray, and to

speak of God's goodness and the joys of serving him. At these meetings many good and lasting impressions are made, and sinners are made to feel that it is a good thing to serve the Lord. At the prayer-meeting, held last Thursday evening, six of the school family expressed a desire to unite with God's family, and on Saturday evening, at a special meeting, three more came out boldly on the Lord's side. On Sunday, at our regular meeting at Silver Creek, these nine, with an aged applicant from the West Branch church, were received into church fellowship by baptism. The oldest of this number was a brother who had passed three score years and ten of life, and then gave his heart to Jesus; and the youngest a sister who, at the early age of thirteen, starts on her way heavenward.

What a blessed gospel we have! It is suited to every condition of life. The old and the young may go in and out and find pasture in the fold of Jesus.

MISSIONARY NUMBER OF THE MESSENGER.

LAST January we published an extra edition of the MESSENGER, and sent it out as a missionary among the people. The result of that experiment was so encouraging, that many have urged us to send out another number, and this we are now preparing to do. — We have now a number of excellent articles on the faith and practice of the church, written especially for the missionary MESSENGER, and others are yet to come in. We have now articles on the following subjects: "The Holy Kiss," "Feet-washing," "Non-conformity," "The Lord's Supper," "Faith," "Oaths," "Secret Societies," "Anointing," etc. We do not propose to sell these papers. They are to be sent out on the following conditions:

1. Any of our ministering brethren who are laboring in the *mission field* can have as many as they can use judiciously, sent to them by mail free of expense.

2. Members who are living isolated from the church, and are in limited circumstances, can have from five to ten copies free, if they will distribute them among their neighbors.

3. All others who feel an interest in spreading the truth, and feel to assist us in bearing the burden, may have as many copies as they can use, at the rate of one cent per copy. — This will go towards helping to pay for the paper and the postage.

The missionary number of the MESSENGER will contain about as much reading matter as an ordinary-sized eighty page tract, costing from twenty to twenty-five cents each. For one cent you can send out all this reading matter, and thus acquaint those who know nothing of us, as a people, with our doctrine. It is not our purpose to have this number of the MESSENGER distributed as a sample among our own members to induce them to subscribe for it, but we want it to go into the

hands of those who do not know us. There are thousands of people to-day searching for the truth. Letters of inquiry are received, asking for a summary of our practice as a church. We want to send out a missionary that will reach these hungry souls. Will you help us? Can you do better than to send us twenty-five cents, fifty cents, or one dollar, and receive, postage paid, twenty-five, fifty or one hundred copies of the missionary number of the MESSENGER, and distribute them wherever you go, and let the people know what our faith is? Send in orders at once.

Any of our brethren engaged in mission work, will please order as many copies as they can use judiciously, and we will send them free of cost.

The Brethren's Book and Tract Work will take 5000 copies of this issue of the MESSENGER, and so assist in spreading the truth. It is our purpose to print at least thirty thousand copies of the missionary MESSENGER.

AN OLD CIRCULAR.

It is doubtless well known to our readers that the first Bible printed in America came from the press of one of our brethren. Bro. Christopher Saur, full of zeal for the spreading of the gospel, determined as early as 1739, to publish an edition of the Bible in the German. In pursuance of his plan and full of faith in the good work, in which he was about to engage, he issued in the above year a circular, containing his prospectus and other matter relating to the proposed Bible. During our stay with Bro. Cassel recently, we had the pleasure of examining one of these old circulars which is now nearly 150 years old. Bro. Cassel has probably the only copy in existence. We give some extracts from it, from a translation by Bro. Cassel, believing that it will be of general interest to our readers.

The two-page circular is exactly the size of a page of the Bible and contains on one page part of the fifth chapter of Matthew, showing the kind of type to be used. On the other side is the prospectus from which we glean as follows.

In his introduction he refers to the scarcity of, and the great demand for, the Bible, to the great evils arising from such lack, and the motives which prompted him to undertake the work. "For," says he, "even the Turks are about printing the Bible in their language, while we, on account of surrounding circumstances, are retrograding even in the knowledge of the outward letter thereof, for the want of it. Believing that we have some ability to meet this great want, we are willing to contribute all that is in our power thereto. But as the publishing of such a work requires a much greater outlay than our means will afford, we deem it necessary that all those who desire a copy of the Bible,

should notify us and pay us a half crown. This is necessary, first, so we may know how many we may venture to print; second, to assist us a little in our payments, as the paper for one Bible costs us alone seven shillings (about \$1.75). Third; that if it would be necessary for us to involve ourselves by borrowing money, in order to complete the work, we may have something to depend on, to relieve us again from our embarrassment and lastly, as the country is new, we have no example of this kind to pattern after. The form shall be large quarto, the same size as this page and with the same type, which we think sufficiently readable to old and young. In thickness, it shall be the width of a hand for we are willing to take good paper for it.

"Notes or comments we will give none. We hope all those who read the Holy Scriptures, with a sincere heart, will, through their teachings, and the fear of God, which is the beginning of all wisdom, become sufficiently acquainted with the sinfulness and depravity of their hearts, to seek for an interest in the Savior, through whose redeeming power they will be taught to love him and keep his words. And if they do this, then will the Father and the Son love them, and make their abode with them; and the Godhead thus dwelling in them, the Holy Spirit will be the best commentator of his own words as spoken by Moses, the prophets, Christ, the apostles, and the evangelists, and recorded by them, and this will be the best and most reliable commentary.

"Concerning the price we cannot say precisely what it will be. First, because we do not yet know how many we shall print, for the smaller the number the higher the price will be, and the larger the number, the lower the price. Second, because several friends of the truth, have, out of love to God and for the good of their needy neighbors, already contributed towards it, and others have promised to do so. This has been done so that the parsimonious and avaricious may have no excuse for not buying, and those of lesser means may not be burdened. Therefore, in proportion to the number of such benefactors, and as our own means will enable us to do, the price will be; but this much we may say, unbound none shall cost over fourteen shillings, which we hope, will not be thought dear, especially when it is remembered that paper alone, is at least four times as high here as in Germany."

This circular will serve to show something of the willingness of our brother, to give of his earthly possessions, so that the colonist might have the Bible. The zeal, the self-sacrificing spirit, and the earnestness of our old brethren, in this as well as in all other missionary work, may well put us to shame. May the Lord help us to do our duty as did our early brethren, so that we may in the end be counted worthy to enter into the gates of the Eternal City of God!

DEATH OF ELD. GEORGE WITWER.

WE received a copy of *The South Bend Evening Register*, containing a lengthy and honorable notice of the death of Bro. Witwer, and also a letter from his widow, containing the same sad intelligence. And we were requested by sister Witwer to prepare a notice of the death of her husband. Absence has prevented us from complying with the request at an earlier day, and we very much regret the delay.

Bro. Witwer died on the 1st of October, his death resulting from a fall. He lived about two weeks after the accident, which caused his death, occurred. He suffered much during his affliction, but endured it patiently. He was in the sixty-third year of his age. He was born in Lancaster Co., Pa., where he became a member of the church. He moved to Ashland Co., Ohio, in 1850, and was called to the ministry in the Ashland church. In 1868, he was ordained to the eldership in Missouri, to which State he had moved in 1867. In 1881, he moved to South Bend, Ind., at which place he died. Here many of his wife's relatives are living. He was married to Elizabeth Studebaker, daughter of Bro. John Studebaker, deceased, of South Bend, and a sister of the well-known Studebaker Brothers. He left a widow and ten living children to survive him. Bro. Witwer was a very kind husband, and a very affectionate father. And the surviving members of the family feel that they have sustained a great loss, and not only so, but the church has lost a devoted and faithful minister. Bro. Witwer was much loved and respected by his brethren. His Christian character was also acknowledged and respected by the world. In the article in the South Bend paper, above alluded to, the following paragraph occurs: "Mr. Witwer was a man full of Christian graces, living a life fully exemplifying his profession, active in good deeds and saintly examples."

With the Christian character Bro. Witwer is believed to have possessed, he has left a testimony to his readiness to receive the Master's call, which should be a great comfort to his surviving friends, for if he was in waiting readiness when the call came, he was called into the Paradise of God, there to wait "for the adoption, to wit, the redemption of our body," when he and his Christian friends, and all the faithful, will "be caught up in the clouds, to meet the Lord in the air," to be forever with him. And may all the family be prepared to share with him, whose death they mourn, in the blessedness of glorified saints. The bereaved family has, no doubt, the prayers and sympathy of many.

Brethren Daniel Whitmer and Isaac Early officiated at the funeral. J. Q.

A SERIES of meetings has been held in the old meeting-house in Germantown, Pa. Have not learned the result.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Notice to the Elders of the Middle District of Indiana.

THE elders of Middle Indiana will be reminded by this notice of the case of Eld. Waltz, which was brought before our last District Meeting. We learned there that he was old and unable to work, also that he was poor and would have to depend upon the charities of the church; it was also decided that each elder take the matter home and present it to their church, take up a collection for his support and send the same to me, and I forward it to him. In case any elder failed to do this, I was to write to him and inquire the cause, hence this notice. Six months have almost passed by, and only one church, the Monticello, besides the one in which we live, has responded. I have received several cards, requesting me to send money for his support, but I did not have it. Now what is to be done? Will we continue to leave him suffer, or will we claim the charity of the Bible and prove our claims, by sending a liberal donation for his support?

J. H. WRIGHT.

Field Notes.

OCT. 3, we were called to Goshen to the dedication services of the new church, one mile west of the city. We were assisted in the services by Bro. Davis Younce. The crowd was quite large, many not being able to get into the house. The house is quite large, and well-arranged throughout. We were told by a member of the building committee that in all their work there was not a single jar or unkind word to mar the feelings of any engaged in the work. That is as it should be. The entire cost of the house was about \$4,000, all paid but about \$600.

OCT. 6, we left home for the Four Mile congregation, to attend a feast on the following day. This is the home of Bro. Jacob Rife, who is well known throughout our Brotherhood. OCT. 7, at 10 A. M., we met a large congregation at one of their churches for worship. Here we met, for the first time, brethren Geo. Stump and J. C. Bright. We had a very pleasant feast. We remained and preached several days for the Brethren and friends. The attendance was good, and the prospects for an ingathering were favorable, but, as usual, we had to stop too soon. While there, several of the brethren and I went to Upper Twin church, to attend a council-meeting. We confess we do not just understand their way of conducting council-meeting. In the forenoon the officers of this church, with a part of the adjoining elders, held a council-meeting by themselves. In the afternoon the church and the writer were permitted to be present. I suggest to the officers that they have their council the day before, when necessary. Perhaps I would better not say what I would do under such circumstances, were I in the laity. We returned home Oct. 13; found all well. Our

home feast was Oct. 15. We had a very pleasant communion together.

W. R. DEETER.

Wayside Gleanings.

ON Sept. 7, my family and I left the brethren and sisters and kind friends in Bond Co., Ill., and moved to London Township, Fayette county, a distance of thirty-five miles; we are all well pleased with our new home. As Bro. Daniel Vaniman gave an account of the meetings and the organizing of the Kaskaskia church, we will forbear.

This is a timber country, and in places somewhat broken. It is two miles east of the Okaw river, and seven miles from the nearest railroad station and post-office, which is Beecher, Effingham Co., Ill. Good, unimproved land is selling at from \$2 to \$7 per acre. This may surprise some of the readers of the G. M.; some may ask why land is so cheap. The people are as clever as any I ever met, but, as a general thing not as much inclined to steady work as in other places. A few years ago a great many men would make a load of railroad ties, haul them to market, and exchange them for a piece of bacon and a little cornmeal, and then they would hunt foxes, coons, squirrels, bee trees, etc., until their bread and bacon were exhausted; then they would go back to their ties again. As the tie timber is nearly all gone, such people are becoming less, and others are taking their places, who are clearing the land. But, while the farming that is done is rather poor, it yields the farmer a fair compensation for his labor. Health seems to be good.

While this place has its drawbacks, yet I think there are many poor men, like myself, who can, by hard labor, obtain a good home, and make a fair living for their family, and serve God as acceptable here as anywhere. We would be glad to have Brethren, who are sound in the faith (especially ministers), and who are in want of cheap homes, give us a call, and help in the good work of saving souls. I am the only minister here, and I deeply feel the need of more help in the great work. We have preaching twice a month now, and expect to preach every Sunday in the near future, as the people seem to be anxious to hear the truth. Pray for us all, that we may walk worthy of our calling, that many precious souls may walk in the light as he is in the light.

GRANVILLE NEVINGER.

My Trip to Blue Ridge, Ill.

THIS is the name of a congregation of wide-awake brethren and sisters, situated along the line of Piatt and Champaign counties, Ill., under the care of Bro. John Barnhart, assisted in the ministry by Eld. M. Stouffer, who moved among them a few years ago, and Christian Barnhart. We commenced laboring with these Brethren, Oct. 2. Had two meetings in the U. B. church, then invited the people to the Brethren's meeting-house, about six miles distant, where we continued the good work. The 9th was the time ap-

pointed for their love-feast, which was one of the quietest meetings I ever attended, considering the large crowd of people that had gathered. The church held a choice for a deacon, which fell on Bro. John Burns who willingly consented to labor with the Brethren. We closed our meeting on the 17th, believing the Brethren to be much strengthened spiritually, as well as in number. Seven were received by letter, one by acclamation, and thirteen by baptism. Among the number received were a brother and sister who came from Ohio many years ago, and not getting among the Brethren, connected themselves with the Methodist church. Not being satisfied, and seeing the Brethren building up, they took their letter out of the M. E. church and sent back to Ohio and got one of the Brethren there. They are now working with the Brethren at Blue Ridge. They told me they now felt like singing No. 305 in Gospel Hymns, "I've reached the land of corn and wine."

C. S. HOLSINGER.

From Covington, Ohio.

WE held our communion services Oct. 13. A large number was present. Brethren Landon West and Jesse Stutsman were our leading speakers; the former officiated. Our council-meeting prior to the love-feast was a pleasant one. A few minor complaints, but no grave charges were found to be the result.

Several of our leading and active working sisters, thought, from my last article in the MESSENGER, entitled "Missionary," that I was ignorant of the plans and work of the Covington church, owing to my unavoidable in-attendance of council meetings on account of school work. We have been frequently interrogated by members in a somewhat contemptuous manner, as "What are you doing in the Miami Valley, you wealthy people, for the missionary cause?" when our church, too, has nobly done a large share, and much more than that required by the plan of A. M., as those interested could readily and frequently see, were they in the habit of perusing the money reports in the G. M. In order to set the minds of my sisters at rest, and show the work of our church in a truer light, I cheerfully make these explanations, and I would to God that more sisters, more members from other branches of our beloved Brotherhood, who do not at present show a large amount of donations, could rise up indignantly, and claim an equally vast amount of funds for our grand cause.

We have five solicitors in our church, who solicit members quarterly. Among them is one tried and true sister, who lives in town, and through whom it is said the largest collections come. Thank God! Put in more of them, brethren, and let us see if the amounts will not be increased all over the Brotherhood.

I was not ignorant, by any means, of my own church's work, but see that I failed to represent it in the light it deserves, and desire further that none will consider this a boastful article, for we have done no more

than our duty, but that it may "provoke others to good works." FLORA E. TEAGUE.

Notice.

NOTICE is hereby given to the different churches of the North-western District of Ohio, that a special District Meeting will be held on Nov. 19, 1886, at the Brethren's meeting-house, one and a half miles north of Bloomville, Seneca Co., Ohio, for the purpose of further considering the establishing of an Orphanage and Old People's Home. Each church is entitled to two delegates, and it is much desired that all the churches be represented.

L. H. DICKEY,
S. A. WALKER.

From Beatrice, Nebr.

By request, we recently spent several days with the members of the North Beatrice church, holding meetings, and closing with an excellent love feast. Their church-house, being of moderate size, was found entirely too small at their feast. The members needed all the available room, and a number of them could not commune for want of room. About 110 communed. The spectators were crowded out, but the night being light, and the weather pleasant, the order was good. — There were four additions by baptism, and the church was much refreshed.

J. S. MOHLER.

Morrill, Kan.

From the Salimony Church, Ind.

OUR communion was held on the evening of Oct. 8, and it was a feast in its full sense. A profound quietness prevailed in the house, notwithstanding the audience was large; not much noise outside, considering the many that could not get into the house. Ministers from other congregations were Eld. David Neff, Jacob Tinkle, Joseph Leedy, Dorsey Hodgden, a Bro. Miller; also Davis Younce, who remained a few days, and preached several telling sermons. Eld. Neff officiated. — We thank the Brethren for their help; come again!

SAMUEL MURRAY.

From Manor Church, Indiana Co., Pa.

It is not often you hear from us, but we are still trying to fight the battles of the Lord. We have no brilliant victory to record, but we are making some progress along the line. The old Manor church becoming too much dilapidated to hold meetings in, it was resolved a year ago to rebuild the same. Times being hard, and the membership sparse, the enterprise was commenced under discouraging circumstances. The members, however, showed their zeal by liberal contributions, so that a large portion of the needed funds was soon secured, and the building was put under contract in early spring. Solicitations were pressed, and all but about \$100 secured by Oct. 1, when a meeting for consultation was called. The building not being finished, little was done at this meet-

ing except to encourage the work. The building will be ready for dedication sometime during the winter.

On the evening of Oct. 1, Bro. Mark Minser and the writer commenced a series of meetings at Belsano, during which the Lord's Supper, with attendant ordinances, was dispensed to the small body of believers there, and some guests, in the presence of an appreciative audience. One soul was made willing to enter the vineyard during the meetings, which lasted ten days. Many good impressions, it is to be hoped, were made, and the testimony of spectators who said, "You have the doctrine, no one can gainsay it," was accepted as an assurance that, with proper care and an earnest but humble effort, some fruit may be gathered in the future. — Such meetings as these, it is believed, ought to be frequent among those of limited acquaintance with our doctrine. The gospel school is one of "object lessons," and the doctrine can best be taught in this way in its ceremonies, and the spirit in the higher divine life of the members which such exercises, by the grace of God, are calculated to cultivate and encourage.

On the evening of Oct. 8, Bro. J. M. Mohler commenced a series of meetings at Purchase Line, and continued two weeks, with a result of ten baptized and one reclaimed; also other seekers. Taking all together, we feel to thank God and take courage, feeling that, under God's blessing, we are now better fortified than we have been for some time. There are, however, some pressing needs which, it is hoped, Providence will open a way to supply.

JOSEPH HOLSOPPLE.

From Teegarden, Ind.

I WILL inform the readers of the G. M. where I now live. We moved from the Union district, Marshall county, to the Pine Creek district, Marshall and St. Joseph counties, Ind. We left the Union District, where I tried to labor for nearly thirty years, and became much attached to the members and neighbors and their children, and I do hope and pray that the Lord will bless them all, that they may get along in peace and harmony, and prosper, and that many may be added to their number through their influence. I do hope they will labor together, and counsel and reason together, and be of one mind, and work by the same rule, and God will bless them.

We got in a good church again. Eld. David Rupel has charge of this district, and, we think, keeps it in good working order. Hope the Lord will bless us all. We live a mile and a quarter east of Teegarden, near the Baltimore and Ohio railroad, only six or eight rods on the north side of the railroad. I write this to let the members know where to find us. Our post-office address is Teegarden, Marshall Co., Ind. We are both well, and thankful for the same, and enjoy our new location quite well. We hope all will pray for us!

JOHN AND REBECCA KNISLEY.

Our Trip to North-western Nebraska.

WE left our homes at Garrison, Butler Co., Nebr., Oct. 6, for Rushville, Sheridan county, a distance of about four hundred miles, to attend a love-feast, and look at the country. — The feast was held on the evening of the 9th, in a log house belonging to Bro. John Bear. Thirteen members communed. This church was organized Aug. 15, with two deacons and two speakers, Bro. David Bear being their elder. We wished our eastern Brethren could have seen the love and joy of those thirteen members at this communion. We were made to think of the twelve at Jerusalem. We are looking for a location for a colony of Brethren. We can say that Sheridan county contains good land, and there is plenty of room for more brethren. Land is very cheap, and has rock and timber on it. For further particulars address Bro. David Bear, Rushville, Sheridan Co., Nebr., and enclose stamp for reply. We will further report when we examine the country.

J. P. MOOMAW,
B. STUMP,
JOHN BECKER.

Our Communion Meeting.

ON Thursday morning, Oct. 14, we, as a family, had the pleasure of assembling with the Back Creek church in the capacity of a love-feast. The church was well represented, while a number from adjoining congregations joined our number. The opening sermon was delivered by our elder, Bro. David Long, of Maryland. He brought to our minds the subject of the cross, "Come, take up the cross and follow me." The discourse was very interesting, and many beautiful thoughts were presented. It seems that this young man was very anxious to know what he must do to be saved, as the narrative tells us he came running. He also manifested an humble disposition, as he *kneeled* before the Master. But with all this, and after saying he had strictly observed the commandments from his youth, he was still lacking. He had great possessions, and these he was not willing to sacrifice for Christ. He went away grieved. This was his cross. Rather than part with his idol, he would have no part with Christ.

The picture is a sad one, and yet, perhaps, there are many to-day who make a cross of less value. Whatever hinders us from performing our Christian duties, should be removed. If it is a cross, let us take up the cross and bear it for Christ's sake. In these last days there is a strong tendency to shun the cross; many are ashamed to own their Lord and Master, and put him to an open shame. Let us remember that God will not be mocked, but if we cheerfully take up the cross, whatever it may be, and follow him now, we will "have a right to the tree of life, and enter in through the gates into the city."

"Take up thy cross, the Savior said,
If thou wouldst my disciple be;
Take up thy cross with willing heart
And humbly follow after me."

"Take up thy cross, and follow me,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown."

During the afternoon the church was consulted in regard to holding a series of meetings, and there was not a dissenting voice.—All seemed anxious to have an effort made to gather in lost souls, and especially the children of the church, of which the greater number are yet outside. The church at Back Creek has passed through severe trials, but a brighter day has dawned, and peace and union now prevail. And now, as we expect to have a continued meeting, and expect some brother to come and preach for us, let us not think he alone can do the work. The church should unitedly dedicate that time to the meeting, and help in every possible way. There is power in concentration of effort. If we expect our children to feel an interest in the church, we must show them that it is dearer to us than houses and lands, or any worldly consideration. There are many young men and women, Brethren's children, who would be shining lights and useful members of the church, who should be gathered into the fold and put to work. It is our work to encourage them to come. Will we do it, or is it a matter of little importance?

The meeting in the evening was largely attended, but to my mind the confusion of the young people outside destroyed the solemnity within. Is there no way to avoid this? It seems to me that people who willfully disturb a religious assembly, manifest very little respect for sacred things. It is very unbecoming. The meeting on Friday morning was, as usual on such occasions, interesting.—Then came the parting hour.

"Farewell! a word that must be, and hath been
A sound that makes us linger; yet farewell!

Thus ended another season of refreshing, and we were called upon to go down from the mount of privileges, and go out with the world to battle single-handed. But may we not hope that, after enjoying the society of Christian friends and feeding upon the Bread of Life, we are strengthened for the contest? May we all faithfully perform our Christian duties, bear the cross and win the crown. "Be thou faithful unto death, and I will give thee the crown of life."

WEALTHY A. BURKHOLDER.

Fannettsburg, Pa.

From Milford, Ind.

By request, I met the Brethren in Walnut district, Marshall county, Oct. 2, at the feast. They had a short series of meeting connected with the feast. I had the happy privilege of seeing three precious souls added to the church. Brethren Henry Dierdorff, Aaron Swihart, Aaron Huffman and George Swihart constituted the ministerial force.—This district has suffered severely by the different factions, but everything is now on a better working basis. The feast was the largest ever held in that congregation. The house was filled to overflowing; many spectators could not enter. The ministerial force

from adjoining churches was well represented; there were also some brethren from Ohio and Wisconsin. This was a soul-reviving feast to the church. In the morning we had a farewell address. Oh, how solemn when the parting hour comes! Some of us left before the meeting closed, as business called us home, and the train was soon due. As we arose and bade them farewell, many tears were seen to flow. That may be the last meeting for some of us on earth. Be cheerful, brethren, fight on a few days longer, and then there will be a happy meeting over there.

J. H. MILLER.

From Southern California.

THE feast, Oct. 16, at Covina, was an enjoyable occasion. Thirty-seven members surrounded the Lord's table. So far as we heard expressions, all said they enjoyed it greatly. Where love and union predominate, such meetings are indeed like walking in heavenly places in Christ Jesus, and we look upon them as green oases in the desert through which we are passing onward to the land of promise. Another was added to the fold by letter. As the prospects of the church are more encouraging than at any previous period, and a unity of sentiment prevails, an effort was made at the meeting on Saturday to arrange for building a meeting-house at Covina at an early day, and there is a good prospect that something of that kind will now be pushed forward. The settlement is in a thriving condition, water is plenty; good crops were raised during the summer; fall crops and newly-made gardens are looking finely. Health generally is good.

J. S. FLORY.

Sunday-School Report.

I WILL give you a short report of our Sunday-school which closed sometime ago. We had twenty-one or twenty-two sessions. Our average attendance was ninety-seven, and number of teachers, ten; the number of verses committed, by the children, was over three thousand, and the amount of money collected and expended was about \$14.00. We distributed fifty copies of the *Young Disciple*. The names of the officers were as follows: Treasurer, H. Hullenberger; Secretary, M. B. Tobias; Librarian, Mrs. J. Staddle; Assistant Superintendent, H. Hahn; Superintendent and Chorister, J. G. Winey. This closed a good, peaceable school.—We believe much good can be accomplished in Sunday-schools. May the blessing of God rest upon our Sunday-school as well as all others.

J. G. WINEY.

Lawrence, Kan.

In Memoriam.

MARY (Pfoutz) SHOCK, daughter of Peter and Susannah (Gaby) Pfoutz, was born in Pennsylvania, July 19, 1799. In 1805 her father's family moved to Maryland, in 1810, to Virginia, and in 1816 they came to Montgomery Co., Ohio, where she lived over sev-

enty years. She was married to Martin Shock who was of the same State, in 1821. They joined the church of the Brethren shortly after they were married. They assisted in the organization of the Wolf Creek church in 1825, and, doubtless, she was the last survivor of the number who assisted in that labor. She was a faithful and zealous member of the church of her choice, and died in the hope of a glorious immortality. For five years her life was labor and suffering which she patiently endured. She was the mother of eight children, two having preceded her to the spirit world. She leaves fifteen grandchildren. She departed this life Oct. 7, 1886, aged eighty-seven years, two months, and eighteen days. A large concourse of people followed her remains to the Pfoutz Cemetery, Oct. 9. Funeral services by the Brethren, from Rev. 14: 12, 13, at the Ever-sole meeting-house.

From Elm Creek Church, Kan.

THE Brethren of the above-named church held their feast Oct. 2 and 3, which was the first ever held in Barber county. Attendance and attention were good. Bro. Johnson, of Conway Springs, and Bro. Neher, of Monmouth, and several others were present; all spoke very highly of our little meeting, and it truly was a feast of love. We think many good impressions were made, and they have sunk deep in the hearts of some, from what we hear since the meeting. We hope the seed may take root in well-prepared ground, and bring forth fruit to the honor and glory of our adorable Redeemer. Still there are calls for more reapers. Several have been here, looking for homes. They are all well pleased, and intend settling here in the near future. Hope they will come, as we need them, and there is plenty of room. We have a mild climate and a healthy country. To this date, the 24th, we have not had enough frost to be noticed, even on the most tender vines.

EMMANUEL SMITH.

Sudden Death.

THAT life is very uncertain was clearly manifested to the people, in and around this vicinity, on Sunday evening, Oct. 10. According to previous arrangements, the brethren, sisters and friends met at the Union Grove meeting-house, to participate in evening services. Bro. Jacob Brock attended church in the morning, returned home, ate a hearty dinner, did his evening's work, and with his family returned to church and occupied a seat that was very seldom left vacant by him. He was not heard to make any complaint of being sick; two hymns were sung, Bro. Jacob Rairick arose to read a chapter and exhort to pray; he read three words when he heard a moaning groan at his right, and in about five minutes Bro. Brock was called from time to eternity, without saying a word or hardly moving a muscle. Bro. Brock was born in Indiana, June 16, 1825; died Oct. 17, 1886; age, sixty-one years, four months, one day. He was an honest and upright citizen, and had many friends. He

united with the church May 4, 1885; lived a faithful member until death, and was a very zealous and faithful brother. He leaves a wife and seven children. His wife and five children belong to the church. May God sustain them, in this their sudden bereavement! Does this not prove to us, friendly reader, that we know not the day nor the hour, in which the Son of Man cometh, and that we should be ready? How often we tell people of the great danger in procrastination and that we have no assurance of our life, but sometimes it seems as though they receive it as an idle tale. The next day the mortal remains were interred in the Brethren's Cemetery. The writer was away at the time of the brother's death but arrived home in time to attend the funeral. The funeral services were conducted by Bro. Samuel Younce, from Rev. 14: 13, to a large concourse of sympathizing friends.

GEO. L. STUDEBAKER.

Shideler, Ind.

From St. Louis, Mo.

I AM now in the Union Depot, with my family, waiting for the night express to carry us to Falls City, Neb., our future home. We feel sad that our health and other circumstances have occasioned this separation and disconnection with the St. Louis church. We leave warm hearted friends behind. I feel that our two and a half years of labor there are not in vain. The Lord has blessed our weak efforts to such an extent that we were able to select from our congregation one minister and two deacons, of which Bro. Vaniman will give you a fuller report. I am consoled in feeling that the work will continue on without any interruption. Through their ability we look forward to good results. My prayers shall ever go up in behalf of the St. Louis church.

My future home will be Falls City, Neb. I expect to devote all my time this winter to that church. Hereafter my address will be Falls City, Neb., instead of 2917 Kossuth Ave., St. Louis, Mo. R. K. BERKEYBILE.

Notes by the Way.—No. 3.

OUR last closed with the commencement of the meetings in the Walnut Creek congregation. The last service was the love-feast on Oct. 7. The attendance was large and the outlook not unpromising. We had to close there and return home to our own love-feast, on the 9th. The ministerial force from abroad were J. F. Ebersole, of the Warrensburg congregation, Jas. S. Buckley and Amos Wampler, of the Walnut Creek church. These brethren did good work, for which we feel grateful. The meetings continued a few evenings, and, as the brethren could not remain with us, the home ministers took the work in hand, and continued until the evening of the 13th. From here we go to Bates Co., Mo., to work for the next week in a congregation known as the Mound church, at present under the oversight of Bro. Jacob Witmore. We are trying to preach the Word with no uncertainty in the sound.

Some approve and some disapprove, but for our part, we want to be approved of God, let men and others growl as much as they please. The apostle said, "It is the Lord that judgeth me;" and so say we, therefore we will not fear man.

In our efforts here, as at other places, the fact that the Bible is true, is fully demonstrated. It informs us that the time will come when the people will not endure sound doctrine. When we give an opinion of our own, nobody is disturbed, for they either accept it or set up their opinion as equal to ours. But when we set up the Word of God, as the standard of faith and action, they having nothing with which to meet it, get out of humor. Hence this proof that the Bible is true. We find others here who are anxiously inquiring after the way of the Lord.

A question right here: Where is the place in which Isaiah says that "the way is so plain and clear that the wayfaring men, though fools, shall not err therein?" Will Bro. E. Rohrer answer? The reason that I call attention to it in this manner, is because I find so many who are misled by misquotations of Scripture, and I am sure Bro. R. does not want to do that. Isa. 35: 8. I find a great many making use of that passage of Scripture, and it neither says "plain" nor "clear," and, moreover, it does not apply to the Christian's warfare, here, but to the triumphant return, when the battle is fought and the victory won, and the lions are out of the way. But here we are beset with them on every hand.

On Saturday evening, the 23rd, Bro. Witmore came, and had the pleasure of baptizing nine precious souls into his flock at this place, hence there was rejoicing among fathers, mothers, brothers and sisters; and we feel sure the rejoicing was not confined to earth, but was also carried to heaven. Other tender hearts were left just outside of the fold of promise. For such we should all pray. I am now at Pleasant Hill, Mo., on my way home, in company with Bro. Witmore. The meeting closed on the evening of the 26th. A. HUTCHISON.

From Union Bridge, Md.

ON Sept. 30, I left home to visit, by request, the Brethren in Mineral, Grant and Hardy counties, West Virginia. The same evening I preached in a school-house at Laureldale; next evening at Paddiesland school house. On the morning of the 2nd of October we met in the Brick church on Lurey's Creek for council and church work. After the result of the visit was stated, it was found desirable, that Bro. Charles Frantz should be advanced to the full ministry by the laying on of hands, which was done. It was also desired that the ministers and deacons, or visiting brethren, be reinforced, which was done by electing Dennis Clark to the ministry, and Otis Ebbert and Milton Baker, deacons. May the Lord give them grace and abundantly qualify them for their responsible positions. This church is under the oversight of Elder William Michael.

Continued meeting here till Monday night. On Tuesday went to Greenland and had meeting in the school-house at that place, three evenings. On Friday returned to Paddiesland, and had meeting over Sunday. On Sunday baptism was performed. On Monday and Tuesday had meeting again at Laureldale. On Wednesday started for the love-feast at Beaver Run; reached Elder D. B. Arnold's at noon and the place of meeting at two o'clock. Met Elder Solomon Biser, who, with D. B. Lowe, has the oversight of the congregation in this place. I also met Bro. S. H. Utz, from New Market, Maryland. We had a very pleasant feast; meeting again the next day. On Saturday morning I started for the feast at Knobley. This church is under the care of Elder William George. Had a large congregation of seemingly interested listeners; a few however got up and went out, one remarking that he could not stand it any longer.

Considering my visit and labor I must say I had a very pleasant time. I did not get into as many fine parlors as in some places, but found many warm hearts and kind friends, and very attentive listeners among these mountaineers, if they are behind us in farming and improvements generally. There is a people here for the Lord, and many of them have not the folly and fashion of the world to forsake, in order to become the humble followers of Christ in this respect. May the Lord bless our humble efforts to do them good and may the seed sown, ripen to a golden harvest in eternity!

On my return home, I found that death had been doing its work, and that I had been twice called to preach a funeral while away. Wilson Englar, son of our long since deceased Bro. Ephraim Englar, and a young man by the name of Boon, were the persons who had passed away.

E. W. STONER.

Orphans' Home.

AT our regular District Meeting, April last, the matter of providing a home for the poor and orphans of North-western Ohio, was brought before the meeting. Solicitors were appointed and the officers of the District Meeting were instructed to call a special meeting, when the sum of five thousand dollars was reported as having been subscribed. Our much-lamented brother, S. T. Bosserman, L. H. Dickey and the writer, were those officers. S. A. WALKER.

From Hickory Grove Church, Ohio.

THE members of this church held a council-meeting a few weeks ago. The business of the church was transacted with good feeling. Bro. Henry Gump was ordained elder, and Bro. Jacob Coppock was advanced to the second degree in the ministry. There was also a call for another deacon, and Bro. Jacob Snell was chosen to fill the place. We have been having delightful weather for the past few weeks, for which we feel very thankful to the Giver of every good and perfect gift. CHARLOTTE T. BOND.

From Howard Miller.

THE Johnstown meetings, as far as I am concerned in them, are at an end. During my stay there, five joined the church and three were reclaimed, and a number were uncertain as to what they should do. The church in and about Johnstown, is worse torn up by the Progressive dissension than in any other part of the Brotherhood. A good many are not satisfied, and all should be back in the old church where they belong. I heard no bitter talk on either side, and I was well treated by all. I trust the young people who have joined the church, will remain faithful to their choice, and will become active workers in the cause.

From here I go to Germantown and the Philadelphia neighborhood, after which nothing definite is agreed upon. Those who have been writing to me should definitely fix their dates or confer with me to that end. A very large love-feast was held in the Johnstown church which it was my pleasure to attend. It was an old time gathering, and a very profitable season. There is life and vitality in the Brotherhood yet.

Lewisburgh, Pa.

Notes of Travel.

I LEFT home for Canada, Sept. 13; arrived at Bro. Cober's on the evening of the 14th, and found all reasonably well. I remained in Canada eleven days, and held four meetings while here. I had some hopes of regaining better health but partly failed. Sept. 25, in company with Bro. N. P. and sister Cober, his wife, I came to Le Sueur Co., Mich., where Bro. Cober and wife visited their friends until Oct. 4. I remained and held meetings at three different points, but my health failed again, therefore I was compelled to rest a few days. We then started further west in the county, where Bro. and sister Boem live. This brother and sister came to the Annual Meeting at Darke Co., Ohio, and were baptized by Bro. John Wise, of Kansas. Bro. and sister Boem were the only members here, until Oct. 17, when one more was added to their number by baptism. I was holding a few meetings at King's Mill, but my health would not permit me to continue. The doctrine of the Brethren is entirely new here; I was the first brother that ever preached in this county. Bro. Boem requests any brethren passing this way to stop and preach for them. We believe much good can be done in this county, if it were so that they could have regular monthly meetings. Will the brethren of Michigan see to the wants of those members? King's Mill is on the Pontiac, Oxford and Port Austin R. R. Bro. Boem is the post master. We feel to thank Bro. Boem and family for their kindness shown to us. May the blessing of God and the communion of the Holy Spirit rest on these isolated members! On the morning of Oct. 8, at 7:20 A. M., I started home, arrived home this morning; found all well. I was gone five weeks and one day.

J. W. METZGER.

From Roanoke, Indiana.

OUR communion is one of the things of the past, and the weather was all that could have been asked for. Services began at 10 o'clock and Eld. John H. Wright preached a very interesting sermon. In the evening the services were very solemn and impressive; Bro. Wright officiated. We had good order, and a large congregation. Next day being Sunday, we were well entertained by brethren David Neff and J. H. Wright; this ended a pleasant and, we trust, a profitable meeting.

On the morning my wife and I started to the Sugar Creek Church, and met the saints, being well entertained by Eld. R. H. Miller, from 1 Peter 2: 9. At this place there is a large and able ministry. There were many members seated around the Lord's table. R. H. Miller officiated here. The Brethren here are very zealous in the cause of their Master; they have three ministers and an able corps of deacons who are all laboring for the Master. May God's blessing be with all God's children!

B. F. PAUL.

From Hopewell Church, Pa.

I REJOICE to hear that the missionary work is so successful in converting souls from sin, and organizing churches throughout the West. It is because of this that I write these few lines. I wish to encourage the work and all the brethren and sisters. Put your shoulder to the wheel by giving donations to our collections, that the work may go forward. I feel that I would like to go and help in the good work, but my days of labor are nearly over. I have labored about fifty years in the ministry and am now in my eighty-sixth year. Though my hearing has failed much, my health is very good. For this I thank God, and still try to labor at home with my laborers, because the vineyard still needs care and pruning. O, that I could see the church move fully united, all speaking the same thing and see eye to eye! My prayer is like that of Christ's as recorded in John 17, and would say to my brethren and sisters, Hear what the apostle says to the Hebrew brethren: "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give an account, that they may do it with joy and not with grief: for that is profitable for you." Wherefore take my humble advice, Hear the church, attend all her council-meetings, and whatever the church advises, submit to, for all must give an account of their stewardship.

ELD. JACOB STEEL.

From Deep River, Iowa.

OUR love-feast is among the things of the past, and we had a feast of fat things. The brethren that came to us labored with great power and a strong spirit. Our elder, J. S. Snyder, Eld. John Gable and Bro. Sanger, left us for their respective homes this afternoon. Brethren John Seibert and John C. Miller remain with us for a few days. Pray that the Lord may bless their labors with success!

G. W. HOPWOOD.

From Kingston, Mo.

THE meetings in the Wakenda church, Ray Co., Mo., are still in progress. We leave this morning, giving the work over to Bro. J. S. Mohler, of Kansas. Up to last night seventeen dear souls have come out on the Lord's side, and others are very near the kingdom, seriously counting the cost.

C. C. ROOT.

MATRIMONIAL.

DRAKE—YOUNG.—At the residence of the bride's grandparents, Oct. 17, by George Widder, Thomas Drake and Mollie Yonng, all of Sedgwick Co., Kan.

MONROE—WIDDER.—At the residence of the bride, by Adam Beelman, Mr. William S. Monroe and Miss Laura A. Widder, both of Cumberland Co., Pa.

REPLOGLE—EARNEST.—At the bride's home, Oct. 6, by J. Z. Replogle, Bro. Nathaniel S. Replogle, of New Enterprise, and Miss Sue R. Earnest, of Imbertown, Bedford Co., Pa.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

HOLDERBAUM.—In the Bango church, Elkhart Co., Ind., Sept. 1, Lewis, child of Bro. Solomon and sister Catharine Holderbaum, aged 1 year, 3 months and 9 days. Services by A. Miller and the writer.

GROSE.—In the St. Joseph church, St. Joseph Co., Ind., Sept. 5, James Grose, aged 29 years, 8 months and 1 day. Services by the writer, from Isa. 38: 1.

SLEMER.—In the same church, Sept. 11, Rebecca Slemer, aged 39 years, 2 months and 17 days. Services by the writer, from Rev. 14: 13.

KELLEY.—In Bremen, Marshall Co., Ind., Sept. 30, Louisa, wife of Edward Kelley, aged 19 years, 6 months and 2 days. Services by the writer, from Matt. 24: 44.

HOKE.—In the Elkhart Valley church, near Elkhart, Oct. 6, sister Ellen, wife of Bro. George Hoke, aged 58 years, 1 month and 9 days. She was a faithful member, and respected by all. We trust our loss is her great and eternal gain. Services by the writer, from Rev. 14: 13.

WISE.—In the Yellow Creek church, Oct. 16, Emma, child of friend Andrew and Louisa Wise, aged 1 year, 1 month and 11 days. Services by A. Miller and the writer, from John 11: 23. JOHN METZGER.

COLEMBERGER.—In the South Fork church, Christian Co., Ill., Oct. 14, Bro. Charles Colenberger, aged 49 years, 6 months and 1 day. He was born April 13, 1837. He leaves a wife and three children to mourn their loss. Services by Bro. M. J. McClure.

B. F. OVERTON.

EVANS.—In the Coal Creek church, Fulton Co., Ill., Oct. 21, sister Elizabeth, wife of Joseph Evans, deceased, aged 79 years, 3 months and 29 days.

When she was taken sick, she said she would die about the time her husband died the year before. She missed it only about 24 hours. Disease was complicated by old age. She desired to be anointed, which was done. She desired to go and be with Jesus. Services by Jacob Negly, to many relatives and friends.

WILSON.—In Huntington Co., Ind., Oct. 24, Peter Minten Wilson, aged 40 years, 1 month and 5 days. He was born in Adams Co., Ohio, Sept. 19, 1846. He leaves a wife (a sister in the church) and seven children to mourn their loss. We are sorry that he had not embraced the Christian religion. Services by Samuel Murray and H. Wike.

HARTZLER.—Near Kingston, in the Lower Cumberland church, Pa., Oct. 11, of consumption, sister Annie, wife of Bro. Michael Hartzler, aged 40 years and 12 days. She leaves a husband, three sons and four daughters to mourn their loss. She was a faithful member. Her death aroused the love and sympathy

of the church and community on behalf of the surviving family. Services by the Brethren.

ADAM BEELMAN.

HOLSOPPLE.—In Montgomery Co., Ohio, Oct. 21, sister Mary Magdalena (Brenner) Holsopple, aged 85 years, 6 months and 28 days.

She was born in Virginia, March 23, 1801; emigrated with her parents to Montgomery Co., Ohio, in 1809; lived in that neighborhood for over two generations. She was married to Daniel Holsopple in 1819. Their union was blessed with ten children, five of whom survive her. Thirty-seven grand-children and twenty-three great-grandchildren complete her living descendants. They and the church mourn the loss of an humble and devout mother in Israel. She was a member of the Brethren church for over forty-five years. She was afflicted with neuralgia for more than a score of years. Services by the Brethren, from Job 14: 10 and 2 Cor. 5: 1, 2.

JOHN CALVIN BRIGHT.

REIBER.—In the Newton church, Miami Co., Ohio, Oct. 17, Henry Reiber, aged 70 years, 4 months and 13 days. He faithfully served the church for many years as deacon. Peace to his ashes. D. L. WINE.

PRIDDY.—In the Ozawie church, Jefferson Co., Kan., Oct. 2, Eld. David Priddy, aged 75 years, 9 months and 18 days. He was confined to his bed for seventeen months. Services by Eld. Wm Gish and the home ministers. J. A. ROOT.

BRUMBAUGH.—Oct. 13, of dropsy, Bro. Daniel Brumbaugh, aged 64 years, 9 months and 8 days. The last few years of his life he was a devoted member of the church. Services by the Brethren.

JOHN CALVIN BRIGHT.

WAGONER.—In the Salem church, Montgomery Co., Ohio, Oct. 19, sister Mary, wife of Bro George Wagoner, who preceded her to the spirit land some ten years ago, aged 77 years, less one day. Services by brethren John Smith and Jesse Kinsey, from 1 Cor. 15: 16, 17. Bro. and sister Wagoner emigrated from Maryland nearly twenty years ago. J. H. B.

WIDDER.—In the Wichita church, Kan., Oct. 18, of croup, Viola Widder, aged 8 years, 10 months and 22 days. Services by Samuel Brown and William Funk.

TRIMMER.—In the Lower Cumlerland church, Pa., Sept. 26, sister Rebecca Trimmer, aged 37 years, 9 months and 27 days. Services by the Brethren, from John 11: 25-27. ADAM BEELMAN.

CHATMAN.—In the Spring River church, Ind., Sept. 6, Richard I. Chatman, aged 27 years. Services by D. B. Cripe.

MILLER.—In the same church, Oct. 3, Alice A. Miller, aged 19 years. She leaves a husband and one child to mourn their loss. Services by D. B. Cripe.

RAYBURN.—Near Macksburg, Iowa, Oct. 17, of erysipelas, George W. Rayburn, aged 31 years, 5 months and 5 days. A wife and three small children are left to mourn their great loss. Services in the Methodist church, to a large and sympathizing audience, from Job 14: 10. M. MYERS.

QUANT.—In the Thornapple district, Sept. 13, Mrs. Louisa Quant, aged 35 years, 3 months and 4 days. Services in the Methodist church in Clarksville, by Bro. J. G. Winey, to a large congregation.

HAW.—In the same district, Oct. 3, infant son of Simon Haw. Services by brethren Samuel Smith and J. G. Winey.

HAW.—In the same district, Oct. 17, Bro. Peter Haw, aged 54 years, 4 months and 11 days. He suffered a long time with consumption, but he bore his affliction with Christian patience. A large concourse of people followed him to his last resting-place. Services by Rev. Isaac Mourer, of the U. B. church, and J. G. Winey, from the words, "Set thine house in order."

LEVAN.—In Lancaster, Pa., sister Nancy, wife of Geo. Levan, aged 70 years, 2 months and 18 days.

She was a sufferer for years, but bore her affliction with fortitude and resignation. She led an exemplary Christian life, and died in the hope of a blessed immortality. A husband and four children survive her. Services by Bro. H. E. Light. Her remains were interred in the Woodward Hill Cemetery.

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- Nov. 11, at 4 P. M., Rock Run church, Elkhart Co., Ind.
- Nov. 12, at 2 P. M., Huntingdon church, Huntingdon Co., Ind.
- Nov. 12, at 10 A. M., Pleasant Hill church, Ill.
- Nov. 12, at 4 P. M., Howard church, Howard Co., Ind.
- Nov. 12 and 13, Oak Grove church, Caldwell Co., Mo.
- Nov. 13, at 4 P. M., Monticello church, Ind.
- Nov. 13, at 10 A. M., English Prairie church, LaGrange Co., Ind.
- Nov. 13 and 14, Hurricane Creek Church, Bond Co., Ill.
- Nov. 13 and 14, at 4 P. M., Bethel church, Holt Co., Mo., at Squaw Creek Valley meeting-house, 7½ miles north-east of Mound City.

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GOING EAST.		GOING WEST.	
Leave Chicago	11:30 P. M.	Arrive Chicago	6:00 P. M.
Arrive Chicago	4:30 A. M.	Leave Chicago	8:30 P. M.
Leave Chicago	5:00 P. M.	Arrive Chicago	11:30 P. M.
Arrive Chicago	8:35 A. M.	Leave Chicago	11:30 P. M.
Leave Chicago	11:30 P. M.	Arrive Chicago	6:00 P. M.
Arrive Chicago	4:30 A. M.	Leave Chicago	8:30 P. M.
Leave Chicago	5:00 P. M.	Arrive Chicago	11:30 P. M.
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Leave Chicago	5:00 P. M.	Arrive Chicago	11:30 P. M.
Arrive Chicago	8:35 A. M.	Leave Chicago	11:30 P. M.
Leave Chicago	11:30 P. M.	Arrive Chicago	6:00 P. M.
Arrive Chicago	4:30 A. M.	Leave Chicago	8:30 P. M.
Leave Chicago	5:00 P. M.	Arrive Chicago	11:30 P. M.
Arrive Chicago	8:35 A. M.	Leave Chicago	11:30 P. M.
Leave Chicago	11:30 P. M.	Arrive Chicago	6:00 P. M.
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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.
as Second Class Matter.

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No. 43.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. Quinter is now preaching for the Brethren near Gettysburg, in the Upper Cumberland, Pa., church.

BRO. J. M. Mohler is still in the field, working for the Master. When last heard from he was in the western part of this State.

ELD. C. G. Lint, of Myersdale, Pa., will be present at our communion on Saturday, the 13th inst. We hope that some of our other ministering brethren will also be with us.

ELD. Jas. A. Sell commences a series of meetings at the Bethel church, James Creek congregation, on Saturday, Nov. 30. We hope that success will attend his labors there.

WE are informed that Bro. Edmund Book and others have been doing some successful mission work in the neglected valleys of Franklin Co., Pa. Some have made the good confession, and have united with the church.

WHAT is the Middle Pennsylvania Missionary Board doing? As yet, we have not heard of any ministers being sent out, and yet a number of promising fields have been reported. We hope that work will soon commence, and that a good report may follow.

BRO. Quinter is called to the Lower Cumberland, Pa., church. He will hold services in Mechanicsburg. There are quite a number of members living in this place, but seldom have meeting. There should be a church there and weekly services.

THE sad news of the death of our esteemed brother, S. T. Bosserman, of Dunkirk, Ohio, was received with much sorrow by his friends at this place, and to the bereaved family we extend our sympathies, and pray the Lord may deal most graciously with them. The Lord doeth all things well, though we often fail to see it.

IN a letter from Eld. Lewis Kimmel we have the following: "The communion at Glade Run, Pa., proved to be a profitable season; thirty-six communed. The order and interest were as good as could be wished for. Bro. Robert Bowser was chosen to the ministry, and brethren Daniel Wilcox and Edward Bowser, deacons. Should this fall under the notice of the Supply Committee of Western Pennsylvania, they are wanted here in the near future."

BRO. M. Ziegler, of Broadway, Va., says: "We have not had any series of meetings, yet we have received, within one month's time, twenty-six by baptism. May the Lord give them grace to be faithful, as many of them are young. One dear sister, through weakness, fell under the judgment of the church, yet she did not do as many,—stand off, but came to church, acknowledged her wrong, and was restored again in less than a month from the time she was disowned. May others profit by her example."

SISTER Quinter has returned home from a visit to her parents in Ohio. They are well-stricken in years, but active and enjoying good health.

As we have now entered the matrimonial season, and marriage certificates will be in demand, we inform those who may need them, that we keep on hand all kinds—very beautiful indeed, and at prices ranging from 25 cents to \$1.00 each; very cheap. Send for what you want.

THE GOLDEN DAWN.

THIS is an age of reading, and it is well said, the people will read. And to meet this want, papers and magazines of almost every possible shade and character are being published. And it is a well-established fact that our literature is molding the morals and religion of our people and nation. Some of it is so terribly immoral and damaging that it blights every heart and soul into which it is allowed to enter. These periodicals flood our post-offices, are scattered on our streets and thrown into our houses, and it often happens that they are the only papers our children have to read, and they are allowed to be read and to poison the minds of our children because they do not cost anything. — Oh, what a terrible, what a cruel mistake! They are of all other papers the most dear, as they may cost the loss of the soul. The cheapest papers that can be admitted into our homes are those that teach the principles of morality and religion, that develop the higher life.

That our people may have a paper of this kind—one that will be a safe visitor to all of our homes, the *Golden Dawn* has been started. It is devoted to home reading, Sunday-schools, Bible classes, prayer-meetings and education. It is a 32-page monthly, stitched, trimmed and bound in an ornamented cover. The price is only \$1.00 per year.— It is just the magazine that we need in our homes, for ourselves and our children, and for the year 1887 we would like to have it introduced into every home. To do this, we want a good, active agent to work for it in every congregation. To those who will agree to work for the *Dawn*, we will gladly send an outfit and sample copies. To any one who will send us five subscribers and \$5.00 we will send one copy for a year free. On all above this number a commission of ten per cent will be allowed. All new names sent in soon will receive the remaining numbers of this year free. If there is no agent convenient, send in your own name, enclose a dollar bill carefully, and it shall be at our risk. Send now, and get the November and December numbers of this year free.

Agents for the MESSENGER are kindly solicited to take subscribers for the *Golden Dawn*. Address, Brethren's Pub. Co., Box 50, Huntingdon, Pa., or Mt. Morris, Ill.

THE POVERTY PLEA.

THE poverty plea is a very common one, and is always brought forward when we are asked to do to us, disagreeable things, and we fear, in Heaven's Register there will be a great many black marks against us for not doing things because we said we were too poor. As a rule, the poverty standard is exceedingly elastic, and is stretched to suit our purposes. When it comes to matters of selfish enjoyments, it will cover almost anything that the heart desires. When the flesh speaks, it spreads, and says, "I am rich," but when the spirit

calls, it shrinks to emptiness, and says, "I am too poor."

The other day a brother ordered his MESSENGER discontinued, and the plea was, "I am too poor."— The letter or paper on which the order was written smelled so strongly of tobacco that we got a liberal dose of it before we got it out of the envelope. Our conclusion was, that the belongings of that brother's house were completely filled with tobacco fumes. Over this his poverty standard would continue to reach, but to pay \$1.50 for the MESSENGER, to give himself and family spiritual food for a whole year, it was too short and too narrow. No doubt this brother felt a scarcity of money, and that he did not have enough to spare to pay for the paper, while at the same time he will probably pay from \$15.00 to \$20.00 during the year for tobacco. The one gives enjoyment to the body, or the flesh. The other gives food for the mind, or the soul. The enjoyment for the soul costs \$1.50 per year, in this particular direction, while the enjoyment for the flesh costs \$20.00. According to this brother's estimate on the two, fleshly enjoyment is worth very much more than spiritual enjoyment. If he would have continued to have taken and paid for both, the showing would have been largely in favor of tobacco, but by dropping the one and continuing the other, the estimate on fleshly gratification is increased manifold.

We use this illustration to show how small an estimate we frequently place upon our religious advantages, and how ready we are to deprive ourselves of them. We are rich or poor towards a thing in proportion to the sacrifice we are willing to make for it. The hope of heaven was richer to the poor widow than everything else. For it she was willing to give all she had. With her, poverty was no plea. Everything she had she freely gave. Bread and butter even was no consideration, and we are sure that she had no mites to give for luxuries, or things not essential to sustaining a healthy life.

The poverty plea is not confined to an excuse for not taking the MESSENGER alone. There are hundreds of other cases for which it is used with equal readiness and ease. Helping to build churches, to have the gospel preached, for missionary purposes, and many others that we might name, are warded off with the "poverty plea." Ask for \$1.00 to have the gospel preached, and you are told, "Well, indeed, I would like to give something, but really I am too poor," and perhaps the same day \$10.00 are spent for parlor furniture for which there is no need, except for show, and to feed our own personal vanity. In most cases there are no grounds for the plea whatever, and before God we tell a lie every time we use it. The great trouble is, our estimates on the value of religion and the hope of eternal life are miserably wrong, and away down below the true standard.

Paul's estimate on this hope was so great that he said there was nothing that could separate him from it. Even death he would make a willing tribute for an end and a "beginning so inexpressibly glorious."

There is a crime in our thus sinning against God, the magnitude of which we will never realize until the Searcher of all hearts reveals to us the depth of our own deceptions. Our poverty is not so much a want of money, and means to get it, as it is a poverty of soul. We are soul poor, and have no taste for spiritual food and the higher enjoyments.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

DELEGATES TO THE ANNUAL MEETING.

BY J. H. MOORE.

ON page 659, of the MESSENGER, I find the following, from the pen of S. T. Garber:

"Why is it that churches send delegates to the Annual Meeting without certificates, and why is it that the Committee on Credentials receive some as delegates who say they have not been sent by the church, but they will take the responsibility?"

I presume I am the proper person to answer these questions, as I have been acting on the Committee of Credentials at the Annual Meeting for two years, and each year had direct charge of the list.

I cannot tell why some churches send delegates to the Annual Meeting without proper credentials. It ought not to be done. The Annual Meeting has not passed any positive decision on that point, but it has repeatedly been suggested in the MESSENGER that delegates carry credentials to Annual Meeting. It is the duty of the clerk to make out these credentials and hand them to the delegates in good time, and the housekeeper should see that the clerk does not neglect it.

If all delegates would present credentials, it would save the Committee a great deal of hard, perplexing work. Not more than half of the delegates at the last two Annual Meetings, presented credentials. Some housekeepers told the delegates that they did not need them. I will here suggest that some congregation send to next Annual Meeting, a paper on this question, asking Annual Meeting to decide that all delegates must present credentials. It will save the Committee on Credentials a great deal of work and responsibility.

The Committee on Credentials did not receive some as delegates who had not been sent, only in one or two cases like this: An elder from the West came before us and said that his congregation had sent no delegates, and that he did not know he was coming till just a few hours before he started, and that some of his members, who happened to meet him, suggested that he would just act as delegate to represent his church. A few of this character were received as delegates. The Committee tried to act fair and reasonable. But if it were the rule for all to present credentials, the Committee would be relieved of the great responsibility of deciding in such cases as referred to.

While on this subject, I want to say something more. At the last two Annual Meetings, several of us worked hard to prepare a complete list of the delegates. The list was prepared, handed to the Clerk, as we thought, to go in the Minutes. But these lists do not appear in either the Minutes or Report. If that list is not to be published, I see no use in working hard to make it. All the work that several did at the two Annual Meetings referred to, in preparing long lists of delegates, was absolutely unnecessary.

I now suggest that some church send in a paper asking Annual Meeting to decide that a complete list of delegates appear in the Minutes. Then it can be seen whether any one passes himself off as a delegate without being sent.

Keuka, Fla.

MYSTERY OF GODLINESS.

BY C. H. BALSBAUGH.

Beloved Fellow Sufferer:—

ALTHOUGH Paul was caught up into the Third Heavens, and heard unspeakable words, which it is not possible for a man to utter, he could only say of this mystery, that "without controversy it is great." The fact is indisputable, and with this mainly faith has to do. If it were given us to master the philosophy, we might well ask even God Himself, the dark, insolvable question, "Who then can be saved?" The great stumbling-block of the gospel, in its relation to human want, is its simplicity. In itself it is deep and mysterious and inexplicable enough. God understands Himself and us, and the Providence and nature and law and grace that lie between Him and us; and *this* we are to believe. The nature and extent of our want, when fully opened to us, seem so vast and overwhelming, that simply believing a fact, which God alone can comprehend, does not at first satisfy. Not only the fact in its relation to us, but in itself, is what reason demands. But God in the flesh is not a gospel for philosophers, but for babes; not glad tidings for master minds to analyze, but for fishermen and publicans and harlots to accept as a Divine Dogma. We are beginning to be an educated church, and in the same ratio, an unbelieving church. "Not many wise" were called at the inauguration of the Christian era, for the simple reason that they are seldom fit instruments for the consummation of the Divine Purpose. "Knowledge puffeth up," whether it be scientific or philosophic or religious. Very few learned men penetrate deep enough into the heart of things, or themselves, to learn humility. As a hand-maid to faith, reason is indispensable, but as a director, it is a finger-board that points to hell. And just as little, my dear, suffering sister, must you allow sense to dominate faith. Owing to circumstances, this is your chief obstacle to believing unto salvation from disease. Life is deeper and stronger than thought, and faith mightier than reason or sense, or both. The seen and tangible are overriding the sense of the unseen and eternal. It is a sad condition to be in, but the sadness is not without its illuminated side. The Godman taught us by His example how to use temptation and suffering and sorrow. "Abraham considered not his own body, now dead." Why? He saw Him who is invisible, and this higher vision was a stronger assurance than sense ever gave. This Christ did *always*. Acts 2: 25. "Let this mind be in you which was also in Christ-Jesus." This is faith which is the synonym of Divine Life, and appropriates the promises as readily and certainly as the principle of

natural life does food and drink. The reason why so few can believe to the healing of the body is that sense-life has so far dominated the higher faculty that the lower can not be practically annihilated by the overmastering energy of God in the flesh. "According to your faith be it unto you," is an eternal law, however we may dislike to acknowledge the fact as the key to our own experience. Essays have been written against this Divine insistence, greatly to the discredit of the writers and the church.

Because the faith of most is no more than a wish, however intense, and no effect has followed but such as corresponds with mere wishing, healing by faith is decried as fanaticism. "But the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." "You are Christ's, and Christ is God's." Did we ever rightly look into the height and depth of these marvelous words? What world we not be and what could we not do, if "our life was hid with Christ in God." The world and death are ours as well as life and heaven, all the complicated present, and all the vaster and more complicated future, because Christ, as Godman, is the key of all that is, and was, and is to come, and we are in Him and He in us. 1 Cor. 3: 21, 22, 23.

I understand your case as perhaps no one else on earth does, for the simple reason that I came by the knowledge through bitter and protracted personal experience. I spent many months, even years, in bed with my books beside me to direct my mind when tormenting thoughts intruded. But even this expedient failed. I became so prostrated, physically and mentally, that for four and a half years I was not able to read a chapter in the Testament. Like you, I reached out in all directions for help, but no help came. By slow degrees I was weaned from man and all things transient, and Christ was so revealed to me that all desire for light and aid from inferior sources was eradicated.

Mrs. Hannah Whitall Smith, whose "Secret of a Happy Life" seems so fascinating, and yet so perplexing to you, came too late to be of service to me. She writes many glorious things, but it is our privilege to get it all pure and fresh, and free and full, straight from the Fountain Head. There is One, and only One, who has all power in Heaven and in earth, and He has said, "Come unto Me, ALL ye that labor and are heavy laden, and I will give you rest." What Heaven-opening, soul-widening, soul-lifting words are these! "Call no man father on earth, and no man master: One is your Master, even Christ." If you could take in the import of these Divine utterances and shut out all minor dependences, for the healing of body and soul, your youth would be renewed like the eagle's, and you would mount up on spirit-wings into the Third Heavens of rest and peace.

But everything has its season of development and maturity, and we must wait the time of ripening. God knows *when* and *how*, and we know neither. He is Love, and hides not His face, or withholds His grace, with-

out a purpose worthy of Him, and contributive to our highest good. Yours is indeed a "fiery trial," and your Father keeps you long in the furnace, but I am not at all doubtful as to the final result. As soon as you lie in His Hands, as clay in the hands of the potter, knowing nothing but His will and pleasure, you will have a blessing that will fully satisfy you. Then will you be ready to "magnify Christ in your body," whether it be by life or by death. Philipp 1: 20. To live is Christ, and to die is gain.

Confine yourself mostly to the Word of God. It is all-sufficient. It never grows old, and means now what it did eighteen centuries ago. How precious is John 11: 40! That rebuke and assurance is for all time, and all forms and degrees of unbelief. It suits you just as well as Martha. Be in constant expectation of the manifestation of the Divine glory, but think not that you know the best time or the best mode. Turn to John 15: 7, and read your high privilege as the elect of God. But do not fail to get at the very heart of that time-and-eternity-embracing word, twice uttered by Jesus, once for Himself and once for us, "ABIDE." On this hangs the whole matter of personal salvation. The work of God for man is not doctrine and system, but life, God's own Life, blended with ours as in Emmanuel. This will enable us to say in the darkest Gethsemane experience, "Not as I will, but as Thou wilt."

Union Deposit, Dauphin Co., Pa.

VACATION WANDERINGS.

BY W. J. SWIGART.

To the teacher, vacation is a sort of unknown quantity—known only as to the fact that it will surely come, unknown as to the manner of its disposition. Last summer the writer sojourned some three weeks in the highlands of the Alleghanies. This year a part of the vacation was spent in Ohio and Kansas.

I stopped at Dayton, Ohio, in the morning of July 31st. Although I had never been in this place, I felt well acquainted through the courtesy of some Brethren, whom I chanced to meet in the city, and during the forenoon was taken to the little village in the suburbs, known as the Star Nurseries, where I made my home.

During my stay of ten days in Montgomery Co., it was my pleasure to visit several of our former students, Sister Nettie Kleppinger, *nee* Bock, Bro. J. C. Bright, and Bro. O. P. Hoover, all of whom have homes of their own, having exchanged school life for family life. Sister Nettie has charge of things in her own house, and everything shows that school life has, by no means, incapacitated her for home life. Bro. Bright is farming and preaching and none that I have met seem to have a higher appreciation of what they have received while at school than does he. Bro. O. P. Hoover is engaged in the office of the Nursery Company. He has recently moved into his new house, and is, certainly, comfortably fixed. It is a

pleasure, to be in the homes of those whom we have known so intimately, as students. While we were glad to find them all happy, and doing well, the greatest pleasure was to find them all zealous for the good cause of the Master.

Through the kindness of the persons named and brethren Hoover and Bock, of the Nursery firm, I was enabled to visit a number of persons and places in the country, and I am greatly their debtor.

I had heard much of the Miami Valley and here I was right in the midst of it! Surely, it is a goodly land. The season there has been exceptionally good, and a plentiful rainfall, with fertile soil, well cultivated, makes a great yield. I never saw such an appearance for corn, as I saw there. And, indeed, everything that grows in this latitude seemed to be abundant.

I came into this Valley just in the harvest meeting season, and, as the congregations are near together, it was an easy matter to reach the different places. I attended four of their meetings, in four consecutive days—Wednesday to Saturday. The points were not far distant from each other, and, as it fell to my lot to preach at each of their meetings, it is safe to say the brethren in that community, heard about all I know about harvest.

These were the largest meetings of their kind I ever attended. Their large houses were well filled on every occasion, although held in the middle of the week. Why should it not be so every-where? Why should not the whole community turn out, when there is so much for which the heart should be grateful, and on which all people are dependent for life?

At the last of these meetings, I met several more of our former students, in the persons of G. W. and N. J. Brumbaugh and Dr. Rhinehart, and again was royally entertained in the homes of these persons, and at other homes.

Bro. Jesse Brumbaugh, (a minister in this congregation, and father of the boys above named) took me out riding, to show me the country. We were in Miami county, that is, we drove down the county line. Sometimes we were in Miami county, and sometimes in Montgomery county, but I could say, I was in Miami. As we thus drove, it occurred to me, that this might illustrate some persons' getting into the church—they never get far away from the line that separates the two kingdoms, and to estimate from the real significance of their walk and conduct (which will be God's standard), they straddle the line badly, and, according to inclination, may be found on either side. If I could stop to moralize here, I would suggest, that double walking is the cause of most unhappiness experienced by dissatisfied church members. Instead of leaving the world entirely, they linger along the border, looking back, and going back. If they do not openly indulge in unlawful pleasures, they wish they could, and the sacrifice is then rendered incomplete. Remember Lot's wife. Launch out into the deep for a draught.

I cannot, now, distinguish the congregations I visited, but they were, Bear Creek, Wolf Creek, Smith's and Salem. Of course, I met most of the ministers of these churches.

I remember some of their names, but some I have forgotten as I took no notes of places, or people. Although I cannot recall all the names, the persons, and the kindness and courtesy shown me, are fixed in my memory, and shall long remain.

I have in my mind, the names of brethren Smith and Garver at Dayton, and Garver of Wolf Creek, Kleppinger, Holler, Erbaugh, West, Zollinger, Jones, Yount, Stutzman, Royer and Frantz.

What is so difficult of remembrance as names? When a boy, how hard it was for me, to remember the names in the Geography, and now people's names are just as difficult, and I find that is the case with others. I expect, that half of the people, whom I met, cannot recall my name now without looking at the top of this article—and I further suspect, that the patient reader would like to come to the end soon, for I know this article is getting lengthy.

The Brethren's Book and Tract work is receiving the personal supervision of Bro. S. W. Hoover and Bro. Samuel Bock, and is being pushed vigorously forward, to success. This cause, by the way, ought to have the prayers and support of the church. It will, doubtless, do a great missionary work, and will reach persons who cannot otherwise be reached. A tract, paper or book, may be placed where the minister cannot find his way, and would not be received, if he could. A sermon is easily forgotten, while the tract may remain for future perusal, and be handed to others. Let this work have the support it merits.

On the morning of Aug. 10, I left Dayton, for Kansas City. The marks of drought were visible in many sections of Indiana, Illinois and Missouri, yet the crops looked fairly well. From Kansas City I left for the interior of the State over the Southern Kansas railroad. This route passes through Ottawa, the point at which the next Annual Meeting will be held, and is the most direct route from Kansas City to that place. It was night when I passed through the town, and I did not get even a glimpse of the grounds; but I am told it is a pleasant, and very convenient place for such a meeting.

This road is well equipped, and passes through an interesting part of the State. I was much surprised to see things as they are. Bluffs and hills were numerous, and it was by no means uncommon to pass through cuts, and around bends, of regular horseshoe curvature. Sometimes the cuts broke through solid limestone, the solid blocks of this material lying around as if scattered by a cyclone—but, I presume, this was not the case.

I had always supposed, that this was the State of cyclones, but I find I have been mistaken, for I find that a cyclone, has never been within fifty miles of any place in Kansas—at least, not within fifty miles of any real estate agent. Really, however, I do not

believe they (the cyclones, not the land agents), are any more common here than in the east, and only occasionally, more severe.

The grade in a few places, along this road is heavy, the engine puffed and fumed sometimes, reminding one of the activities of the Alleghanies. Small streams of clear limestone water appear to be plenty. Indeed, many features, both unexpected and pleasing were witnessed.

No one will have a complete knowledge of the physical features of Kansas without passing over this road. The courtesy of the train men, and officers of the road, together with the accommodations in the cars, make it a pleasant and desirable route.

I stopped at Wellington, about 268 miles out from Kansas City. I may give some further account of Kansas, in a future letter.

OUR CHILDREN.

BY J. G. ROYER.

WE must take care of the children. If we continue to neglect, and pass by the children, they will, ere long, neglect and pass us by. If we find fault with the church and its great work in the presence of our children, they will lose their love for both. The Catholic church has shown the world that children can be cared for and saved for the church. What they can do, we may do. We should care not only for our own children, but for all the children of the community in which we live. We should bring them into the Sabbath-school, and provide faithful, zealous teachers for them. But we must not leave them in the Sunday-school. We must bring them into the church. They must be taught to love the church service. This may be accomplished by providing the necessary means for them to take part in the service. We should manifest an interest, not only in getting them to meeting, but in taking part in the services. Ministers should kindly notice all the children who attend their meetings. It will not do to make the Sunday-school a substitute for our children's church service. If we do, it will not be long until some will have outgrown the Sunday-school, and never having learned to love the church services, they will go to the street and the world.

As a church we cannot afford to lose our children in this way, and I call upon every parent, yea, upon the Brotherhood at large, to aid in caring for the children.

But we hear from all parts of our beloved Brotherhood the cry of pious fathers and praying mothers, What shall we do, what can we do for our children who have already turned their faces world-ward, and are going down the broad road? I answer, We must rescue them. I am glad that so many of these young people have praying fathers and mothers; and while I say to all such, Continue to pray, I also say that we can do more than pray for them.

As parents, we have perhaps, without exception, been diligent in providing for the bodily wants of our children. They do not lack food, raiment, or even a good standing

in society—we have done all we could for them in these respects. But what have we done to satisfy their mental hunger, and clothe their immortal souls? These, as well as the bodily wants, must be supplied.

We have places where these wants may be supplied. We have schools under the management of the Brethren. We have these schools in the East and in the West. At these schools, students do not only have an opportunity to acquire a knowledge of the branches they study, but they are taught to save the odd pieces of time, and form the habit of reading good books and papers. Instead of frequenting places of immorality and dissipation, they take part in daily Bible reading, Sunday-school, prayer-meeting and church service.

In addition to these, the student attending these schools becomes a daily associate of earnest, zealous Christian workers, who take pleasure in aiding him in all that is good and true and virtuous. Surrounded by such hallowed influences, a young person is certainly not excusable if he does not go away better.

But this is not all. I know of no other place where young people enjoy so rich an opportunity to make good and valuable friends. While it is true that not all who come to these schools are of the best, a very large majority are such as are worth knowing. They come from all sections of our Brotherhood, and represent the best families in the land. The society made up of these manly young men and womanly young women, cannot be otherwise than such as will exert a strong influence to bring them into the school where Christ, our Elder Brother, is Principal.

There are scores of young men, farmers' sons, who should attend a good school during the coming winter. We urge all such to enter one of the schools under the management of the Brethren, and spend the winter months in preparing for usefulness.

A CHRISTIAN DIES!

Eld. S. T. Bosserman.

In the spring of 1876 it was my fortune to become a citizen of the town of Dankirk, O., and to be brought into social and business relationship with this good man, Bro. Bosserman. As he was engaged in the general merchandise of hardware, I was employed as his book-keeper, and held that position for a number of years, and in this way I became thoroughly acquainted with his every-day life.

It was no extraordinary occurrence, when he was passing on the street, and some fellow-townsmen was escorting a stranger, to hear the familiar remark, "There goes a Christian and a business man, and he is both every day."

He was brought up on a farm, and had but little opportunity for mental culture, outside of a common, country school education. He started in business about twenty years ago, and was the leader in his line of trade until his late illness.

Possessing exalted qualities of mind, being studious, energetic and hopeful, and having a noble purpose, he gained many friends, and had but few, if any, enemies. He was affable in manner, genial in disposition and generous to a fault. I often heard the remark, "I do not believe he has an enemy."

As the *Dunkirk Standard* says, "He was truly a business man, and a Christian, whose sole aim in life was to do what he could to make the sun shine brighter for all with whom he came in contact, his pleasant smile and cheerful voice being known alike to rich and poor, high and low. He was a friend to everybody, and surely there is no man who will say aught of his memory, except to render words of praise for his many acts of kindness. Of his home life there is no necessity for many words, considering, as he did, that home should be held as the *most sacred place on earth*. Being fond of reading, he trained his children in the same habit, to which three libraries in his house, and the intelligence of his older children, bear evidence. It can surely be said that he was a kind and indulgent husband and father."

S. T. Bosserman was a son of Daniel and Anna Bosserman, and departed for the City with gates of pearl, at about the age of forty-four years. He leaves two sons, one daughter, an amiable wife and many relatives and friends to mourn his early departure, but he did more work in his short pilgrimage, than many at the age of sixty, and we meekly bow and "kiss the rod," and say, with him, "*Thy will, O God, be done!*"

He joined the church of the German Baptist Brethren at about the age of nineteen. He has since been connected with the Eagle Creek congregation, near Dankirk, Ohio. He was chosen to the ministry in his thirty-second year, and after having labored in that capacity four or five years, was installed into the office of elder, holding this responsible position until his death.

"He preached in the Eagle Creek church until the church in Dankirk, which was erected mainly by his own efforts, was completed and dedicated in September, 1881. Since that time he supplied the pulpit in that church until he was compelled to quit active church work by reason of bad health."

He did considerable evangelistic work for several years, and many are the souls that have been led to accept Christ as their Savior through his pathetic appeals and practical reasoning. Many were the Macedonian calls which he could not heed.

He was an earnest and faithful advocate of pure church literature, and has contributed interesting articles to our church journals for many years. He will be missed from our ranks, but his works follow him.

He suffered since the fall of '83, from hemorrhage of the *bronchia*, and spent the winter of 1884 in Florida, but returned in the spring, very little improved in health, and yet with hopes that he might recover.

In the late spring of 1886, he had a severe hemorrhage which left him quite feeble, so from that time he has almost continually been

confined to his house, growing weaker day by day.

A letter from his sister, who witnessed his last hours, says, "He said to me a short time before his death, 'I have enjoyed much happiness, during my long illness;' and to his mother, the same day of his decease, '*I am glad that I am prepared to die.*'"

On Friday, Oct. 15, 1886, at about 4 P. M., he had a hard attack of coughing, but was too weak to expectorate, and at once knew his end was near. He was conscious to the final moment, and after giving a few instructions about his business, and bidding all the last good-bye, he began to pray, closing his life with the sentence of the First Martyr, "*Lord Jesus, receive my spirit!*"

The funeral obsequies were attended by a thousand people, on the following Sabbath afternoon, at the Eagle Creek church, Eld. Levi Dickey officiating, and the one esteemed by all, was laid away, at 5 P. M., in the family plot, on the south side of Sharon, his eldest son, to await the bidding of his Master, "Come forth and come hither! Thou hast been faithful over a few things; I will make thee ruler over many; enter thou into the joys of thy Lord."

And as that vast concourse of people retired from the cemetery, I conceive the universal verdict to have been, "Surely a good man has passed away;" "*May my last end be like his!*"

I trust that these few hasty sentences of unqualified esteem by one who was intimately associated with the deceased, may not be misunderstood, and the Lord will comfort the bereaved.

W. C. TEETER.

Sidney, Neb.

CONVERSION.

BY DANIEL HAYS.

THE following letter and remarks grew out of a discourse on "conversion" delivered in the Middle River church, near New Hope, Virginia:

NEW HOPE, VA., OCT. 11, 1886.

My Dear Brother:—

So as not to detain you, I shall call your attention to several points, I desire you to notice in an article on the subject.

But in the first place, I desire to be fully understood, as to these two facts: 1. I am not inquiring out of curiosity, nor for the purpose of speculation. 2. My object is not to puzzle, but to get the benefit of your researches upon the subject.

All admit conversion means to change. The question of scope is the point, that recently agitated the Brotherhood. As to that, your views are entirely satisfactory to me. The understanding, the affections, and the will are the elements in man, subject to the conversion taught in the New Testament, as I understand. Am I right? If so, the point I desire especially to know, is whether there are specific measures prescribed in the New Testament, for the conversion of each of these specific elements? Or must we regard the entire teachings of the New Testament on this subject, collectively and indiscriminately, as the means of converting these three elements? And is it implied in this, or taught in the New Testament, that they are all converted simultaneously, or that all three are either wrong, or right simultaneously?

Please distinguish closely between the terms conversion, regeneration, being born again, etc.

The foregoing is submitted in love.

Affectionately Yours,

HENRY C. EARLY.

REMARKS.

Much Esteemed Brother in Christ:—

I submit the following brief analysis of the subject:

Conversion (*conversus*, a turning or twisting around, from *con* and *verto*, I turn about), means a change from one state to another—a change from one use, or destination to another. In a Bible sense, it denotes a change of mind, heart and character, evidenced by a new course of life, and love to God. It includes all that is implied in coming out of a life of sin, and passing over into a life of holiness. In the process of conversion, there is a human side, and a divine, God's work is to call the sinner, to enlighten him, to convict him of sin, to pardon his sins, and give him the Holy Spirit. Man's duty is to hear, to believe, to repent, and to be baptized. Faith is the intellectual change, and purifies the heart from the love of sin.

Faith implies previous knowledge. It is a trinity, and embraces knowledge, assent, and affiance. 1. God sends the sinner a message. 2. The sinner admits it as true. 3. He trusts that knowledge; makes it his own. This is a living faith, a faith that embraces the whole will of God.

Repentance is the moral change, and purifies the conduct. It means more than sorrow for sin. It means such sorrow for sin, as to produce amendment of life.

Baptism is the legal change (obedience to the law of God), and changes the state, by which the penitent sinner receives the pardon of his sins, and obtains the gift of the Holy Spirit. Faith, repentance and baptism are conditions of pardon. Obedience is the cause (see James 2:22; Acts 2:38). Neither faith alone, repentance alone, nor baptism alone, is conversion. Conversion is a trinity in unity, a change of mind, a change of conduct, and a change of state.

Regeneration is not identical with conversion. It may measure the same work, but it leads us to another line of thought. Regeneration is the act of being born again. It implies conception, embryonic growth, and the coming forth a new creature in Christ Jesus. A regenerate person is one who is born of God—born of water and of the Spirit. The Spirit birth relates to the inner man and denotes the work of the Holy Spirit, upon man's spiritual nature. The water birth appertains to the "outer man," and refers to baptism in water. The soul of man bears the same relation to the Holy Spirit, in the spirit birth, that the body does to baptism in the water birth. As the body comes forth from the water in baptism, so the soul comes forth under the power and influence of the Spirit of God. The one is called the "washing of regeneration;" the other the "renewing of the Holy Spirit." (Paul)

The human mind has three great classes of powers: the intellect, the feelings, and the will. And as the understanding is a faculty of the intellect, and is, also, the working power of the mind, the intellectual change, as indicated by faith, is brought about by the understanding. So when the understanding is properly directed by truth, the intellect is

changed, and is evidenced by faith. As faith purifies the heart (Acts 15:9) and the heart is represented as the seat of our affections, when our affections are purified, our feelings are changed, and the evidence of that change is repentance. Faith leads to repentance. The will is the power of determining or choosing, and, when properly regulated by submission to the supreme will of God, brings the whole man, body, soul and spirit, to a life of obedience, and is evidenced by baptism. Therefore, the evidence that our understanding is changed, is faith; the evidence that our affections are changed through faith, is repentance; and the evidence that our will is changed, is baptism.

Each stands as an element in conversion, each as a distinct measure in it, each one incomplete, independent of the other two, and each and all invalid without the evidence following.

In the analysis of this subject, we generally consider the process of conversion in its distinct elements. Yet these elements are so inter-related, that we cannot, practically, draw the dividing line. As we have seen, each element in conversion has a distinct measure prescribed, or adapted to it in the New Testament, yet there is such a unity in design, and correlation in development that, practically, we may contemplate it as a whole. Neither can we mark by experience, the distinct periods in our conversion, as indicated by faith and repentance; yet it seems clear, that faith precedes repentance, and that both precede baptism.

Finally we conclude, that a man is not converted until he is converted; and the evidence of conversion is a life of holiness, in harmony with the will of God. Faith must be complete, repentance must be thorough, and baptism must be genuine—all right separately, all right simultaneously, in Bible conversion. The parts must harmonize, or the whole will be imperfect.

"WITH PERSECUTION."

A WRITER says: "Persecution and opposition seem to be the lot of all who 'will live godly in Christ Jesus'." So long as carnality is enmity against God, persecution must be expected. Some are of the opinion that we can live so sweetly, and be so pure and holy, that everybody will take to us and love us, and bid us Godspeed. But Jesus could not do it. Stephen, though full of wisdom, entirely failed. Paul was equally unsuccessful, and as for the loving John, he, too, was a signal failure. Wesley lived and preached perfect love, and the church people cursed him to his dying day. The seraphic Fletcher, who died shouting—

'Oh Love, thou bottomless abyss,
My sins are swallowed up in Thee!'

instead of convincing the church that he was full of sweetness, they charged him with 'dipping his pen in gall.'

If these great and good men—men so highly honored of God—failed, what may be expected of lesser lights?"

MISSIONARY WORK.

BY B. C. MOOMAW.

PUSH forward the missionary work, brethren! This fall and winter, let every minister who has a message from God, go forth and declare it, and while he is away from his family and business, let the members at home,—“make all the money they can, and keep it?” This last is the advice which a recent writer practically gives. At least he implied that the missionary should expect no help until he is destitute, or in prison, family starving, business ruined. He advises missionary brethren to show their zeal by their works. Suppose he set the example by exemplifying his own theory. The result will be that he will do nothing, and the church would do nothing. I say nothing in comparison to what should be, and can be done, by a full development of our present plan. God’s command is for the church to support the ministry, for Paul tells us plainly that “God has *ordained* that they who preach the gospel shall live of the gospel.” Like Paul, I say emphatically, “that I do not write this that it may be so done unto me.” But by my vows as a minister of the gospel, I am bound to preach the *whole* truth, no matter whom it may offend. God will certainly judge that man who seeks for popularity in the church or out of it, by hiding the truth. Instead of four or five thousand dollars, which our General Committee receives annually from a few missionary brethren, and a few live churches, we ought to have fifty thousand. If all would help to bear the burden, it would burden nobody, and we could carry on a grand work at home and abroad, in countries where we have never preached, and which lie beyond the reach of our home ministers.

I must be candid, and say that in my judgment the fault does not lie with the laity so much as with those ministers and elders who speak and write against the liberal use of money to carry on this work. They do not hesitate to carry on their farm work with money, but the Lord’s work must not be polluted with filthy lucre. Our Savior did not teach this doctrine, for he said, “Lay up your treasures in heaven.” Paul did not teach it, for he “*took wages*” of some churches that he might carry the gospel to others. The primitive church did not practice it, for they sold their possessions, and laid the price at the apostles’ feet. Well then, if it isn’t the Lord’s doctrine, whose is it, and if it doesn’t come from the Bible, where does it come from? Those who speak and write against the use of money in missionary work, might profit by asking themselves these questions. Under existing circumstances, their utterances have a strong influence, and it amounts to this; one dollar, or five, or twenty-five, or one hundred, or one thousand is kept out of the missionary fund. This money would have sent a tract, or a book, or a missionary, or ten missionaries, and saved a soul, or ten, or a score, or a hundred, as time passed on. All this good work may be, and I have no doubt is, prevented by the position and influ-

ence of one prominent man on this question.

It seems to me that a man had better never been born than to stand in the way of the salvation of one soul. I think now it is high time we should awake out of our sleep, and obey the command to “GO,”—where? Into the adjoining county or State? No; into “all the world,” “all nations,” “and preach the gospel to every creature.” If the church would set apart, I do not say all its goods, as the primitive church did, but simply one-tenth, as the Lord *has ordained*, we could send the gospel to all the nations in five years.

This state of affairs is undoubtedly due to those influential brethren who steadfastly oppose the *gospel means*, and the *only means* by which this work of universal evangelization can be accomplished.

Well, what is the remedy? Let Annual Meeting make it the *duty* of every elder, and every church, under penalty of discipline by Annual Meeting itself, to support the general missionary work. Why should not Annual Meeting enforce this command of the Lord as well as any other? Suppose an elder or a church should refuse or neglect to obey the command of feet-washing, what would Annual Meeting do? This does not imply forced contribution, for, if the elder will do his whole duty, and heartily use all his influence, the church will not fail to do her full share of the work. Let us come to the help of the Lord like men, and plant his standard again in distant lands. Let us send forth missionaries and stand by them with liberal hearts and hands.

Let it never be said that our missionaries suffer for the necessities of life, but if this is done, it will not be the fault of those who did their duty. Who could have the heart to ask such a sacrifice of any man as a condition of the church’s liberality and support? Yet such a proposition has been deliberately made. “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matt. 25: 40.

BUY THE TRUTH AND SELL IT NOT.

BY MARY C. MILLER.

“Whatsoever ye shall bind on earth shall be bound in heaven.”

JESUS says, “My word is truth.” Webster says “Truth is the real state of things.” The real state of things was easy enough for Jesus to comprehend, but we finite creatures, how is it with us? Is it always easy for us to see things as they are? If we look at the sun through smoked glass, it does not seem to shine in its full strength. If we look at truth through glasses, it is distorted; it is not real. How is it with our text? Is this text, like many others, to be regarded in the light of other Scriptures, or shall we take it separately and alone, and put our own construction upon it? If we take it alone, without regard to the connections, we might fall into the errors of Catholicism, but in the light of Scripture it is easily and plainly seen that it was not spoken with the inten-

tion that man should go on and make laws or Scripture in addition to what we have already.

The connection shows that it was spoken with regard to settling difficulties, which are to be settled according to directions. Christ tells us he spoke the things he received of the Father, and he also says, “Did not Moses give you the law?” Moses gave the law, and it is called the law of Moses, but he received it direct from heaven. He was like Christ; he spoke nothing of himself, but what God told him to say that he said and wrote, and once, when he went beyond, and did something which God had not told him, he was punished; punished because he did not sanctify God before the people, or hold his word sacred. Christ never made any mistakes.

He speaks a great deal about speaking and teaching only that which he had heard of his Father. Now, does any one suppose that Jesus would give man power to make divine laws for his fellow-men, bind laws and loose laws? Not for a moment can we entertain such a thought. God, in his wisdom, never made such a law. Christ is our law-giver, and he says, “My doctrine is not mine, but his that sent me.” John says a man can receive nothing except it be given him from heaven. We have God’s word, and it came from heaven, as we have seen. Tell me, have we any right to add to it because Christ has spoken unto Peter the Scripture as quoted above? If so, then Christ has given us greater power than was given to Moses.

Christ says, “I do nothing of myself, but as the Father hath taught me I speak these things;” and again he says, “I speak that which I have seen of my Father;” again Jesus says, “I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should speak.” Repeatedly Christ speaks about his words not being his own, but the Father’s who sent him. Christ says, “No man can come to me except the Father draw him,” and it is written they shall all be taught of God. All who hear and learn come to Christ, and why? Because he is our law-giver; as Moses was so is he. The Jews added to the law of Moses, and “made the law of no effect.” James tells us “there is one law-giver, and he is able to save and destroy.” We would have many law-givers, should we take the above Scripture in its broadest sense. Surely, we must understand it by the help of other Scriptures. Isaiah, the great prophet of the Old Testament, tells us “the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us.”

God did not sanction the laws which the Jews made, and can we think that he has been pleased with the laws that have been made since the Scripture was given? There were revelations made to Paul and John by Jesus after his ascension, but who claims such revelations since that time? I believe the Mormons claim something of the kind, but we do not believe it. They believe it because they have permitted men to deceive them. But why do we not believe that they actually received another? Because Christ

gave us a law, a gospel, and Paul tells us for God that if any preach another gospel, or pervert this one, let him be accursed; even an angel from heaven had no power of the kind.

We have heard it said, not once or twice, but often, that customs and habits have changed, and we must make laws to counteract them. Let us beware. A poor excuse is better than none, but let us choose the word of God rather than any kind of an excuse.—King Saul thought he had a good excuse for going beyond God's commandments, but it would not do. God is not a creature of a day. Can he not look down, down, down the dim vista of years and centuries to the end of time? Let us consider for a moment the greatness of the God we worship, and then will we not feel like bowing in silent reverence before him? If God cannot give a law which will guide us to heaven, and protect us while here, will we turn to ourselves, like the Jews in the time of Christ? Will we follow them, knowing their deplorable history?

Please turn to the Old Testament, and read Deut. 4: 2, "Thou shalt not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord God which I command you." "Whosoever I command you, observe to do it: thou shalt not add thereto nor diminish from it." Further down the stream of time one of the writers of the Proverbs says: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Did they do as they were commanded, and was it well with them? Surely "obedience is better than sacrifice," is it not? Can we not see the point? Let us not be stubborn-hearted, for "stubbornness is as iniquity and idolatry." Was Elijah stubborn when king Ahab told him he had troubled Israel, because he did not believe it? When the Jews started out toward idolatry, they did not mean to leave the worship of God. Oh, no; they only wished to worship him through the work of their own hands, but it led to heathen or unenlightened worship. How close we should keep to God's word, remembering he has power to help us whenever we need it.

Christ prayed for Peter that his faith would not fail him. Are we less in need of this prayer being prayed for us? We are creatures of short duration. We cannot see far one way or the other. Can we not judge rightly where to place our trust? Can we not act wisely after all we have in the past to instruct us, or will we always go on making the same blunders which the people under the old dispensation made, forgetting God and trusting in our wisdom?

Brethren and sisters, I have lost faith in the wisdom of men, for I have seen it fail so often, fail to accomplish that for which it was intended, but God's wisdom never failed. I have known no instance where God's wisdom was not fully equal to the occasion. Have you? I know what all will say. Then, why not trust him? The children of Israel forgot him when they instituted a mode of

their own, a mode of worship different from what he had given them. How else can it be with us? Are we wiser than they? We should be; we have the privilege of being so. Do we learn from their mistakes not to trust ourselves? If we do not, whose fault is it? Surely God has given us inspired writings; it would seem enough to make us wise and thoughtful, and trustful and obedient. Are we different from the people two and three thousand years ago? Are we not inclined to set up an idol, a god of our own, through which we may escape Satan and sin, and upon which we may climb into heaven at last? How is it? Let us take heed to our ways, for when Jesus comes we may be so wrapped up in ourselves that we will not recognize him as our king. The Jews made a mistake. Was it not because of their vain imaginations, their own constructions which they placed upon Scripture? Was it not really and truly their own fault? It was their own fault. No one can deny it. They are responsible for their misunderstanding, misconstruing the Scripture. Some believed and obeyed; many believed but did not obey, and why? Because they loved the praise of men more than the praise of God, and these men were their brethren.

PRAYER-MEETINGS.

BY MARTHA BEERY.

I HAVE never written for the paper, but I would like to write a few thoughts on the subject of prayer-meetings. I shall not feel disappointed if they are not published, as I feel my incompetency in writing. But, as so little is said on the subject, I wish to offer my thoughts, which, I think, will be expressing the opinion of a great many others.

While a student at Mt. Morris, I gained as much, if not more, strength through the influence of the prayer-meeting than from the preaching. We have many ministers, who, by their zeal, show that they are burning with the love of Jesus. And can they not sympathize with those who have no opportunity of expressing publicly their love for Christ?

We do not feel like going to our companions (or sinners) individually and tell them of their duty to God; neither do we speak to them privately of the beauties of a Christian life as we should. And why is this? It is because our time and thoughts are engaged in our domestic duties. We are engaged in making money. In fact, many of us are taught how to make money, compete with our neighbors in raising large crops, keeping house, etc., before we are taught the principles of Christianity.

Our hearts are made to bleed as we look around us and see the striking number of our young converts that are forsaking us, and breaking the most sacred vows that man can make? Can we account for this? Yes. It is because they have nothing to do. They have nothing with which to engage their minds but worldly pleasures. The world offers them pleasures far more enticing than the church. Our first impression (or rather

expression), on coming to the church, was this: Why did not some kind friend tell us of the beauty and necessity of regeneration? It is from the young that these words have the most effect. Give them something to do, and they will not leave us. Be not too ready to blame them. But I ask you to consider the matter. Is the church doing her duty in this direction? We have our revival meetings in the winter, and scare them into the church, they say, and through the summer they have nothing to keep up their courage. The Samaritan woman, when she was convinced that Jesus was the Messiah, did not "quench the spirit," but she went and induced many others to believe.

Are we to leave this all to the ministry, and then not support them? No; we are willing to help them. While I am not opposed to foreign missions, I think we have a home mission that needs our attention. We have souls perishing at our own doors for want of nourishment. While we consider our church superior to others in many things, they are far ahead of us in this direction.

Though my article reaches the waste-basket, and I am never permitted to see the Sunday-school and prayer-meeting advanced, my dying prayer will be, Give the young a chance to work!

Pleasant Hill, Ohio.

POWER OF APPETITE.

AN illustration of the dangerous tendencies of the habitual use of intoxicants is furnished in the case of Chaplain John Vaughn Lewis, of the United States Army, who is to be tried by court-martial for drunkenness. He was once a rector of Trinity church in Norwich, Ct., and was much esteemed for his social qualities and active labors. But the "dead fly in the apothecary's ointment," was the wine on the dinner table. He became rector of St. John's, Washington. There something stronger than wine was used, and he was compelled to leave on account of drunkenness. Friends procured for him a chaplaincy in the army under a promise from him to reform; but he has yielded to the temptation and fallen. Drinking in the army is not under ban; but to get drunk is a disgrace. It is a poor place for a drunkard to reform, unless he is a soldier from whom liquor is kept away. Not so the officers who can readily obtain it. The lesson in this case is, "Look not upon the wine when it is red," etc., a lesson given in the days of Solomon.—*Christian Secretary.*

THE man who is only honest when honesty is the best policy is not really an honest man. Honesty is not swerving policy, but staple principle. An honest man is honest from his inmost soul, nor deigns to stoop to aught that is mean, though great results hang on the petty fraud.

THE man who is jealous and envious of his neighbor's success has foes in his heart who can bring more bitterness into his life than can any outside enemy.

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BRO. S. T. Carpenter's address is Virgil City, Vernon Co., Mo.

BRO. Michael Claar's address is changed from Claysburg, Pa., to Canton, Fulton Co., Ill.

THE brethren of the Pike Creek Church will hold a series of meetings beginning Dec. 2. Bro. S. F. Sanger, of Va., is expected to be with them.

THE manuscript, "A little Voice from Missouri" has no name to it. If the writer had signed the communication it would have been published; as it is, it goes to the waste-basket.

BRO. D. D. Horner of Jones Mills, Westmoreland Co., Pa., says, "Our feast and series of meetings are past. Bro. Aaron Fike of W. Va., preached the word for us with power. Five souls made the good confession and were baptized. Our feast was well attended and a number of ministering brethren from the surrounding country were with us. The meeting was pleasant and we hope much good seed was sown which will bear fruit to the honor and glory of God."

NEXT week we will send out the missionary number of the MESSENGER, and we trust our brethren will generally lend a hand in distributing it among those who do not belong to the church. We want the missionary MESSENGER to reach, at least, twenty thousand people, who are not acquainted with our faith and practice as a church. Missionaries who are actively engaged at work in the mission field, will receive, free of expense, as many copies as they can judiciously use. All others can have as many copies as they can use, at the rate of one cent per copy, sent, postage paid, to their address. Send in your orders, and help us distribute the missionary MESSENGER.

BRO. R. GAYMAN, of the Ten Mile church, Pa., says, "At our love-feast, three were added to the church by baptism, and since then our dear Bro. Henry Eller has been removed by the hand of death."

FROM Bro. Hutchison we have a postal card containing the following items of news: "This morning, Nov. 5, I am at the house of Bro. John Plank, in Cooper Co., Mo. Will remain here to try to tell of Jesus and his love for us, until the 10th. On the 11th we will aim to reach Mulberry Grove, Ill., and from that point I will go to Greenup, Ill. On Dec. 1, will aim to arrive in Ohio, and stop off at Bradford. On the 2nd our meetings begin in the Oakland church. In all our work we hope to have the prayers of the faithful, that God may be glorified and souls saved."

WM. M. FORD, of Cotton Plant, Monroe Co., Ark., asks us to send him a copy of the MESSENGER and also some tracts setting forth the doctrine of our church. Recently Mr. Ford was traveling and he heard some one speak of our church and its practice and now he desires to get the truth. He also requests that some brethren come to his place and preach to the people. He lives on the line of the Texas and St. Louis R. R., near Brinkley. Will our brethren who are now in Arkansas, look after this call? Truly, the harvest is great and the laborers are few.

BRETHREN S. S. Mohler and J. R. Gish are in the mission field in Missouri and Arkansas. We quote the following from a letter just received from Bro. Mohler, under date of the 7th inst., from New Madrid Co., Mo.: "Have baptized eleven souls, with two more applicants, and prospects for several more. Love-feast on the 9th. Organized with nineteen members; two deacons chosen, Matthew Pfaff and Thomas Jenkins. The field is ripe and widening out into other counties, and we should have two evangelists located here for a year, at least. There is much good country here, and all that is needed to have churches throughout all these parts is work! work!! Letters and private requests, calling us to come here and there, are before us and I hope the necessities to respond to the appeals from hungry souls, will be encouragingly met by increased contributions to the mission cause. Our next place to visit is Arkansas, while the calls here would require months of labor. How hard, indeed, it is to be obliged to say, 'We cannot come now,' and this leads us to wonder who will come to the help of the Lord to 'rescue the perishing.' And so the cry comes not only from this field, but many others, "Oh, for more laborers in the vineyard of the Lord!" From Dakota, from Oregon, from Idaho, from the Great West, from the Sunny South, and from the East come the calls for help. Shall they be heeded? If we all do our duty, every call will be answered, and in a year we shall be seeking new fields of labor. May God help us to do our duty in this matter, and to do it now.

A BROTHER of Sidney, Neb., sends \$1.00 for the mission fund, and says, "This is the amount accumulated by laying aside five cents a week for the Lord. This small sum is not missed and it is surprising how soon it will amount to a good sum." If every brother and sister in the Brotherhood would lay aside even one cent a week, every call for building meeting-houses and for sending out missionaries could be met. May the Lord help each of us to do our duty in this matter!

OUR BOOK ON TRINE IMMERSION.— PRICE REDUCED.

WHEN our book on "Trine Immersion" was ready to send out, the price was considered, and fixed at \$1.50 per copy. We thought this was rather high, but others thought differently, and so it was settled upon. In fixing the price, it was known that we should have to look to the members of the church as the principal purchasers.

Books, in regard to the sale of them, may be comprised in two classes. First, such books as will be read with equal interest, or nearly so, by persons of all Christian denominations, and by those making no Christian profession. To this class belongs Bro. D. L. Miller's Letters. The second class comprises books of a denominational character, and are purchased principally by those whose denominational sentiments they reflect. To this class our book belongs. And it was, therefore, supposed that the sale of it would be principally among the Brethren, and a very large sale at once could hardly be expected. Under such considerations it was thought that the book would have to be put at a pretty high price to defray the expenses that were incurred in printing it.

It was thought by some that the price was too high, and they declined purchasing it for that reason. We have quite a number of books in our library that are of considerably higher price than ours. As our book was stereotyped, the printing of the first edition cost a considerable amount of money. And those who have examined the work, and noticed the many testimonies we have adduced, will readily appreciate our statement, when we say that we expended a considerable amount of money in procuring the testimonies we have used. We imported several books from London. We stopped at no expense in procuring what we thought would add to the value of the work.

Our book has met with quite as extensive a sale as we could reasonably expect, though not as much so as it ought to have done. — The actual cost of printing the work is now paid, though we have not received anything to meet our expenses in getting up the book. But as we did not write the work for a pecuniary consideration, but to promote the cause of truth, we have concluded to reduce the price. It will hereafter be sold at the following rates: Per dozen, \$12.00; single copy, \$1.25; to ministers, \$1.00; and if a min-

ister will send us orders for three books, and \$3.75, we will send him a book free of charge. We want our ministers to have the book, and therefore will favor them.

Will our brethren please endeavor to circulate the book? By so doing they will accommodate us, and, we hope, profit others.

J. Q.

MAY WOMEN PUBLICLY PROPHECY?

NUMBER IV.

IN closing our discussion of the question, "*May Women Publicly Prophecy?*" we shall collect what seem to be the ideas contained in, at least some, of the passages of Scripture that we have quoted, and concentrate them and make a somewhat closer, and more direct application of them to the question discussed, than we have yet done.

The general bearing of Scriptural teaching, and of the examples of the holy women, mentioned in both the Old and the New Testament, is plainly and strongly in favor of the position that woman may prophecy publicly. We have seen that Miriam was chosen by the Lord himself, to be a leader, with Moses and Aaron, of the Israelites out of Egypt into the land of Canaan. This was surely giving to a woman a public position, and one of great honor and trust.

And we have the case of Deborah, a case that presents a strong argument in favor of the position that women may prophecy publicly. She was a judge in Israel, and we have reason to believe she was directed to fill that high and responsible position by the call or providence of God. She was also a prophetess, and there is no doubt but what God communicated his will to her, to be communicated to his people. In our first article we have given the Scriptural testimonies to her noble character.

In the example of Anna, the prophetess, we have seen that we have a woman that prophesied publicly, for she spake of Christ in the temple "to all them that looked for redemption in Jerusalem." Luke 2: 38.

In the life of this pious, self-denying, zealous and devoted woman, we have a plain and strong argument in favor of the position that women may prophecy publicly.

In the cases we have referred to in the Old Testament, we have ample proof to sustain the position that women may prophecy publicly. For the women who did so were women of God, and their piety of a high type, according to the rule under which they lived.

But while we have many references in the Scriptures to women's work in the church, which seem to contain testimony in proof of the position that women may prophecy publicly, the apostle Paul is thought by many to prohibit it.

We shall now look at his language that is thought to do so: And we shall first notice

1 Cor. 14: 34, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."

In ascertaining the true meaning of the apostle's language as here used, we would first say, Let it be carefully observed that the apostle refers to "the law," and he makes this reference to "the law" to show that there had been a command given before that time, of the same prohibitory character as that which he then gave, for the observance of women.

Now "the law" to which he refers is understood to be the law in Gen. 3: 16, "Thy desire shall be to thy husband, and he shall rule over thee." We must then regard the apostle's command as containing the same in substance as that in Genesis, as he referred to that in Genesis to justify or strengthen his own command requiring women to "keep silence in the churches." But we have seen that under "the law" in Genesis, women filled public and official positions, and spoke publicly, in the service of God. So did Miriam, Deborah and Anna. The apostle's prohibitory law, then, for women does not altogether prohibit them from speaking or prophesying publicly. For we cannot, by any means, entertain the thought, that those devoted women, whom God so highly honored, disobeyed the law to which the apostle referred.

This point, we mean the apostle's reference to "the law" in Genesis, we regard of great importance in the discussion of the question, May women prophecy publicly? — We regard it of great importance, because it affords us a key in obtaining the true meaning of the apostle's language, which is thought to prohibit women from prophesying publicly. It is because we regard Paul's reference to the law in Genesis of importance in understanding his language, that we have so fully noticed the liberty enjoyed by holy women under the Jewish dispensation, for they were under "the law" referred to by Paul, and they obeyed that law.

It was only after we obtained the idea in regard to "the law" that we have, in the above remarks, tried to explain, that we could reconcile Paul's language in 1 Cor. 14: 34, 35, with language used by him elsewhere in his writings, and with what seemed to be the general tenor of Scriptural teaching upon the subject we are examining. But with the help of that idea, we have been enabled to reconcile 1 Cor. 14: 34, 35 with other passages of Scripture referring to women's work in the church, in a manner that is satisfactory, at least, to our own mind.

We, therefore, understand the apostle to teach in 1 Cor. 14, 34, 35, no further restriction of woman's liberty "than the general

Scriptural doctrine of woman's subjection to man, as that was the meaning of "the law" in Genesis, and it was in harmony with that law that Paul evidently taught, as he refers to it to confirm the correctness of his teaching, as we have already seen.

We would notice, in the second place, that the meaning of Paul's language in 1 Cor. 14: 34, 35, as we have explained it, is in harmony with the meaning of the other passage in which it is thought that his language is against the idea that women may prophecy publicly. It occurs in 1 Tim. 5: 11-13, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve." The main truth taught in this passage is, that woman is not to teach, nor usurp authority over the man.

If, then, woman observes the general law which requires her subjection to man, and seeks not to place herself above him in authority, nor to teach him in those things of a temporal and business character that it is to be presumed he understands better than she, and if she then feels it to be her duty to prophecy even publicly, and seeks the privilege or liberty in a proper manner, which will be by consulting the church, we believe she may do so without violating the apostle's teaching, when that teaching is properly understood. Those faithful and devoted women of old, to which we have referred, and who exercised publicly and officially in the service of God, did not teach nor usurp authority over the man, in the true sense of the apostle's language, when his language is understood, as it should be, according to the general tenor of Scriptural teaching.

In the third place we would say, that it does seem necessary to put a construction upon Paul's language in which he has been thought to prohibit woman from prophesying in public, somewhat like we have done to harmonize the different passages of Scripture bearing on the subject under consideration. If we take the case of prophesying, we find that Paul, at considerable length, reproved the women of the church of Corinth for praying and prophesying with their heads uncovered. See 1 Cor. 11. They, no doubt, exercised in prayer and prophesying publicly, as we have already remarked. Now, it is not at all likely that the apostle would have dwelt upon the subject at such length, and disposed of it in the way he did in the eleventh chapter of his first epistle to the Corinthians, if he designed to prohibit women from exercising in public altogether. In the eleventh chapter he merely corrected what was wrong, and that was not their women praying and prophesying publicly, but their doing so with their heads uncovered. — This he reproved them for, and instructed them to have their heads covered when they pray or prophecy publicly.

In the fourteenth chapter, where the apostle says it is not permitted unto women to speak in the churches, he does not say it is not permitted unto them to prophesy. And we conclude, in comparing the different passages of Scripture upon the subject, that it was not prophesying in the sense of speaking "to edification, and exhortation, and comfort," that the apostle prohibited the women from doing, but speaking in those meetings in which such a variety of spiritual gifts was exercised, and in which there was much disorder. It was in these meetings that women were to keep silent, and not in the ordinary meetings for worship. In these they could pray and prophesy, if they would observe the custom of the churches, and cover their heads when they did so.

And to make the passage in 1 Tim. 2: 11, 12, harmonize with other passages in Paul's writings, we must modify it. In the passage in Timothy referred to, he says the woman is not "to teach." In Titus 2: 3, he says women are to be "teachers of good things." And Priscilla, with her husband, expounded unto Apollos "the way of God more perfectly." Acts 18: 26. Here woman taught. In 1 Peter 3: 1-6, Christian women are admonished to be faithful, that they may win their husbands to the Lord by their "chaste conversation." And surely it was not only permitted to Christian wives to teach their heathen husbands, but it was their duty to do so. They were not "to teach nor to usurp authority over the man," in such affairs as the husband was presumed to know. But with discretion they were to teach Christian truth. And when they did so, in a certain sense, it was not they that taught, but God.

Then in examining the question, May women prophesy publicly? in the light of the Bible, an affirmative answer will best agree with the spirit of Christianity, and the general teachings of the Scriptures. But she should exercise the liberty discreetly, and in accordance with the relation she sustains to man. He is her head, and she is not to usurp his authority.

It was not designed, as is very apparent, that women were to be the common bearers of the glad tidings of salvation to the world. But where there is a woman who possesses the qualifications of a public witness for Christ, and if she feels like bearing public testimony to him and his doctrine, according to the gospel, liberty should be granted her.

Christian denominations have not been very consistent in regard to women's prophesying publicly. Many of those denominations that construe Paul's teaching against it, have had women among them who have labored publicly in various ways in promoting religious and moral enterprises in the world. The position that we, as a Christian body, occupy at present in regard to this matter, is expressed in the 7th Article of the Minutes of 1859, which reads as follows:

"Does the gospel admit of female preaching? and, if it does, shall they not have authority from the church under whose jurisdiction they are? *Ans.*—As Paul recognizes a distinction, in Rom. 12: 6, 7, between teaching, ministering and prophesying, and as he evidently approves of females' prophesying, (1 Cor. 11: 5) we think that a female cannot teach or preach, according to 1 Cor. 14: 34; 1 Tim. 2: 12, in the ordinary acceptance of those terms, yet we cannot, under all circumstances, forbid them to prophesy." Public prophesying was here meant.

Our brethren had occasion to consider the subject. We had a sister, by the name of Sarah Major, *nee* Sarah Riter, who, while yet quite a young woman, felt it to be her duty, though a great cross to her, to bear public testimony to Christ and his truth. — She was a woman of more than ordinary ability, of high Christian culture, and of a most exemplary character. Owing to the limited views that many brethren took of Paul's teaching concerning the liberty that women have in the church, she had considerable opposition to encounter at first, but that diminished as her profitable and edifying labors became known by the churches, so that, after she had exercised awhile in public, she had more calls from the churches than she could fill, and she had many friends outside of the Brotherhood.

J. Q.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

Gleanings from Many Fields.

At this season of the year, our correspondence is usually so large that we are not able to publish it all in the MESSENGER. We must, in order to give all a hearing, glean from the abundance on our desk. Hope this will be satisfactory to all. Let no one be discouraged because only a note is made of their letters. Continue to send us church news.

—Bro. Joseph Longanecker writes from Price's Creek church, Ohio, that they held their feast Oct. 5. It was a good meeting. The word was preached with power. Saints rejoiced and sinners trembled. Since the feast eight souls have been baptized into Christ, and others are almost persuaded. — Bro. L. closes by saying to the lambs of the flock, "Be firm, be bold, be true to your holy calling, and heaven is yours forever."

—Bro. Fetter Hall, of the Iowa River church, Iowa, says: "At our last council-meeting we decided to hold a protracted meeting, commencing Nov. 27. Bro. George Thomas, of Ames, expects to be with us. If we expect the Lord to bless us we must work. If we make a proper use of the means that God has placed in our power, we shall be able to overcome the enemy. Fifteen have renounced Satan since last May, and yet the field is ripe, ready to harvest."

—From sister Hetty Engel, of Hutchinson, Kan., we learn that the good cause is prospering there. One applicant for baptism recently. Their new meeting-house is about completed, and they expect to hold their feast in it on the 14th inst.

—"Our feast is now in the past. We had a good meeting, but disagreeable weather. — John Thomas, of Keota, Iowa, is now with us (the Cedar County church), holding forth the Word of Life." So writes Bro. John Zuck, of Clarence, Iowa.

—Sister Harriet Sunderland, in a short essay, gives all an exhortation to love and work for Jesus. The blessed hope of eternal life is given to all who serve him. This hope is sure and steadfast, and is an anchor to the soul. Perfect love casteth out all fear. If we accept Christ and his word, we shall land safely on the evergreen shore.

—Bro. Dorsey Hodgden reports from the Clear Creek church, Ind., a pleasant feast, held Oct. 9. They had good help in the ministry. Eld. Samuel Murray was present, who, although he is old and feeble, is yet able to work for the Master. The church will hold a series of meetings in January. Bro. O. F. Yount, of Ohio, is to be with them.

—We learn from Bro. Cyrus Bucher, of the Woodland church, Astoria, Ill., under date of Nov. 1, that they were in the midst of a series of meetings. Three had been baptized, and the interest was very good. Bro. M. Claar, of Blair Co., Pa., was with them, and they were enjoying a rich spiritual feast.

—Bro. B. F. Miller, of Alpena, Dak., is working hard for the cause of the Master on the frontier, and wants help in the ministry. They will hold their love-feast in Alpena on Nov. 20, commencing at 4 P. M. "We heartily invite all to come. If there are any ministering brethren near the borders of Dakota, on a mission, please come over and help us. Alpena is located on the Chicago, Milwaukee & St. Paul R. R., thirty-eight miles north-west of Mitchell."

—From Bro. G. W. Fesler, of Longmont Colo., we have the following: "Sunday, Oct. 24, we drove twenty-four miles to fill an appointment; and told the old story of the cross. One was made willing to put on Christ; stepping aboard the good ship Zion, bound for heaven and eternal glory. May the dear sister, with all who have named the name of Jesus, be faithful, ever abounding in the work of the Lord, that when death comes we can hear the welcome words, 'Come ye blessed of my Father,' etc."

—V. B. Cotterman, of the Lower Twin Creek church, Ohio, says: "The love-feast passed quietly and pleasantly on Oct. 16. — The weather was delightful, therefore the meeting was well attended. It was one of the largest communions ever known to be held here; about three hundred communed. Bro. O. F. Yount, of Tippecanoe, held a series of meetings previous to the communion. Five came out on the Lord's side, and many more are almost persuaded. Hope that Bro. Yount will not forget to call again in the near future."

—Bro. Henry Brubaker informs us of his safe arrival in Texas. Himself and family, with Bro. John Harshbarger and family, left Beatrice, Nebr., Oct. 19, and reached Gainesville on the 21st. Had a pleasant journey. "We met many warm hearted friends, but I cannot soon forget the many warm and affectionate farewells of the dear brethren and sisters in Nebraska, with whom I worshipped eleven years. The Lord bless you and keep you from evil. Pray for us in our new field of labor, that we may labor faithfully for the conversion of sinners, and that our efforts, through your prayers, may be blessed."

—Bro. S. J. Kester, of Centerview, Mo., has some thoughts to offer on the text, "Take no thought for the morrow." Many seem to take more thought as to what they shall eat and as to how they shall dress than they do about serving God. At one time, eight of Bro. K's. brothers and sisters were all members of the church; now only two are in the church. The others took too much thought as to how they should be clothed. Bro. K. recently visited Conway Springs, Kan., and was much pleased with the beautiful country. He also visited his old home in Neosho county. While he was there, Bro. Year-out held a series of meetings, resulting in fourteen additions to the church by baptism, and one reclaimed. Their love-feast at Centerview passed off pleasantly.

—From Bro. Daniel Leitzel, of Aden, Dak., we have a very touching letter, giving an account of the death of his wife. Bro. L., who is a poor man, was at a distance from his home, at work on a railroad, when his wife took sick, died and was buried before he could get home. The poor man returned, only to find his loved one gone, and his three little ones motherless. It was a hard stroke for the dear brother to bear, but he found some comfort in the thought that his dear wife, who was a Christian, had gone to rest. She was ready to go. Just as the sun was sinking in the west, she requested her attendants to raise her up, so that she might see the bright orb of day once more. She then sang "Take the name of Jesus with you," and fell asleep, with the hope of a glorious resurrection.

—Sister Lizzie M. Rogers, of Lanark, Ill., under date of Oct. 31, writes as follows: "The good cause keeps moving along in the church. Our dear brother, S. Z. Sharp, admonished us to-day from Gal. 5: 16-26; subject, "Our Enemies." Oh, how many enemies we have; perhaps the dearest friend we think we have is our enemy. They appear to be shooting at us from every side. Oh, how plain our brother made this to us. After services we resorted to the water-side, where one soul made the good confession, and was buried beneath the liquid wave, and arose to walk in newness of life. The church greatly needs his assistance, and we trust wherever he goes he will help to build up the waste places of Zion, and prove true to the principles of the gospel. We met again at 6: 30 in the evening; Bro. Sharp spoke on the subject of temperance. Thus one more meeting closed on earth. Where will the next meeting be?"

—Bro. H. W. Strickler, of Loraine, Ill., gives an account of their love-feast: "Brethren J. Pool, H. C. Lucas and B. F. Britt were with us. Our house was crowded to its utmost capacity. The best of order prevailed. One brother, seventy-seven years old, communed for the first time, having been baptized a few days previous. He had been a member of the Christian church thirty-five years. This morning, in company with Bro. Wolf and Bro. Britt, we start for Liberty, Adams Co."

—Bro. S. S. Hammer, of Colchester, McDonough Co., Ill., speaking of their feast, says: "We truly had a season of spiritual refreshment in celebrating the sufferings and death of our dear Savior. Our little band of brethren and sisters appeared to realize the solemnity of the occasion as they partook of the emblems of the body and blood of the Lord. May we all walk worthy, and at last find admittance to the marriage supper of the Lamb. Bro. J. Gibson, of Macoupin Co., Ill., was with us and remained several days after the feast, preaching the word. After Bro. Gibson left, the brethren continued the meeting a short time. One was baptized."

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

My Trip East.

ACCORDING to previous arrangements with saints of the different churches in Armstrong Co., Pa., I left home Sept. 22; arrived at New Bethlehem the 23rd, where I was met by the brethren. Commenced meeting in the Red Bank church the same evening. Communion was on the 25th; closed the meetings the 26th. These meetings were well attended, and a good interest was manifested. This church is at present without a located minister, and under the care of the elders of the Plum Creek church. The meetings awakened an interest; the prospect for an ingathering of souls in the future is favorable.

On the 27th, I went to Jefferson, same district; held four meetings in the school-house. There are about eight members in this part of the district. The opening seems to be good for an increase of members. I hope the home mission board will see that the Jefferson brethren and sisters have more meetings.

Oct. 2, we met with the saints at Cowenshannoc. Had their love-feast the same evening. Here the church suffered considerably on account of the opposing element, but we think the worst of the battle is about over. When the hour of greatest danger came, and all the rage of the enemy threatened to devour the flesh, the loyal ones shrank not from duty, but nobly, grandly and heroically stood in defence of the church and her distinctive principles. "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. Storms of persecution may rage without, but peace may reign within. In the world ye shall have tribulation, but be of good cheer, I have

overcome the world. If sorrow should be our lot, thank God, peace will be our legacy. Peace is the precious legacy that Christ wills to all his followers; he rose to execute his own will, and it is in vain for man to detest it.

On the evening of Oct. 7th, I commenced meeting in the Plum Creek church; communion on the 9th; closed meeting on the 10th. During the Plum Creek meetings, five were buried beneath the liquid stream, and arose, we hope, to walk in newness of life.

On the 11, we boarded the train at Indiana for Johnstown; were conveyed by our dear brother, John Holsinger, to Scalp Level, in the Shade district, which is presided over by Eld. Joseph Berkey. Bro. Berkey could not do much actual service for some time, on account of bodily infirmity. He suffered considerably from a fall. Was present at their communion, on the 12th. The church was well represented. The church is in union, and peace and harmony characterize the entire body. I love to meet with the old veteran soldiers of the cross, who have faced the storm and moved onward until the chief impediments have rolled out of the way, and others who could not have done the same trying work, now profit by the advantages they have wrought out for them, and that must be a rich feast to them in old age.

Left for home on the morning of Oct. 13; found all well, for which we thank the Lord. I am at present engaged in a series of meetings in the Center church, Eld. Conrad Mohler's district, Wayne Co., Ohio.

SILAS HOOVER.

From Falling Spring Church, Pa.

OUR communion meeting, held at the Hade church, Oct. 9 and 10, is now in the past, but not soon to be forgotten. The weather was lovely; all we could wish for. A large turnout; about 160 members communed; more than since our trouble, but the right will stand. About eighteen ministering brethren were present, enough for half a dozen love-feasts, but all were welcome. Just one week previous to the meeting, the waters were troubled, and three young sisters were buried with Christ in baptism; we hope, to walk in newness of life. The youngest was thirteen years old, the youngest daughter of Bro. Isaac Riddlesberger, one of our ministering brethren. Oct. 22, we assigned Bro. Wm. Stover to the tomb, he being in the fifty-eighth year of his age. W. C. KOONTZ

From Appanoose Church, Kan.

ON Oct. 23, the Brethren of the above-named congregation held the first communion in their new church. Many of the members being in limited circumstances, the expense of building the house rested heavily on a few members, and they labored hard to get the house ready for the communion. It is 40x60 feet, with basement and suspension roof, all substantially built.

The meeting began at 10 A. M. The weather being favorable, a large congregation was

present. One hundred and thirty-seven members communed. Among them were fifteen ministers, of whom seven are elders, hence there was no want of good preaching. Eld. John Forney, of Abilene, Kan., conducted the services principally.

In the afternoon an election was held for one minister and two deacons. The lot fell on Isaac B. Garst for minister, and on Chas. W. Shoemaker and Benjamin F. Miller for deacons. Samson Harshman and John Sherry were advanced to the second degree of the ministry. Before holding the election, Bro. Forney read the Scriptural qualifications of ministers and deacons, and then explained them carefully, so that the members could vote intelligently. In this manner should elders always proceed on such occasions. I have attended such elections when no Scripture was read till after the election was held. The qualifications were not given previously. How, then, could the members be expected to vote intelligently?

When a congregation desires to choose an officer—be it deacon, preacher or elder—some competent person should read the third chapter of First Timothy; also first chapter of Titus, bearing on the subject, and then carefully explain what he has read, so that each member may know just what qualifications an officer needs, and then make his choice accordingly. If a choice be made in that manner, I believe the blessing of God will attend it. It is far better not to hold an election at all than to make a choice of one who has not the qualifications so plainly designated by the Scriptures.

On Sunday morning, the people assembled again for worship and breakfast. When the latter was ended, the congregation met for further services. For more than an hour the people listened to the able teaching and admonitions of brethren John Forney and Geo. Myers. Then the latter took their departure to fill other appointments. Preaching was continued by other speakers till noon, when the people were dismissed to meet again in the evening.

Thus did the Appanoose congregation, with other brethren and friends, spend two days together, both pleasantly and profitably.

H. S. GARST.

From Paluse Church, Idaho and Washington Ty.

I HEREWITH send you \$5.10 as missionary funds, collected part on my trip south, in Washington Territory, when I visited among the members in the south part of this arm of the church which is settled, north and south, about one hundred and twenty miles. We have much need of some missionary work here. Who will attend to it? I suggest that the means collected be spent in those isolated places like this. We read of a great deal of preaching being done in different parts of the country but not here. I am getting too old to go much; am now seventy-two years of age. If we had the means, we might induce some one to pay us a visit occasionally. I hope some humble ministering brother will be induced to emigrate to this country; al-

though it is hilly yet it is the best producing country, for all small grain, that I have seen from the Atlantic to the Pacific, and it is the most healthful country I have yet found. Why should Brethren be afraid of coming here? The climate is mild, not so cold nor so hot as Kansas where I once lived. I appeal to the Brotherhood for help, as there is a large field open here. Why could not some brother and his companion come and stay a year or two, and preach to the people? I have seen as high as twenty five preachers, at one meeting, in Illinois. I think some could be spared and not be missed. We have our meeting-house so far along that we are using it. We have meeting in it twice a month, sometimes more. We have not been able to complete the house yet; it is 30x40 feet, with a basement under half of the house.

May God, in his infinite mercy, look upon us and all his true children, is the prayer of your unworthy brother in Christ. Brethren, pray for us!

ISAAC HERSHEY.

Moscow, Idaho.

Gleams from the Sunny South.

THE season now rapidly coming to a close, has been a peculiar one. During the early summer we had an abundance of rain and high water, with occasional storms, which did much damage to crops, and fruit, and forest trees. Lately it has been quite dry, and waters are low. During the rainy season, considerable sickness prevailed, but good health has again returned. Crops are generally good, except fruit, which is rather scarce.

The good cause of the Master is still progressing. In answer to urgent solicitations, our missionary board appointed Eld. F. W. Dove and G. C. Bowman to visit the brethren in North and South Carolina. They were at Clifton, S. C., 100 miles north of Charleston, on the night of the great earthquake, Aug. 31. They describe the scene as one of great excitement, but fortunately no serious injury resulted, either to life or property. The doctrines of the gospel, as held by the Brethren were well received here and the meetings were growing in interest, when the brethren were compelled, by other engagements, to leave the good work evidently begun at Clifton.

They met with the Mill Creek congregation, Polk Co., N. C. On Sept. 5, their love-feast was held. Here their labors were greatly blessed, twenty-three souls being added to the church, and one reclaimed. On their return, they called on the churches at Green River Cove and Henderson's Cross Roads.

At the communion at Knob Creek, Wash. Co., Tenn., one young sister was added to the fold by baptism. At the same time (Oct. 2 and 3), two sisters united with the church at Mountain Valley, Greene Co., Tenn. So the work goes on!

In company with Eld. F. W. Dove, I had the pleasure of meeting with the brethren of the Brummett's Creek church, Mitchell Co., N. C., at their communion, Oct. 16 to 18. The

meeting was one of interest, and better attention and behavior is rarely to be met with—a proof of the good morals of the people, and a vindication of the benefits of prohibitory law which this county enjoys. Monday noon, we departed, having witnessed the accession, by confession and baptism, of thirteen precious souls, to the kingdom.

We accompanied Bro. Elhanan Petersen, to his home at Hollow Poplar, ten miles westward, down the river Tow. In regard to the name, "Hollow Poplar," two traditions obtain:

1. Down the creek, not far from where it empties into the river, once stood a large hollow poplar, in which a bear had made her den. Some citizens, finding this out, cut down the tree and killed the bear; hence the name.

2. Near Bro. P.'s residence, there stood a hollow poplar tree, of huge dimensions. A horse could easily be led in, and turned around in its enormous cavity. On one occasion, during the cruel persecutions of the war, seven men found refuge there, and slept together, safe within its sheltering walls. Unfortunately, a fire being left in front of the tree, it was burned to the ground. By estimation, it was nearly forty feet in circumference at the base, and about one hundred and ninety feet high. The prostrate trunk is covered with a thicket of young birches.

There is thousands of dollars worth of fine lumber in the surrounding forests, awaiting the opening of the markets.

We had services in the Hollow Poplar church, at night, and the interest being good, we consented to remain another day. The result of these meetings was fourteen added to the church. It is to be regretted that circumstances rendered it impracticable for us to remain longer. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

J. B. PENCE.

From Wakendah Church, Ray Co., Mo.

On the 5th of October the church met in council and heard the report of the visiting brethren. Everything passed off pleasantly; union and harmony prevailed. One precious soul accepted Christ by confession and baptism. On the 8th was our love feast. C. C. Root and D. C. Hardman were the ministers from other congregations. Their labors edified saint and sinner. C. C. Root remained until the 17th. On the 15th Bro. J. S. Mohler came from Kansas and preached the Word, making no uncertain sound, until the evening of the 26th. During the meetings at the old meeting-house, up to the 16th, twelve were baptized and there were two applicants.

On Sunday, the 17th, our new meeting-house was dedicated. J. S. Mohler delivered the address to a large audience; also, the two applicants dedicated themselves to God, by baptism. During the meetings at the new meeting-house, twenty-one were baptized and two reclaimed, making in all thirty-five. We feel that the Lord has blessed us spiritually and temporally more than we deserve.

S. B. SHIRKY.

From Wichita Church, Kan.

OUR love-feast is over; it was truly a feast to the soul. Bro. Sailor, of Iowa, and Bro. Rouse, of Indiana, were with us and fed us with the manna that comes down from heaven. Two were received into the church, by baptism, in the last month. We ask the brethren to pray for us. May God finally save us all, is my prayer.

GEORGE WIDDER.

Oct. 22, 1886.

From Deep Water Church, Mo.

WE held our love-feast Oct. 8 and 9, and it was a feast indeed, for the word of God was faithfully held forth. Elders S. S. Mohler, J. M. Mohler, S. Click and Bro. Simmons were with us. The church decided to hold an election for two deacons, the choice being brethren Frank Smith and John Piping. May God give them grace to discharge the duty resting upon them. Our meeting passed off quietly, considering the crowd; had fair weather.

LIZZIE FAHNESTOCK.

Montrose, Mo.

From Cumberland, Cass Co., Iowa.

OUR love-feast is among the things of the past, and it was an enjoyable feast. We rejoiced when we were told that three were to be baptized. One was a young lady who has consumption, but nevertheless stood it well. Some who believe in sprinkling said it was a sin to take her into the water. Bro. Stephen Yoder and wife, Bro. Funk and wife and Bro. Isaac Barto were with us; also some whose names I did not learn. We would like to have brethren come and settle among us, as we live fifteen miles from the Mt. Etna church.

SUSIE HODGE.

From Yellow Creek Church, Pa.

OUR love-feast, which was held Oct. 8, was an enjoyable meeting. The weather was delightful, and we had excellent preaching over Sunday. Brethren Geo. Brumbaugh, of Grafton, and Geo. Meyers, of McVeytown, were with us. One was baptized and one reclaimed on the day of the feast. On Sunday evening there was a little feast held at the house of Bro. John Saaberg, for the benefit of old sister Longanecker. Several months ago there was a young brother baptized in the curve of the beautiful stream in front of our home. We also had the pleasure of attending the Woodbury feast. They had a good meeting. Brethren Sell and Grabil Meyers were present.

EMMA A. REPLOGLE.

From the Labette Church, Kan.

OUR love-feast was held Oct. 20th. There were not as many members present as we expected, on account of heavy rains, but we had an enjoyable season together, in commemorating the sufferings and death of our adora-

ble Redeemer. Brethren M. T. Baer, from McCune, and Andrew Neher, from the Cherokee church, were present, and held forth the Word with power. Three were received by baptism, two young women and one young man,—all three children of Bro. C. Hamsher. Others were made to feel the need of preparing for eternal happiness. Hope that the members every-where will pray for us!

C. H. KINGERY.

From Osceola, St. Clair Co., Mo.

I COMMENCED a series of meetings at the Cripe school-house, Oct. 17. Preached ten sermons, and the result was six souls were made willing to put off the old man Adam and put on the new man, Christ Jesus, and walk in newness of life. The interest increased all the time, and to-day, Oct. 24, there was a large concourse of people to witness the baptismal scene. Several more expressed themselves as being almost ready to follow the example set by our Lord and Master. Every Christian man and woman was made to rejoice to see sinners come flocking home, giving their hands to the church and their heart to God. Everything that looked dark and gloomy a week ago, now looks fresh and vigorous, and full of life. May the good work still go on. Our desire is that ministers give us a call in passing, and preach for us. There is a good opening here to build up a church. Come over and help us.

T. J. SIMMONS.

From Panther Creek Church, Illinois.

BY way of information to the churches, I wish to say that one of God's faithful veterans, in the person of Eld. Jesse Calvert, of Indiana, came to our vicinity Sept. 30, and remained with us until Oct. 10, during which time he zealously wielded "the Sword of the Spirit," dispensing to us that "Word which liveth and abideth forever." We are happy to say that God blessed his untiring efforts. The immediate result was, three new names added to the list in the "Lamb's Book of Life" and two re-instated, by renewing the holy covenant. How much more good has been accomplished, he who sees and knows all, alone can tell. Evidently, in his fair reasoning, he cited each one of us to a higher plane in life, and urged all to a greater degree of usefulness. May God abundantly bless him in the ministration of the Word, in other fields also!

C. C. BRUBAKER.

Roanoke, Ill.

From Cedar County Church, Iowa.

WE held our communion service in the meeting-house, four miles west of Tipton, Oct. 23 and 24. We had an enjoyable meeting, notwithstanding the heavy rain during Saturday. We were once more permitted to enjoy the refreshing season of love, and the sweet communion service of the saints on earth, a foretaste of future bliss with the saints in the home of the redeemed. Ministering brethren present were our esteemed

Bro. John Thomas and Wolf, from Washington Co., Iowa, and Joshua Shultz from Clinton, and the home minister, our dear Bro. Zuck. The attendance was not large in the evening, on account of the inclemency of the weather. But on Sunday we had a good turnout, and a good sermon, preached by Bro. Wolf, from the words, "What shall I do to be saved?"

GEORGE NICHOLAS.

Muscatine, Iowa.

From Longmont, Colo.

OUR love feast is among the things of the past. We had a good feast, and at a late hour our Bro. Snowberger, of Julesburg, Colo., made us glad with his presence. Bro. Webber, of Iowa, being here to visit a son, also was with us. Brethren, we appreciate your presence and your labor. Come again!

On the evening of the 12th, by request, quite a number gathered at an old sister's house, and had a feast with her, and a feast it was too. The sister was too feeble to go out, hence the members went to her. It probably will be the last for some, but we hope for a better feast, when we get where Jesus says, he will serve, and wipe away all tears.

G. W. FESLER.

From Bradford, Ohio.

OUR communion is in the past; had a large attendance, although there was a meeting at Sugar Grove, eight and a half miles from here, at the same time. The ministry was also well represented, and the word spoken with demonstration and power. The truthfulness of the Savior's language was realized; for all seemed to enjoy themselves. To-day we had our quarterly council, which passed off pleasantly. Held a choice for two deacons. The lot fell on John Mammert and Noah Detrick. They, with their wives, were duly installed. We hope and pray that God may bless and enable them to do his will in their new sphere of labor. May God bless all his children, and call many sinners to see the error of their way and turn to him and live.

S. D. ROYER.

From Cheyenne Church, Cheyenne Co., Kansas.

OUR love-feast is now among the annals of the past, but it lives in our memory, as one of the bright spots in life's pathway. Brethren J. Ikenberry and I. Hawn from Quinter, were with us. One dear sister came out on the Lord's side, and was baptized in the afternoon, before the communion services, and three were received by letter. We were greatly encouraged; thus the good work goes on. The brethren held forth the work with power. The saints, were made to rejoice. Come again, dear brethren, and help us. Dear brethren, you, that travel in the far West, do not pass us by. Pray for us, that we may hold out faithful. J. H. CAKERICE.

THE creature can better afford to dwindle, than to have the Creator dwindle in thought. What are we without Him?

From Shideler, Ind.

HAVING had the pleasure of visiting several churches this fall and being present at their love feasts, I can say that the Brethren all seem active and we believe they begin to see the need of more earnest efforts being made to "preach the gospel to every creature." The first church I visited, was the Killbuck church, of which a notice has already been given. I went from the above named place, to the Walnut Level church, accompanied by my wife, and preached for the Brethren one week. The weather was very inclement, hence the congregations were small; at the close, Oct. 1, arrangements were made for the communion. They had a very good meeting. Bro. Abram Deetrick, of Ohio, officiated. The visiting brethren had asked for help in their work. The church counceled and granted the request. Lots were cast and they fell on brethren David Nehr and — Burket. May the Lord enable them to be true, valiant soldiers and bright lights in the position they occupy! We returned home Oct. 2, and preached in the Union Grove church (home church) until Oct. 5, which was the day appointed for our communion. A goodly number of the brethren and sisters communed; good order prevailed, and Bro. Hiram Branson officiated.

The visiting brethren here requested help, which was made known to the church, and granted. Lots were cast and brethren Lewis Hook and John G. Rairick were elected. They and their wives were duly installed into office. May the Lord enable them to be faithful workers in the Master's vineyard, and in the work that has been assigned them.

Wife and I left, after the installment of the brethren, to attend the Upper Fall Creek communion. We arrived at the place of meeting during examination services, and had a very pleasant feast. We had made arrangements to stay with the Brethren at this place and hold a series of meetings, but the Buck Creek Brethren desired us to attend their communion Oct. 8. We went to the above-named place, leaving the meeting at the Fall Creek church in the care of Bro. McCarty who had the pleasure of leading two souls into the liquid stream and burying them in baptism.

We had a pleasant meeting at the Buck Creek church. According to promise, we returned to Fall Creek and held forth the Word of God to the people in our weakness, until Oct. 15. Seven souls were "born again" and one reclaimed; five of the number were young in years. How pleasant it is to see the young remember their Creator, in their youthful days! May the Lord enable them all to prove faithful until death. On the 15th, we went to the Nettle Creek communion, met a large congregation and had a pleasant feast with the brethren and sisters here. By request, Bro. S. W. Hoover, of Dayton, and I, remained over Sunday. We had pleasant meetings, and good interest seemed to be manifested. We took our leave for home, Oct. 18; found all reasonably well. Thanks to the brethren and sisters for their

kindness. May the Lord bless them, is the prayer of an unworthy servant in the Lord's vineyard. Amen!

GEO. L. STUDEBAKER.

Notes of Travel.

On the morning of Oct. 7, we left our home and loved ones, in North Manchester, and started for Cerro Gordo, Ill., where we arrived safely, at a little after 2 P. M. and immediately started for the Oakley church, nine miles west of Cerro Gordo, to engage with the members there in a communion season. We had an enjoyable feast. On Sunday morning, we met with the Cerro Gordo Sunday-school, and had a very enjoyable time. This is a live Sunday-school, one reason that it is thus, is, that it has live brethren and sisters to conduct it, and another is that the Bible classes are filled with old brethren and sisters which is as it should be. At 2 P. M. we tried to hold forth the Word of Life to the people of Cerro Gordo, and, immediately after church, started for the Millmine church, where a communion was appointed. It began at 4 P. M. We had another very pleasant feast; this church is under the care of our dear brother, Eld. Geo. Cripe. After this meeting we returned to Cerro Gordo, and on Monday evening, the 11th inst., and began to preach the Word; continued until the evening of the 24th. We had large congregations and good interest. Two precious souls, husband and wife, came out on the Lord's side when we were with them. It was our happy privilege, while here, to attend two children's meetings, and oh, how sweetly those children did sing! I was made to think of the singing in heaven. All this was the fruit of the training received from the members of the Cerro Gordo church, in the Sunday-school, yet some people will stand up and oppose this important work. Although there were no additions to the church at this meeting, we felt that some good had been done, for so many of the members in bidding us good-by said, "Come again; you have done us much good." On Monday, the 25th, we bade farewell to the friends in Cerro Gordo and started for the mission field, in the western part of Middle Indiana. May God bless the labors here, to his name's honor and glory!

J. C. MURRAY.

Missionary Work of Southern Indiana.

ACCORDING to previous arrangements, we met at Indianapolis, Oct. 15, to enter the mission field of Southern Indiana. We took the train for Seymour, Jackson Co., where Bro. Smith met us and took us seven miles, to the place of meeting. Bro. David Richard had been holding some very interesting meetings here, which we continued until the 26th inst. In the meantime nine were baptized. We went to another point and held a few meetings, then returned again to the former place where we held forth the truth as it is in Jesus and baptized four more precious souls, making in all, thirteen that were

buried with Christ in baptism and arose to walk in newness of life. Those that united with us included those in their youthful days up to those of sixty-seven years. We held a communion with the members here which was very enjoyable. A large congregation assembled to witness the occasion, and we believe that lasting impressions were made. Bro. David Richard had held a few meetings in another neighborhood and was with us at the communion. We organized a church which now has a membership of twenty-seven. Also had a choice for one deacon; the lot fell on Bro. Luther Bedel. May the Lord abundantly bless the little band of believers, in Jackson county, and that many more may be added to their number. This makes the third visit we made to Southern Indiana; our meetings throughout were interesting and enjoyable, and more especially the last one. As our meetings progressed, the interest increased, and we believe many more are near the kingdom and will soon come out on the side of the Lord. We closed our meetings Oct. 15, with increased interest, and we now realize that our mission work in Southern Indiana is closed for this year.

Our association together in the work has been pleasant and enjoyable and we have learned to love each other. The ties of Christian affection have been drawn closer, and now we soon must part and return to our families again; the thought of separating with those of like precious faith, brings solemnity to our hearts, but the love that unites us here below, will endure forever.

DANIEL BOCK.

ISAAC E. BRANSON.

MATRIMONIAL.

SCHMUCKER—WEIGHLEY.—At the residence of I. C. Johnson, Oct. 12, Mr. Urias J. Schmucker and sister Ella S. Weighley, both of Somerset Co., Pa.

SPRENKLE—BRENAMAN.—At Churchtown, Cumberland Co., Pa., Oct. 7, by David Niesley, Charles H. Sprenkle, of Logansville, York county, and Mollie R. Brenaman, of York.

SWIHART—HYRE.—At the residence of the officiating clergyman, Geo. T. Swihart, Sept. 26, Mr. John Swihart, of Noble Co., Ind., and sister Lucinda E. Hyre, of Whitley Co., Ind.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

CHRISTNER.—In the Middle Creek church, Somerset Co., Pa., Oct. 15, Bro. Gabriel Christner, aged 74 years, 11 months and 16 days. Services by Isaiah C. Johnson.

GOOD.—At Mt. Morris, Ogle Co., Ill., Jacob Good, aged 65 years, 9 months and 23 days. He leaves a wife, two sons and two daughters. Services by Eld. S. Z. Sharp.

COBER.—In the Brothers' Valley church, Somerset Co., Pa., Oct. 20, of old age, Bro. Samuel Cober, aged 79 years, 8 months and 29 days.

He leaves a widow and seven children to mourn their loss. Bro. Cober, when he saw that his end was near at hand, called for the elders of the church and was anointed in the name of the Lord. Thus he passed away in the triumphs of a living faith. He was a consistent member of the church. Services by Bro. Michael Weyant and William G. Schrock, from Rev. 14: 13.

PAGE.—At her home, six miles south-west of Winterset, Madison Co., Iowa, Jan. 24, 1886, sister Nancy, wife of friend Thomas Pace, aged 80 years and 12 days. Services, Oct. 24, by L. M. Kob, from 2 Tim. 4: 6-8.

HARNISH.—Near McLouth, Jefferson Co., Kan., Oct. 2, of diphtheria, Abraham, son of Elias and Barbara Harnish, aged 7 years 7 months and 26 days. Services by Bro. David Kimmel, from 1 Thess. 4: 14.

BUTTERBAUGH.—At Lanark, Ill., Oct. 23, Bro. John Butterbaugh, aged 88 years, 2 months and 25 days.

He was born July 28, 1798. He was a veteran in the service of the Lord. He was a member of the church for more than sixty years, and for forty years served as a deacon. His life was full of years of usefulness to the church and to humanity.

RHODABAUGH.—In the Solomon's Creek church, Elkhart Co., Ind., sister Christina Rhodabaugh, aged 41 years, 2 months and 13 days.

She united with the church in early life, and remained faithful until death. A husband and two children are left to mourn her departure. She admonished those who stood by her dying bed to be faithful, and talked until she swooned away, then revived and continued to talk of the strange river she was about to cross. She became so anxious to depart and be with her Savior and two children, that she asked to have the pillows removed. Services by Bro. Davis Younce and Daniel Shively, to a large congregation.

STAMY.—In the Dry Creek church, Linn Co., Iowa, Oct. 30, Eld. Abraham Stamy, aged 78 years and 10 days. He desired to go home. Services by Eld. John Zuck, to a very large audience. THOS. G. SNYDER.

KIMES.—In the Elk Creek church, Johnson Co., Nebr., Oct. 28, Albert Elmer, son of friend Charlie and sister Ella Kimes, aged 1 year, 4 months and 13 days. Disease, inflammation of the brain. Services from Mark 10: 15, to a sympathizing assembly of mourners. There is another flower planted to bloom in the Paradise of heaven. B. F. FLORY.

STUDEBAKER.—In the Fredonia church, Wilson Co., Kan., Sept. 6, sister Louisa, wife of Bro. J. J. Studenaker. She leaves a sorrowing husband and eight children to mourn their loss; the youngest only ten days old. Services by W. Wyland, from Rev. 14: 13. E. STUDEBAKER.

ROYER.—Oct. 21, Peter, son of George and Sarah Royer, aged 58 years.

He was born and raised in Ohio; lived in Indiana when a young man; also lived in Illinois and Kansas. About seven years ago he came to Oregon. His relatives still live in Ohio and Indiana. Although among strangers, he was loved and respected by all who knew him. In him we have lost a loved friend.

Mrs. S. J. THOMPSON.

ETTER.—Sept. 15, 1835, Carrie May, daughter of Samuel and Amy Etter, aged 2 months and 12 days.

EICHEBARGER.—Sept. 29, 1835, Jesse Eichebarger, aged 2 years, 4 months and 11 days.

BLACK.—In Churchtown, Jan. 7, 1836, Rebecca Black, aged 75 years.

BRANDT.—In Mechanicsburg, July 15, 1886, Sarah Brandt, aged 54 years and 10 days.

STRICKLER.—At Boiling Springs, Henry Strickler, aged about 80 years.

Book Notice.

OCCASIONALLY we receive inquiries concerning the best methods for studying the German language. There are many books, and good ones, too, that are helpful in acquiring the German, but all require hard study and close application. We have received from the author, Fr. Kuenzler, Reading, Pa., a copy of his new "German Manual," and, after examining it, we can say it is an excellent work. It introduces some practical and important improvements, among which we notice its naturalness and simplicity. It leads the learner on by easy steps, because of the clearness and simplicity with which the subject is presented. It is published in two parts. Part I., 50 cents; Part II., 75 cents. Address the author as above.

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8 35	8 55	...Huntingdon...	8 20	12 30			
8 45	8 50	McConnellstown	6 19	12 19			
8 52	8 55	...Grafton...	6 05	12 15			
9 02	9 08	...Marklesburg...	5 55	12 05			
7 10	9 15	...Entriaken...	5 45	11 55			
7 15	9 21	...Beaver...	5 33	11 49			
7 22	9 29	...Cove...	5 33	11 43			
7 35	9 41	...Saxton...	5 20	11 30			
7 48	9 55	...Riddleburg...	5 06	11 17			
7 53	10 00	...Hopewell...	5 02	11 11			
8 05	10 10	...Piper's Run...	4 52	11 02			
8 15	10 21	...Tateville...	4 41	10 50			
8 21	10 30	...Everett...	4 33	10 43			
8 25	10 35	...Mt. Dallas...	4 30	10 40			
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Arr Ft. Wayne	7:45	7:40	7:55	8:10	8:25	Arr Philadelphia	11:50	11:20	11:35	11:50	12:05
Arr Pittsburg	7:05	7:10	7:25	7:40	7:55	Arr Harrisburg	11:20	11:30	11:45	11:55	12:05
Arr Johnston	6:30	6:35	6:50	7:05	7:20	Arr Altoona	10:50	11:00	11:15	11:25	11:35
Arr Altoona	6:00	6:05	6:20	6:35	6:50	Arr Huntingdon	10:20	10:30	10:45	10:55	11:05
Arr Huntingdon	5:30	5:35	5:50	6:05	6:20	Arr Harrisburg	9:50	10:00	10:15	10:25	10:35
Arr Philadelphia	5:00	5:05	5:20	5:35	5:50	Arr Pittsburg	9:20	9:30	9:45	9:55	10:05
Arr New York	4:30	4:35	4:50	5:05	5:20	Arr Chicago	8:50	9:00	9:15	9:25	9:35

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PENNSYLVANIA RAILROAD

TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon. Arrive Pittsburg. Pacific Express, 6 25 P. M. 1 00 P. M. Mail 2 14 P. M. 8 15 A. M. Fast Line 8 30 P. M. 11 55 P. M. Way Passenger 12 08 A. M. 8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon. Arrive Phil'da. Johnst'n Exp's, 8 35 A. M. 5 00 P. M. Mail 8 25 P. M. 4 45 P. M. Mail Express 8 05 P. M. 4 45 A. M.

Day Express east leaves Pittsburg at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 3:20 P. M., and arrives at Philadelphia at 6:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburg at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

J. R. WOOD, Gen'l Pass. Ag't. CHAS. E. FUGH, Gen'l Manager.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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No. 46.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. Quinter reports large attendance and pleasant meetings with the Marsh Creek Brethren, while with them.

We have on hand a large supply of Brethren's Almanacs, orders for which will be filled promptly. Single copy, 10 cents, or \$1.00 per dozen.

THE series of meetings held in the Bethel church, James Creek congregation, was well attended and interesting. Eld. Jas. A. Sell did the preaching.

BRO. J. M. Mohler, when last heard from, was in the Montgomery church, Indiana Co., Pa. Bro. G. S. Rairigh reports from there five baptisms and three reclaimed.

BRO. Snyder, of Waynesboro, Pa., is expected to commence a series of meetings at Fannettsburg, Pa. This work is brought about through the zeal and earnestness of sister W. A. Burkholder and her husband. Their desire is to have souls won for Christ. We sometimes think that if some of our sisters were commissioned to preach, it would be a good thing for the church and for sinners. We have some that could do it quite as well as many of our brethren, who try to preach only because the church has called them.

EVERY family in the Brotherhood should read the *Golden Dawn*. Each number contains some useful and practical information on the Sunday-school work, the Bible-class and the Prayer-meeting. The Home Circle, or Family Department, contains much that will be interesting and instructive to every home. The Educational Department is well filled. The Center Table contains some of the best thoughts of our young people, and some old ones, too, while the Editorial is always rich and spicy. It is a nicely gotten up 16-page monthly, and costs only \$1.00 per year. — Agents are wanted, and on request will be furnished with subscription lists and sample copies. — Where there is no agent, send a dollar bill at our risk. Read it a year, and we know you will be pleased. Send now, and get the November and December numbers free.

MY BELIEF.

WE frequently hear it said, "This or that is my belief," and they stick to it, just as if their believing it made it right. When we were a boy, we had a neighbor who, when spoken to about the importance of uniting with the church, and living a religious life, would say, "My father never belonged to any church, and I believe he went to heaven. That's my belief, and if he could go to heaven without belonging to a church, I can too." This belief was founded upon nothing but the mere supposition that his father went to heaven, without making a profession of religion. Yet, upon this belief he was willing to risk the salvation of his soul. It was a belief without a foundation, and one so weak that he would not risk upon it a business transaction amounting to ten dollars. It is truly wonderful to know what risks men and

women will run on a mere belief, as treacherous as a foundation of sand.

It is proper for us to entertain beliefs in regard to things for which we have no direct evidence, but when it comes to matters of law or direct revelation, our beliefs in regard to that law or revelation do not amount to anything, unless founded upon that law or revelation. A new belief founded on the belief of others, or because we think it right, or our feelings give it sanction, should not be entertained on a subject so vast in importance as the salvation of the soul.

This same belief meets us almost every-where, in regard to the choosing of our church relations. Father and mother belong to a certain church, and because I believe they are Christians, I will join that church too. The wrong is not in joining the church to which our parents belong, but in our belief, thus making our parents our standard of right instead of the Scriptures; being born, not of the Spirit, but of the flesh. Religion is strictly a personal matter—a personal, living faith,—"He that believeth and is baptized shall be saved." No one else can believe for us, neither can we hinge our salvation on the belief of others. The gospel alone is the power of God unto salvation. This gospel is to be preached, believed and received. Salvation is not promised upon men's beliefs, but on the truth as revealed to us through Christ and his faithful witnesses. If men and women believe that they can be saved without complying with the whole truth, this belief does not change the truth, neither does it insure salvation. And because men and women live and die in a certain belief, is no evidence that such belief is right, as the approach of death does not necessarily change their belief—they die as they live, and will only be awakened to the great importance of the truth when it is opened before them in the judgment.

The most important matter for our consideration in the world is our salvation, and yet there are few subjects treated with so much indifference. As a rule, men and women show a great deal less concern about their title to "mansions in the skies" than they do about a title for a house or a little plot of ground. For these they are satisfied with nothing short of a deed or title that is strictly legal in all its parts, but for a home in heaven, any kind of a deed will do. It is regarded only as a matter of belief, and no matter how groundless that belief may be, it is accepted as an all-sufficient guarantee for a possession that is more precious than the whole world, had we it at our command, for "what shall it profit a man if he gain the whole world and lose his own soul?" Don't risk your salvation and a home in heaven on a simple belief held by your parents, your friends or your ministers, but search the Scriptures, comply with terms upon which salvation is promised, and you have the pledge of the combined power of the Father, the Son and the Holy Spirit, that the joys of heaven shall be yours.

THE VISIT.

ONE among the ancient usages of the Brethren Church is the annual visit made to all the members prior to holding the love-feast, or communion services. This visit is generally made by the deacons. But the experiences we have had in assisting in these visits incline us to the opinion that our ministers can assist or take part in this visit

with great profit to themselves and to the membership. When the visit is made in the right way, and with the proper design, information is gained in regard to the true status of the church that is of great value to the minister in his ministrations and in his general care of the flock. Under our present system of church government and ministerial work, the ministers do not have opportunities of forming that intimate acquaintance with the membership that it is desirable they should have. The visit affords opportunities that are not otherwise had, and therefore we feel that, for the ministers to assist or accompany the deacons in the visit, is an advantage to them.

The design of the visit is a good one, and if the true spirit of it is carried out, has a most happy effect upon the membership. The first question presented is, "Are you in the same faith of the gospel that you were when you united with the church?"

The question is one of importance, and, when answered truly and affirmatively, shows that we are holding fast or retaining that which we received by the Holy Ghost, and witnessed in our baptismal vows.

The second is, "Are you still laboring to promote holiness in yourself and in others?" This question comes directly home to our own understanding and consciousness of right. It meets us on the ground upon which we promised to stand, and just where we ought to be found. Christianity is progressive in the true sense. In it there is no stand-still, and every step we make ought to be one of promotion in the divine life. Christianity, or holiness, is of such a character that when we promote it in ourselves, we promote it in those around and about us, and with whom we associate. To be reminded of this, and to answer the question affirmatively, not only reminds us of how we ought to live, but gives a new impulse to go forward in the work of the Lord.

The third question is, "As far as you know, are you in peace with the members, and are they in peace with you?" This is equivalent to a general settlement of accounts, when all difficulties, should there be any, are settled, and a new bond is entered into for Christ and for ourselves.

At this visit many little difficulties, false reports and misunderstandings are righted and headed off, that, if they were left go, would grow into serious troubles, alienation of feelings and separations. — Christian fellowship is thus again restored, and by communing together, which follows, great strength in church fellowship is gained.

Then the admonitions given and the little prayer-meeting held with the families visited, leave a power for good behind them that is encouraging, helpful and lasting. On the whole, the usage is one that the church cannot afford to lay aside. Of course its effectiveness for good depends much on the manner in which it is made. While we have a kind of a form laid down, there is no necessity of making this form formal. It is simply intended as a guide as to how the visit should be conducted, and is supposed to embrace about what should be asked to make the visit instructive, effective and profitable. Every year we are learning to look upon the visit with greater favor and interest, and we hope that our brethren, from time to time, will labor and study to make it more interesting, effective and profitable, that may it continue to be a blessing to the individuals and to the church.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FOLLOW THOU ME.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and the wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of Christ's wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb,
And taught to the little lost one,
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of Man was among them;
He had nowhere to lay his head!

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus maketh thee whole?"
Have ye told my fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "Golden Land?"

Have ye stood by the sad and weary,
To smoothe the pillow of death;
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And flitted across the shadows,
That I had been there before?

Have ye went with the broken-hearted
In their agony of woe?
Ye might hear me whispering beside you
'Tis a pathway I often go!
My disciples, my brethren, my friends,
Can ye dare to follow me?
Then wherever the Master dwelleth,
There shall the servant be!

—Selected.

FAITH.

BY B. C. MOOMAW.

THE grand characteristic of the people of God is, that they are *believers*. In this they are distinguished, not only from infidels, but also from all who yield merely an intellectual assent to the facts and truths of God's Word without conforming their lives thereto.

Webster's definition of faith is, "The assent of the mind to the truth of what is declared by another; a firm and earnest belief based upon reliable evidence." Paul's definition is, "The substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

In theology there are two kinds of faith. The one is *historical* and *speculative*. It credits the Scriptural narrative, and the supernatural origin of its teachings. The other is *practical, evangelical, saving* faith. "It is a confiding and affectionate belief in the person and work of Christ which affects the character and life, makes a man a true Christian," and secures to him the blessings of justification.

Thousands believe in the truth and divine origin of the Scriptures, who do not lead godly lives, or who seek to effect a compromise by yielding only a partial obedience to

its requirements. This kind of faith, if it proceeds no further, is made void by the inspired declaration that "faith without works is dead, being alone." James 2: 17.

We get an idea of the importance of faith by observing its origin, and its relation to the new life. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. This is not simply the hearing of the external ear, but of the inner ear,—the hearing of the heart, which earnestly *heeds* what it hears, so as not to let it slip. Heb. 2: 1. It is the first effect of the Word upon the heart, and opens the way for the graces and gifts of justification and sanctification. "Without faith it is impossible to please God," for while we remain in unbelief we remain in our sins, and consequently incur his just displeasure.

Our justification rests upon this ground, defined as follows: First, the preliminary belief of God's testimony in reference to ourselves,—that we are sinners in his sight, exposed to his wrath, and resting under the condemnation of death; that we cannot deliver ourselves, or find any means of escape, aside from his grace. Conviction always accompanies the *real belief* of these solemn truths. Secondly, the

JUSTIFYING BELIEF

of God's testimony of his Son; that his life and death are substitutionary for us, that his atoning blood cleanseth from all sin, that in him we have eternal life. By the exercise of true faith, the faith which *worketh by love*, and which brings to us the experience of personal trust in Christ, we exchange our sin for his righteousness, our death for his eternal life: "He that believeth on the Son hath everlasting life." John 3: 36.

But let us inquire more fully into the

OBJECTS OF FAITH.

"He that cometh to God must first believe that he is, and that he will reward those who diligently seek him." Heb. 11: 6. Thus God is the prime object of faith, and all his rational creatures are expected to believe in him. Only the fool denies God, not in his mind, for he knows better, but "in his heart," because he *desires* to have it so. Ps. 14: 1; 53: 1. It is simply a desperate and unnatural effort to escape the sense of moral responsibility which exists in the constitution of the mind. This form of unbelief is always accompanied by a denial of God's Word, which, from the beginning of Genesis to the end of Revelation, is heartily embraced by a true faith. The rejection of any portion of that Word is, to that extent, a manifestation of unbelief. The Holy Spirit, in his blessed office of guide, comforter and sanctifier, is also an object of personal faith, too much overlooked, even by God's children.

But those acts of faith, by which we are justified, have a special reference to Christ and his mediatorial work. Thus we are said to be justified by faith in his blood. Rom. 3: 25. The righteousness of God is said to be by faith of Jesus Christ, that is, by faith of which he is the object. Rom. 3: 22. In many particulars we know what it is to trust

in our friends, our brethren, our parents. — We rest securely upon their affections, trust in their motives, and accept their promises. There must be the same intimate relation between the soul and Christ, only deeper and larger,—a personal, implicit, unquestioning trust in his love, his motives, his promises, his grace, his power and willingness to save and sanctify the soul.

By observing the Scriptural illustrations of faith, in its relation to the person and finished work of Christ, we may reach a better understanding of

ITS NATURE.

We find these illustrations in the form of equivalent terms. One of the most comprehensive is that of receiving. "To as many as *received* him, to them gave he power to become the sons of God." John 1: 12. As ye have therefore *received* Christ Jesus, so walk ye in him. Col. 2: 6. To receive Christ is to accept him and trust in him for all the purposes of his mediatorial work, and in all his offices of Prophet, Priest and King. As a prophet to reveal God's will; as a priest to sacrifice for our sins, and intercede for us; as a king to receive our homage, and command our obedience.

"Looking" is another significant illustration, as in the following passage, "Look unto me, and be ye saved, all ye ends of the earth." Isa. 45: 22. Our Savior uses this figure when he says, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have eternal life." — John 3: 14, 15. The bitten Israelite was healed by looking to the brazen serpent, or, more properly, by submitting to the appointed means of relief with a firm reliance upon the promise.

Christ has been lifted up—crucified. "He was made sin for us who knew no sin, that we might be made the *righteousness of God* in him." 2 Cor. 5: 21. This we realize by *looking* to him as the propitiation for our sins, and depending upon his finished work, his merits, and present intercession for us. It is by the constant exercise of faith that the Christian is preserved from sin, and gets the victory over the world, the flesh and the devil. "This is the victory that overcometh the world, even your faith." 1 John 5: 4, 5.

Finally we speak of the

FRUITS OF FAITH.

These are of two classes: First, those which affect our relation to God. Secondly, those which affect our character and life. "Condemnation is a sentence of death pronounced upon sin." "Justification is a sentence of life pronounced upon righteousness." None but a perfect righteousness can be a justifying righteousness. James 2: 10; Gal. 3: 10, 12. None is perfect but the righteousness of God. Therefore *his righteousness* is declared "for the remission of sins," Rom. 3: 21, 25, and is "by faith of Jesus Christ unto all, and upon all that believe." We must submit to the *righteousness of God*. Rom. 10: 3.

We must accept Christ as our righteousness. 1 Cor. 1: 30. For he is the end (ful-

fillment) of the law for *righteousness* to every one that believeth. Rom. 10: 4. Through the exercise of a living, loving, working faith in the Lord Jesus Christ, we are placed in possession of this righteousness as really, for all purposes of justification, as if it were our own. We are then no longer under condemnation, but have passed from death to life, for both in his life and death our glorious substitute fulfilled the whole law, and earned for us its perfect acquittal, or justification.

Lastly, the results of faith which affect our character and life are those which make us like Christ in his purity, his loyalty to his Father, and his broad charity and boundless love for all mankind. The faith which secures for us the righteousness of Christ also unites us to him so closely that we are made partakers of his life and spirit. Cheerful and unquestioning obedience to him is the invariable evidence of a saving faith. All the notable champions of faith mentioned in Heb. 11, such as Noah, Abraham, Joshua and the prophets, had this characteristic of perfect obedience to every minute direction of the Lord. Here, then, is the

SUMMARY.

Faith in the Lord Jesus Christ—the means of justification. Rom. 5: 1. Obedience to his commandments—the essential fruit and evidence of a justifying or saving faith. James 2: 18. He who has these two in just proportion is alive unto God. His name is in the Lamb's Book of Life, and his destiny takes hold upon a boundless and glorious eternity.

REPENTANCE.

BY E. A. ORR.

1. Its Importance.

IN all God's missions to man, repentance has been a prominent doctrine. "Except ye *repent* ye shall all likewise perish," has been the cry of every age. John's mission was to lead men to repentance. He preached the "baptism of *repentance*" and urged men to "bring forth fruits meet for *repentance*." It was also the burden of Christ's preaching—"Repent ye and believe the gospel." A part of the great commission is, "That *repentance* and remission of sins should be preached." The object of Jesus' glorification is to "give *repentance*." Acts 5: 31. Saints and angels rejoice when sinners repent.

Is this all so much talk for talk's sake? Or rather, is not the importance of the doctrine commensurate with the use of the term?—There is no reformation and hence no salvation without it. This is the cause of angels' rejoicing. Their joy is not so much in the repentance as in the fact that poor sinners are coming, through this door, home. Paul could rejoice at the repentance of his Corinthian brethren, because in it he saw their salvation.

Repentance is not an arbitrary matter—a fixed thing that God requires of man simply because he has the power to do so. Man is a sinner, and as such he is out of rapport with the moral universe. He cannot be saved in

this condition. With his present mind and purpose heaven itself would be a hell, and God's countenance would be a "consuming fire." The preaching of repentance is, then, a call to mercy. It is the road over which the prodigal must travel to reach his Father's house.

2. Its Import—What?

Now, if this is one of the essential conditions of pardon, we must know just what is contained in the doctrine. What is it that the Bible calls repentance? A mistake here will be fatal. The sinner wants to know that his sins are pardoned; repentance is one of the conditions upon which pardon is based; and hence he cannot know and rejoice in his pardon until he knows that he has repented. The experience is dependent upon the cognition.

Is it sorrow? No, not even the best sorrow—"godly sorrow." Paul says "godly sorrow worketh *repentance*." "John works the garden." Now, if sorrow is repentance, so John is the garden.

Is it reformation? Peter says, "*Repent* ye therefore and *turn*." (Acts 3: 19, R. V.)—Peter here commands two things; and all the change of conduct or reformation of life that is required is expressed by the word *turn*; so that the word *repent* must mean something that comes before reformation. All that can come before is a change of mind, and this is the etymological meaning of the term. It is a turning of the soul to God. Literally, a change of mind, purpose and desire. Apostolic preaching gave new views of God, and of sin, and by demonstrations of the Spirit conviction was produced. In this way the sinner's mind was completely changed. He now loves where he once hated. Whereas his purposes and desires were set upon evil, they are now disposed to righteousness.

The great conflict in the sinner's soul is between pride and humility. Carnal desire and self are at war with an awakened conscience and Christ. At last the mind is changed and the sinner says, "I *will* go to my Father." His *will* was once to go into a far country and live riotously, it is now to come home and live righteously. Sorrow for sin is not enough; reformation of life is not enough; the whole soul itself must be loyal to God's government. It must work by sweet love and not by constraint.

3. Toward Whom?

It is not enough to repent, neither to know that we have repented, but we must also know that we have repented toward the right person. I have no assurance of pardon from A. when I have repented toward B. Repentance must be toward the injured party.

We have sinned against God, hence our repentance must be toward him. Paul testified "both to Jews and Greeks *repentance toward God*." The repentance that John, the Baptist, preached, was toward God, and we have no evidence that any change was made afterward.

It is never to be toward Christ. Christ is the priest, the altar and the sacrifice that make atonement for the sinner. The sin is not against him in any of these capacities,

but against God, and upon repentance Christ makes atonement for it. In all the history of the past the sinner was never to make repentance toward the victim offered; but Christ is the victim of this dispensation.

Thus we avoid another difficulty many good people have fallen into. Some contend that faith comes before repentance; others put repentance before faith. The fact is, both these positions are taught in the New Testament. Christ says, "Repent and believe the gospel." John, the Baptist, preached repentance in order to faith. The repentance was toward God, that they might believe and accept the Christ. This was John's mission. The Jews already believed in God, but in their impenitent state they could not comprehend and believe in the coming Christ. They could believe in God and repent toward him before faith in the Lord Jesus. — Cornelius was not asked to repent, for he was a "devout man" before God, and all he is asked to do is to believe in and obey the Lord Jesus. He believed in God; he had repented and was living a godly life; Peter preached Christ unto him; he, by faith, accepted Jesus as his Lord; and he sealed his faith by obedience in the ordinance of baptism. But when Paul preached to the Gentiles from Mars' Hill, he preached unto them God, and testified repentance toward God, that they might be prepared to believe in and obey Christ.

The divine order is, (1) faith in God the Father; (2) repentance toward him; (3) faith in the Lord Jesus, and (4) perfect obedience to him. From this it is easy to see how repentance could come before faith in Christ; but repentance toward God must always be preceded by faith in him.

"What shall I do to be saved?" Do what, or all of the above-named four items that you have not already done. "When?"—"Now," "to-day," says the Holy Spirit. "Why not wait awhile?" First, because the longer you wait the more you will have to repent of, the harder it will be to remove your load of guilt; and the more unlikely you are ever to repent at all. Secondly, "now," "to-day" is all the time you have, and you know not that you will ever have any more. *Believe! REPENT!! OBEY!!!*

TRINE IMMERSION.

BY S. Z. SHARP.

IN presenting to the readers of the MESSENGER a treatise on the primitive and apostolic mode of baptism, we beg leave to state that we find the proofs in favor of "trine immersion" so varied, numerous and overwhelming that the small space allotted us in this paper prevents us from giving more than a synopsis of a limited number of arguments in its favor, leaving the reader to examine the facts himself and develop the subject more fully.

In the discussion of this theme, we are not concerned about modern modes of baptism or *their* definition, but we want to know the one taught by Christ and his apostles

and practiced by the primitive Christians—a mode endorsed through all the ages of the Christian church, and accepted by all Christian denominations of any importance even to the present day—a mode on which all the great bodies of the Christian church could agree and be supported by:

1. The usages of the Greek language in which the command was given.
2. History as the oldest mode on record.
3. Old Testament usage.
4. Jewish mode of baptism.
5. Practice of the early Christians.
6. The various versions of the New Testament.
7. Testimony of the church fathers.
8. Founders of Pedit baptist churches.
9. Eminent scholars.
10. All prominent Christian denominations.
11. Common sense.
12. The command of Christ.

1. *Testimony of the Greek language.* The New Testament was first written in Greek, a language noted for its exactness and finish. *Baptizo*, the frequentative of *bapto*, is the word employed by the Holy Ghost to convey the command to baptize. "It occurs seventy-six times in the New Testament, and its classical meaning was to dip, submerge, sink."—*Hodge*.

Our English word "baptize" comes from the Greek word, *baptizo*, and this again from the other Greek word, *bapto*, which occurs four times in the New Testament, viz: Matt. 26: 23; Luke 16: 24; John 13: 26 and Rev. 19: 13, and means to dip, or immerse; and so definitely is the meaning fixed of this primary root word by the attendant circumstances, that the idea of pouring or sprinkling in every instance would be preposterous.

We start in our investigation from this foundation word, *bapto*, whose meaning in both New Testament and classic Greek is *dip*, and never pour or sprinkle. *Baptizo* is only a derived form of *bapto*, known as the frequentative, and expresses repeated action, and is most admirably adapted to convey the repeated action in baptism, or trine immersion. When the Greeks wished to convey the idea of pouring or sprinkling, they would say *cheo*, *rantizo*, but never *baptizo*. Hence *bapto* and *baptizo* never meant pour and sprinkle to the Greek, in whose language the New Testament was written.

2. *History of baptism.* Justin Martyr, who was born near the close of the first century, and could converse with those who heard the apostles, testifies that candidates for baptism were led to a place where there was water, and not water brought to them to baptize them.

The so-called "Teachings of the Apostles," recently found in a library in Constantinople, plainly teaches threefold action in baptism, and immersion in living water, if practicable.

3. *Old Testament usage.* The rite of baptism, like the Lord's Supper, the communion, etc., was copied from a practice already existing and well understood. The washing (baptism) of cups and pots, etc. (Mark 7: 4), as well as their bodies, was extensively practiced, and the meaning of the word *baptizo*,

in the Old Testament, will strengthen the meaning attached to this word in the New Testament.

Naaman, the leper, was commanded to wash himself in Jordan. This he did by dipping (baptizing) himself, which was strictly in accordance with the saying of the prophet. 2 Kings 5: 14. His "washing" was performed by dipping, and was approved by the Lord who blessed him.

4. *Jewish proselyte baptism.* That the Jews baptized the Gentiles who embraced the Jewish faith, is a fact well known to all familiar with the religion of that nation. — Their baptism was never any other than immersion, as may be learned from Lightfoot, vol. 2, p. 119, Maimonides and Stockhouse, book 8, page 1234.

5. *Practice of early Christians.* In addition to the fact that the Jews from whom the idea of baptism was derived, baptized only by immersion, we must state that, during the first thousand centuries of the Christian church, the baptisteries were constructed for immersion, not for sprinkling or pouring. — See Wall, part 2, chap. 9; Bingham, book 9 12; Cyril of Jerusalem and the rubrics of the churches attest the same thing.

6. *The ancient versions.* In all the ancient versions up to the eighth century, the term *baptizo* was either transferred or translated dip, immerse, plunge, or a word of kindred signification. The Syriac, Arabic, Ethiopic, Egyptian, Armenian, Latin, *immerse*; Persian, *wash*; German, Swedish, Danish, Dutch, *dip*; Coptic, Sohedic, Bosmaric, *plunge*, but none ever gave the idea of pour or sprinkle.

7. *The testimony of the church fathers.* — The testimony of the church fathers demands our respect, since they were the earliest witnesses and best prepared to judge of the earliest mode.

Barnabas, whose testimony accords on this subject with the rest, and living within the year A. D. 50, says: "We go down into the water full of sins and pollutions, but come up again bringing forth fruit." *Epistle*, chap. 11.

Hermes, A. D. 75: "I have even now heard of certain teachers that there is no other repentance besides that of baptism, when we go down into the water and receive forgiveness of sins." Book 2.

St. Dionysius, first century: "The total hiding or covering by means of water is fitly taken for an image of the death and burial, to imitate by three immersions in the water, the death and burial for three days and nights, of Jesus." Cap. 2: 3-7.

Justin Martyr, A. D. 150: "We then lead them to a place where there is water, and there they are regenerated as we also were; for they are then washed in that water in the name of God the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Ghost." 1 Apol. 79 and 80.

Tertullian, A. D. 250: "We do in the church testify under the hand of a chief minister, that we renounce the devil and his pomp and his angels. Then we are thrice dipped, pledging ourselves to something more than the Lord hath prescribed in the gospel." *De Corona*, cap. 3.

Cyril of Jerusalem, A. D. 315: "You made the saving confession and descended thrice into the water, and again ascended thus, showing forth by means of a symbol the three days' burial of Christ."—*Catech*, 5: 2 n, 4.

Ambrose, A. D. 340: "Thou wast asked, 'Dost thou believe in God, the Father Almighty?' and thou repliedst, 'I believe,' and wast dipped. A second demand was made, 'Dost thou believe in Jesus Christ, our Lord, and his cross?' Thou answeredst again, 'I believe,' and wast dipped. Therefore thou wast buried with Christ, for he that is buried with Christ rises again with Christ."

Jerome, A. D. 331, "We are thrice dipped in water that the mystery of the trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the trinity, yet it is reputed but one baptism." *Bingham's Trans*.

Chrysostom, A. D. 347: "Christ delivered to his disciples one baptism in three immersions of the body when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

Theodoret, Bishop of Cyrus, A. D. 393: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and the apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the trinity, but to immerse once only in the death of Christ." *Ecccl Hist*, bk. 4, c. 7.

The above is Theodoret's defense of true apostolic baptism against the heresy of single immersion introduced by Eunomius.

Space forbids the church fathers' testimony, which might be multiplied, and now we turn to the

FOUNDERS OF CHURCHES OR DENOMINATIONS.

Martin Luther. Whatever may have been the difficulty preventing this great reformer from severing his connection from all the unscriptural practices of the Romish church, this one thing we do know, that he bore unmistakable testimony in favor of the gospel mode of baptizing, though he failed to restore it; yet, coming from him and other similar reformers, makes the testimony in favor of immersion all the stronger, since it comes from the other side. Hear him: "First, the name baptism is Greek; in Latin it can be rendered immersion, when we immerse anything into water, that it may be all covered with water. And although that custom has now grown out of use with most persons (nor do they wholly submerge children, but only pour on a little water), yet they ought to be entirely immersed and immediately drawn out, for this the etymology of the name seems to demand." *Opera*, Luth. vol. 1, fol. 319.

Calvin. The word baptize signifies immerse, and it is certain that the rite of immersing was observed by the ancient church.

Eminent scholars. Philip Schaff, one of the foremost Biblical scholars in America, and for a long time professor in the German

Reformed University at Mercersburg, Pa., states: "As to the mode of the external form of baptism, it is beyond all doubt that immersion and not aspersion was the original and normal mode."

Dr. Chalmers, of the University of Edinburgh, and of the Free Church of Scotland, says: "The original meaning of the word baptism is immerse."

Bishop Taylor, of the Church of England, tells us: "The custom of the ancient churches was not sprinkling, but immersion."

So have great Biblical scholars spoken all down the Christian centuries until to-day, but space forbids quoting them, and we turn to

THE VARIOUS CHRISTIAN DENOMINATIONS.

Both the Roman Catholic and the Church of England, numbering about 190,000,000 souls, have the formula of trine immersion in their requirements for church membership. The Greek church, numbering about 80,000,000, and in whose language the New Testament was written, and were best able to understand what was required,—have never, in general, practiced any other mode than trine immersion since the days of the apostles. The Presbyterians, Methodists, German and the Dutch Reformed, Congregationalists, United Brethren, Baptists, Disciples, in short, all Christian denominations of any note, except the Mormons, and receiving any external rite of baptism, will receive trine immersion as valid, being the only mode which all these large bodies of Christians can unitedly endorse. While pouring and sprinkling, like notes on an unsound bank, are suspected by some and rejected by others, trine immersion, like a pure gold coin, perfectly tested, is received at par by all.

In addition to all these proofs, and above them all, are the examples and commands of our Lord and his disciples. "Jesus from Nazareth of Galilee was baptized of John into the Jordan," Mark 1: 9, as literally rendered, "Buried with Christ by baptism into death," Rom. 6: 4. Baptized into Christ, Gal. 3: 27. The grammatical construction of the commission, truthfully analyzed, teaches a threefold action, but should any one claim that he does not understand such grammatical analysis, then let him use common sense as his guide, and observe the following examples:

- 1. Go ye therefore and teach all nations, baptizing them into the source of the Ohio, and of the Mississippi, and of the Missouri.
 - 2. Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.
 - 3. Go ye therefore and teach all nations, writing them into the book of Matthew, and of Mark, and of John.
- Does common sense teach us that in any of the above three commands only one act is required, or three?

A MAN that is void of egotism is slow to discover it in others. One who is always expressing his contempt of it in others, is giving clear proof of the excess of it in himself.

MISSION WORK.

BY DANIEL VANIMAN.

SAVING souls and glorifying God comprehends the entire work of the church. Church erection, missionary and tract work, as well as all religious exercises in the home congregation, and in the family circle have for their final object, the improvement, elevation, comfort and salvation of ourselves and others in view.

The missionary work of the Brotherhood, though divided into general church erection and missionary work, district church erection and missionary work, and book and tract work, is, in substance, one work, all having the same end in view. It is hard to tell which department is the most important; all should be pushed forward with the great end in view, of elevating, ennobling, comforting and saving our race. Christ, our Master, had this missionary spirit, and made a greater sacrifice for others than any one who ever lived upon earth, and the Bible says, "If any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

The church erection, missionary, book and tract work, are all in their infancy; yet much good has been done in the efforts put forth. Last year houses of worship were built, tracts distributed, the Gospel preached, and souls saved, many being comforted, encouraged, and blessed; including also the givers, for "it is more blessed to give than to receive." The brethren and sisters generally are willing to help in this great work, whenever it has been properly presented to them. I have yet learned no shorter or more effectual way, to present the three departments of this one work, than for the deacons to present to each member annually, on their annual visit, the following subscription:

We agree to give weekly, and pay quarterly, the amount specified for the purpose set forth below for one year, beginning.....

NAMES	Ten-Church Erection and Missy Work.	District Missionary Work.	Book and Tract Work.	Total due quarterly.	
				cts	cts
A. B.	1	2	1		52

Where churches have regular quarterly councils, all that is then needed is for the church to appoint a solicitor, who shall receive at those quarterly meetings, the amounts subscribed, and collect from those not present, and forward the money thus collected to the respective treasurer. Where churches have no regular quarterly councils, then it will be necessary to arrange some other place and time for the payment of the quarterly dues. At an average of one cent a week from each member in the Brotherhood, for each of the above departments of the work of the church, would make at least ninety thousand dollars a year, with which to push this great work into the field. This, with the men chosen by the District to be at the service of

general committee, will enable the church to do a work, eternity cannot measure.

Is any member spending three cents a week for tobacco, or any other useless luxury, please stop that waste of the Lord's money, and do good with it. Spending it for useless luxuries will never lay up treasures in heaven, while spending it to forward the Lord's work, will.

OATHS.

BY DANIEL HAYS.

"SWEAR not at all; neither by the heaven, for it is God's throne; nor by the earth, for it is his foot-stool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 34-37.

THE above language of our Lord, is a positive prohibition of all oaths. If we ascend to heaven, the command is, "Swear not;" if we travel through this world, it is repeated everywhere, "Swear not;" if we go up to Jerusalem, we find the same law; if we return to ourselves and would take the responsibility to swear by our own head, we hear the same solemn words of the Master, Swear not,—swear not at all! What then? Speaking to us as being men of truth, he instructs us what to say: when we affirm, say, Yes; when we deny, say, No; if we go beyond this, it is wrong; if we lift up the hand or kiss the book, it is something more. "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

This same law was given to the church by the apostle James: "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation." Jas. 5: 12. Here we have the same positive restriction, with the same direction, followed by the solemn warning, "Lest ye fall into condemnation." The prohibition covers our acts as well as our words. It must be yes, or no, and nothing more. The Brethren do not kiss the Book nor lift up the hand before a court of justice, or elsewhere, but simply affirm that their testimony will be true.

Reader, when some one tells you that Christ only forbids profane language, and had no reference to the civil oath, remember the words of the Master; Swear not,—swear not at all.

SATISFIES THE SOUL.—Religion is adapted to all our faculties and to the varied phases of life. It will grace the counting-house and the mart of trade, as well as the sanctuary; it repudiates narrow bounds; its field is the world. Where sin is found, there will it exert its counteracting influence. In its origin it is heavenly; in its nature, divine. It incarnates the grandest thoughts of God. Nature reveals much; it is eloquent for God, but it has no Christ and no cross. The Bible contains the most wondrous revelations which man has ever received, and it alone satisfies the soul.

FEET-WASHING.

BY J. H. MOORE.

"For I have given you an example, that you should do as I have done to you." John 13: 15.

ON the night of his betrayal, the Savior instituted three ordinances, to be observed among the saints during the New Testament dispensation. 1. *Feet-washing*; the saints washing one another's feet as a religious rite. 2. *The Lord's Supper*; an evening meal, to be kept as a type of the great marriage in the evening of the world. 3. *The Communion*; to be observed in commemoration of the sufferings and death of Christ, our Savior.

The design of this article is, to briefly consider the subject of feet-washing as a religious rite.

In the Old Testament, mention is made of several ways, or styles of washing feet, only one of which, however, was commanded by God. 1. Each one washing his own feet, as an act of cleanliness. This custom is perhaps as old as the human race, and has about it no religious signification whatever. It is simply a personal duty, rendered necessary by circumstances. 2. Servants washing their master's feet. This custom was regarded as a memorial act. It was without divine sanction or command. 3. No mention is made in the Bible of feet-washing as an act of hospitality, though it was practiced in some of the Eastern countries. It was a worldly custom, and was practiced only when sandals were worn. This custom is also void of divine authority. 4. Aaron and his sons, washing their feet before entering the tabernacle. This was a divine command, given by God himself, during the old dispensation. Ex 30: 17-21, containing the command, reads thus:

And the Lord spake unto Moses, saying,

Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

For Aaron and his sons shall wash their hands and their feet thereat.

When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord:

So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

This is the only manner of feet-washing God commanded during the old dispensation, and the penalty was death to the priest who evaded it. I mention this merely to show, that when God puts his stamp on any style, or manner of washing feet it is LAW, and all the world cannot change it. This command was given by God through Moses, who, speaking concerning Christ in the new dispensation, says:

A Prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Acts 3: 22, 23.

As Moses, who delivered to the people the only command God ever gave concerning feet-washing during the old dispensation, says, we must hear Christ in all things, we

will now turn to the New Testament, and see what Christ has said, respecting feet-washing, in the new dispensation!

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

For he knew who should betray him; therefore said he, Ye are not all clean.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you. John 13: 8-15.

Is the feet-washing commanded by Christ, in the new dispensation, less binding than that commanded by God in the old dispensation? Let us see. In the old dispensation it was death to the priest, who evaded it. Ex 30: 21. In the new dispensation, Peter undertook to evade it, when Christ told him plainly, "If I wash thee not, thou hast no part with me." Can you tell which was the greater penalty? What Christ told Peter was an exact fulfillment of what Moses said, concerning Christ: "And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3: 23. If Peter would not have heard Christ, he would have been cut off from God's people. Reader, if you reject what Christ has said, concerning washing one another's feet, do you think the good Master will be any less merciful towards you? Will he do more for you, than he would have done for Peter?

In 1 Tim. 5: 10, we learn that this feet-washing, was to be confined to the saints only, thus proving that it was given by Christ as a religious rite, and as such should be observed by all Christians. It is not sufficient to select a worldly custom, that God never commanded, and practice it, instead of the feet-washing, commanded by Christ in John 13. Feet-washing, as an act of hospitality, originated with the world, while that commanded by Christ, on the night of his betrayal, is a religious rite, stamped by divine authority. Remember Peter attempted to evade this rite, and came near losing the crown by it.

Keuka, Fla.

LORD'S SUPPER.

BY GEO. A. SHAMBERGER.

God's family on earth has its needs. The blessed Father has provided for them all. God's children are spiritual children, yet those upon earth have bodies of flesh. God's worship is spiritual; all the ordinances of God's house are spiritual, but so long as we are in the flesh we have need of the form of godliness—of means of grace. We use the means and God bestows the grace; we have the form and God gives the power. In the communion there are earthly elements, but the intention and result are spiritual, hence,

it is a spiritual ordinance; so of all the ordinances of the gospel.

God wants no respect of persons in his family. He wants them to love one another with pure hearts. To bring about unity and promote love and carry the mind to heaven's feast, Christ has given us the Lord's Supper or love-feast. It is common for persons of the same rank to feast together. Sociability is cultivated and the body nourished. The world has its family, feasts and caste feasts, and state feasts. The Jews had their feast of unleavened bread and of Pentecost, but it was left for Christ to establish the feast of love. The Brethren keep this feast—this Lord's Supper. That they are right will be seen by noticing:

First, that Christ ate a supper in connection with the communion. Matt. 26: 26-29; Luke 22: 20; John 13: 1, 2. (I use the New Version.)

Second, that the apostles ate supper in their assemblies. 1 Cor. 11: 20-34; 2 Peter 2: 13; Jude 12.

Third, that the primitive Christians ate a supper in their assemblies. (Smith's Bible Dictionary, Art. *agape*, Buck's Theological Dictionary, Art. *agape*.) The command for the supper is found, first, in the language of Jesus: "If ye know these things, blessed are ye if ye do them." This is equivalent to saying, Do these things and ye shall be blessed. Second, by the practice of the apostolic church. Being guided by the Holy Spirit, they were certainly right in their general practice. Furthermore, they would not have a universal custom—Jew and Gentile—without a command given by Christ in person or through the Holy Spirit. It follows, that, since our practice is in strict harmony with the practice of Christ and of the apostles and of the primitive Christians, it must be right—it cannot be wrong. The only question that can arise is, Is it right to call the feast the Lord's Supper? That we have a supper, nobody doubts; nobody questions our calling the supper a love-feast. So far, then, we are conceded to be right about the name, also.

First, it is a fact that the term "Lord's Supper" occurs but once in the New Testament. 1 Cor. 11: 20. Second, It is a fact conceded by all, that the Corinthians were out of order in regard to the *agape* or full-meal. Third, It is a fact that Paul, speaking of the disorder, says: "It is not possible to eat the Lord's Supper: for, in your eating each one taketh before other his own supper." Paul gives the reason that they did not eat the Lord's Supper. If they would have waited for one another, and all eaten together, in the proper spirit, they would have eaten the Lord's Supper. Hence, the term "Lord's Supper" is used in reference to the full meal. Fourth, it is a fact that Paul did not abolish the practice of eating a full meal in the assembly. "When ye come together to eat, wait for one another" (verse 33). "And the rest will I set in order whensoever I come" (verse 34). The apostle was setting in order, not abolishing. Fifth, it is a fact that the meal is called supper (Luke 22: 20); "and in like manner the

cup after supper" (John 13: 2); "and during supper" (1 Cor. 11: 25); "in like manner also the cup after supper." Here it is seen that the cup was not a part of the supper, but was taken *after* supper. I ask, What supper? Paul had been writing about the Lord's Supper. Sixth, it is a fact that Paul, pointedly, wrote about the communion, in 1 Cor. 10, but never used the term "Lord's Supper." Seventh, it is a fact that no meal, however great or small, is entitled to the name *supper* unless it is eaten in the evening. Eighth, it is a fact that any church that has not a full meal, eaten in its assemblies, is not apostolic or Christian. Ninth, it is a fact that the bread and wine have been spoken of as the *breaking of bread and communion*, but never as the Lord's Supper.

From the facts stated and the known practice of the Brethren, we conclude that they are right, not only in practice but also in the use of terms. So long as the *supper* is kept according to the original institution—in the spirit of Christ—it is productive of great spiritual good. Where we cease to have his spirit, it matters little about our practice. Jesus says: "With desire I have desired to eat this passover with you before I suffer, for I say unto you I will not eat it, until it be fulfilled in the kingdom of God." We eat the Lord's Supper in happy anticipation of its fulfillment, when we shall all be gathered home and sit down together—a blessed, saved family—in the kingdom of God.

THE KISS OF CHARITY.

BY M. M. E.

"Salute one another with an holy kiss." Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14.

WHEN the Lord issues an order, or gives a command, it may be considered that the commandment *ought* to be obeyed; and more, that it *can* be obeyed. Further, it can be obeyed *from the heart*. The Lord of heaven would not, wisely and intelligently, order his children to do a thing that he knew could not be done. He knew, when he moved the apostles to write to the churches, "Greet one another with an holy kiss," that they *could* obey the command. He knew, too, that if they loved him and one another as they should, they would, from the heart, obey him.

Bro. Paul urged this upon the churches at Rome, Corinth and Thessalonica, and Peter, to those of Pontus, Galatia, Cappadocia, Asia and Bithynia. They omitted none. They made it general, for the Word was for all nations. It was not an appointment of God to bring souls into Christ, but a command to be observed by those who are in Christ, in his government, in his kingdom. We do not come into Christ by the kiss of charity, but practice it after we are in him. We do it on the ground that it is a divine appointment, a part of the *one, divine faith*. It is not a work of righteousness of human order, but a part of the divine righteousness ordained for the children of God. This institution is in the "one body," through the Holy Spirit,

it, to be observed, practiced and perpetuated by the members of that body. They have no divine authority to neglect it, or to put it away, or to substitute something for it. It is an *act* of a member to another, or of two members to each other. It cannot be observed by something else, or by *not* practicing it. It is an item in the church, for the members, by virtue of divine authority.

We here adduce some eminent human authority in support of its practice by the early Christians. We first quote from "Christian Institutions," by Arthur Penrhyn Stanley, late Dean of Westminster, England. In writing of "the Christian church of early times, before infant baptism had become common," he says:

"The solemn service opened with a practice which belongs to the childlike, joyous innocence of the early ages, and which, as such, was upheld as absolutely essential to the Christian worship, but which now has, with one exception, disappeared from the West, and with two exceptions, from the East. It was the *kiss of peace*. Justin mentions it as the universal mode of opening the service. (Justin lived A. D. 100 to A. D. 165.) It came down direct from the apostolic time."

Sometimes the men kiss the men, the women the women; sometimes it was without distinction. But it was thought so essential that to abstain from it was a mark of mourning or excessive austerity. In the West this primitive practice now exists only in the small Scottish sect of the Glassites, or Sandemanians. In the Latin church, it was continued till the end of the thirteenth century, and was then transferred to the close of the service. In its place was then substituted a piece of the altar furniture called *Pax*, and this was given to the deacon, with the words, *Pax tibi et ecclesia*. This is a singular instance of the introduction of a purely mechanical and mediæval contrivance instead of a living social observance. The only trace of it remaining in the English service, is the final benediction, which begins with the words, "The peace of God." In the Eastern church it still remains to some extent. In the Russian church, perhaps in other Eastern churches, the clergy kiss each other during the recital of the Nicene Creed, to show that charity and orthodoxy should always go together, not, as is too often the case, parted asunder. In the Coptic church, the most primitive and conservative of all Christian churches, it still continues in full force. Travelers now living, have had their faces stroked, and been kissed, by the Coptic priest, in the cathedral at Cairo, whilst at the same moment everybody else was kissing everybody throughout the church.

Had any primitive Christians been told that the time would come when this, the very sign of Christian brotherhood and sisterhood, would be absolutely proscribed in the Christian church, they would have thought that this must be the result of unprecedented persecution or unprecedented unbelief. It is impossible to imagine the omission of any act more sacred, more significant, more necessary to the edification of the service."

Truly, Dr. Stanley has given us important historical evidence, and, as brethren in Christ, we can, with Christian valor, insist upon the practice of this primitive institution in the Lord's house.

We now offer the testimony of another noted writer. It will be seen that his description of the practice of the first Christians corresponds with the practice of the Brethren in every particular:

[The First Three Christian Centuries: A History of the Church of Christ, etc., from A. D. 1 to A. D. 313 By Islay Burns, D. D., Late Professor of Church History, Free Church College, Glasgow.]

QUOTATION No. 1.—"Another touching custom, too, which lingered long afterwards in the church, bespeaks at once the tender, loving spirit, and the Oriental origin

*1 Thess. 5: 26; 1 Cor. 16: 20; 2 Cor. 13: 12; Rom. 16: 16; 1 Pet. 5: 14.

of the faith. In moments of solemn communion brother saluted brother, and sister saluted sister, in a holy embrace and kiss. Special circumstances often imparted a peculiar significance and pathos to the rite. When a new convert was received, after the sacred bath, into the full communion of the faithful; when a brother or sister about to set out on a distant journey, said farewell, or a stranger from some far country, produced his letters of commendation, and was straightway welcomed as a brother; above all in suffering days, when any parting might be the last until the great final meeting, and familiar friends, who had taken sweet counsel together in happier days, hung long on each other's necks, and wept, the 'holy kiss' must have been something more than a picturesque and touching form."

QUOTATION No. 2.—How Martyrs Parted: "When now already torn and mangled, and about to receive the final stroke of mercy which was to terminate their sufferings, they bade each other a last farewell, exchanged once more the sacred, fraternal kiss, and so together 'fell asleep.'"

QUOTATION No. 3.—The Love of the Early Christians in Rome: "Rome could burn Christians and scatter churches, but she could not break the bond that united Christians in life and death together. Even the wide gulf, which in that old world separated the bond from the free was forgotten in that common, sacred brotherhood. The patrician and the slave sat together at the same communion table, and embraced each other in the holy kiss."

QUOTATION No. 4.—How Back-sliders Were Taken into the Church: "A solemn public confession of his sin, the church's absolution, and the fraternal kiss, seal his restoration to the fellowship and privileges of the church of God."

QUOTATION No. 5.—In Regard to the Form of Worship During the Martyr Age: "First, amid the hushed silence of the sanctuary, the sacred elements, contributed by the willing offerings of the people, are laid on the table, and are presented, sometimes with appropriate words of dedication, as an oblation of thankful praise to the Lord. Then followed that touching ceremony already referred to, the sacred fraternal embrace, or 'holy kiss.'"

There is but one way for all Christian professors to become of one mind and heart on this institution—abandon disobedience and obey the Lord. It is one of the tests of our loyalty to Jesus.

SEEDS FROM THE GARNER.

—FAITH takes up the cross, love binds it to the soul, and patience bears it to the end.

—A man's real treasures in this world are so few and small that he can carry them in his heart.

—Let a man have such a heart as the Son of God describes in the beatitudes, and a whole universe of sorrow cannot rob him of his blessedness.

—Half the sorrows of people would be averted if they could repress the speech they know to be useless—nay, the speech they have resolved not to utter.

—God lades the wings of private prayer with the sweetest, choicest, and chiefest blessings. Ah! how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer and filled him with light, joy and assurance upon its close!

—No person or thing can do our character as much harm as we can do ourselves; indeed, none can do it any harm but ourselves. For men may put stumbling-blocks in our way, but it is we who make them stumbling-blocks.

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Mt. Morris, Ill., - - - Nov. 23, 1886.

Two were received by baptism at Silver Creek at our last regular meeting at that place.

BRO. Enoch Eby is with the Brethren at Newton, Kan., where he will remain until about Dec. 1.

THE winter term of the school at this place opens to-morrow. The prospects are good for a large attendance.

BRO. Thurston Miller is now permanently located at Wawaka, Noble Co., Ind., where he should be addressed in the future.

WE would like to secure a copy of the tract entitled "The Old Way," treating on the mode of feet-washing. Who will send us a copy?

BRO. Daniel Shively, of New Paris, Ind., expects to be with the Brethren at Carey, O., on the 26th inst. He will also visit other churches in that vicinity.

BRO. C. Spangler, of Raleigh C. H., W. Va., reports a good meeting at their place, on Oct. 30 and 31. One made the good confession and was received by baptism.

BRO. J. G. ROYER was in Chicago last Saturday and Sunday, looking after the interests of the Chicago Mission. He reports that there is plenty of work to be done there.

FROM Dunkirk, Ohio, we have a postal note for eighty-two cents. It reached us in an envelope, without a letter or a word of advice. Who sent it, and what shall we do with it?

BRO. Hope is now holding meetings with the members at Jewell Junction, Iowa. He, with his wife, is at the home of Bro. Nielsen, his father-in-law. He will also visit the Brethren at Ames.

THE Sunday-school at this place set apart last Sunday as a day when a donation should be made to assist Bro. James T. Quinlan in his good work among the poor boys in Baltimore. The result was that \$11.00 was forwarded to Bro. Quinlan.

FROM Sweden, Bro. Olsson reports two baptized, and a new place for meetings opened at Skurup. The work in Copenhagen is also being carried forward. One has been recently baptized. Bro. Olsson is to visit the churches in Northern Denmark during the present month.

THE Methodist Church in the United States proposes to raise one million dollars for the mission work for the year 1887. And now it has been announced that this enormous sum has been nearly all raised. These people are not afraid to give their money for the work of the church.

FROM many parts of the Brotherhood come the cheering reports of good meetings, of sinners turning to God, and of the brethren and sisters being built up and strengthened in their holy faith. God grant that the good work may still go on, until all the ends of the earth may hear the glad tidings of salvation!

BRO. Chas. M. Yearout informs us that the Verdigris church, Kan., expects to begin a protracted meeting, Nov. 28th. Bro. M. T. Baer is to be with them. Bro. Y. expects to go to Anderson county, about the 20th inst., to labor in the vineyard of the Lord. He says: "Pray for us, that we may be successful in winning souls to Christ."

WE have a communication from Bro. I. H. Crist, Secretary of the Committee of Arrangements for next Annual Meeting, which will appear in our next issue. The Committee propose to make the next A. M. self-supporting. It will be held, as is already known, at Ottawa, Kan, commencing May 30, 1887. For full particulars, read Bro. Crist's letter next week.

WHAT is man that he should attempt to set at naught God's word? Does he, or can he fully comprehend the purposes of the eternal God, the Creator of the universe? Can he find out, by searching, God's plans and designs? And yet we hear men and women say, "Here is a command of God that we are not called on to obey. Here is another that is not essential to salvation." Is it not strange that people will take such great risks in regard to their eternal welfare?

BRO. Levi Andes, of Newton, Kan., writes: "We had quite a good communion meeting on Oct. 30 and 31; about seventy-five members communed. Quite a number from adjoining congregations were present. Bro. John Wise officiated, assisted by Eld. Abram Shepler, of Reno county, and Geo. Witter, from the Wichita church. They did some good preaching for us. We have quite a surprise for this latitude, in the shape of a three or four inch snow, with mercury at eighteen degrees above zero."

THERE is a way that is safe beyond all doubt. Other ways may or may not be safe. The safe way leads to the land of Beulah. When you walk upon it you are on the path that Christ trod, and over which the apostles and holy men of old walked. Would you find this narrow path and walk in it? You may do so by obeying all the commandments of our blessed Savior. Will you strive to find it?

WE receive many letters of commendation for the MESSENGER. These come from all parts of the Brotherhood, and are fully appreciated by us. We do not publish many of them, because we feel that it is enough for us to know that our work is appreciated. We have letters too, from those who do not belong to our church, showing that the paper is appreciated outside of the church. We give below an extract from one of them. The letter bears date of Nov. 9. The writer says:

Dear Friends:—

As the set time for giving thanks is drawing near, I take this opportunity in advance to give thanks, that you are able, by the goodness and mercy of God, to publish as full and as good a paper as you do.

THE following items, crowded out of the first page, are given at this place:

BRO. D. Emmert, Superintendent of the Orphans' Homes, is with us, and will remain several weeks. He is deeply interested in the work, and gives much of his time to it. When the heart is enlisted, the hands are never idle. The day of judgment alone will reveal the fruits of such labor. As brands the little unfortunates are snatched from ruin.

As you enjoy Thanksgiving Day, don't forget the poor. "The poor ye have always with you, and when ye will ye can do them good." Don't forget the "when ye will," as the Lord loveth the cheerful giver. Giving to the poor always results in a double good—a blessing to the receiver and a blessing to the giver.

OUR agents acting for the GOSPEL MESSENGER will please do all they can to increase the circulation of the *Golden Dawn* and *Young Disciple*. Sample copies for this purpose will be sent upon order. Money spent for the intellectual and spiritual development of our children will be a profitable investment and bring a rich harvest.

WE have before us a copy of the Brethren's Family Almanac for 1887. It is neatly printed, and contains, in addition to the calendar and astronomical calculations, nine pages of excellent reading matter. The Ministerial List has also been revised and corrected, and now contains the names of about 1800 ministers. In looking over the list we find that our ministers are located, according to States, as follows: Pennsylvania, 304; Indiana, 269; Ohio, 220; Kansas, 150; Virginia, 148; Illinois, 135; Iowa, 121; West Virginia, 88; Missouri, 79; Maryland, 67; Tennessee, 54; Nebraska, 47; Michigan, 29; Oregon, 13; Minnesota, 10; Wisconsin, 9; California, 7; North Carolina, 5; Denmark and Sweden, 5; Colorado, 5; Dakota, 4; New Jersey, 4; Florida, 4; Idaho, 2; Texas, 2; Arkansas, 2; Georgia, 1. The Almanac will be found of general interest to all, and every family should have a copy of it. All orders will be filled promptly. Single copy, 10 cents; \$1.00 per dozen, free of postage.

OUR brethren will please take notice that we cannot publish lengthy reports of Sunday-schools. We are favorable to these schools and hope that ere long every congregation in the Brotherhood will have one or more schools conducted in harmony with the Gospel, but the great increase in Sunday-schools in the Church makes it impossible for us to publish lengthy reports; for should we do so, our paper would not contain all and we would be compelled to reject some, hence we think it best to give only a summary of the work done.

TO OUR NEW READERS.

THIS number of the GOSPEL MESSENGER will doubtless fall into the hands of many who have never had an opportunity before this to examine it. Some of those who read this paper will learn for the first time of the existence of a church that is laboring to maintain primitive Christianity, by obeying ALL the commandments of Jesus. Others there are who know of our church and her work, but who have not as yet given the matter a careful and candid investigation. To you we make this appeal, and ask you to consider well what is here written.

As you read the truths presented, and the principles and doctrines set forth in the MESSENGER, no matter what your belief may be or has been, we kindly ask you to stop and reflect seriously, before casting the paper to one side. Will you ask yourselves these questions? Are these things true? Are they fully in accord with God's Word? Are they not in accordance with the practice of the apostolic church, and with the teaching of the early church fathers? If you ask yourselves these questions seriously and candidly, with a full purpose of arriving at the truth, then consult not flesh and blood, but go to the fountain of all truth, THE WORD OF GOD. Follow the example of the noble Bereans, who "searched the Scriptures daily, whether these things were so." Acts 17: 11. Read your Bibles for yourselves. Take no man's word for it. Trust only in the words of Jesus, and you will be safe.

As you read the words of our divine Lord, and of the inspired apostles, answer to your own consciences these questions: Does God's Word command me to believe and be baptized for the remission of my sins? Does it enjoin upon me the duty of loving the brethren? Of saluting them with a holy kiss? Of washing the saints' feet? Of anointing the sick with oil? Of plain dressing, and of non-conformity to the world? Does it forbid me to swear? To resist evil? To take up arms, and go to war? To go to law with my brethren? To conform to the world? Will you answer these questions in the light of God's Word? Do not say, Oh, these things were all right when they were commanded, but times and customs have changed since then! It is too true, that men

professing Godliness, do assume to make null and void the commandments of Jesus. But remember that God is unchangeable. His law is perfect, and he delegates to no man the power to change his mandates.

If, after a careful and prayerful searching after the truth, you are convinced that these things are true—that they are fully in accord with the Word of divine truth, will you obey that Word? Do you expect to find salvation outside of Christ, and obedience to his Word? "Be not deceived: God is not mocked; for whatsoever a man soeth, that shall he also reap."

SECRET SOCIETIES ADVERSE TO CHRISTIANITY.

We have been requested to write an article upon the subject of "Secret Societies" as adverse to Christianity, and as our Brotherhood is one of the few Christian bodies, which so regards such societies, we shall try to comply with the request, believing it to be our duty as a church, to give our reasons for occupying the position we do, in regard to this subject.

Secret societies are of great antiquity, but their true character cannot be determined by their age. This must be determined by their principles, their manner of working, and their Christian tendency. And if they are candidly and intelligently examined by these criteria, we believe a judgment adverse to their Christian character will be given.

I. The origin of Secret Societies affords an argument, to prove they are adverse to Christianity.

Freemasonry may be regarded as the parent of secret societies, though all the offspring may not partake in the same degree of the principle of secretness. And as Freemasonry is the parent of modern secret societies, the ancient mysteries, or the secret societies of ancient times, were the origin of Freemasonry. This, Masonic authors acknowledge, in a work called, *Traditions of Freemasonry, and its Coincidences with Ancient Mysteries*, written by a leading Mason, and published by the Masonic Publishing Company of New York; on pp. 13, 14, we have the following: "The identity of the Masonic Institution, with the Ancient Mysteries, is obvious from the striking coincidences found to exist between them. The latter were a secret religious worship, and the depository of religion, science and art. Tradition dates the origin of the mysteries back to the earliest period of time, and makes it coeval with the organization of society." And on page 251, of the same work, we find the following: "In the preceding pages, we have advanced the theory, that the institution which is now known as Freemasonry, was originally a secret association, in which were taught the great truths of the primordial religion—a system veiled in allegory, and

illustrated by symbols, and which eventually received the name of Mysteries."

Now we shall give Webster's definition of Mysteries, which, according to the Masonic author, above quoted, are the origin of Freemasonry: "The Mysteries among the *ancients*, were a kind of secret religious worship, to which none were admitted, except those who had been initiated by certain preparatory ceremonies."

Surely, the origin of Freemasonry has nothing to recommend it to the Christian, if it originated in the ancient heathen mysteries, as its own authors say it did.

And the above argument is strengthened from the following scriptural language; "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5: 11, 12.

Many commentators understand the apostle in the above language, to allude to the ancient Mysteries. Henry has the following remarks on the text: "The apostle seems to speak here of the Gentile idolators, and of their horrid mysteries, which abounded with detestable wickedness, and which none were permitted to divulge, upon pain of death."

Secret Societies are adverse to Christianity, because Christianity is adverse to the principle of secretness in religious doctrine and service.

That such is the case will appear from the following Scriptural testimonies: "For there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." Matt. 10: 26, 27. There is nothing like secretness here. All that the disciples had heard from their Master, even what he had whispered to them they were to preach as publicly, as if it were done from the housetops.

And we have also the following from the Lord: "Is a candle bought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad." Mark 4: 21, 22.

What is designed to enlighten, and benefit men, is not to be kept in obscurity, but to be preached to the world.

The following testimony of Christ plainly shows, that he had no esoteric or secret doctrine, and if he had none, his *followers* should not have: "The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort: and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said."

III. *Secret Societies are adverse to Christianity because of their inconsistency.* They claim to be the depositories of light and truth and the benefactors of the world, and yet they conceal the valuable truth which they claim to possess, from the world, and reveal it only to those who are initiated into them.

In "Cross's Masonic Chart," page 218, we have the following: "In order to conform to the requirements of this institution and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to the uninitiated those *important precepts* with which he may be intrusted, and those proceedings and plans in which the Fraternity may be engaged."

On page 31 of the same work we have the following in regard to temperance: "This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those *valuable secrets* which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons." (The italicising is ours.)

Freemasonry claims to have *important precepts* and *valuable secrets*, and yet requires its members, under solemn oaths, never to reveal them! Can anything be more unlike the benevolent spirit of Christianity?

IV. *Secret Societies are adverse to Christianity, because of the peculiar circumstances attending those who enter them.* Those who enter secret societies, know but little about the principles of those societies, or the manner in which they accomplish their design.—The candidate for initiation into the Masonic order promises under the most solemn oaths, with terrible penalties threatened if the oaths are broken, "to conceal and never reveal" the secrets of the order, when he is ignorant of what those secrets are!

Such a course is neither Scriptural nor becoming to man. It is not Scriptural, for Christ teaches men who contemplate assuming the obligations of his religion to count the cost (Luke 15: 28), in order that they may know whether they can meet the obligations they assume. But men are taken into secret societies, and assume the most solemn obligations without knowing what those obligations will lead to!

It is not becoming to man. God has given man judgment and understanding to be exercised upon his Word, which he has also given him, that he may discern between what is right and what is wrong. But men join secret societies, when, from their peculiar organization, they cannot judge of their secret operations, or what will be required of them. Those who join secret societies, in some de-

gree, commit their consciences and judgments into the hands of their friends, and upon their mere *ipse dixit*, or authority, rely. This is not becoming to man, neither is it right.

V. *Secret Societies are adverse to Christianity because they do such things to keep the initiated from revealing their secrets which are contrary to Christianity.*

(1) They require a solemn promise that the secrets, and the secret working of the orders shall not be revealed. Christianity requires its adherents to let their light shine. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

(2) Some require solemn oaths from the initiated, promising that they will not reveal their secrets. This is contrary to the teaching of Christ, who positively said, "Swear not at all." Matt. 5: 34.

(3) There are means taken in some instances to terrify the initiated by terrible threatenings, and so deter them from revealing the secrets they have promised to keep. That Freemasonry has such barbarous penalties threatened upon divulging of its secrets cannot truthfully be denied. Steinbrenner, a Masonic author, in a work called, "The Origin and Early History of Masonry," and published by the Masonic Publishing and Manufacturing Company, of New York, in quoting from another Masonic work, called the "Examination upon Entrance into a Lodge," on page 143 of his book has the following:

"Q.—How shall I know you are a Freemason?

A.—By Signs, Tokens, and Points of my Entry. .

Q.—Which is the Point of your Entry?

A.—I hear and conceal under the Penalty of having my Throat cut, or my Tongue pulled out of my head."

How can a Christian, consistent with his holy profession, indulge in such barbarous language, or willingly be present where it is used?

The Odd-fellow, at a point in the initiatory ceremony, opens his eyes to behold a human skeleton, that the sight of such an object may strike terror into his mind, that he may thus be made to fear to reveal the secrets he has promised to conceal. Such ceremonies are inconsistent with the spirit of Christianity.

As the circumstances, under which we write, make it necessary to comprise what we write on this subject in one article, we cannot enlarge upon it as we should like to do, and as we would do under other circumstances. We hope our readers will consider well the subject discussed, for it surely is one of importance. To become a member of a secret society, as such societies receive members, requires a person to assume an obligation to do something about which he is ignorant. It is a promise of secrecy and submission to rules and customs about which he knows nothing.

We have alluded more particularly to Freemasonry and Odd-fellowship as these are the

leading orders in the list of secret societies. Any society that receives its members in a secret manner and requires of them to conceal its signs and its working within the lodge room, may be considered a secret society. Secret societies do not regard secrecy as a matter of little importance. In a work, edited by Rev. A. W. Geesler, and published by Ezra A. Cook, bearing the title, "Exposition of the Grange," the following paragraph appears, and is quoted from "The Patron's Hand-book," a work published under the direction of a Master of the National Grange. The paragraph referred to is quoted from page 26 of "The Patron's Hand-book":

"When we reflect upon the fact that certain associations have stood the test of ages and even centuries, as for example the Masonic order, and the interests and objects of their nurture, constantly increasing instead of diminishing, we may well pause and ask, In what does their permanency consist? We can find only one satisfactory answer to this question, and that is their secrecy."

It will be perceived from the above, that secrecy is the strength and protection of secret societies, from the Masonic Order, down to the Grange.

Who, without knowing the fact that it is so, would ever believe that Secret Societies could have become as popular as they have, with nothing better to give them *permanency* than secrecy? "Surely every man walketh in a vain shew." Ps. 39: 6.

J. Q.

ESSAYS.

ANointing THE SICK, A CHRISTIAN DUTY.

BY LEWIS W. TEETER.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5: 14, 15.

THE church of the Brethren has always regarded the above as an ordinance, to be observed by sick members only, and that such members should, at the time of such anointing, be at peace with all the other members of the church—in full fellowship with the church.

This ordinance is different from all others. First, a member is only able to observe it when he is sick. Second, he must be sufficiently near elders, so that he can call them (elders here, in extreme cases, may mean any church officer). Those two, special conditions, at least, must be present to make the observance legitimate. Therefore, if a member should die suddenly, by accident or otherwise, and never be sick, he could never obey this ordinance, and God would not hold him responsible, because the required conditions were never present. Therefore, the absence of those conditions will preclude the observance of the ordinance. It is, therefore, regarded as a contingent, or accidental ordinance in point of observance.

And if a member is *once* anointed, in a certain sickness, we would reasonably suppose

that to be sufficient for that sickness, but, the fact, that a certain member has been anointed one, or more times, should not prohibit him from being anointed again, in another sickness, even if the same disease should recur.

THE DESIGN OF ANOINTING

is clearly stated, in three points, but our comprehension of them is not so clear. First, to save the sick; second, to raise him up; third, the forgiveness of sins, if any have been committed. Those three points of design, we repeat, are clearly stated. However the "mystery of godliness," abounds to some extent, and only sufficiently so, to create a holy fear in us, in reference to the ordinance.

There is, however, a difference of opinion as to the design, in *particular*. Some think that it is for the healing of the body, and some that it is for the healing of the soul, while others understand it to be for either or both, soul and body. The latter seems to be the most reasonable from the following considerations: first, if anointing is properly observed there is a blessing conferred, most certainly, on all parties engaged in it,—the elders as well as the anointed one, but especially upon the one anointed. Second, it is not our province to know God's design beyond a certain limit, in any ordinance whatever, and to undertake to know what is not revealed, is meddling where we might displease God. Therefore, in any particular case of anointing, we are unable to know whether God will heal the sick body, or the soul only, one thing is certain that the soul will be blessed for the deed in every case. In this, as in all Christian observances, we must recognize ourselves, as Paul puts it, "Whether we live or die, we are the Lord's." Therefore, when any one has been anointed with oil, according to the Scriptures, and dies soon after, it should be considered a success, because it was done in the name of the Lord.

And if a person gets well, soon after, it should be called a success, because it, too, was done in the name of the Lord. We can do the work, but let God dispose of it as it pleases him and then let that please us. We can "plant" and "water" but God gives the increase.

WHERE IS THE VIRTUE IN ANOINTING?

The virtue is not in the oil, no more than it is in water in baptism, but it is simply a means by which an observance can be had, and the virtue is in the obedience, by the use of the means, like water in feet-washing, the bread and wine in the sacrament, etc. There can be no ordinance without means.

Means is what gives *body* and *form* to an ordinance, so that it may be possible for us to "lay hold on eternal life." But there is not an ordinance given in all the gospel that has not a spiritual signification.

That spiritual signification points to, and accomplishes the design of God for which he gave the ordinance. This much is clear, but the extent of that design, is not fully revealed to us. But it does not follow, that because we do not as fully

comprehend God's design as we would like to, that we are justifiable in not obeying the ordinance, for there is not an ordinance in the whole New Testament, the design of which can be so fully known, but that we would like to know *more* about it. But one thing we do know, that something *exceedingly* GOOD will follow every act of obedience, done according to God's will.

"Blessed are they that do his commandments," etc. Rev. 22: 14. But it is our *duty* to know all that is revealed and what is not revealed we cannot know, much less does God require us to know. "The secret things belong unto the Lord our God: but those things which are revealed, belong unto us and to our children forever." Deut. 29: 29. Now, from the foregoing, we arrive at the following conclusions, upon the several points of design. Those points are briefly: "SAVE," "RAISE," "FORGIVE," which are equal to SALVATION, RESURRECTION and FORGIVENESS OF SINS. The prayer of faith shall SAVE the sick, the Lord shall RAISE him up and if he have committed sins they shall be FORGIVEN him. Now I call special attention to the fact, that the three points of design "SAVE," "RAISE" and "FORGIVE," are the principal ones, in all ordinances in God's last will, for instance: we are *baptized* for the FORGIVENESS OF SINS, that we might be SAVED, so that we might have part in the first RESURRECTION,—it begins with a *sinner* and ends with his *resurrection*.

The purifying power attends every obedience of the truth, as Peter would say, "Seeing ye have purified your souls in obeying the truth." 1 Peter 1: 22. Hence, since the work of anointing the sick is a part of the truth, there is, therefore, also a proportionate degree of purifying power attending it as well as any other part of the truth. But what does this mean, "The Lord shall raise him up?" We will let the words of Jesus settle this query; he uses the same words in reference to his own resurrection, "Destroy this temple and in three days I will raise it up." John 2: 19. He also uses the very same words in speaking of the resurrection of man: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6: 40.

Now we draw the following conclusions: If a man is dead, and is raised up, the work is called a "resurrection," like that of Lazarus. To be sick, is to be partly dead; if a man, therefore, is so sick that he is "half dead," like the man between Jerusalem and Jericho, to raise him up from that state, is also a resurrection, in proportion as death existed. If a man is so sick as to be one-fourth dead, to heal him from that sickness is a resurrection in the same proportion as he was dead. So we must conclude that the sentence, "The Lord shall raise him up," must be understood interchangeably, sometimes meaning the raising of the body from sickness, and sometimes the raising of the body from death "at the last day." But there is no particular essentiality in knowing

what is meant, in order to obey the duty of anointing; one thing we can rejoice in, is this: it is a great blessing to be raised up, whatever it means. If the anointing is done in the name of the Lord, there will be a raising up of some kind. It may be the body out of the present sickness, but, if the *time* has come to execute God's death-sentence,—as Paul says, "It is appointed unto man once to die," and as God said to Adam, "From dust thou art taken, and unto dust shalt thou return,"—if that time has come, the anointing will not raise the body out of the sickness. If it did, then it would appear that the two Scriptures would contradict each other.

Hagerstown, Ind.

TRACT WORK—ITS IMPORTANCE AND NECESSITY.

BY S. W. HOOVER.

THE importance of an institution depends wholly upon its character and mission. If it is of divine authority, then its importance at once becomes manifest. The Gospel is a mission of love from God to the world, and its divine character and authority were long since established.

The church was established by Christ, when he was here upon earth, and her highest authority has given us the "Book and Tract Work" now under consideration, and which, as an auxiliary and help to the church in mission work, is designed to further the cause and kingdom of Christ in the world. It embraces a field for work unlimited in extent, and has a prominent, promising and important place and station among the Christian institutions.

The missionary power of the church, to effectually spread the Gospel, and disseminate Bible truths, lies largely in her means, as well as in the methods and measures she actively employs, as Christian helps, to reach the dying sinner. "The Tract Work" combines these means and helps. No other institution affords them equally, or is of greater importance. It is no less important in its mission, than in the means employed. Tracts have been the means of bringing many persons out of obscure darkness, into the marvelous light, by awakening in them a religious interest, and directing the mind to the great fountain of LIGHT and TRUTH. "Christ is the way, the truth, and the life." The world must look to him for life and salvation. Tracts are little "gifts," and missives of love, containing the seeds of righteousness, to be sown among men, and as "bread cast upon the waters, to be gathered many days hence."

The necessity of earnest, aggressive, Christian work, both at home and abroad, is becoming more and more apparent, as time progresses. The population of the world is rapidly on the increase; millions are born to either be lost or saved. Infidelity is raging like a maddened beast all over the land. Gentle reader, how much will you do in this great work for the saving of souls? Instruction in the knowledge and enlightening powers of

Gospel, must be imparted to the people, in order that they may learn and obey its requirements.

The avenues through which tracts may be used, are limited only by the number of people. The WORK proposes to put tracts into the homes of the people everywhere. The merchant advertises his business, by distributing circulars among the people. "Tract Work" is a help to make known the Lord's mission to sinners. Tracts advertise the Lord's kingdom; they are silent missionaries, and scarcely less important. These little ministers speak of the "GREAT TREASURE," and tell how and where to obtain it. How important are such tracts! They are intended for everybody, and to reach all classes of people, and especially the poor in our cities, which are seldom, or never reached in any other way. Thousands and hundreds of thousands of these never hear preaching at all; yet not alone those in cities, but in towns and country, on shipboard, and directly into the families and homes of the people, rich and poor, every-where. Is it not important that they be saved too? And, while thousands, in different parts of the world, die annually, for the want of bread, millions of souls are perishing all around for the Word of Life. The Bible itself is a tract work from Heaven.

Christ himself was the greatest missionary, that ever was upon the earth; he went into the cities, towns and villages, on shipboard, into the mountains, to the rich and the poor, into the synagogues and houses, and spent all his time in his Heavenly Father's work, teaching and healing the people, and finally gave his life for them. Dear reader, how much are you working and giving to the Lord's work to save souls! "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3—10. The Lord has filled the land, and blessed the people richly and plentifully every-where, with everything needful to carry on his work in the world, and as surely as he has done, so will he require something from them in return for it.

The good that may be done in this manner of working, cannot be estimated, and reaches far out into the unconverted world, and thousands otherwise lost, are saved from unconscious destruction. Every person, bound to a kingdom, is bound to its support. Paul says, "Ye are members one of another, and all members of the same body; born of the same spirit, etc." Each individual member in that body, has his or her duties to perform as such, and the church her duty as a body in the work, and, as the members are united to one another, so is the church united to Christ, and Christ to God, not only for the saving of those within, but also those that are yet without. Then, should not the necessity and magnitude of this great and good "work" stir us up, who are Christ's, to its

support, and to greater activity to administer its far-reaching power to do good?

"Tract Work" practically combines the means and power, of the church, for a more thorough, determined and aggressive work, in the use of her forces against sin, infidelity, and the overthrow of Satan's kingdom, than ever before. Satan must first be dethroned, and sin eradicated from the soul, before Christ's doctrine, and spirit, and kingdom, can enter it, much less dwell therein.

The enlargement and prosperity of Christ's kingdom in the world, depends upon the action and work of his people. "Tract Work" affords every one an opportunity to work, and that, too, in the greatest work, and the highest and holiest calling that has ever come to men, the Lord's work.

It is not the "press" and "preachers" that are to do all the work of the Lord, and others to remain idle; the Lord wants *workers*, not idlers. A person to be rich in grace, must also be rich toward God in all good works. The covetous man and the miser are always poor, and pleading poverty.

Reader, look around and see the divided, distracted and disjointed, and half-earnest Protestantism, represented by the multitude of sects, which blot the map of modern Christendom. Let the church work for a complete restoration of the Christianity of the New Testament; work to have instead of these, one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father over all. This can only be done by circulating the pure word of God in all its simplicity and authority, and by all of the energies of a united and harmonious Brotherhood. The greater the number of workers, and the more unitedly they work—the more souls will be saved. Working members make a working church. Tracts contain sermons and treatises on Scripture texts. Bro. Hope, who has had large experience in missionary work, wrote from Copenhagen, Denmark, Jan. 6th, 1886, saying, that tracts are more useful in many places than missionaries, and cost much less to keep them in the field. Bro. West wrote Sept. 24th, 1886, and said, "Tracts and leaflets, will reach and introduce the Gospel to many whom the missionaries would not otherwise see."

Dayton, Ohio.

NON-CONFORMITY.

BY A. W. REESE.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 11: 16.

IN an essay on the Christian duty of non-conformity to the world, as to its general tone of thought, its maxims, its vain and idle fashions, its amusements, its pleasures, its pursuits, and the objects of its ambitions, a full and complete argument is set forth in the language quoted at the head of this article, from the Scriptures of divine truth.

The principle of non-conformity to the world is as plainly and distinctly taught, in the Word of God, as any other moral obliga-

tion found upon its sacred pages. Perhaps no follower of Christ will deny the truth of this proposition.

While all are agreed as to this general acceptance of the doctrine of plainness and non-conformity to the world, it seems that in the application of the principles, so taught, there are differences of opinion among us, which sometimes give rise to unpleasant feelings, and lead to trouble in the church.

Passing by, then, the admitted moral obligation of these principles, let us briefly consider their application, as affecting our daily walk and conversation, thus being a reflection of our moral character in the light of God's Word.

That Christianity is a vital principle, controlling and governing the whole life and conduct of the individual, and that mere sentiment or emotion does not comprise its chief features, we, as a people, fully believe. The Brethren accept the gospel in all its simple, yet grand and beautiful, totality. This we consider the only infallible rule of faith and practice. With us the divine Word is not blocked out, and cut up into imperative "essentials" and convenient "non-essentials." It is *all* the Word of God, authoritative, eternal, immutable, not "one jot or tittle" of which shall ever pass away. Obedience to that Word, in all its full, round, symmetric proportions, constitutes the evidence of "repentance towards God, and faith towards our Lord, Jesus Christ."

We cannot, then, consider any one part of God's Word more important or more binding on us, than any other part of that Word.

Non-conformity, as taught in the Gospel, implies that the world is the enemy of God. Indeed, we are not left in doubt on this point, for we are assured that the friendship of this world is enmity to God.

The Christian must, then, "keep himself unspotted from the world." The followers of Christ are to be different from the world, "a peculiar people," "living epistles, known and read of all men," "zealous of good works," etc. We must not be conformed to the world in its vain, idle, foolish and ever-changing fashions.

The waste of time and money, and the absorption of mind, required in the race after fashion and style, are unbecoming in a Christian, and condemned in the Word of God. The brief span of human life has issues too momentous to be frittered away in pursuits so vain and frivolous as these. We must not be conformed to the world in its love of ostentation and display. We must not be carried away by its tinsel, its glitter, its show, its allurements, and its carnal fascinations.

All these are but the gratifications of the carnal heart which is enmity to God. These indulgences are condemned by the divine Word.

We are not to be conformed to the world in its godless and selfish ambitions and pursuits. We are not to adopt its maxims as governing the life, and affecting our habits of body or mind.

The Christian is not his own—he has been “bought with a price,” even the precious blood of Christ. He is, therefore, under peculiar obligations to God. His time, his service, his money, all that he has and is, belong to God.

The world may put on its “purple and fine linen,” its jewelry, its gold, and its ever-varying “costly array.” This the Christian cannot do, for it is positively forbidden in the Word of God.

What we understand as “the order of the church,” is an exponent of the principles of plainness and non-conformity as we find them in the New Testament.

They are the distinguishing features of the Brethren Church, expressive of that humility which is the quintessence of the religion of Christ.

The church has agreed upon a certain form of dress, to be adopted by all who come into its fellowship and communion. And the church has as much authority to do this as to set the time of day for the public worship of God, to appoint the time of love-feasts and council-meetings, or to do any other thing consistent with the divine Word. We *must* “hear the church” in all these things, and the penalties of disobedience and insubordination are incurred if we do not.

The question is not whether some other plain form of clothing would not answer as well, but whether the state of the heart is such, as to meekness, humility, etc., as to enable us to submit to what the church has already agreed to and adopted as its order on that subject. In other words, shall we come to the church, or shall the church come to us?

In plainness, in simplicity, in neatness, in comfort, what more can be desired than what we already have in the form of dress? It is one of the noble features of the Brethren Church, that “the poor have the gospel preached unto them.” How many poor people are shut out of the fashionable churches because they have no fine clothes to go there in!

The poor man need not stay away from our church on account of his patched coat. What a promoter of true brotherly love and fellowship is the order of the church! The poor brother need not feel humiliated and neglected because he cannot dress as fine as his rich brother. Who can tell the rich brother from the poor one, in looking over our congregations? It does away with the spirit of *caste* and distinction in the church. It promotes brotherly kindness, it rebukes vanity and pride, it fosters Christian affection, it cherishes charity, it strengthens the bonds of faith and unity, and it distinguishes the Brethren Church from the world.

Its uses and convenience are many. We know each other when we meet in strange places. It is a common bond of sympathy and affection.

It is a great safe-guard against the encroachments of the evil one, and of the human satellites of the Devil. It keeps us out of bad company. Worldly and wicked men

do not seek the society of the consistent brother.

I will venture that no brother, in the full uniform of the Brethren church, will ever be invited into the whiskey saloon or other questionable places of resort. It is a great bar to evil influences of all sorts.

How careful and cautious worldly and evil men are in their conversation, how guarded, in the presence of orderly and consistent members of the Brethren Church! How few will utter an oath or tell a smutty story before them!

This speaks volumes, yea, more than volumes in defense of the moral power of the gospel of Christ, as exemplified in the consistent and godly lives of those who faithfully represent the doctrines of the church.

If we adopt the uniform of Christ, the world expects us to live up to the doctrines and teachings of the Master. The eye of the world is upon us, and this very fact makes us careful of our conduct.

Suppose a brother, in the full order of the church, should find himself in the theatre, the circus-show or the drinking saloon, how the frequenters of those resorts would stare at the sight, and how ill at ease the brother(?) would feel!

So in the hour of temptation our very form of dress reminds us of our baptismal vows, and we are strengthened and armed against it.

The moral power of the Brethren Church does not—I would have no one infer—rest solely in its adherence to a certain established order of costume, or, as some tauntingly say, in “clothes religion,” but in its fidelity to the Word of God.

And however low an estimate some may feel inclined to put upon the external forms and ceremonies, customs, and usages of the church, yet these are not without their value as so many restraints upon our carnal inclinations, and as such, are, under God, so many means of grace to enable us to shun “the pride of life, the lust of the flesh and the lust of the eyes,” and so keep us in the straight and narrow way that leads to peace and life.

There is nothing that so commands the universal respect as the open, honest, manly thing, the consistent course of conduct, as the result of honest, conscientious conviction.

In its lowest sense, then, “honesty is the best policy.” The brother who seeks to secure the favor of the world by conformity to its customs and thought, by desertion of principle, takes the surest method of securing its contempt. But above and beyond all else, how shall the final account be made with God! Let us submit all things to the sure test of his immutable Word.

Warrensburg, Mo.

INTELLIGENT conversation is the great charm of man, the finest solace of intellectual labors, and the simplest, yet most effectual and delightful mode of at once resting and invigorating the mind, whether wearied by study or depressed by struggles with fortune.

WOMAN IN WORSHIP.

BY J. G. ROYER.

“BUT every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head.”

THE question, May women pray and prophesy in the public assembly, has been discussed at some length in the GOSPEL MESSENGER, and I do not wish to continue the discussion of that phase of the subject. Suffice it to say that it is evident from the apostle’s teaching that whatever may be the meaning of praying and prophesying in respect to the man, they have precisely the same meaning in respect to the woman. Paul’s purpose to the Corinthians was to correct the manner in which the women appeared while praying and prophesying in the church, without determining in this place whether they did well or otherwise in doing so. He teaches that the manner of doing a thing enters into the right or wrong of it; and that we must not only be concerned to do good, but that it is to be done in a manner approved of God.

The apostle states very clearly the relations which exist between God, the Father, and the Son; the Son and the man; the man and the woman. “I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.” This then is the order: the Father stands at the head as representative of the Trinity; Christ, in his mediatorial character and glorified humanity, is at the head of mankind, being Lord and Sovereign of all; the man stands as the head of the sexes, not with such dominion as Christ has over mankind, or such as God has over the “Man, Christ Jesus,” but yet a superiority and headship, hence the woman should be in subjection, and not assume or usurp the man’s place. Paul carries this distinction into our religious services and permits women not only to appear in the public assembly, and take part in the services but instructs them to appear there, wearing an appropriate head covering as a badge of subjection; hence it is our duty even in our dress, to appear before God in a manner suited to the rank in which God has placed us, and so honor him in our *bodies* as well as in our *spirits*.

CORRESPONDENCE.

From Center Church, Ohio.

WE have enjoyed a refreshing season from the Lord. Bro. Silas Hoover came to us Oct. 28, and preached until Nov. 9. Bro. Hoover said if he could succeed in convincing men and women that they are lost, we would have a glorious ingathering of souls. We are glad to say that seventeen souls were made willing to come to Christ. We trust they may bear the cross faithfully, and finally gain the crown. Had a love-feast during the meetings, which was the means of binding us all closer together in Christ. The church is in love and union. This is what we want. We must first get right ourselves, and then we can consistently tell others to do right.

JOHN F. KAHLER.

From Quinter Church, Kan.

OUR feast was held at Quinter, Oct. 16, in the new school-house, which is 24x40 feet, and the crowd was so large that all could not gain admittance. Over fifty members communed, and all seemed to enjoy themselves beyond description. It was a meeting that will never be forgotten by those present, it being the first meeting of the kind ever held in this arm of the church. I would ask, Where has there been more improvement than in Gove county? One year ago there was not a building where the village of Quinter now stands. Now there are about twenty dwellings, besides other buildings, including three stores, one printing-office, etc. Bro. Enoch Eby was with us, and we were also made glad at having one dear sister added to our little band by baptism on Sunday afternoon. More are ready to come, four having made application. May the grace of God continue to spread throughout our land!

WALTER H. SISLER.

From Rossville, Ohio.

THE Coshocton church, Ohio, had good meetings Saturday night, Oct. 23, Sunday and Sunday night, but on Monday morning our hearts were filled with sorrow, in seeing the meeting-house in ashes. The Brethren here are weak, numerically as well as financially, and certainly deserve the sympathy and prayers of the church. They seem to be considerably discouraged, but we hope they may be comforted by the thought that they have the deep sympathy of the Brethren, and that they may look forward to the time when they shall have a new house in which to worship God. May they not despair, but imitate the humble ant who, when her house is destroyed, with greater effort renews her diligence to rebuild. May the Brethren here set about the rebuilding of the house of God. We pray that their great affliction may be overruled for their good as well as that of us all, knowing that all things work together for good to those who love the Lord, both in time and eternity.

ELIJAH HORN, SEN.

From Rockton, Pa.

BRO. J. M. Mohler met with us Sept. 17th; preached till the 24th, the time of our feast; then continued the meetings one week longer. We had a feast indeed. Two were added to the church before the feast. Bro. Mohler preached at two other points in our district—at Salem and Greenville. Commenced at the latter place on Saturday; closed the following Thursday, at midnight. Nine were added to the church by baptism, and others are almost persuaded. Bro. Mohler dealt out the Bread of Life in the power and demonstration of God. He hews to the line with the gospel axe, regardless of where the chips may fly. Any one not wishing to be hit, would do well to hide in Christ, and keep out of the way. We pray God to be with Bro. Mohler and all others who have forsaken house and land, brothers and sisters, wife and children. May God be with them and

his dear young children, especially the lambs of the flock, that wolves do not destroy them. We were made to feel glad during our series of meetings. We also remember Bro. Geo. S. Rairigh, whom the Lord raised from his sickness, and he was permitted to be with us again at the feast.

PETER BEER.

From Macomb, Ill.

THE Brethren of Liberty, Ill., and vicinity, held their communion Oct. 30. Preaching commenced Friday evening, and continued until Sunday evening. Attendance and interest were good. Ministers from a distance were brethren Clingensmith, Cullen Gibson, Frank Britt and the writer. All seemed satisfied, and I think good impressions were made. Nov. 2, the Brethren of the Concord church held their communion. Ministers present were brethren Clingensmith, Cullen Gibson, J. L. Myers and the writer. There was a good attendance of outsiders, and all passed off very pleasantly. There have recently been some additions to this congregation. Bro. W. R. Lierly was also with us at Concord.

H. C. LUCAS.

From Parsons Church, Kan.

THE saints here have enjoyed a season of grace. Feeling the weight of souls resting upon us, we commenced meetings at the Union school-house, six miles north-east of Parsons, Kan., Oct. 19. We were alone in the work, but the brethren, with commendable zeal, came to our assistance. On the 24th, Eld. Martin Neher came and preached one sermon, and on the 27th, Eld. Sidney Hodgden came, and Bro. Neher also returned, and they labored together in word and doctrine until the meetings closed, Nov. 7. On the 8th we held a communion-meeting at Bro. Jos. Garber's. During the meetings four were added to the church by baptism. One more made application, but her husband objected; he thought the water was too cold. He promised that if she would wait until warmer weather, he would go with her. Hope they will not find rest until they surrender fully to Christ. This church was once very prosperous, having a large congregation, but some disturbing elements came among them and scattered the flock, until but few were left. We moved among them last January, and have been laboring for them as best we could since then. The church made choice of Bro. Hodgden for their elder. He has the cause at heart, and labors for the peace and prosperity of the church. May the Lord bless the good work!

SIMON LONG.

From Columbia City, Ind.

OUR communion-meeting passed off pleasantly. The weather being fine, quite a number of brethren and sisters assembled with our church in the Columbia City district. — We met at 10 A. M. for preaching, and were entertained by Bro. Jacob Snell and Eld. Leonard Hyre. One precious soul came out on the Lord's side. After dinner we went to the water, and the young sister was buried in

baptism, to walk in newness of life. May God bless her, and strengthen her so she may be a bright and shining light to those around her! In the evening we surrounded the tables of the Lord. There were sixty communicants—twenty-five brethren and thirty-five sisters. We had a very pleasant meeting.— Bro. Snell officiated. Other ministers present were Jerry Gump, Leonard Hyre, Jacob Swihart, C. Zambrun, Rudolf Bollinger, Jesse Long and Bro. Rittenhouse. Come again, brethren; we enjoyed your presence and rich counsel. In the afternoon of Oct. 6, wife and I left home for the Blue River church, a distance of ten miles, to attend their communion. We arrived in time just to see four precious souls immersed, to walk in the Lord's ways. May God stand by them, that they may be soldiers of the cross. Eld. Leonard Hyre has charge of this church. We hope there was much good done at these meetings.

DAVID MILLER.

From Sand Creek Church, Kan.

ACCORDING to previous arrangements, Eld. John Ikenberry and J. W. Hawn, of Gove county, came to us Oct. 28; had council-meeting at 10 A. M. All were in favor of holding our feast on the 30th. It was a feast of love. The brethren preached five sermons while with us. Good attention was paid to the word, which was very ably expounded. Many good and lasting impressions were made. Some are near the kingdom, and expressed a desire for the brethren to stay longer; but previous arrangements called them away. Everybody seemed pleased with the preaching, and wished the brethren would come oftener and stay longer.

G. W. BUCKMASTER.

From Milford, Ind.

OUR love-feast, at Gravelton, was held Nov. 6; it was a good one. — The members present were made strong, and much encouraged. — The official force was all we could desire. — Bro. Isaiah Rairigh, of Woodland, Mich., was present, and officiated. He is a zealous worker, and for the last few years has been doing considerable work in Northern Indiana. At present he is holding a series of meetings at the Big church, in the Solomon's Creek district. Other ministers present were David Younce, Daniel Shively, Daniel Snell, from Sidney, Ind.; John Metzler and others. Bro. Snell preached on the following Sunday. Truly it was a feast to our soul. The meeting seemed more sad to me than usual. In this district wife and I were united in the solemn ties of matrimony; here, in 1860, we united with the church; here I was elected to the ministry; here advanced, and finally ordained. My attachments to the church are such as cause feelings of solemnity to pass over my mind, since I will soon move out of the district. May the members of the Turkey Creek district live in peace, and, with a steadfast eye, look to the Lord. Brethren, be strong in the Lord and the power of his might.

J. H. MILLER.

From the Manor Church, Md.

OUR love-feast was held on the afternoon of Oct. 16; preaching the next morning. The meeting was well attended. Over three hundred communed and a number of ministering brethren were present. We had good order, and great interest was manifested while our brethren preached the word in its purity and with power. Such meetings are refreshing to the soul, and calculated to increase our love for each other. Thus we are drawn nearer to Christ, our Redeemer. May God's blessings go with the efforts of our brethren!

D. V. LONG.

From the Claar Church, Blair Co., Pa.

SINCE Sept. 25th, five souls have come out on the Lord's side and were received by baptism. Three were baptized in the night by Bro. M. Claar. One of them had already reached his seventy-third year. A number of people witnessed the scene. Bro. Claar left home, Oct. 4, for Canton, Ill., to preach for the Brethren in that part of God's vineyard. Bro. Michael is a good speaker and a faithful servant in the work of the Lord. He is poor in this world's goods, but rich in faith.

C. F. LINGENFELTER.

From Marcus, Iowa.

BRO. D. E. Brubaker, of Story Co., commenced meetings here the evening of Oct. 23, and continued till Nov. 3. The brethren and sisters were greatly edified and built up and were made to rejoice to see precious souls gathered into the fold of God. Five souls were made willing to forsake sin and serve God.

Bro. Brubaker goes from here to other fields to labor. May the Lord bless his earnest efforts to save souls, that many more may be brought into Christ's Kingdom. We can truly say with the apostle that we were sitting together in heavenly places in Christ Jesus. We were made to see and feel the consolation and beauty of Christianity.

ELIZA LEHMAN.

From Frederic, Monroe Co., Iowa.

AT our council-meeting, previous to holding our love-feast, one, who had strayed away, arose and expressed a desire to return. With gladness did the church forgive and receive him. At our three-o'clock meeting, previous to communion at night, an old mother, who had been away for a long time was received back with great joy. At the same hour, the church chose a brother to fill the deacon's office. The lot fell on our worthy brother, Andrew Anderson; love-feast same evening; all seemed to enjoy it. On Sunday morning the newly-elected deacon was duly installed. At the same hour brethren Lewis Miller and I. H. Miller were put into the second degree of the ministry. May they fill their place to the honor of God!

Since the love-feast, Sept. 11 and 12, we have received five by baptism,—all young in years, making eight this Summer. May the Lord bless them, that they prove faithful!

On Sunday morning a few members went to the house of our sister Sarah Mace, who is afflicted with cancer in the breast, and has not been away from home for some time. We held a love-feast and also anointed her. Remember her, dear brethren, at a throne of grace. Others of our members are also sick, some with typhoid fever, which is prevailing here to some extent. Brethren, pray for us, that we may hold out faithful!

HIRAM BERKMAN.

From Pleasant Valley Church, Va.

WE are making some progress in the divine life. On Friday, Oct. 8, six were baptized, we hope, to walk in the new life, and turn their backs to the world. Others have made application to come soon. We enjoyed a pleasant communion meeting, — a meeting that will not soon be forgotten. Two hundred and eighty-eight brethren and sisters were seated at the Lord's table. The house was crowded. Excellent preaching from the ministers from adjoining churches. God's people were refreshed, and sinners warned to turn to the Lord.

DANIEL MILLER.

From Lick Creek Church, Owen Co., Ind.

WE held our love-feast Oct. 22. Bro. Lewis W. Teeter arrived on the 19th, and held a series of meetings, lasting until the 31st. — Nine came out on the side of the Lord and were added to the church by baptism. Others who would have come, but on account of sickness were hindered, say they will come soon.

The church is much encouraged and though it has had its troubles, yet it has its rejoicings, which drive off discouragements.

Prospects are encouraging and those who desire to work for the Master, may do much good by coming to this place, because our ministerial force is small and cannot attend to all the calls made for preaching.

EZRA N. GOSHORN.

Hausertown, Ind.

From St. Mary's Mission, Kan.

OCT. 9, Bro. Levi Eby came and held some meetings for us; he preached the word with power. Two of our neighbors, Bro. Greiser and wife, made application for baptism. The Brethren's doctrine is something new here, and trine immersion had never been heard of before the Brethren preached it. We were anxious to have as many at the water as possible, and sent word in all directions, that we would have baptism that evening by moonlight. Bro. Eby preached to a large and attentive congregation in the school-house. His subject was the commission.—The moon shone in all her splendor; not a cloud was to be seen. The whole congregation went down to the river-side. All seemed to be solemnly impressed. The sight was one that will never be forgotten. We heard the remark, "How can any one be satisfied with sprinkling, after seeing and hearing what we have to-night?" Bro. Eby is a young man, and should be kept in the mis-

sion field. The Lord has given him a talent; we, as a church should make as much use of it as possible, especially here in Kansas. There are many new places just like ours, where they will be made to say, like some have said, "The Brethren make sweeping assertions, but they can back them up with the gospel."

LIZZIE BRINDLE.

MATRIMONIAL.

NUMER—BOLINGER.—At the residence of the officiating clergyman, W. W. Reynolds, Mr. John H. Numer, of Grenola, Elk Co., Kan., and Miss May E. Bolinger, of Redfield, Bourbon Co., Kan.

ROARK—ARMENTROUT.—At the residence of the bride's mother, Oct. 28, by J. P. Zigler, James A. Roark and Cleopatra G. Armentrout, both of Rockingham Co., Va.

SPITZER—JONES.—At the residence of the bride's parents, Nov. 7, by J. P. Zigler, Solomon B. Spitzer and sister Mattie M. Jones, both of Rockingham Co., Va.

LYON—STONER.—In Union Bridge, Md., Nov. 2, by Eld. David Long, Eld. Wm. M. Lyon, of West Virginia, and sister Fannie, daughter of Eld. E. W. Stoner, of the former place.

HOLSINGER—CRIST.—At the residence of Bro. Jacob Kline, Nov. 9, by J. P. Zigler, Bro. J. Frank Holsinger and sister Sallie C. Crist, both of Rockingham Co., Va.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

CASPER.—Near Prairie City, Iowa, Dec. 5, 1881, Daisy D., daughter of Samuel and Rhoda Casper, aged 7 months and 18 days.

CASPER.—Oct. 30, 1882, Susan M., daughter of the same parents, aged 8 years, 11 months and 10 days.

CASPER.—Nov. 6, 1882, George L., son of the same parents, 10 years, 11 months and 21 days.

BROWN.—At the same place, sister Sarah Brown, aged nearly 62 years. She moved to Iowa in 1843; married Bro. Robert Brown in 1847; united with the church in 1850, and lived a consistent member ever since. Peace to her ashes! Services by S. M. Goughnour.

KNOUSE.—In the Clarion church, Pa., Oct. 20, sister Matilda, wife of Bro. Samuel Knouse, aged 63 years, 8 months and 26 days. Funeral services by the writer, assisted by Bro. Geo. Shively, from Matt. 24: 44, to a large congregation.

BAKER.—At her residence, in Wakeeny, Kan., Nov. 5, sister Nannie R., wife of Bro. Jos. E. Baker, aged 22 years, 4 months and 17 days. Funeral sermon by the writer, from Rev. 14: 13. M. M. ESHELMAN.

WILSON.—Oct. 14, Ollie, son of Bro. and sister J. H. Wilson, of Sacramento, Cal., aged 11 years and 14 days. N. A. MORRILL.

SELL.—In the Yellow Creek church, Bedford Co., Pa., Sept. 29, sister Susannah Sell, aged 80 years, 8 months and 29 days. Services by Eld. Joseph Z. Replegle.

SNOBERGER.—In the same church, Oct. 1, Lottie, daughter of Bro. Samuel and sister Jane Snoberger, aged 3 years, 3 months and 22 days. Services by C. L. Buck.

TEETER.—In the same church, Oct. 5, sister Christianna, daughter of Bro. Levi and sister Susan Teeter, aged 15 years, 10 months and 24 days. Services by Eld. Jos. Z. Replegle and C. L. Buck.

GUYER.—In the same church, Oct. 26, Bro. Henry Gayer, aged 73 years, 5 months and 21 days. Services by Eld. Jos. Z. Replegle and C. L. Buck.

BIDDLE.—In the same church, Oct. 12, Ethel, infant daughter of David and Carrie Biddle, aged 10 months and 6 days. Services by C. L. Buck.

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

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No. 47.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

We are informed that Bro. Adam Beaver, of Mifflinburg, Pa., is suffering from bronchial inflammation, on account of which he is not able to do much labor in the church.

SEND for Bro. Moomaw's book, "Supernatural Healing." Read it carefully, and it will do both your body and soul good. Post-paid, only 75 cents. "Lord, I believe, help thou my unbelief," should be our prayer.

If you want to buy good and cheap Family and Pocket Bibles, write for our catalogue of books we have for sale. Anything in the market in the book line can be ordered through us, sent post-paid, at publishers' prices.

BRO. D. C. MOOMAW, of Virginia, says: "I am glad to report that in spiritual matters our district was never in a better condition." We are glad of this, for, if the spiritual condition is all right, the Lord will see that other things are right. When our churches are right spiritually, we will vouch for their temporal condition.

As announced, our communion was held in the Normal Chapel on Saturday evening, Nov. 13. The weather being cold and stormy, there were not many members with us, outside of town, but the home attendance was good, and we had a very pleasant meeting indeed. Eld. C. G. Lint, of Myersdale, was with us and conducted the services in a very satisfactory manner. He also preached for us on Sunday morning and evening, and on Monday evening. He gave us some good talks, and the membership was well pleased with his ministrations.

BRO. D. M. PFOUTZ, of Philadelphia, says: "The old Germantown church, the cradle of the Brotherhood, has been on a stand-still for years, as to increase in membership, but we feel to rejoice that the stillness has been broken. Yesterday a week, four were received into the church by baptism. The members feel encouraged, and we hope and pray that the good work may continue." This surely is good news from the mother church, and we, too, hope that the increase may continue, as we have always felt a special interest in the welfare of the Germantown church.

At a late meeting of the "Ministerial Union" of this place, the subject for discussion was, "How to make the prayer-meeting most interesting and successful." The discussion was interesting, and the experiences somewhat different, yet all seemed to agree that prayer-meetings, to be interesting and useful, require good management and careful thought. They are called the thermometer of the church. Those churches that do not have them, have no thermometer, and those that do have them show a considerable variation in the Christian weather table. While some point to the nineties, others stand away down towards freezing. Brethren and sisters, let us all try to keep away from the freezing point. A report of the meeting will be given in the December *Golden Dawn*.

THE Brethren of the Newry church, Pa., have arranged to commence a series of meetings in the Lamersville church-house on Nov. 27, and hold a communion meeting on Dec. 4.

OUR DEBTS PAID.

THE subject of our last prayer-meeting was, "How shall we pay our debts?" No doubt there are thousands who would greatly rejoice to have this question answered, as there are many all over the land who are utterly unable to solve the problem. To do it requires time, labor and sacrifice, and even then, to many it seems a hopeless task, because the debt contracted is large beyond a possibility of paying. Yet every honest man feels that he is under obligation to do all he can towards paying his indebtedness. This is right, and our duty will never be performed until every effort, on our part, is made to pay it, unless it be forgiven. Our fellow-men are not the only ones to whom we are indebted. We are debtors to the Lord in a deeper and higher sense than it is possible for us to be to our fellows. Our Savior, our Redeemer has done more for us than it is possible for man to do. The debt is far beyond our possibility to pay. It is so great that he does not expect us to pay it all. His goodness towards us is beyond our comprehension. He asks us to do only what we can, and the balance he will forgive, thus setting hope, encouragement and assurance before us all. None of us need shrink from duty because our possibilities are small, or because our debts are blood-red deep. We are all debtors to God, but between him and us we have an intercessor, an Advocate who has given himself a ransom for us. He says, "Come to me, and I will pay your debts. I will be a ransom for you, I will pay it all." Then, to get our debts paid, we must go to Christ and tell him how poor we are, and at the same time show our willingness to do all we can, or, in other words, do what he tells us. If we do this, we can have the assurance that our debts will be paid, and obtain a home in heaven in addition. Having such gracious opportunities offered, who would be in debt?

THE SUMMER IS ENDED.

THE chilling frosts, the flying snow-flakes and the boisterous "north-westers" remind us of the changes that have gradually come upon us, and forcibly tell us that the summer is ended, and yet, how slow we are to believe it, or to realize that another year of labor is rapidly drawing to a close. No matter how lightly we may regard the passing of the seasons, they are big with importance, and to look upon them with indifference will be to us a great loss, as upon the passing of time hang our eternal destinies. In a general sense, "the summer is ended," means only that the part of the year thus named is gone by. But when we look at it in connection with our personal loss or gain, it has a much more important meaning.

In Scriptural figures, the year has but two seasons, summer and winter. The summer is the season for labor and gathering. Winter is the season, like the night, in which no man can work, but is dependent upon that which has been gathered during the summer. If the summer has been used to advantage in gathering a bountiful supply, the winter comes as a season of rest and enjoyment—

a realizing the fruits of our labors. The industrious, careful and economical farmer, after the summer is ended, has his barns filled with grain for himself and family, and provender for his cattle. Every needful preparation is made against the coming winter, during summer, so that when it is ended he is prepared for the change, and welcomes the time for rest and enjoyment.

But how different comes the winter to those who have wasted the days of summer, and winter meets them without any preparation whatever. For such there is no rest, no enjoyment, but hunger and wretchedness, like a hungry wolf, stares them in the face. The wailing of such is, "The summer is ended"—and I am not prepared for winter.

Spiritually, summer signifies our life-time, our daily privileges, our golden opportunities; and seed-time our time for sowing, our reaping and gathering. God gives all the opportunities we can ask or desire. We have the fallow ground, the soil is broken, the precious seed is given, and we are called upon to go forth sowing. Though it be with weariness and in tears, it can be in a well-established hope with the promise that we shall return—from our labors—rejoicing, bearing precious sheaves with us. To such as thus go forth and labor there will be no terror in the proclamation, "The summer is ended." For they shall rest from their labors, and their works—their fruits—do follow them.

But there is a class who, during the summer of life, do not go forth to labor. They heed not the call to the Master's vineyard, but remain outside and idle while golden opportunities rush by unimproved. They neither plow nor sow. The days come and go unimproved, until at last "the summer is ended," and then from them goes forth the hopeless lament—"and I am not saved." No sowing, no reaping; no laboring, no resting; no escaping from danger, no salvation; and no cross, no crown. Oh, how terrible must be the thought, "and I am not saved!"

With many the summer is ending as we pen these lines. Some will meet the tidings with joy. Others will quake and tremble. Why this difference—do you ask? Is it not very plain? In life you see the answer being acted out every day, both literally and spiritually. In the world you see some laboring, toiling and saving for the changes in life that are before all. They labor while it is seasonable, that they may be prepared for the unseasonable, while others are idle and shiftless, spending their time in loafing on the street corners and in the bar-rooms and gambling dens. Thus they live from day to day, until the strength and vigor of youth and manhood are gone. Old age, or the winter of life, meets them in poverty, robbed of their strength and character and friends.

As to religion, some are in the church laboring for Christ, for the good of others and for the promotion of the kingdom of God in the world, with the promise of salvation and eternal life, while others refuse the means of grace and remain outside of the church, and in the servitude of sin. — For the harvest of the soul they labor not and sow not, so that when the spiritual summer is ended the only thing that can possibly meet them is, "and we are not saved." In the face of all the advantages held out, and the inducements offered, "they would not" hear nor accept. Through their stubbornness they seal their own fate and go to ruin.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

AUTUMN.

BY B. C. MOOMAW.

Whispering autumn zephyrs
Murmur in every tree;
And the harsh, cold winds of winter
Come floating o'er the sea.

The beautiful queen of summer
Is flying from the bowers;
And she weeps for the fate of her children,
The leaves, and the lovely flowers.

The fading robes of the forest
Are tinged with many a dye;
And gorgeous clouds of glory
Hang in the evening sky.

We look at the faded flowers
Of the summer that has fled;
And our thoughts are often resting
With the dear ones who are dead.

But out of the depths of sorrow
Our hearts are lifted high,
As we think of the glad to-morrow,
And the time that draweth nigh.

When the resurrection glories,
In the evening of this world,
And the banners of our coming Lord
From heaven are unfurled.

THE CROSS.—WHAT IS IT?

BY A. HUTCHISON.

In looking after the true import or meaning of words, as found in the New Testament, my mind was very forcibly called to the word "cross" and in my investigation of the question, I find no place for that word, according to the more generally accepted definition of Christianity.

When we dismiss the cross, where does our discipleship come in? For Jesus says, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27.

There can be no question about the ruling out of the cross. And, brethren and sisters, I will say right here, that there is no point, in all our Christian life and church work, where we are in so much danger. We need to watch and pray, and deny ourselves; for where there is no self-denial, there is no cross, where there is no cross, there is no discipleship, and where there is no discipleship, there is no promise for us. Then let us see to it that we find what it is, wherein the cross consists, and finding it, let us bravely shoulder it and bear it along after Jesus, that we may wear the crown.

Now Jesus well knew, that his people would be scoffed at, therefore he says, "Woe unto you that laugh now! for ye shall mourn and weep." Luke 6: 25. Now, when we look at the case, from the popular standpoint, what do we find to provoke laughter? But as soon as you begin to wash one another's feet, just that soon people begin to laugh, and they seem not to notice, they are laughing at Jesus. But since he gave the example and the command, people should remember that they are laughing at Jesus, when they laugh

at his people. Here is one of the places, where the cross comes in.

And so it is with the supper, and the kiss of charity. Now we will ask a few questions: Is it a cross to our carnal nature, to dress as the world dresses? Everybody says, No. Then if there is no cross in this, why do we want to do so? Is there an eye keen enough to distinguish the professor from the non-professor, when we all dress and look alike?

We are informed by Jesus that all men shall know that "ye are my disciples, if ye have love for one another." But if we do not bear the cross, we cannot be his disciple. Then I repeat, Where is the cross, when we are just like others? We are answered, that our discipleship is to be known by the daily life we live.

Let us see—here come two strangers; they both look alike and dress alike, yet the one is a disciple, and the other is a strictly moral man. At the end of the year, can you tell which is the professor, and which is not? We cannot tell. How then are all men to know, that ye are my disciples? Be not conformed to this world in your appearance, and then let the world know, that your outer sign of discipleship is a true exponent of your inner life, and the world will not say, There goes a hypocrite.

As soon as you come out from the world in your appearance, they will laugh at you, and here is another place, where the cross comes in. But let us show to the world, what we do, we do it for Jesus sake, and we have the promise, that we shall reign with Jesus. Woe unto you that laugh now! for ye shall mourn and weep. God forbid, that we should be ashamed of our blessed Redeemer!

WHY DO YOU SHIRK?

BY M. E. STUTZMAN.

A SHORT time since, I was talking with a friend. In conversing with him, and not answering some questions relative to the answering of prayer, very readily, he said, "Why do you shirk? Do you not think your prayers would be answered?" I answered, "Yes;" but a terrible thought struck me: Here I am talking to a person not a believer, and in his sight I am shirking my duty! Brethren and sisters, how many of us are shirking in our daily life? We seem to want to hide our light under a bushel, and not let the world know that we are Christians.

How many of you will make the resolve I did, namely, By God's help, I will never be guilty of this offence again? Christ says, "He that is ashamed of me in this world, of him will I be ashamed before my Father." Oh, brethren, the world is watching us so closely and seems to take our failings for a standard! Some one may say, I am as good as that man. Let us be up and doing, for the "powers of darkness" are upon us and we must work.

Shirking is one of the ways Satan has to overcome us. He will tell us, You need not be so particular; the Scriptures do not mean that you must be so emphatic in the observ-

ance of the commandments; this and that is not binding upon you, and, in short, enjoy yourself yet awhile with the world! You are young; when you get old is time enough! To all such let us turn a deaf ear, and press forward, more determined than ever before, that we may not shirk. Jonah shirked when he was told to go to Nineveh, and what was the result? He was punished, and so will we be if we do not our duty. May we all come to the Lord with our troubles! He has promised to help in every time of need.

Rosston, Texas, Oct. 23, 1886.

INTEMPERANCE.

BY S. T. BOSSERMAN.

[NOTE.—The following article was written some time before his death, by our beloved brother, S. T. Bosserman, whose name was familiar to our readers. He is dead, yet he speaketh, and these last words that he wrote for the MESSENGER, show how his heart was set against the evils of intemperance.—ED.]

IN a recent number of the MESSENGER, sister S. M. Saunders asserts that but little has been said from the pulpit, and not much written, by our Brethren, on this all-important subject. Our sister confronts us with a naked truth, and clothe it as we may, it is an unhidden truth still. We speak of extended piety, of our peculiar characteristics as a people, and of our tenacity and reverence for the ordinances of God's house, etc., all of which is the Bible doctrine, and is sacredly held by our Brethren. But, while this is true, are we not forgetful or neglectful on this subject of intemperance?

One reason of this, perhaps, is, as our sister truly says, that the major part of our Brethren do not behold the evils from the use of intoxicants, living, as most of them do, in the rural districts. And the other thunder-clap she gave us was that there are those among us who believe in the moderate use of alcoholic beverages, and claim that to be "temperate" lies in the ability to drink or let it alone, or not to indulge to excess.

Is that a true exposition? If so, then we can engage in the dance, racing, progressive euchre, the pride of the world, etc., but moderately only, just so we do not run to excess in those indulgences. Alcoholic stimulants are proper in their place, for medicinal or mechanical purposes, outside of which we have no warrant of safety, in the light of the gospel or in the judgment of righteous and holy men.

The writer of this article, ere his sickness and continued ill-health, has preached on the subject of temperance in his own charge, and for other societies, and prepared several articles for the press. Though not able to preach much, yet his "voice is for war all along the line," and against the liquor traffic, and he longs for the time when those alcoholic beverages shall be banished altogether so as to free our nation from this curse of drunkenness, and save our sons and daughters from the path of the destroyer.

Living in town, as we do, we see the many enticements of the saloonist to decoy the un-

wary. The well-lighted and excellently furnished rooms, with their nicely ornamented walls, the nice strains of music within, the click of cue on ivory ball, the gay and merry shout, and the gilt letters "Restaurant," or "Johnson's Place," are all to entice our boys to enter the road that leads to hell.

What an advertisement, "Johnson's place!" Yes, a place where drunkards are made, where idleness reigns supreme; a place where nothing good is to be heard; a place where profanity, vulgarity, licentiousness and crime all hold high carnival; a place where the outcasts of society go; a place where your son is not safe, and a place where the cheek of true womanhood would turn into a crimson blush to think of entering. Why sit still and say nothing? Why will Christians (?) dare to uphold such an evil by claiming moderate use? Paul "reasoned of righteousness, temperance and judgment to come." The seven Christian graces mentioned by Peter, are imperfect without the mention and use of temperance. Shall we, then, be still and not cry aloud or lend a helping hand to restrain this evil, which like the maelstrom, unhindered, will carry everything in its vortex to the depths beneath.

We want to save our husbands and wives, boys and girls. Will you help us? Well, says one, intemperance is your hobby. Well, what is yours? One brother takes the subject of tobacco, another eucher playing, another base ball, another vanity fairs, and other pride in dress, etc. Well, *all* those are evils. One brother said the other day, that pride would take more people to hell than rum would. Well, be it so. Will drunkenness take a man to heaven? Do you not know that no drunkard shall enter the kingdom of God? 1 Cor. 6-10. Then, if both, unrepented of, lead to hell, which is the worst?

We want plain, practical preaching from the pulpit, against all popular sins of the day, and call things by their right names that all can be understood and be a savor to all who can hear. And we again appeal to all to stand up in solid phalanx against the monster rum, and labor for its banishment from the nation, as we regard it as the nation's curse and will require national effort for its final extinction.

Dunkirk, Ohio.

MEANDERING THOUGHTS

BY SARAH M. SAUNDERS.

As I sit by my own fireside this evening (Nov. 5th, 1886), my mind is carried away on the wings of thought, to the past, recalling to memory the enjoyments and benefits of the communion seasons, which I once enjoyed.

In looking over the last few numbers of the MESSENGER, I am surprised at the great number of love-feast announcements which are published, and scattered over the different States, yet there are so many persons, who never attended a communion meeting held by the Brethren church.

Recently I attended a love-feast communion service, held by one of the popular

churches of this city. They observed it at night, and the elder stated to the congregation, that in the apostles' time "They always had a supper in connection with the communion, but it is not practicable now, because our church-houses are not built so as to make it convenient," consequently they passed around among the audience with bread and water, as a substitute for the supper.

Not long ago, I was engaged in conversation with a lady who belongs to this church, and I told her, that there is a church in existence, which practices feet-washing in connection with supper and communion, and gave her one of those tracts to read, called, "The House We Live in." She seemed to have great curiosity to see it put into practice, but thought their minister would not favor the idea of such a church holding meetings in his church, for fear his members might believe in it, and be led away from him.

Just five years ago to-night was the last time, that I was permitted to surround the table of the Lord with his disciples, to celebrate the death and sufferings of the Redeemer. It makes me feel sad to think that our lot is cast where there is no church of the Brethren, but there are others who are isolated from the church as well we.

Ministering brethren and other members often pass through our city, but seldom one calls on the members living here. You who are so favorably situated in life, that you can enjoy the droppings of the sanctuary, from time to time, should prize very highly your glorious privilege. Improve your time well, "Before the evil days come, when you shall say, I have no pleasure in them."

Indianapolis, Ind.

VACATION WANDERINGS.

BY W. J. SWIGART.

Number 2.

In my last letter I had arrived at Wellington, the county seat of Sumner Co. This is a flourishing, little city in an excellent section of country, and bids fair to become a place of considerable business. They have newspapers, street cars and no end to real estate agents. After a stop of a few hours at this place, I turned northward, passing through Belle Plaine, Muldane and Wichita. This last named place has a population of about twenty thousand, and had quite a city air about it. I did not stop, but judging from the number of railroads centering here, and the surface and soil of the surrounding country, together with the fact, that it is a sort of distributing point for the Indian Territory, and the South and West in general, it is likely to become the queen city of Central Kansas. Real estate has made almost fabulous advances during the last few years.

From this point up through several counties, and surrounding the cities of Newton, Peabody, Hillsboro, and McPherson to Salina, is probably the "garden spot" of Kansas, and I think it is the finest country I

ever saw. The land is quite well improved. The houses and barns are beginning to resemble Pennsylvania built, and a few years more will show a still greater change.

The settlers went in there, a few years ago, poor, took up land, or bought it at a low price, and put everything they had into the land, stock and implements, to farm it. Their buildings and general accommodations were in pioneer order, but now they mostly have their land paid for, and are building better houses and barns, and the time is not very far distant, when this country will appear to the traveler, as do Lancaster and Lebanon counties in Penna.

Land has gone up to several times the original price. The prices of farms, as nearly as I could determine, range from about \$80 to \$70 per acre, according to improvement. It is not uncommon to find farmers, worth from five to fifty thousand dollars, who came there with not more than that many *hundreds*, a few years ago.

At Newton I was met by Bro. L. Andes, who lives in the city and preaches in the congregation. Bro. Andes is the first person I met, that I had ever known or had seen, since I left Ohio. The hospitalities of his home were extended to me, and were indeed enjoyed, and I feel myself much indebted to him and his family. Bro. Andes is doing business in real estate, and has facilities for accommodating people, which are rather unusual, as he is a sort of middle-man between purchaser and owner, with a view of protecting the buyer, as well as the seller. He has lands of all descriptions.

Newton is a promising city, of about seven thousand inhabitants. There are some excellent buildings in the town, and everything indicates push and thrift.

Through the kindness of Bro. Andes, I saw considerable of the country. He took me out to Bro. Wales' farm, some ten or twelve miles from town. We spent the afternoon pleasantly at this place. Sister Bales was sick, and Bro. Wales had only recovered from sickness. I trust they are both well by this time.

Bro. Wales has a fine farm of half a section, which is among the best improved in the country. He inquired about the "The Old Folks' Home," that had been mentioned some time ago in the MESSENGER, and signified his readiness to contribute, as soon as as an opportunity is furnished.

This brings me to look up from my manuscript, and forget Kansas long enough to enquire, why this worthy project gets nothing more than cheap talk? I believe all that is necessary to get money, is to get enterprise in business legs, and there are plenty who will contribute. Indeed, I think there has been no project talked about in our church, that people seem to be more anxiously ready for than this.

We had a delightful ride home in the evening; as the sun sank, apparently, down into the plains in the west, the round full moon issued, apparently from the prairies in the east. The scene was magnificent. Looking over the level expanse here in the west,

and remembering the jagged and broken horizon of the east, the mind naturally thrilled with wonder and praise toward Him who hath reared up the mountains and spread out the plains.

On Sunday I went with Bro. Andes and wife again to the country. We went some eight or ten miles to a school-house—Stiner's school-house, I think, they called it, where they preach every four weeks. The house is small, but right comfortably built. It was comfortably filled with our own people, and Mennonite and Amish neighbors. There were other preachers besides Bro. Andes, one of whom is the elder, but the name I cannot now recall—although if I were to meet him in the Sahara, I would recognize his face. The other was Bro. Widder from Wichita.

This is the only place at which I preached in Kansas. We dined at Bro. Stiner's, a whole lot of us, and had a pleasant time talking, and listening to music. Bro. Stiner is more than ordinarily well fixed, but he is not exactly satisfied.

I spent most of two days at Peabody, a splendid little city in Marion Co. I met several brethren here in a grocery store, kept by Bro. Berkey and Bro. ——— (there, his name is gone from memory's roll, although the man is there to remain). I spent a night with Bro. Berkey and enjoyed it.

I also became a great debtor to J. J. Funk, Esq., of this place, who is in the real estate business, and secretary of the German Mennonite Loan Association, and who will give polite and prompt attention to people, and any business they may entrust to him. Through his courtesy, I saw the country about Peabody, and fine country it is, and had a ride over the land from Peabody to Hillsboro, on the other branch of the Santa Fe road, a distance of seventeen or eighteen miles.

We rode through the settlement of the Russian Mennonites. These people occupy a large and fine scope of country. One township is almost entirely settled by them. They first adopted the community system, but it is gradually going back into individual ownership. They are industrious and economical, and in a short time those who came poor, will be rich land owners.

As a religious body, the Mennonites have become divided, like our own, into several factions. The different bodies of them are mostly represented here, and have churches built. They are an excellent class of people, and have some very intelligent persons among them.

According to the schedule, I should have had ten minutes to change cars at McPherson, to go up to Salina. The train was behind time (the train consisted of one miserable passenger coach, and about twenty freight cars, running as "local freight"), but by hard running they went into McPherson almost in time. I had given up all hope of getting in on time, but when it came so close, my heart began to beat with the excitement of hope again. I got out on the steps, holding on to the car with one hand, and to two grip sacks with the other, my duster stream-

ing in the wind like a flag of truce; ready to jump off, and board the other train. But when I jumped off, the smoke of the other train was just settling about me, and a few rods up the road the train was pulling away, and seemed to be making fun of my disappointment.

As there was no other train over the road until that time next day, and I was very anxious to get to my brother's, and out of the 100 degrees of heat, it was a disappointment. The hotel drummers who flocked around me, probably thought I was deaf and dumb, for I neither looked at them, nor answered them.

Competing railroads, when it comes to connecting with each other, are the least accommodating things on the planet; and when I got to a cool place, and got my hat off, it took just a little praying to keep from getting mad—although I do not know just what good that would have done either for my case or the railroads. I concluded, however, that the severity of our disappointments is mostly due to our inordinate, and often unnecessary desires. I was soon reconciled to things, and musing in the "almosts" of life and eternity.

The train in which I came, lay nearly an hour (it was an "accommodation" train), and I concluded to go on twenty miles farther to Little River, where I spent the night pleasantly with the family of Mr. Jordan, father-in-law of my co-worker, Prof. Brumbaugh. Next morning I came back to McPherson, and had plenty of time to look around, and get on the four o'clock train, which I did not get on yesterday. I went to Salina, and down to Solomon in time to miss connection on the branch road, and waited then till morning.

I had fallen in with a couple of men down at McPherson, who seemed to be going the same way, and when they got off at Minneapolis, the hand shake and good-bye, would have indicated a long and fast friendship, although we had never seen each other before, and never will again.

About noon I reached Beloit, and was soon comfortably resting in the home of my brother. I had been longer on the road from Peabody to Beloit, a distance of about 150 miles, than it requires to come from Beloit to Huntingdon, a distance of fourteen or fifteen hundred miles. They are getting several new roads through here, however, and the next trip I make, I shall expect to make in less time.

Beloit is a fine little city in the Solomon Valley, and bids fair to be among the best cities in Northern Kansas. The Solomon Valley is a noble section of country, somewhat more rolling, as to the surface, than some of the central counties, but the same richness of soil is here, and land is not yet as high in price, although advancing rapidly. I saw considerable of the country about Beloit. I rode out several miles into the country one day, with my brother, who is a physician, to see a sick child. The people live in a small stone house, with kitchen, bed-room, dining-room and parlor all in one, and a

ladder up to the garret, where, I presume, the children sleep.

As I sat in the buggy and watched the little bareheaded and barefooted boys skip around, free and happy as the birds, I thought, in forty or fifty years from now some of these boys with sun-burnt tow-heads, bunged eyes from the bumble-bee's sting, and "grass cuts" under their toes, who, with wild whoop and boyish bound, startle the prairie-chicken, will represent their State in Nation's Congress, or better still, will teach and preach to those, who will listen to the tales of buffalo hunts, and prairies of wild flowers in the pioneer days of their State, as we read and hear the Indian stories of eastern settlements now.

Here in Beloit is Mr. A. P. Rupert, a former friend and school-mate, who is in the insurance business. He had just gone East—to take his bride back with him, and I did not see him. I was sorry for this, but under the circumstances I should have been absent too, though all the school-mates I ever had were coming. He, and my brother, and Mr. Munn, an attorney, are associated together in the land and loan business, and are doing a thriving business, and take pleasure in showing people the country, and assisting them in any way to select land.

One of the surprising things in Kansas is the plentifulness of stones. I did not expect to see any stone buildings, but in some sections they are nearly all built of this material. There is a sort of limestone that is soft and can be sawn into shape, but, on exposure it becomes hard. They can work the stones into almost any shape, and hundreds of them are used for posts to string wire fences on.

Kansas is a great State, and the future will place it among the greatest in the great Union of States.

I cannot close this article without some reference to the question of prohibition. I made careful inquiry in reference to the sentiment of the people. Of course I received different answers. Some believe it to be a failure, but more consider it a success. After the adoption of the prohibition amendment to the constitution, and after one or two elections, there probably was a little falling off in the sentiment, but at the present time, I believe there is a more reliable sentiment in favor of prohibition, than there has ever been. Men who, at the beginning, felt that it was an unnecessary interference with personal liberty, now recognize the justice of the principle, and favor it. While the cause has probably lost some who were in favor of it at first, it has gained over many who were opposed to it at the start, and many who were wholly indifferent, are now strong advocates of it. Some claim that there is more drinking done than ever, but summing all up that I learned on the subject, I conclude that there is no question that drinking, especially drunkenness is in the decrease. While this is noticeable at the present, we must not forget to take into account the effect that it will have on the generations that are to follow. When the records of the present become

the annals of the past, and become rolled up in the scroll of history, among the brightest and proudest facts, to which the future citizen of the Sunflower State can point, will be that which sets forth her early acceptance into her constitutional powers the principle, that no man has a right to do as he pleases, if it interferes with the rights and happiness of his fellow-beings, and may God keep the grand State true to her pledge.

The readers of the MESSENGER may wonder at the details of this letter, but they will please remember, that this was my first visit to the West. You know when children see something new, they have no peace till everybody knows it—and nobody else has much peace till that is accomplished. And *men* are only *boys* grown tall, and some of us do not even get very tall.

I could write yet of the excessive heat, the temperature rising on one Sunday to 107 degrees, of the grand breeze that is constantly going, of the jack rabbits—two of which I saw—the forests of sunflowers, and a score of other things that interested me. But I remember that the MESSENGER has other contributors, and that there is supposed to be some limit to the patience of readers.

On my return, my ticket brought me over the Burlington route (C. B. & Q.), and of all the roads I was on, I liked this one best. From Kansas City to Chicago without change of cars, comfortable reclining chairs without additional charge, and hotel cars with the best of table accommodations, and at reasonable rates. Altogether it is an excellent road.

With little delay, I arrived at Huntingdon from Beloit, about fifty-two hours after starting, highly pleased with my trip, but more than willing to settle down among the hills of Huntingdon for another year's work.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

To be a good gospel preacher, one needs a body, conscience, mind and heart. Physical, moral, intellectual and spiritual qualities all win in the pulpit. Bankruptcy in either means proportional feebleness of ministration.

Violation of laws governing physical, moral, intellectual or spiritual life lowers the power of the preacher. Plenty of proper food, exercise, and rest, taken at regular intervals, all tend to help him feed the flock of God, and increase its number. To be a good preacher, one needs good sense, oratory, and ability to think on a given line of thought without rambling.

The squirrel that visits every limb on its way to the top of the tree, makes slow progress. The ability to think, write or speak on a given line of thought without rambling, is acquired by rigid discipline. A few, clearly conceived ideas dressed in clean-cut, neatly fitting expressions are worth a cartload of cloudy notions.

The gospel preacher needs a large range of thought and information. No mind can be well fed upon the emptiness of ignorance. For a preacher to emerge from physical,

moral, intellectual and spiritual poverty, and become a maker of roads for others to travel, requires some kind of a chance. The boundaries of his moral, intellectual and spiritual world need be constantly enlarged, in order that he may direct the thinking, and enlarge the experience of others. The people for whom he labors, and who expect him to nourish, enrich and elevate them morally, intellectually and spiritually, *must help him* or suffer loss.

The Bible says, "Let him that is taught communicate to him that teaches in all good things." Words of information and encouragement; a bushel or two of potatoes, a sack of flour, or an occasional dollar or two to buy clothes or books, are good things, and a great help. Many of our active, working preachers spend annually from fifty to one hundred of the three hundred and twelve work days in a year, often with horse and carriage at their own expense, to forward the work that belongs to all. Their absence from home, wear of horse, carriage, harness, clothing, etc., amount to \$1.50 per day to the family.

What have you done to make this equal? Brother, how often have you in this year, furnished a horse, a hand or other help for this labor?

Sister, how often have you purchased or made something for his wife to help the family, and gladden her heart as a compensation for her husband's absence? Brethren and sisters of the laity, please *stop, think*, and calculate once a year how much you have given to aid the ministry, which should bear much your interest as the preacher's. Come now; be honest before God and say, have you not been too much in the wagon, with the preacher and his family pulling the load? *Get down, pull, push*, or do something to make it go, and make things equal.

THE LETTER AND SPIRIT.

BY HARRY E. CAMPBELL.

THERE are those, perhaps, who believe that the Brethren worship the letter of the gospel, in insisting on all the ordinances as they were delivered by Christ to his apostles and transmitted by them to posterity. They call attention to Paul's declaration that the "letter killeth, etc.," and would like to rest their case there, believing that those who follow the commandments of Christ, as they appear in the New Testament, have not been given sufficient light to discern the spiritual truths they represented. In order to avoid the danger of being killed by the letter, some people seem to think it is necessary to put a construction on passages, different from the plain meaning conveyed through them to the human mind. They seem to think that those who follow the plain gospel, instead of some learned interpretation of it, are in danger of being "killed."

It seems to the writer that Paul does not mean that the plain teachings of the Bible kill because they are not easily understood, but that the law "kills," as far as it is relied upon instead of grace and mercy. In his epistle to the Galatians, Paul appears to

teach this doctrine in a very striking manner. There he says that no man is justified by the works of the law, but by the faith of Jesus Christ.

But does the passage quoted not mean that the ordinances, (or forms and ceremonies, as they are sometimes called), are unnecessary?—may be asked. Those who have this idea, cannot strengthen it by Paul's other declarations. They will find that the apostle, in writing to his Corinthian brethren, said, "Now I praise you, brethren, that ye remember me in all things, and *keep the ordinances as I delivered them to you.*"

That Paul refers to those who seek to be justified by observing the Mosaic Law, instead of depending upon the alternative, of Christ, when he said "the letter killeth," it seems reasonable to believe. This supposition is apparently in harmony with declarations he makes in his epistle to the Romans, in the seventh chapter. Here he says, "And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me."

It would seem that the greater enemies Paul had to contend with, were those Jews who believed they could be saved because they followed the forms and ceremonies prescribed by Moses, and antagonized the doctrine of Christ. They tried to make themselves appear righteous without being led by the Holy Spirit. They were not aware that they must partake of the fruit of the vineyard before they could labor therein successfully.

Paul sets the mercy of God, as represented in Christ, against the condemnation, as represented in Moses. Those who believe in Christ, and love him, have the spirit which giveth life, while those who rely upon their ability to please God by obeying the commandments without faith in Christ, are following the letter, the same as the Jews of Paul's day. In the very chapter in which he says, "The letter killeth, but the spirit giveth life," Paul compares the two covenants. He calls the ministration written and engraven in stones, death, saying also, "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

St. Louis, Mo.

AS IT IS.—The Bible was written for the people—the common people—the mass; and if God had not meant the word of faith to be understood in a common-sense way, he would have prepared the Bible with a dictionary; and have explained the nature of believing; but as there is no such explanation given, we infer that we are to understand it just as it is understood in ordinary language among men.

THERE'S no music in a "rest," but there's the making of music in it. And people are always missing that part of the life melody, always talking of perseverance and courage, and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too.

A FORKED TONGUE.

BY C. H. BALSBAUGH.

I AM asked to decide "what is to be done with an elder who peddles Winchester, and privately tells people that they will all be saved, and the devil and his angels too, at last; and when he is behind the table he preaches eternal damnation."

This is a gross, pernicious form of inconsistency, and shows a pitiful ignorance of the wisdom that cometh from above. Christ is very God, and the very essence of His being is *Truth*, and *Wisdom*, and *Love*, and *Righteousness*. Love cannot reach into Hell across the sister attributes that constitute the divine character, and pluck its victims from righteous retribution. Neither can righteousness cast the redeemed into perdition. God is both unific and composite, and all His actions express harmoniously all the elements of His being.

Love is in sympathy with justice in the doom of the lost, and righteousness embraces mercy in the joy and glory of saints. God placed the devil and his angels, and all their mundane imitators, "into everlasting fire," and no man, be he elder or lay, has any business, in private or public, to reverse this decision. The words everlasting and eternal, in Matt. 25: 46, are one in form and meaning in the language in which Jesus uttered them. Human variations in the translation justify no distinction so radical as to nullify the primary intention. If God applies a word with different significations, He will see to it that no harm comes to any soul, and that no discredit be cast on His integrity. — We had better ponder a long while, and with utter sincerity, before we comfort sinners with definitions which may all vanish in "the blackness of darkness forever."

Some of the best saints in the church cherish a hope for the lost in the future world; and some of the worst and most selfish do the same. Goodness and sympathy and pity are the ground of desire and hope in the one instance; conscious want of goodness in the other. Why should we listen to any human argument, pro or con, in relation to the fate of the impenitent, when the word of the Lord is so gloriously luminous for any and every soul to find the way to Heaven? Even the heathen are without excuse. Rom. 1: 19, 20. As to the duration of their misery, our hope for them will not abbreviate it, and our belief in its eternity will not make it so. This is determined by the nature of God, of man, of sin. In the *flesh* Emmanuel died *once* for *all*; in the *flesh* God made an *end* of *sin*; and if we take not advantage of this arrangement, but defer redemption till out of the flesh, we must not charge God with undue rigor if His wrath abide on us. If those who "peddle Winchester," and privately preach final redemption of sinner and devil, would *live Christ* in every thought and act and look and word, and hold the mirror of Divine holiness ever before the ungodly, and make conduct a mighty, heart-winning entreaty to flee from the wrath to come, and be reconciled to God through the Crucified, it would be more in

accordance with "the truth as it is in Jesus." The Savior's *Name*, as the *embodiment* of God, indicates His office, and the sphere of its exercise. He "*came into the world to save sinners.*" No sinners, no Jesus. No incarnation, no salvation. Jesus is God *in-fleshed*, to eradicate sin in the sphere of its origination, and not to publish a post mortem salvation, which would have been nothing less than a premium on sin while in the body. God is Love, and its culmination is the cross. The *in-fleshing*, the living out of the Divine holiness under human limitations, the sacrifice of God humanized, circumscribe the sphere of redemption. "*It is finished,*" is the expression and experience of *this* life. — Let no one cling to sin in the hope of finding the cross on the other side of the grave. — Here its presence and efficacy are the most undoubted of all facts. The same cannot be said for the future. The hints which good men find in certain passages have stronger support in their yearnings for the lost than in a consistent exegesis. Emmanuel came not to argue, but to live, and *only in the flesh* could His life have been salvation for sinners. He accepted the law in all its sternness, and the righteousness He offers us is no higher and Diviner than that required by the Decalogue. A God-given, God-expressing Law can be fitly honored only by a God-man.

If holiness were more earnestly sought and exemplified by all who name the Name of Christ, there would be no need of preaching on the sly to sinners a post-humous redemption. Damnation, whether absolute or disciplinary, is an awful fact, and we should have wisdom and reverence enough not to whisper into any sinner's ear that he may trample on the blood of Jesus and grieve the Holy Spirit through a whole life-time, and then have a second chance under the unmitigated rigors of Law. If law, retribution, and penal suffering can save from sin, whether in a millennium, or a million times repeated, Christ died in vain. "*Now is the accepted time; now is the day of salvation.*" — This is a safe, and the only safe gospel.

Union Deposit, Pa.

LETTER AND SPIRIT.

BY B. C. MOOMAW.

MUCH error arises from a misapprehension of 2 Cor. 3: 6, which reads as follows: "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: *for the letter killeth, but the spirit giveth life.*"

This is frequently expounded as a *literal* and *allegorical* interpretation of Scripture, which is foreign to the apostle's argument, palpably absurd and extremely dangerous. — Others claim, with an equal degree of error, that it teaches the insufficiency of the written Word as a rule of life.

The apostle was simply contrasting the *law* and the *gospel* in their effects, respectively, upon the heart and destiny of man. — This is at least the first and most obvious meaning of the passage, and it conveys to us

a very important lesson. By the letter he means the *law*, to which he had just referred as "*written with ink,*" or "*in tables of stone.*" By this last sentence we see that he means specifically the moral law, for none but the moral law was written in tables of stone. — This is the letter that killeth, and until we discover the Scriptural reason for such a remarkable conclusion, we are perplexed to know how the *moral law* can be so deadly in its effects upon the soul.

That the apostle had special reference to the moral law, is further demonstrated in the seventh verse, where he speaks of the "*ministration of death, written and engraven in STONES.*" This is a mystery. The moral law, embodied in the ten commandments, is of such an excellent nature, and is so founded in righteousness, that it commends itself to every man's conscience as just and holy. It is the basis of all good character, and is so manifestly honorable that many people, whose lives are approximately consistent and pure, rest wholly upon it for their hope of salvation. Moses himself said that "he that doeth these things shall live by them;" but here is the great apostle Paul, calmly and repeatedly declaring that it is the ministration of death.

A proper solution of this problem will give a clear insight into the plan of salvation, as revealed in the gospel, and expounded by the apostles. Now let us look first at Rom. 3: 20: "Therefore by the deeds of the law, there shall no flesh be justified in his sight, *for by the law is the knowledge of sin.*" Also Rom. 4: 15: "Because *the law worketh wrath,* for where no law is, there is no transgression." As a further elaboration of this thought, we quote Rom. 7: 5-14: "For when we were in the flesh, the motions of sin, *which were by the law,* did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in *newness of spirit,* and not in the *oldness of the letter.* What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, *but by the law:* for I had not known lust, except the law had said, Thou shalt not covet. But sin, *taking occasion by the commandment,* wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but *when the commandment came, sin revived,* and I died. *And the commandment, which was ordained to life, I found to be unto death.* For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, *that it might appear sin,* working death in me by that which is good; that sin by the commandment *might become exceeding sinful.* For we know that the law is spiritual: but I am carnal, sold under sin."

I have quoted at great length, for the reason that in this Scripture we have a line of consecutive thought upon the subject in hand, which illuminates it with the light of

divine truth. Our Savior revealed more clearly the spiritual nature of the law in his sermon on the mount, where he shows how it reaches to the inmost thoughts and affections. The law says, "Thou shalt not kill." Jesus interprets this by saying, "He that hateth his brother is a murderer." The law says, "Thou shalt not commit adultery." Jesus interprets this by saying, "Whosoever looketh on a woman to lust after her is an adulterer." So with every other precept of the moral law. They take cognizance of every deflection from the line of absolute righteousness, whether in thought or deed, and they are so perfectly a unit that to offend in one point is to be guilty of all.—James.

Now we see that the deadly nature of the law arises, not from any imperfections in itself, but from the imperfections in us. We may keep ourselves from the grosser violations of that law, but the least infraction of it brings us under the condemnation of death. The law is the perfect measure of man's duty and ability in the unfallen state, but the fall has deprived us of the *ability* to keep it perfectly, while yet the *obligation* to keep it necessarily remains in full force. No man ever lived who perfectly kept the moral law, but the God-man, and, because of this fact, "the Scriptures have concluded all under sin," and consequently exposed to wrath. Were it possible for any man to begin now and live a perfect life in God's sight, without the least shade of a shadow of turning from the right, his perfect life could not atone for his past sins, for he would not exceed his present obligations. It is everyone's *duty* to be absolutely perfect, and as we could not be *more* than perfect, we consequently could never gain an excess of merit to balance the account of past transgressions. The truth is, we constantly come short of absolute righteousness, and the law, revealing this fact to us, continually becomes the ministration of death. The letter (moral law) killeth, because we cannot perfectly keep it, and it stands against us with all its dreadful curses.

Now the spirit giveth life. But before we can understand this part of the subject, we must know what Paul means by the spirit. That the third person in the trinity is inseparably connected with the entire work of grace from its inception to its consummation is clearly taught in the Scriptures, but that Christ himself is specifically alluded to in this Scripture is equally clear. Read verse 17: "Now the *Lord* is that spirit, and where the spirit of the Lord is, there is liberty. How then does the Lord give us life? Simply by taking our place, becoming our substitute under the law, first fulfilling every jot and tittle for us, by his perfect obedience, so that righteousness might be imputed to us by faith.

Secondly, suffering its awful penalty, death, for us, thus atoning for the transgressions of every *believer* from the beginning to the end of time. "He is the end of the law for righteousness to every one that believeth." This is the gospel. Having died under the law, in our stead, *we*, in him, have

died to the law, and are dead to sin; sin has no more dominion over us. "There is therefore no condemnation to them that are in Christ Jesus." This is what made apostles and martyrs sing from the beginning of their pilgrimage to its end, of fire and glory. "He that believeth on the Son hath everlasting life." "Whosoever believeth on me shall not perish, but have eternal life." These and similar Scriptures contain the only definite promises of life. Beware, lest a spirit of Judaism should make us lean upon some other hope than Christ. The spirit giveth life also by its work in us, sanctifying, first the will, and finally the whole nature, so that every thought is brought into subjection to the obedience of Christ. The law which, in its deadly letter, was engraven upon stones, is now written upon the heart, or, in other words, becomes the strongest motive. By a mighty act of creative power, a new heart is given us, which, in its *nature*, perfectly conforms to the law, and has no tendency to depart from it. This is the Christ-life, which, in greater or less degree, is found in every Christian. Yet even this is the *result* of our salvation, and not the procuring cause.

Gospel ordinances themselves become a killing letter to us, or at the least, bring us into bondage, when we regard our obedience to them as a *source of merit*. They can only be a blessing when they lead us to Christ, who alone giveth life; illustrating his work for us, and confirming our faith in him. To rest in them alone is to remain under condemnation. I sound a note of needed warning here, for there are many who, perhaps almost unconsciously, depend upon their external attendance upon the ordinances of God's house, and do not *trust alone in Christ* for salvation. "*The spirit giveth life.*" "*The Lord is that spirit.*"

The Word reveals him to us, and leads us to him. By the Holy Spirit working through the Word, we are united to Him, as members of his body, so that the eternal life, which is in the *Head*, flows into us; and, because he lives, we live also. Angels desire to look into the glory of this mystery. Let not mortal man regard it lightly, for herein is the wisdom and power of God unto salvation, ready to be revealed (or manifested) in the last times.

ROYAL CRUMBS.

BY M. M. E.

—OCT. 31, Bro. Hope entertained the members of the Belleville church with the great riches of grace and peace. It was nearly ten years since we last saw each other, and time's steady march had made its impress on both of us; but the good old doctrine of precious faith, is as sweet to us as ever. I thank the good Lord that he has left Bro. H. in the broad plain of gospel simplicity, and that his preaching is of the kind that comes with power, because of the plain, simple manner in which it is delivered.

—On the evening of the 5th inst., I received a telegram from Bro. Jos. E. Baker, of Wakeeny, Kan., informing me of the death

of his wife, and asking me to come to preach; hence, on the 6th, did as he desired, and on the 7th, spoke to a large audience in the city. Sister Nannie Baker was noted for her consistent, Christian life; her devotion to the Lord, and calm resignation in death. Her hopes of eternal life, her unwavering faith commend themselves to all who knew her. She was married to Bro. Baker, Oct. 22, 1885. A little more than a year, and Bro. Joseph had to bid farewell to that loved one, and give her to him who alone can save. For six years she followed Jesus because she loved him. Peace is hers; and the answer that should be found for all this grief, is a nobler life, a greater effort to faithfulness, and brighter hopes for salvation.

—Speaking of simplicity reminds me of the great need of preachers presenting the truth in so plain and simple a manner that any one may understand it. Noise and bluster and beating the air are not what edifies and strengthens; but the home truths, the easy lessons, the plain words from a Christed heart—these go down into the affections and stir up the love, and move men and women toward the cross.

—Oh, how the soul enjoys to be loved! How it expands with cheering words! If it is so good for *us*, so good to receive, why not spread it abroad for others to receive? Brethren, let us cultivate love; let us tie up all our bundles of burdens with love, and give them to Jesus; but when we take them to him, let us leave them with him—not carry them back with us.

THE VICE OF VICES.

THE Louisville *Courier-Journal*, though not a religious periodical, characterizes the traffic in intoxicating liquors in the following terse manner:

It is a business which is opposed to every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent of the pauperism for which the tax-payer has to pay.

It is a business which makes ninety per cent of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary for vice, for it includes every vice.

Drunkenness means peculation, theft, robbery, arson, forgery, murder; for it leads to all these crimes.

CHRISTIAN character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient and unwearied attention.

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Mt. Morris, Ill., - - - Nov. 30, 1886.

BRO. Vaniman reports one baptized recently, in the Hurricane Creek church, Bond Co., Ill.

BRO. Edward Loomis, of New Philadelphia, Ohio has been preaching for the brethren at North Liberty, Ohio.

BRO. D. E. Price has been spending some time with the Brethren at the Oak Grove church in Woodford Co., Ill.

IN Bro. J. W. Metzger's "Notes of Travel" read, Bro. David Holm, King's Mills, Lapeer Co., Mich., instead of the way it now appears.

THE fact that in England the life insurance companies pay 29 per cent more dividends to those who totally abstain from intoxicants than to moderate drinkers is a strong argument in favor of temperance from a sanitary standpoint.

FROM South Bend, Ind., we have a letter containing seven marriage notices, which we are requested to publish. The communication is signed "A Brother." We are compelled to inform "A Brother" that the notices go into the waste basket. We publish no anonymous articles.

THE winter term of the school opened here last Wednesday with a large enrollment. — We notice many new faces on the campus. We trust that all who come here may be benefitted both spiritually and intellectually, and we are satisfied that they will be, if they make use of the means to be found at this place.

NEW subscribers are coming in quite satisfactorily. Many of our agents have already sent in good lists, and others write us that they are at work. The MESSENGER, they say, is giving pretty general satisfaction. We are glad to hear this, and hope our agents will all add many new names to their lists this year.

BRO. James H. Barton, of the Cedar Lake church, Ind., writes that one was baptized on the 7th inst. They expect to begin a series of meetings on the 8th of December. Bro. J. H. Miller is expected to be with them.

BRO. Sharp reports a good meeting at Milledgeville last Sunday. The Brethren there are arranging for a series of meetings to be held during the winter. We hope to hear a good report from these meetings.

BRO. Royer held a meeting at a school-house, about six miles north-east of this place, on the 21st inst. An excellent interest was manifested. One applicant for baptism, and several others are about ready to take up the cross. Let our brethren go out into the by-ways and compel the people to come to the marriage feast of the Lamb, for the feast is prepared, and those who were invited have not come.

BRO. C. S. Holsinger and wife, of the Central Illinois mission field, spent some time with us last week. They were visiting their sons who are attending school here. Bro. Holsinger preached during the week at the Silver Creek meeting-house. The weather was bad, and the attendance, on that account, was not very large. The meetings were, however, full of interest, and we trust much good may come from them.

HAVE you arranged to hold a series of meetings in your church this winter? This question applies to all those who have the oversight of churches in our Brotherhood. Oh, how we wish we could hear from every church in the Brotherhood, that a series of meetings was either contemplated or in progress! What a glorious work might be done! Even in these last days of the old year, hundreds of souls might be won to Christ. — Brethren, let us be up and at work! The day is far spent, and the night is coming on, and soon our work will be done, and then ETERNITY!

THE Brethren are increasing very rapidly in Kansas. Of course much of this increase is the result of our Brethren seeking new homes there. But we are also glad to notice that in many places, during the year which is now about closing, many accepted Christ and were baptized according to his word. Kansas now stands fourth among the States as to the number of our people. Pennsylvania stands first, then Ohio, next Indiana, and then Kansas. It has only been a few years, comparatively speaking, since our Brethren in Illinois were called the Far Western Brethren. Some years later, a few of them crossed the Mississippi River, and now we have a State west of the Missouri, taking the lead of all the States except three. If we continue faithful to the principles of the gospel, and firmly maintain the doctrine of primitive Christianity, who can say what the Lord may do for us in the next twenty years? Let us work faithfully for the cause we have espoused, and let us not hesitate to give of our means to send the truth to every son and daughter of Adam.

BRO. Amick, our efficient Business Manager, spent a few days in Indiana last week. On his return he found some hundreds of letters on his desk requiring attention, and now he is compelled to burn the midnight oil in order to "catch up."

BRETHREN S. S. Mohler and J. R. Gish have closed their meetings at New Madrid, Mo., with fourteen additions by baptism, and started on the 10th inst., for the mission field in Arkansas, where they will labor for some time. We hope the blessing of God will accompany our dear brethren, and that many souls may be brought to Christ through their ministration.

BRO. Orr preached a good sermon last Sunday in the Chapel, on the cause of division among churches. He showed conclusively that these came from men themselves, and not from God's Word. If every one would be willing to take Christ at his word, no cause of division would exist, but men are continually seeking out inventions of their own, and these are accepted by many instead of the Word of God, and dissension and finally divisions come.

MANY of our members are seeking new homes in the West. Kansas and Nebraska are the States now most sought after, and these are rapidly filling up with new settlers. In many cases our Brethren move to places where they are for a time isolated from the church. They will find themselves surrounded by many peculiar temptations. They will need to pray much, and to keep close to Jesus. A great responsibility is resting upon them. If they walk circumspectly, if they show to the world by their actions, which speak louder than words, that they have been with the Lord, and have learned of him, they may be able to do a great work for the Master. From the efforts of the faithful lay member may grow an organized church, and in this way our pioneer brethren become in the best sense of the word missionaries. — Churches are established, the word of God is preached, and the borders of Zion are enlarged. Brethren, as you seek new homes in the Far West, be faithful to your calling, and peradventure the Lord may use you as instruments to accomplish a great work in his name.

A SUPPORTED MINISTRY.

A DEAR brother writing to us in regard to the articles published some time ago in the MESSENGER, favoring the supporting of our needy ministers, is disposed to take exceptions to the course pursued by our paper in this matter. Others may feel the same way; hence we offer the following thoughts.

THE MESSENGER has adopted for its motto the words, "Set for the defense of the gospel." It is true that we have not, as yet, reached the high standard of excellence set forth in these words, but our aim is to attain as nearly to the standard, as human perfection will admit. Again, the MESSENGER is the official organ of our church, the exponent

of her faith and practice. We believe that the church is founded on the eternal Word of God, therefore we fear not to defend her teachings and practice.

If, upon examination it is found that the gospel teaches that it is the duty of the church to support her ministers when it is necessary, then we may safely defend the principle of giving pecuniary aid to our ministers. We find that the gospel does most emphatically so teach; and we are glad to say that our brethren have held and practiced this very command; even as far back as the organization of the first church in America.

The question of supporting our ministry, in their work of preaching the gospel, has been so fully and ably discussed that we shall not enter into details, but will be content to give some Scripture on the subject, and then show the position of the church in relation to it; this, we trust, will be satisfactory to our objecting brethren. Our divine Master, in giving instructions to the seventy missionaries whom he sent out to preach his gospel, used the words: "In the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire." Luke 10: 7. Paul, the great missionary, labored with his own hands to partly support himself, but he, at the same time, taught that the brethren should support the ministers, and took wages himself when it was necessary.

"I robbed other churches, taking wages of them to do you service." 2 Cor. 11: 8.

"For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward." 1 Tim. 5: 18.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9: 11.

"Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." 1 Cor. 9: 14.

If the Lord has so ordained, let us be careful that we be not found fighting against the Word of God. Let us rather get ourselves right by obeying him in all things, even to giving a portion of the wealth with which he has blessed us, to assist in supporting our needy ministers.

Our brethren, years ago, gave this question a careful examination, and, with the above Scriptures before them, decided in the fear of the Lord that it is the duty of the church to support her ministers, when it is needful to keep them actively engaged in their calling.

The Annual Meeting of 1861, Art. 13, in considering this question, opposed a treasury set apart for the exclusive use of the ministry, but decided, "That every church should encourage their ministers to be active in their calling, and also support them in all cases of necessity." In 1886, Art. 41, we have the following query and answer:

Is it according to the gospel for members, or any body of members, to pay a stated salary to our ministering brethren, for the support of their families, that they may give themselves wholly to their ministerial labors? *Ans.*

—Not wrong to support the ministry where it is needed. 1 Tim. 5: 18; Luke 10: 7. But we do not approve of paying a stated salary.

Here the principle of supporting our ministers is fully and clearly set forth by the general council of the whole body of the Brotherhood, but it is not presented here any stronger than it is declared in the Word of God. Of course we have some wealthy brethren in the ministry, who do not need help, neither do they ask for it. It is those who are poor, who have families to support, that need help. They are called by the church, often against their own will, to the ministry, and in order to be obedient to the call and to labor for the church, they must neglect their own work. These should be supported, and we do not believe that God will hold that church guiltless which neglects this most important work.

For these reasons the MESSENGER has defended a supported ministry. We can pursue no other course, for necessity is laid upon us. Both, the Word of God and the practice of the church, bind us to this course and we could not do otherwise even if we would. We are led to hope that those who have not yet been able to accept this Bible doctrine and the practice of the church in carrying it out, will not find fault with us for what is clearly our duty to do. We ask you to study this question carefully and prayerfully, throw away all of your own opinions on the subject and take only the Word of God, and we feel sure if this is done with a view of arriving at the truth, that you will come to see that it is your bounden duty to help support your needy ministers, and that the MESSENGER has only been advocating the gospel and the practice of the church in regard to this matter.

THE BARREN FIG TREE.

Will some one please explain why Christ cursed the fig tree before the time for figs? Mark 11: 13.

LIZZIE BERKEY.

THE passage of Scripture upon which an explanation is asked for reads as follows: "And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet." The parallel passage to this is found in Matt. 21: 19, but this evangelist does not refer to the statement made in regard to the time of figs. This language stands alone in the gospel of Mark, and may mean, that either the time for the tree to bear fruit was not yet come, or that the time for the gathering or the harvest of the early figs had not yet passed.

Most commentators accept the latter view of the subject. Barnes says: "The time of gathering the figs was not yet, or had not passed. It was a time when figs were ripe or fit to eat, or he would not have gone to it, expecting to find them; but the time of gath-

ering them had not passed, and it was to be presumed that they were still on the tree." From Lange we have the following comment: "As the tree had leaves it promised fruit; for the harvest time of figs, when it might have been stripped of its fruit, was not yet come."

The time referred to in the passage under consideration was the week of the Passover, or early in the month of April. Some have thought that at this season of the year figs would not ripen, but this appears to be a mistake. Three kinds of figs were known in Palestine. The first was the early variety, which ripened in the first part of the season. In exceptionally early seasons, following a short and warm winter, these ripened sometimes as early as April, but generally in May and June. The summer fig ripened in August, and the fall or winter fig, which matured late in the season, sometimes remained on the trees all winter.

From this it will be seen that ripe figs might have been expected on the tree at the time our Savior went to it, and this being the case, the language of Mark would evidently refer to the time of gathering figs, rather than to the fruit bearing time.

The fig tree differs from other fruit trees in this, that the fruit always appears before the leaves put forth, and when a fig tree is seen with leaves, unless it is barren, or the time for the gathering of figs be past, one always expects to find fruit upon it. And so, when our Savior saw the pretentious fig tree, full of leaves, putting on an appearance of having fruit, he went to it, and, finding none, he spoke the words that withered it to the ground.

After all, it matters not whether Mark refers to the time of fruitage, or to the time of harvesting the figs, the lesson intended to be taught remains the same. A tree laden with leaves gave promise of much fruit. No fruit was found on its branches,—it was a deceiver, and hence an apt image of the hypocritical pretensions of the Pharisees. Trench says: "This tree vaunted itself to be in advance of all the other trees, and challenged the passer-by that he should come and refresh himself with its fruit. Yet, when the Lord drew near, he found it without fruit. The fault lay in hypocritical pretensions, the chief sin of Israel."

The lesson taught here should come home to every professing Christian. No matter what our pretensions may be, or how fair a showing we may make of bearing fruit, unless the fruit is there when Jesus comes, we shall in the end be like the withered fig tree. It shows, too, that we cannot trust to appearances. A man or a woman may have a form of godliness, and yet, denying the power thereof, be barren and unfruitful, and in the end, when the Master comes, seeking fruit and finding none, will be given over to destruction, as was the unfruitful fig tree.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Macedonia, Knox Co., Tenn.

WE feel to thank the Lord for tokens of his grace. About the first of September, we were called to hold a meeting on Muddy Creek; had quite a good meeting. As the doctrine of the Brethren was new to them, they hesitated to throw off the old coat and enrobe themselves in the gospel robe. Being called about twenty miles further, to Roane county, we continued meetings fifteen days; preached thirty sermons. Two were made willing to walk down into the liquid stream and be buried with Christ in baptism. These were the first persons baptized by trine immersion in that county. There were about four hundred spectators. Many more were almost persuaded, and, we think, at an early day will follow Jesus as he has directed in the gospel. On our return to Muddy Creek, seven persons called on us for baptism, five from one family,—father, mother and three daughters. So you see we are trying to push the Ark along as best we can. Pray for us, that we may continue to contend for the faith, for we have many enemies.

J. M. BOWMAN.

A. M. Notice for 1887.

INASMUCH as the North-Eastern District of Kansas only agreed to unite with Southern Kansas in the call for A. M. to be held at Ottawa, provided it can be made self-supporting, the Committee met in Ottawa, Nov. 1, and, after making an estimate of expenses, and probable receipts, feel sure that the meeting can be made self-sustaining. Full particulars and instructions will be given in ample time. The Committee thinks best to publish the following now:

The Committee has arranged for five hundred tents to be on the ground at the next Annual Meeting. While these tents have been furnished free by the Southern Kansas railroad, there is considerable expense attached to setting them up and putting straw in them, and then packing them up after the Meeting. As the Committee wants to make the Meeting self-supporting, we have arranged to number the tents from one to five hundred, and charge one dollar for the use of each tent for the entire Meeting. Each tent will comfortably accommodate eight or ten persons for sleeping, and, if needful, will accommodate twelve. Parties wishing to do so, can club and take a tent. Correspondence has already commenced by parties wishing to secure some tents for themselves and friends. Now, if the Brethren will send one dollar to the undersigned, Secretary of the Committee of Arrangements, he will send them a receipt for the same, and a card bearing the number of their tent. First come, first served, and it will not take long to take up the five hundred tents; thereby help to make the meeting self-sustaining, and be sure of shelter on arrival on the ground. Of course, every one should bring a blanket or

comfortable with them, as the tents will only be provided with plenty of nice, clean straw. The tents are new wall tents, 12x14 feet, and of good height, made of white duck, and will be arranged in rows fronting the streets or avenues. It will be no trouble to find any person after you know the number of their tent, which will be on record in the Secretary's office, and can be found out at any time.

It will be a pleasure to know, before you leave home, just what the number of your tent is, and with whom you are going to room. Send in your name and dollar to the Secretary, and secure a tent. Another thing; heretofore there has been a great deal of trouble for the Brethren to learn what the railroad fare would be to the A. M. Therefore the Committee of Arrangements, by request of the railroad officials, have taken that matter into their hands, and have already commenced correspondence with the proper authorities to get the railroad fares arranged and agreed upon by the railroad officials from all points in the United States, to the next Annual Meeting at Ottawa, Kan. In due time the results of their correspondence will be published in the GOSPEL MESSENGER, so that all the Brethren may know just what the fare will be, and feel easy on the subject. They will all get as low rates as can possibly be secured. Remember the old adage, "Too many cooks spoil the broth."

ISAAC H. CRIST, Sec.

Olathe, Kan.

About Germantown.

EVERYBODY is interested in the Germantown church, and any facts bearing on it are always welcome. It has been written up, time and again, but it is always interesting to know more of the cradle of the Brotherhood. I have just finished a series of sermons there, and I became very much concerned in the welfare of the body and the history of the church. If you ever come to Philadelphia, it will pay you to go out and see the old place. The directions, in brief, are as follows: From Philadelphia take the street cars for Germantown, and tell the conductor to drop you at Sharpnack Street; walk a few yards in the direction of the car, and you are there. Don't attempt to walk, for it is about eight miles from the Pennsylvania R. R. depot to the church, and you can ride for twelve cents. It will take the greater portion of half a day. Germantown is practically Philadelphia, and has in itself a population of 40,000.

In the first place, the old church there is not the original church. The ground occupied is about the frontage of a town lot, and about three times as deep, and on the very front of the street, the old house stood. It was built of logs, and was torn down during the present generation. The old house was occupied by the poor of the church in its later days. The present house was built in 1745, but do not imagine an old tumble-down building. In fact, the Germantown church is one of the neatest little churches in the Brotherhood. I have seen a good many places of worship in the Fra-

ternity, but none is cozier, neater, or more home-like. It is as solid as a rock, carpeted, painted and well furnished. In every essential fact it is as good as any other church in the city, and all that the others have that may be wanting in the Germantown building, is simply ginger-bread and gilt. The building has been remodeled of late years, and it is a gem of a meeting-house, that, if you have an eye for the beautiful, will cause you to fall in love with it as a spiritual resting-place.

Back of the church is the old shed where the forgotten saints tied their horses in yesteryear, and back of that is the graveyard, quiet—and full. Alexander Mack, Sr., is not buried here, but Alexander Mack, Jr., his son, does rest here. There is an air of quiet and age that covers all like a benediction.

Bro. Sheets, an old veteran, lives in the two hundred year old house, all gables and corners, next to the meeting-house, and takes care of the grounds. My thanks are due to Bro. Sheets for two of the old crockery ware mugs, of the first communion service of the church, and for Peter Keyser's Bible. Peter Keyser succeeded Mack in the management of the church.

The membership of the church is small. Four joined while I was there, and now they have probably twenty members. The membership represents much wealth, culture and refinement.

The church has had its troubles, but I think the worst is over.

Strange feelings came over me as I stood in the pulpit, with the air full of the ghosts of the last century, and I remember the Germantown church very much as a weary traveler remembers a shaded seat at the foot of an old oak. It is a pleasant place. The members should be faithful and keep alive that which is committed to their trust. Their spiritual home is the cradle of the church, and the fires on the altar of their devotion should never be allowed to pale. May God grant them grace, mercy and peace.

HOWARD MILLER.

Lewisburgh, Pa.

From Brush Creek Church. O.

OUR annual love-feast took place at the old church-house on the seventh inst. We had a good feast of spiritual manna. The congregation maintained the best of order and attention.

The Bread of Life was broken to us during these meetings by the elder, Landon West, Jesse Stutsman, Samuel Horning and Wm. Mallow.

Bro. Mallow officiated, and spoke to us of Christ's sufferings in his usual sympathetic way. Our church seems to be in peace and union, for which we will ever labor.

A. P. REED.

Elmville, O.

Notice.

In looking over the vast territory, that must yet be gained for the Lord, I have decided to offer my humble services to the

cause of Christ, in any part of the Brotherhood I can do the most good. I am a teacher by profession, of twelve years' experience in our public schools, and I desire to locate somewhere among the Brethren, where I can teach and preach more.

I have a small family, wife and three children, to support, but I am willing to make any reasonable sacrifice, and go anywhere in the Brotherhood where the Lord may direct, in order that I may do more for his holy cause. I mean to conform strictly to the order and usages of the Brethren, and teach and preach the simplicity of the gospel.

I wish to open a correspondence with the Brethren at any point where they think the Master could use me best.

May the blessings of God dwell with his true Israel now and evermore. Amen.

A. G. CROSSWHITE.

Pettibone, Washington Co., Tenn.

From Edna Mills, Clinton Co., Ind.

OUR new meeting-house was dedicated on Oct. 24. Bro. John Flory, of Virginia, was present and preached to a crowded house. Bro. Flory continued to preach in this congregation until our communion, Nov. 6. One was baptized, and two reclaimed from the Congregational Brethren. Our brother's preaching did a great deal of good in this congregation. He preached the gospel in its primitive purity, instead of preaching the opinions of men. Our communion was largely attended by members and others. — Brethren John Flory, of Virginia, John Metzger, of Illinois, Miller and Ulery, of Indiana, and others were present, and did good preaching. Come again, brethren!

JOHN E. METZGER.

From Rome Church, Ohio.

I MET with the Green Spring church on the 14th of October. We had preaching at 10 A. M., and at 3 P. M. We convened at 5 P. M., for the purpose of commemorating the suffering and death of Christ. The afternoon was very windy and rain fell, which kept many at home. All the members present appeared cheerful, and gave strict attention during the meeting. The little boys and girls gave as good attention as men and women. May the good Lord bless them for their kind respect and deportment! Their parents have great reason to rejoice that the Lord has blessed them with such pleasant children. May they take their children by the hand and lead them to him. The brethren and sisters have reason to rejoice that they have such kind neighbors and friends. May the blessing of heaven rest upon the church and its surroundings!

I met with the Rome church at their Oak Grove meeting-house, on the 16th of October. Quite a number of members were present from a distance, and the laborers went to work in earnest. In the afternoon the church advanced Bro. Samuel Thomas to the second degree in the ministry. Silas Weid-

man was chosen to the ministry, and Levi Shubert, Jacob Clapper and Adam Newcomer were chosen deacons. One was reclaimed at this meeting. We had preaching at 3 P. M., and surrounded the Lord's table at about 5 o'clock. We had meeting twice on Sunday. This church shows good working order. The young people respected God's house. May the blessing of heaven attend them, and may they seek the Lord while it is called to-day! I returned home on the 18th and found all in their usual health. Thanks be to him who rules all!

W. SADLER.

Ashland, O.

Statement of A. M. of 1886.

Receipts during Meeting.....	\$4336 62
From sale of property.....	2496 81
From I. B. & W. R. R. Co.....	500 00
From churches.....	489 28

Total.....\$7822 71

Expended for building material....	\$1954 11
For hire and incidentals.....	1775 53
For supplies.....	3768 07
For use of farm.....	325 00

Total.....\$7822 71

As it was generally expected, under the present plan for holding our A. M., that it would sustain itself, and as the above report shows that our late Meeting lacked \$489.28 of doing so, we, as the Committee's servants, wish to say to the Brotherhood that it was not caused by a want of economy or business qualities on the part of the Committee of Arrangements, but solely on account of the late and busy season of the year when the Meeting occurred, and the rainy weather during the Meeting; also on the days of sale of property.

The faithful and untiring efforts of the Committee, the perfect harmony and Christian spirit which prevailed during all of the arduous labors, were indeed commendable.

Before parting the last time, the family which had enjoyed the company of all of the Committee so long, was called together, and all joined in singing the beautiful hymn:

"Lo, what an entertaining sight,
Are brethren that agree."

after which all bowed together in humble gratefulness and prayer to God in behalf of each other and the cause they had labored to advance.

SILAS GILBERT, Treas.

JESSE STUTSMAN, Sec.

Love-feast at Pleasant Hill, Ohio.

FOR the encouragement of the brethren and sisters of Pleasant Hill, Shelby Co., O., I pen an account of their love-feast. In company with brethren Henry Frantz and Henry Gump, we met with the brethren of the above-named church, Oct. 9, at their love-feast. We had truly a feast indeed and one long to be remembered. The meeting was held in a barn on the premises of Bro. and sister Morand, who, though young in the church, manifest great interest in the cause. It had been eighteen years since a meeting

of this kind was held there, hence the attendance was large. The order was excellent and the meeting was continued until Sunday evening, when we took our leave, feeling that the members were much encouraged, and awakened to the interest of the cause. We feel that many lasting impressions were made, the fruit of which will be gathered in due time. One Old Order brother in the neighborhood took quite an interest in the meeting and kindly took us ten miles to the train. I think he is near the fold. One pleasant feature of this meeting was that quite a number of brethren and sisters, with their ministers, from the Logan Co. church attended. We thus formed many pleasant acquaintances which we hope to renew in the eternal world, at God's right hand.

Tippecanoe City, Ohio JACOB COPPOCK.

From Weeping Water Church, Neb.

WE are living seven miles south of Lincoln, our State capital. There are now eight members in and near Lincoln. We are in the limits of the Weeping Water church, it being twenty-five miles to the church, in Cass Co. We have four meetings each month here at home. Two appointments every other Lord's day, one at our school-house, and one at Jamaica, in the Baptist church in the evening. This gives us an opportunity to get to the church and other appointments. Bro. Adam Smith and myself are the ministers, and Bro. Jacob Peck the only deacon here. We would be glad to have brethren move amongst us. If any brethren pass through Lincoln, we will be glad to meet them and take them home with us. Please drop us a line, and we will meet you at the depot.

We have just passed through a refreshing season. Brethren B. B. Whitmer and A. W. Austin, of Republic Co., Kan., came to us Monday, Nov. 1, and broke the bread of life to us four successive nights. Nov. 2, we met to attend to the ordinances of the Lord's house, on a love-feast occasion. Our Baptist friends kindly offered us their house of worship, and appeared anxious for us to hold our meetings in it. Thirty-three communed, Bro. Whitmer officiating. It was indeed a feast of love.

It was the first meeting of this kind ever held in this community, and many good impressions were made, we think, from expressions we heard from friends belonging to other denominations. In the examination some gained new light. One was heard to say, "I never knew before why your sisters wore caps," and, "I did not know that was in the Bible." Brethren let us still "contend for the faith once delivered unto the saints!"

Bro. Adam Smith, Bro. Jacob Ryan and myself, with our companions, drove southwest about twenty-six miles, to Dorchester love-feast and there met many kind and loving brethren and friends.

Friday, Nov. 5, six of our brethren and sisters accompanied brethren A. W. Austin and B. B. Whitmer to the South Beatrice love-feast, to be held on the 6th. We were

compelled to be at home to attend our home appointments, and also to be in the school-room on Monday morning, Nov. 8, or we too would have met with the brethren of South Beatrice.

D. G. COUSER.

Saltillo, Lancaster Co, Neb.

Money Report.

STATEMENT of assessments and payments of the churches of the Middle District of Pennsylvania for the payment of indebtedness of A. M. of 1885:

Altcona, assessed \$1, paid Dec. 15, '85.....	\$ 1 00
Antietam, assessed \$24, paid Jan. 7, '86.....	24 00
Aughwick, assessed \$13, paid Jan. 7, '86.....	13 00
Back Creek, assessed \$13, paid Nov. 29, '85.....	13 00
Buffalo Valley, assessed \$10, paid Jan. 12, '86...	10 00
Clover Creek, assessed \$20, paid Oct. 3, '85.....	20 00
Codorus, assessed \$12, paid Dec. 3, '85.....	12 00
Duncansville, assessed \$10, paid Dec. 30, '85....	10 00
Falling Spring, assessed \$7.50, paid Dec. 2, '85..	7 50
Hopewell, assessed \$12, paid Dec. 2, '85.....	12 00
Huntingdon, assessed \$6, paid April 6, '86.....	6 00
James Creek, assessed \$10, paid Feb. 18, '86.....	10 00
Lewistown, assessed \$12, paid Feb. 10, '86.....	12 00
Lower Cumberland, assessed \$18, paid Dec. 1, '85	18 00
Lower Conewago, assessed \$15, paid Sept. 28, '86	12 00
Lost Creek, assessed \$16, paid Feb. 19, '86.....	16 00
Marsh Creek, assessed \$12, paid Mar. 11, '86, \$6;	
paid June 11, '86, \$3; exonerated by D. M.,	
\$3.....	9 00
Perry, assessed \$6.50, paid Jan. 1, '86.....	3 91
Ridge, assessed \$6, paid Dec. 11, '85.....	6 00
Snake Spring, assessed \$12.50, paid Dec. 15, '85.	12 50
Spring Run, assessed \$16, paid Mar. 17, '86, \$6.25;	
paid Oct. 29, '86, \$6.75.....	13 00
Upper Conewago, assessed \$14, paid Dec. 17, '85	14 00
Upper Codorus, assessed \$12, paid Dec. 4, '85....	12 00
Upper Cumberland, assessed \$11.50, paid Nov. 27,	
'85.....	11 50
Warrior's Mark, assessed \$7.50, paid Dec. 11, '85	7 50
Woodbury, assessed \$23, paid Nov. 23, '85.....	23 00
Yellow Creek, assessed \$18, paid Dec. 1, '85....	18 00
Total.....	\$326 91

ACCOUNT OF M. R. BASHORE, TREAS.

Nov. 5, '85, by balance on settlement.....	\$310 86
Oct. 13, '86, by interest and allowance.....	5 14
Total.....	\$316 00
Dec. 2, '85, to cash.....	\$100 00
Dec. 11, '85, to cash.....	50 00
Jan. 1, '86, to cash.....	50 00
Jan. 13, '86, to cash.....	56 00
April 23, '86, to cash.....	40 00
Oct. 13, '86, to cash.....	20 00

Total.....\$316 00

Balance in my hands, \$10.91, which I intend to hand over to next District Meeting, less my expenses.

A. SPANOGLE,

Foreman of Auditing Com. and Solicitor.

From Silver Creek Church, Ohio.

Our home ministers commenced meeting Nov. 6, and continued until the 9th. Bro. Gump and Bro. Steckley, of Ind., then came and remained with us, laboring earnestly until the 15th. We had very good and interesting meetings. Our communion was held on the 11th. I think it was one of the most enjoyable feasts that ever took place. None were added to the church during these meetings, but we hope that a good impression has been made on the hearts of those people who are yet outside the fold, that they may soon see the danger they are in, and come to the Savior. He will take them in, for he says, "Come unto me, all ye that labor and

are heavy laden, and I will give you rest. Take my yoke upon you and learn of me. For I am meek and lowly in heart, and you shall find rest unto your souls. My yoke is easy, and my burden is light." Oh, what a blessed thought is this! Who would refuse such a privilege!

EMMA RITTENHOUSE.

Amboy, Mich.

Notice.

THIS certifies that George C. Stump, of Darke Co., O., being solicitor for the Camden church, Jay Co., Ind., to raise funds to pay the expenses on their new meeting-house, has delivered into the hands of the trustees of said church, the funds collected by him in different churches, to the amount of \$48.02.

Signed in Behalf of the Church,

SAMUEL NEHER.

From Glade Run Church.

THE Brethren of Glade Run, according to previous arrangements, met in council on Friday, Oct. 29, and decided to hold an election for one minister and two deacons. The day following was the time appointed for love feast. With a few exceptions the members partook of the communion, which, to the church, is very encouraging. The feast was an enjoyable one, apparently, to all the participants, and the order was very good.

The choice for minister fell upon Bro. Robert B. Bowser, and for deacons upon brethren Edward Bowser and Wilcox. Our prayer is that they may have the cause at heart and feel to spend, and be spent for the cause of the Master.

R. T. POLLARD.

Missionary Report of Middle Pennsylvania

THE following is a report of the Home Mission of the Middle District of Pennsylvania, from June 19, 1886 to Oct. 22, 1886:

Hill Valley, Huntingdon Co.....	\$ 7 62
Huntingdon church.....	7 00
James Creek.....	5 00
Claar church, Bedford Co.....	5 00
Lewistown.....	14 42
Waynesboro'.....	24 00
Woodbury.....	18 20
Jacob Koons, Loysburg.....	18 80
New Enterprise.....	10 00
Spring Run.....	4 08
Duncansville.....	8 83
Lower Cumberland.....	10 00
Lost Creek.....	7 55

Total,\$140 50

ANDREW BASHOR, Treasurer.

Nov. 10, 1886.

From Loraine, Ill.

THE brethren and sisters were much revived by a meeting just closed at the Prior school-house, three miles north-west of our meeting-house. Bro. John Pool, of Avon, Fulton county, came and preached ten able discourses to a crowded house. Many eager listeners who once belonged to the Disciple church, and were used to hearing the doctrine of obedience preached, but who never

practiced the word, seemed to be much surprised when they heard that there were no non-essentials in the Bible, and that God intended that we should observe all the commandments of the New Testament. The result of the meetings was, one of the most prominent members of that denomination was willing to obey the Lord in all his commandments. He was baptized according to the great commission. There was one more applicant and others said they would come in the near future.

May God help them to prove faithful, is my prayer!

H. W. STRICKLER.

From Sam's Creek Church, Md.

OUR beloved brother, Daniel F. Stouffer, of Washington Co., Md., came to us on Saturday evening, Nov. 6. That evening being very rainy, our meetings did not commence until Sunday morning, the 16th, and then returned home. He preached, while with us, eleven sermons, one of them the funeral sermon of an old friend, who lived and died in our neighborhood. On Monday night he preached his last sermon, in New Windsor, to a large and attentive congregation. Bro. Stouffer is a very able and interesting speaker, and, as an evidence of this fact, his congregations increased at every meeting, until they became quite large.

The fruit of his labors among us, was four young sisters added to the church by baptism. Many more persons seemed to be deeply affected, and, no doubt, will yet come to the church. We sincerely believe that if Bro. Stouffer could have remained with us eight or ten days longer, a much greater work would have been accomplished. But this seems to be the trouble in most of the series of meetings among the Brethren. About the time that people begin to think, and get interested, the meetings are closed. We must not shut the door too soon.

But the few meetings we had were of great service to the members of our congregation, reviving us all very much. Come again, Bro. Stouffer; you will be very welcome by all, as you made many warm friends while with us.

WM. H. FRANKLIN.

From Morrill, Kan.

I AM on my way to Wakendah church, Ray Co., Mo. I must needs go through the city of St. Joseph, Mo. I stayed over night with friend and sister Cole. Had preaching at their house in the evening. Two of their daughters signified their readiness to unite with the church as soon as they can locate near an organization of the Brethren. The prospect to do so soon, is good. Friend and sister Cole, with the remainder of the family, will remain in St. Joseph for the present. We give this notice that ministering brethren, in Missouri especially, may look after them, and give them some meetings occasionally. They are poor in this world's goods, but rich in grace, and deserving of the care and attention of the Brethren.

J. S. MOHLER.

Nov. 13, 1886.

From Waynesboro, Pa.

THE love-feast of the Antietam congregation was held at the Welty's church, Oct. 12, and, judging from the interest manifested, and the number of participants, it was appreciated. Whether these feasts are conducted and attended with the sacredness that they were originally, and are yet expected to be kept, so as to produce the effect for which they were instituted, is a matter that all ought to consider seriously, from the fact that in our partaking of them, they will, without the least particle of doubt, be to our advantage or disadvantage. If we should partake of them in a way that would be to our condemnation, O, how deplorable! and where will the fault be? Echo answers, Where? We were well provided with ministerial help. The brethren labored zealously for us.

The church at this place has had no additions for some time. Why there have been no soldiers added to the list to help fight the battles for the Lord, we are not prepared to say. But in taking a survey of the surroundings, we find the enemy invading the camp by various means, to allure, deceive and captivate. Occasionally we hear it said that everything is gliding along calmly and serenely, by simply claiming and declaring "peace, where there is no peace." Jeremiah 6: 14.

Nov. 2, 1886.

TOBIAS F. IMLER.

From Bijou Hills Church, Dak.

THE health here, apparently, is good, physically and spiritually. The weather is delightful, rendering fall work pleasant. It would be difficult to find a more earnest and determined band of Christian workers than we have located here. Though few in numbers, we feel that by our united efforts some good is being done for the Master's cause. As everything must have a beginning, we pray that the work here may have begun on the sure foundation. Love, the true test of discipleship, is truly manifested among the members here. I pray for more love, a deeper work of grace, in every heart. That will increase our courage to do the Master's will in all things.

Sept. 14, accompanied by my companion and family, excepting my son Arthur, we boarded the train at Kimball, for Plymouth, Ind., for a seven or eight weeks' visit among the friends, brethren and sisters, where we had lived from our youth. As we took the parting hand with the little band of Christians here, not knowing if we would be spared to return to our labors again or not, a reluctance to part with them, came over us. Soon the parting was over and we were speeding away, in one sense homeward bound, for there our mothers dwelt.

Nothing worthy of note occurred on the way. We were seven hours late, but arrived in the metropolis of the West, Chicago, and were soon kindly entertained by our esteemed brother and sister Hadsell. I had thought to attend a few meetings with the Chicago Mission, but owing to obstacles in the way, we deferred any attempt to do preaching.

We were shown Bro. Hadsell's commodious store-room, in which he keeps his stock of clothing for sale. We made our way to the Union Depot, boarded the cars, and at 11 A. M. stopped off at Grover Town, Ind., where we met a sister (in the flesh), and a few brethren and sisters, with whom, to meet once more, made our hearts rejoice. Sunday morning, Bro. Seider, one of the ministers of Union church, Marshall Co., Ind., conveyed us to a place of meeting where we had not been permitted to attend for two and a half years. The meeting was enjoyed by all. Many were the happy hours we formerly spent among these brethren and sisters and friends.

We attended a good many meetings, and many were the words of encouragement received, and truly were those meetings seasons of enjoyment to us, as we had been laboring almost alone, on the borders of civilization. To meet again in God's service, with so many of his dear children, brought the foretaste of heaven very near to us. We attended the communion, Oct. 1, at the home church, which was not as largely attended as formerly, though very enjoyable, because God's people were assembled to keep his ordinances. There was splendid order, good preaching, and the spirit of God was amongst us, for love characterized the whole meeting.

We also attended a love-feast in the Pine Creek church. There was a large attendance of dear brethren and sisters and the best of order. The spirit truly was amongst us. There was one baptized. Here we met many whom we had not seen for some time, among them the veterans of the cross,—brethren David Ruple, James Miller, John Knisley and J. H. Miller. The work of the Lord is going on in this congregation.

The evening before our departure, accompanied by my dear brethren of the home church, we were taken to the adjoining church, to enjoy another love-feast. Bro. John Zellars has charge of the Yellow River church. The attendance was not large, and but few ministers from a distance were present, but the spirit of the Lord was among us, and a greater degree of love could scarce be manifested, and it seemed to us that, amidst the many seasons of happiness recently enjoyed by us, the best wine came last. Here we met some with whom we had associated in childhood days, and after years of separation we met around the Lord's table, to increase our joy. Some there were, from whom we formerly received much help in our ministerial labors; others, a few in number, who were not on board the good ship, but who said, "By the grace of God we expect soon to take passage." Then came again the parting moment, and we were soon on our way to Plymouth, to take our departure for this, our present field of labor.

To the brethren and sisters and friends whom we met, we say, "May God bless you all for the love manifested toward us! As we may never meet many of you again in life, we pray we may all spend eternity together. What a joyful thought comes to us—the promise, nevermore to be parted! Many are the sorrows and disappointments

incidental to this life; not so over there! Pray for us, dear ones, and for the Lord's work here, that we may continue to do the will of God."

Since our return, I found all well, and have taken up the work again. Nov. 20, I expect to attend a love-feast at Alpena, Jerauld Co, Dak. Meeting will begin on the 18th. May God's children pray everywhere that souls may come to his church during this meeting. Eld. B. F. Miller has charge of the Pleasant Prairie church. This is no informal call, Come over, and help the cause! Hear and take heed unto the Macedonian cry. May God bless all efforts to advance his cause here and elsewhere! I pray for a deeper work of grace in my heart. May we all respond more promptly to the manifestations of God's love! God bless all! Pray for us!

W. G. COOK.

Nov. 1, 1886.

From Roaring Springs, Pa.

WE had an eight days' meeting, commencing on the 6th inst. There was a special council on the 9th inst. It was one of the most pleasant councils I ever attended. One was reclaimed. On the evening of the 12th, we met in the Albright church to commemorate the death and sufferings of our adorable Redeemer. On account of the inclemency of the weather, the attendance was small. We had a very pleasant meeting. Bro. J. W. Spicher, from Indiana Co., was with us. G. W. Brumbaugh officiated. The church here was much revived.

J. R. STAYER.

From Mt. Vernon, Ill.

News from the brethren in Egypt, Ill., may not be amiss. The love-feast in the Big Creek church is now in the past. It was indeed a feast of love. The communicants were not many, as is the case in all our love-feasts in Southern Illinois, but the house was well filled with spectators. The ministry was well represented by Bro. Jellison, of Lawrence Co., Bro. Swinger, of Crawford Co., and the home ministers, Elder Michael Forney, Peter Bowers, Basil Gerhart, and Bro. Gordier. After the love feast, the brethren convened for the purpose of holding an election for a minister and a deacon, and as Bro. Forney is old and the church scattered over a large territory, he asked the church for help in the oversight of it, and it was granted. As there were three brethren eligible to the office, the church made a choice and Bro. Basil Gerhart was selected and ordained. May the Lord help him to be faithful to his calling!

The vote for a minister was evenly divided between two, hence both were installed, namely, brethren John Forney, son of Michael Forney, and George Evie. For deacon, the choice fell on Bro. George Ebbe, formerly of Stark Co, O. Brethren, let us remember our officers when we approach the throne of grace, especially those lately called to the ministry, that they may prove faithful and be shining lights in the church.

D. F. EBY.

Nov. 14, 1886.

Brevities.

THE communion in the Olathe church was a grand success. The Word was preached by brethren S. S. Mohler and L. H. Eby. Bro. Mohler officiated. The meetings continued six days, closing with a very pleasant council-meeting. Nine have been lately added to our number, eight by letter, and one wanderer reclaimed; among the number was Bro. J. H. Neher, in the ministry. The Olathe church now has a good, little meeting-house in the city under her control. Her future is hopeful.

The new church in the Appanoose congregation, Franklin county, was dedicated to the Lord by holding a good communion the 23rd. There were about two hundred communicants, and nearly a score of ministers. Eld. John Forney officiated. Two were advanced to the second degree of the ministry, S. Harshman and John Sherfy. Isaac B. Garst was chosen to the ministry; Charles Shoemaker and Benj. Miller, to the office of deacon. All were installed into office; may the grace of God be sufficient for them, that they may all be workmen who are not ashamed to rightly divide the Word of God.

By way of encouragement to the minister, who leaves home comforts, and spends his time and money in the service of the church, he is often told that he will get his reward. The question is, what reward do those expect who give such (supposed) comfort, or do they think there is one heaven for those who spend and are spent, and another for those who stay at home and devote their time to self-interest?

Paul says: "I exhort that, first of all, supplication, prayers, intercessions and giving of thanks be made." Some brethren, by their example, say, First preach a tolerably long sermon, then pray, and be sure and tell the Lord just how we feel, why we have come here, and particularize everything we need. If it would take long prayers, and we would only get what we think of itemizing, to constitute a good Christian, I know some of us would be poor ones.

Not long since, at a social meeting, a brother said, when he was in the service of sin, and left the parental roof, his mother said, "Son, remember me in your prayers!" That reached his heart,—a Christian mother asking her wayward son to pray for her. Sometimes words dropped by the way produce a good crop. ISAAC H. CRIST.

From the Perry Church, Pa.

THE communion meeting of the Perry church is now in the past. Previous to the love-feast there were four night meetings, thus preparing the minds of the people for the more solemn occasion. The resident ministers are Isaac Eby and Edmund Book. Here is where our old and much-esteemed Christian father, Peter Long, resides. He is about stepping into his ninetieth year, and was present at the love-feast, and most of the night meetings.

This church has had very discouraging features connected with it for a number of

years, which made it very unpleasant for the ministers and those who have Zion's welfare at heart. But, during the last year, there has been a reaction on the Perry County side (hope it may so come to us, too), and the spirit of life is again manifest, and willing souls are coming to Christ, our Savior, to enter, through baptism, into that new and living way. There is also a new field opening in the western end of this district, where the brethren are holding regular meetings now. This takes in a part of Franklin county, in Amberson and Path Valleys. Here the people have become very anxious after the truth. Some have been baptized; three more came from there and were baptized at the feast. The Brethren are encouraged, seeing that their labors are not in vain in the service of our heavenly Master. Yes, though the way be rough and dark, there is a star before us which, though faintly seen, will make the way more glorious, if followed.

At the close of the meeting on Sunday evening, three more precious souls came forward, and were willing to take up the cross. They were baptized between 9 and 10 P. M., by the beautiful light of the moon. Bro. Jacob Snyder, of Waynesboro, Pa., who is also one of the home missionaries, labored faithfully with the Brethren during the services. We rejoice with our dear brethren and sisters for the inspiration, and may we all be encouraged to press on with more zeal and energy. We hope and trust that they may realize their hope, that a glorious ingathering of souls shall be the reward of their labors, as shepherds of the flock over which God has appointed them. May we, on this side, receive a divine shower of grace.

MARY ROHRER.

From the Cheyenne Church, Kan.

OUR communion, on Oct. 23, passed off very pleasantly. Brethren John Ikenberry and Jacob W. Hawn, of Quinter, were with us, and they held forth the word with power. Hope there was some seed sown that may bring forth fruit to the honor and glory of God. We had a feast long to be remembered,—first one ever held in the county. One lamb came to the church by baptism, and three were received by letter. We desire to have members move in here, as we have a beautiful country, good climate, good soil, good health and cheap land, and a good opening for an ingathering of souls. May God send us help to proclaim his word! We need ministerial help, as there is only Bro. Cake-rice and the writer to hold forth the word. We ask an interest in the prayers of all God's children. Address me at Lawn Ridge, Cheyenne Co., Kan.

GEO. W. MYERS.

LITERARY NOTES.

The Huguenots and Henry of Navarre, by Henry M. Baird, Professor in University of New York; two vols. 8vo. with maps, pp. 458 and 525; price, \$5.00; Chas. Scribner Sons, New York.

That period of French history which embraces the great struggle of Protestantism for recognition, is replete with interest to the student of church history. The era is full of noble examples of devotion to principle and

martyrdom for the truth. No darker stain disgraces the annals of that history than the terrible massacre of the Huguenots on St. Bartholomew's Day, 1572, when many thousands of Protestants were sacrificed to appease the insatiate thirst for blood of their cruel persecutors. Charles IX, weak and vacillating, without courage to meet the great questions of his time, became a mere puppet in the hands of his designing mother and intriguing courtiers, and by working on his fears consent was obtained, and the dreadful carnival of blood began, in which, according to the lowest estimates, 10,000, and to the highest, 100,000, Huguenots lost their lives. Prof. Baird has given to the world a history of the rise of the Huguenots in France, and this is followed by the two volumes above described. The work is a valuable one, and will be welcomed by those who are interested in the Great Reformation. The author follows the fortunes of the Protestants under Henry of Navarre in their heroic struggle for religious liberty, until they secured a fair showing in the Edict of Nantes. The book narrates the story of the heroism, the unflinching determination and the devotion to principle manifested by the Huguenots, which neither bloody massacres, the rack nor the stake could overcome.

Applied Christianity, by Washington Gladden; 16 mo., \$1.25; Houghton, Mifflin & Co., Boston and New York.

The writer applies Christianity to the social problems of the present day, and discusses some of the most important questions which agitate modern society. The first chapter is devoted to the consideration of Christianity and wealth, and the writer shows that in this country there is a rapid increase of wealth, but [not an equal increase of wages for the laboring classes. The question as to what should be done to secure a more equitable distribution of wealth, is discussed in a masterly way. The following extract will give the author's view of the Christian employer's duty toward his laborers:

"It is not a difficult problem. The solution of it is quite within the power of the Christian employer. All he has to do is to admit his laborers to an industrial partnership with himself by giving them a fixed share in the profits of production, to be divided among them in proportion to their earnings, at the end of the year. * * * The employer ought to have a large reward for his abstinence and for the intelligence and experience required in organizing and managing the business."

We have not space for further extracts, but the student in the social questions of the day will find here an interesting volume.

The Lord's Prayer, by W. Gladden; 16mo., pp. 192, price, \$1.25; Houghton, Mifflin & Co., New York and Boston.

This little volume contains seven homilies on the prayer of our Divine Master, as follows: The Eternal Father, The Sacred Name, The Eternal Kingdom, The Blessed Will, The Convenient Food, The Forgiving Grace, and The Great Salvation. We quote from Convenient Food the following extract, which will give our readers an idea of the author's easy style of writing, and also of his thought:

"For daily bread we are bidden to ask. The word is specific, not generic. It signifies, primarily, bread. There is another word which means food in general. The use of this word in this place seems to hint that it is only for plain and simple food that we ought to ask God. It is not, Give us this day our bill of fare,—our daily three courses; it is, Give us this day our daily bread. It is a prayer that the epicure would hardly think of offering. And while we need not adopt any ascetic theories about meat or drink, we may surely attend to the suggestion conveyed in this petition of a simple and wholesome diet, and may endeavor to make our practices tally with our prayers."

The volume commends itself for the clearness and simplicity with which it is written, as well as for the valuable thoughts drawn from the model prayer.

Ancient Cities, from Dawn to the Daylight, by Rev. William B. Wright; 16mo.; \$1.25; Houghton, Mifflin & Co., 4 Park St., Boston.

The author of this little book tells what is known of the old cities of Ur, Nineveh, Babylon, Memphis, Alexandria, Petra, Damascus, Tyre, Athens, Rome, Samaria Jerusalem in a pleasant and readable way. The book is instructive as well as interesting. Modern research has

opened up many new facts relating to the buried cities of the Bible, and the author of *Ancient Cities* gives much that is new on the subject. Without aiming to be exhaustive, for the work is much too brief for that, the writer succeeds in retaining the interest of the reader to the end of the narrative.

A Good Newspaper has come to be almost a necessity. The farmer, mechanic, the merchant and the laboring man,—all are anxious to keep themselves posted as to what is transpiring in the world. To such we can recommend the *New York Tribune*. It has a wide range of news, and is free from much of the objectionable matter that makes many fathers and mothers hesitate about admitting the ordinary city paper into their families. In this respect it is one among the safest newspapers to be taken into the home. It has a department devoted to home industries, which is filled with instructive articles. The agricultural department is also well sustained. On the whole, our readers who want a newspaper will find in the *Tribune* one among the very best published in this country.

MATRIMONIAL.

AUSTIN—BURKHOLDER.—At the residence of the bride's parents, Bro. C. K. and sister Elizabeth Burkholder, Nov. 6, Mr. D. M. Austin and sister Anna Burkholder, of Bailey, Guthrie Co., Iowa.

J. D. HAUGHTLIN.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

KIME.—Near Jacksonville, Oregon, Oct. 30, of consumption, Bro. John Kime, aged 52 years, 6 months and 16 days. He was born in Somerset Co., Pa.; then moved to Elkhart Co., Ind.; in 1873 moved to Jackson Co., Ore. Services by Bro. E. L. Prather.

J. H. PRATHER.

HOFFERT.—In Clinton Co., Ind., Oct. 2, sister Mahala Hoffert, aged 67 years, 5 months and 24 days. She was born in Perry Co., Ohio, April 8, 1819; married to Bro. Samuel Hoffert, May 28, 1840; and together they were baptized in 1846. She was a consistent Christian, and has gone to her rest. SAMUEL HOFFERT.

CRIFE.—In the bounds of the Okaw church, Nov. 14, Peter D. Crife, aged 44 years, 8 months and 3 days. He was a deacon, but for the last two years was not able to serve. Disease, consumption. Services by G. W. Crife, from 2 Cor. 5: 1.

I. H. ARNOLD.

BUCK.—In the White Oak church, Lancaster Co., Pa., Nov. 2, of consumption, sister Eliza Buck, aged 64 years, 1 month and 10 days. She bore her afflictions with patience, and was entirely resigned to the will of the Lord. She called for the elders and was anointed two days before she died. She leaves four brothers and four sisters to mourn their loss. She was the widow of George Buck.

A. E. LIGHT.

BURKET.—In the Beaverdam church, Kosciusko Co., Ind., Nov. 14, Charley, son of Bro. Enoch and sister Caroline Burket, aged 1 year, 3 months and 23 days.

PAXTON.—At the same place, Celia M., daughter of friends Manford and Dora Paxton, aged 5 months and 1 day. Services by David Swihart, from Heb. 4: 9.

ATTLEBERGER.—In the Warrior's Mark church, Pa., Nov. 13, sister Margaret Attleberger, aged 52 years and 14 days. She departed in peace, having made use of the means appointed for our good and salvation. She had enlisted under the banner of King Emmanuel for a number of years. We trust our loss is her gain. Services by S. S. Gray and Bro. Law.

SHULL.—In the Pleasant Hill church, Macoupin Co., Ill., sister Elizabeth, wife of George Shull, who preceded her twelve years, aged 45 years, 3 months and 16 days. She suffered much for several years; about six months before her death she had a paralytic stroke, and died of softening of the brain. We trust she is now in the Paradise of God, reunited with her husband and two little children. Five children remain, but need not sorrow as those who have no hope.

J. M. BRUBAKER.

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LEAVE SOUTH.		STATIONS.	LEAVE NORTH.	
Mail	Exp'ess		Exp'ess	Mail
P. M.	A. M.		P. M.	P. M.
6 35	8 55	Huntingdon	6 20	12 30
6 45	9 05	McConnellstown	6 29	12 19
6 52	9 15	Grafton	6 35	12 15
7 02	9 25	Marklesburg	6 45	12 05
7 10	9 35	Entriken	6 55	11 55
7 15	9 40	Beaver	6 59	11 49
7 22	9 49	Cove	7 03	11 43
7 35	9 55	Saxton	7 20	11 30
7 48	10 05	Biddlesburg	7 35	11 17
7 53	10 10	Hopewell	7 42	11 11
8 05	10 20	Piper's Run	7 52	11 02
8 15	10 30	Tateville	8 02	10 50
8 21	10 35	Everett	8 08	10 44
8 25	10 40	Mt. Dallas	8 10	10 40
		Bedford		
P. M.	A. M.		P. M.	A. M.

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PENNSYLVANIA RAILROAD TIME TABLE.

On Monday, June 5th, 1885, the following schedule went into effect on the Pennsylvania Railroad:

TRAINS WESTWARD.

Leave Huntingdon. Arrive Pittsburg.
 Pacific Express, 6 25 P. M. 1 00 P. M.
 Mail 2 14 P. M. 8 15 A. M.
 Fast Line 6 30 P. M. 11 55 P. M.
 Way Passenger 12 08 A. M. 8 05 A. M.

TRAINS EASTWARD.

Leave Huntingdon. Arrive Phil'da
 Johnst'n Exp'ess, 8 35 A. M. 5 00 P. M.
 Mail 8 25 P. M. 4 45 P. M.
 Mail Express 8 05 P. M. 4 45 A. M.

Day Express east leaves Pittsburgh at 8:00 A. M. Altoona, 11:50 P. M., Huntingdon, 12:50 P. M., Harrisburg, 8:20 P. M., and arrives at Philadelphia at 8:50 P. M.

Philadelphia Express east, leaves (except Sunday) Pittsburgh at 5:00 P. M., Altoona, 9:30 P. M., Huntingdon, 10:40 P. M., Harrisburg, 1:30 A. M., and arrives at Philadelphia at 4:45 A. M.

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Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.

GOING EAST.		GOING WEST.	
Live Chicago	Arr Pittsburg	Live New York	Arr Chicago
8:00 A. M.	8:15 P. M.	9:00 A. M.	11:30 P. M.
1:45 " "	8:55 " "	11:30 " "	8:50 " "
7:45 " "	11:45 P. M.	3:40 A. M.	11:55 " "
10:10 " "	12:10 A. M.	6:25 " "	3:40 A. M.
10:13 " "	6:00 " "	8:10 " "	6:40 A. M.
10:13 " "	10:35 " "	9:38 " "	8:20 " "
11:40 A. M.	10:35 " "	12:40 P. M.	1:15 P. M.
11:40 A. M.	11:40 A. M.	1:55 P. M.	3:40 P. M.
12:50 P. M.	1:55 P. M.	3:40 P. M.	6:30 " "
3:20 P. M.	4:45 " "	6:30 " "	8:30 A. M.
6:50 " "	6:50 " "	8:30 " "	11:30 A. M.
8:35 P. M.	8:35 P. M.	9:30 A. M.	1:15 P. M.
		11:30 A. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
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		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
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		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3:40 P. M.
		3:40 P. M.	6:30 " "
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		6:30 " "	8:30 A. M.
		8:30 " "	11:30 A. M.
		11:30 A. M.	1:15 P. M.
		1:15 P. M.	3

THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
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Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Dec. 7, 1886.

No. 48.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, Editor,
And Business Manager of the Eastern House, Box 50,
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If you want good books for your own reading, for your friends, or for Christmas presents, order through us. We can supply you with any book in the market, post paid, at publisher's prices.—Family and Pocket Bibles as good as the best and as cheap as the cheapest.

QUITE a large number of meetings are now under way in different parts of the Brotherhood, and we hope that God's blessing may attend them all. One danger should be carefully avoided. Don't get people into the church before they are converted. We should not work for the accession of names to our church books, but for the conversion of souls. To do this, the gospel must be preached, and the terms, upon which salvation is promised, fairly stated.

For everything there is a standard and measure, and religion is no exception. A religion that shows no standard or opportunity for being measured, is positively of no use to the world, as it can have no effect whatever upon it. A correct life is the standard, and works the measurable quantity. By their works shall ye know, be they good or bad. We judge a tree by the fruit it bears, and a Christian by the works he does. If he does nothing, of course there is nothing to measure. Brethren and sisters, how much have we ready for measurement?

On Thanksgiving Day we had a fall of snow—some eight inches—and we are reminded that cold winter is here. But for those who have improved the summer hours, and, like the little honey bee, laid in store for winter, there need be no suffering, neither should there be. Only those who waste the time of sowing are in want when the gathering is done, and when they suffer they only receive the legitimate fruits of their doings. More than this, they have no right to expect. There is a class, however, who have no reaping, because they could not sow. They did what they could, and therefore desire the sympathy and help of those to whom better opportunities have been offered and enjoyed.

A FEW weeks ago, in speaking of the religious privileges enjoyed by our brethren and sisters in Mechanicsburg, Pa., we said that they but seldom had preaching there. Bro. D. Landis corrects our statement by saying that they have had regular services in a Union church there every eight weeks. We were aware that they had services every eight weeks. This, however, is what we call having meeting but seldom. Especially is this true of towns and cities, where other denominations have preaching twice every Sunday, and Sabbath-school and prayer-meeting thrown in.—Things are often or seldom in comparison to other things with which they are connected or associated. We are glad, however, of the good prospects before our Mechanicsburg Brethren,—that they think of building a new house, and also are we glad for the prayer-meetings they hold. These meetings ought to be encouraged, as they are a power for good. Thanks, Bro. Daniel, for your corrections. Let us provoke one another to love and good works.

LITERARY FEAST.

THE season of the year is now here that feasting seems to be in order,—holiday feasts, religious feasts, and literary feasts. These are all right and proper in their places, and may be enjoyed to our profit, with thanksgiving. Of religious feasts we cannot have too many, and the more we hunger after righteousness the more we will enjoy them. Literary feasts, if seasoned with the better wisdom, are also desirable, and can be enjoyed to great profit, if our literary stomachs are in a healthy condition.

During last week we had a course of lectures that were largely attended, and we hope were not without profit to those who heard them. The object of these lectures is to elevate the moral standard of the community and to point young men and women to a better life.

On Monday evening, Mr. Burdette gave a lecture for the benefit of the boys, and though full of wit and fun, was richly spiced with good thoughts that our boys can afford to carefully digest. It was on the principle of "laugh and grow fat," and was an excellent dose for dyspeptics. Right thinking and right doing gives cheerful hearts, which means success financially, morally and spiritually.

On Tuesday evening, Dr. T. T. Everett lectured on "Our Girls." The lecture was well received.—The instruction to our girls was not as full and of as high a standard as we thought a man of such professional ability might have given.

On Wednesday evening, Dr. Headly gave his lecture, "The Sunny Side of Life." He is eloquent, gave a number of puns, indulged in anti-dyspeptic witticisms and puns, paid a high eulogy to Methodism, of which church he is a member, and offered a standing premium on fashion. The good he said was so overbalanced by the misleading that, on the whole, there was nothing accomplished in favor of morality and religion.

On Thursday evening, however, he largely redeemed himself in his lecture, "Failure and Success." This was a master effort, and cannot fail to give a good harvest. For the moral and spiritual good of communities, public lectures should never pander to the animal at the expense of truth and religion, nor mix the true and the false together. If Mr. Headly believes that pride is a good thing, and that God is the author of it, it will be well for him to hold it as a private affair, as all churches are wilting under its blighting effects, and outside of the devil it needs no exponents. Like intemperance, pride is sapping the vitality from the churches and robbing God of that which is needed to rescue, redeem and save the world. It takes bread from the hungry, drives men into mortgages, bankruptcy, away from home, into saloons, to drunkenness and to ruin, and the man that encourages it under the cloak of religion is worse than an infidel. He strikes in the dark, and runs under the disguise of a friend.

THE LAW OF EQUITY.

A SISTER writes us from West Virginia, that she has not heard any of our ministers preach for six years. She has been reading the MESSENGER, but says that she must now give it up, as she is too poor to pay for it, and yet it is the only

preacher she has. As we read this letter, we were made to wonder how many more such sisters we have. There are, no doubt, quite a number of them, and need we wonder if they should grow cold in the faith and wander away into other folds? The MESSENGER, in many cases, is the only link between them and the church, and when poverty breaks this, all connection seems to be broken, and the wandering sheep is left in the wilderness to run its own chances from being devoured. Christ says, "Feed my lambs," but the question comes up, Who shall do the feeding? It is the work of the church. We all have, or should have, a part in this work, and if we cannot do the work personally we must help others to do it. We might send the MESSENGER to all such cases, but in doing this we would become over-burdened. Many kind hearts have opened their hands in this direction, but still we are short and cannot meet all the demands that we believe are honest and sincere, and should receive our sympathy and consideration. We have in this case, ordered the paper to be continued, with the belief that we shall not suffer loss by it. Perhaps some of you say, The publishers will not miss so small a sum—only \$1.50. No, perhaps not, if this was the only case. But suppose we get one hundred such calls and fill them all! This would be equal to \$150. Would you not miss such an amount? If you think not, try it just once, and send it to us to have the paper sent to the poor.—It would be a most happy experiment, and be a great relief to us, as well as a comfort to those who would the more directly receive the benefit. But no, this would be too much; we would not expect so much of you—only a small part. If each one that is able would give us \$1.00 a year, we would be well supplied, and every really poor brother and sister could be supplied. This would be, "Bear ye one another's burdens, and thus fulfill the law"—of equity and right. Think on these things as the old year goes out and the new one comes in.

OUR GIFTS.

As Christmas approaches, people are looking around for money to buy and make presents, many of which will have no value, beyond the mere gift, in earth or in heaven—in time or in eternity. Hundreds and thousands of dollars will be spent in this way, and but little good will be accomplished. Not only in this way will money be spent, but large dinners must be prepared at an extra cost of from five to ten dollars. These will be followed by pains, headaches, dyspepsia, fevers and doctor bills—and yet we call it pleasure and profit. It is the pleasure that the drunkard feels while on his spree, and the profits he realizes after it is over—loss of character, wasted energy and empty pocket. For sin there is no "bitter sweet." It is all bitter. How much better it would be if we would all give, at least half of what we thus spend, to the church, for the Lord's work. The gain would be a thousand fold, and we would all feel much better after it is over. We do not think it wrong to enjoy a good dinner, if taken in moderation, or to give gifts with proper motives, but we should not do it at the expense of the Lord, or in a way that would rob him of that which so properly belongs to him. Our great Benefactor always deserves our first consideration, and if our best friend gets our greatest gift, the Lord will not be forgotten, as he is our Friend above all others.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

CHIPS FROM THE WORK-HOUSE.

BY DANIEL VANIMAN.

THE conflict between the lower and higher impulses, is continuous. The war between the flesh and the spirit is upon us. One or the other will gain ascendancy. The elevating and purifying influences of the Spirit are on the one side, and the degrading and opposing influences of the world, the flesh and the devil, on the other. Most certainly the common use of tobacco cannot be classed with the elevating and purifying demands of the Spirit, and hence must be classed on the other side. It seems to belong to the flesh, urged on by the other two. It gains ground at the expense of true refinement and spiritual force.

The natural organs at first repel tobacco with sickening disgust, but when it is repeatedly urged upon them, they pass over this, and displace the feeling of offense by a strange and curious demand. It is no part of the natural office of the nostrils to receive snuff, nor of the gums to be the seat of an irritation, made agreeable only by habit. It is not the natural purpose of either the mouth or nose to convey smoke, or to be smoked. To one of refined sensibilities, this seems an abominable use forced upon these organs. In chewing tobacco, the perversion of the natural use of these organs is about the same, there being no purpose in mastication for nourishment in it. The contents of the mouth, after mastication, are discharged, often to the disgust and annoyance of others.

It is difficult to understand, how a truly refined person can accept fellowship with a habit which annoys and disgusts others, all along the line; or how a good person can endure this affiliation to a sensuous and filthy habit; or how a clean person can be willing to unite with that great army of expectorants who defile things in so many ways and places. No matter how refined and careful he fancies himself to be, it still leaves some traces of its disagreeable kinship. As for smoking, one cannot smoke and frequent the society of those who do not smoke, without bearing in his clothes the stale odor of his disagreeable habit. Worse still, at every expulsion of his breath, the sweet air of heaven is turned into a mal-odorous savor of tobacco. Whether he bears the kiss of love or affection to those near and dear to him, or breathes the words of prayer to the Father of spirits, both carry with them the sickening and annoying taint of his fleshly appetite. At the same time he loses the blessing of a pure breath, and the sense of wrong he is doing, both to himself and to others, who approach him with untainted sensibilities. The smoker loses the power to see himself as others see him. He seems to take it patiently, when a superior power sends him aside into a smoking-car, or other place bearing many marks of the filthy habit, for the indulgence of self.

But when left to himself, out in the open street, or other place where there are no restrictions, his unkindly habit assumes the ascendancy over him, and he sends forth from his mouth and nostrils a stream of disturbance to eyes, nose and lungs of others, letting his neighbors make the best shift they can of the annoyance he spreads around him.

There is scarcely a smoker to be found, who does not by his habit, at times, put a discomfort upon others by this useless habit. Even when extending the fraternal kiss, when surely no annoyance is thought of by him, the unholy taint is always present, though hidden from the smoker himself. The open indulgence of this habit is an outrageous perversion of decorum and a surprising trespass of good taste and delicate consideration. Driven by a demand, whose disagreeable effects are largely hidden from him, the smoker cannot see himself as others see him.

Virden, Ill.

OBEDIENCE.

BY ROSIE SNOWBERGER.

THE import of the above subject is, proper submission to authority. On account of the depraved and rebellious nature in man, it is necessary that he be ruled by man, in order that the good may be protected and the evil punished. The executive department of our national and individual State government, is vested with the power to enforce its laws and demand the people to yield to the requirements of the administration, or suffer the penalty, in case of transgression.

According to the Book of Inspiration, it is the duty of every Christian man and woman "to be subject to principalities and powers, and to obey magistrates," so far as these temporal laws do not conflict with the edicts of the great Law-giver in heaven, "who is the blessed and only Potentate, the King of kings and Lord of lords." 1 Tim. 6: 15.

Christ occupies the highest tribunal, and his law is supreme, and more excellent than any other in existence. It is a "perfect law of liberty," and is not to be ignored or set at naught by man.

Some of the forms of national government have oppressed their subjects with tyrannical rule, and intruded upon the religious liberties of the people by tolerating no other creeds except that established by law.

From the records of profane history we learn of the persecution and martyrdom of the ancient Christians, for refusing to conform to the usages of creeds that were in opposition to their convictions of right. How nobly these servants of God stood up for the right, and how bravely they faced the tortures of a cruel death rather than disobey God!

We, as American citizens, are highly favored in this respect. We have laws that will not hinder or molest us in worshiping God according to the dictates of our own consciences.

Do we fully appreciate our liberty, and make the Word of God "a lamp unto our feet, and a light unto our path?" Psalm 119: 105. Do we, like Peter and other of the apostles, feel that "we ought to obey God rather than man?" Acts 5: 29. Are we heeding the apostolic admonition to "abstain from every appearance of evil," when we attend places of amusement of a questionable character?

It is often said, "God is merciful, and will not demand such a strict compliance to his law." It is true that "his merciful kindness is great towards us," but he is also a just God, and "his truth endureth forever."

Have we any instances on record, where God compromised with disobedience? Not one! When he commanded Moses and Aaron to gather the congregations of Israel together and speak to the rock, when they murmured for want of water, Moses felt inclined to take his own course, and smote the rock. This answered the desired purpose, "and the water came out abundantly and the congregations drank, and their beasts also."

This successful act of Moses', no doubt, made him feel that he was not so dependent on God. He may have said to the congregations that witnessed this deed, "It does not matter so much whether we do just exactly as God commands. We can deviate a little, and still reap the desired blessings. Is not this a positive proof of my assertion? God told me to speak to the rock to procure water, but I smote it twice, and the crystal stream gushed forth, and we have quenched our thirst!"

Was God so merciful to Moses, that he forgave him the offense without punishing him for his disobedience? Nay, verily; for this seemingly small transgression he was not permitted to enter into the promised land.

There are numerous other instances of God's justice in the punishment of sin. Paul, in his letter to his Hebrew brethren, says, "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great a salvation?"

In this life, we may transgress the laws of our land and flee to some distant clime, or live in seclusion and avoid the notice of the officers of the law, thus escaping punishment. And again, a transgressor may sometimes successfully bribe some important witnesses to act contrary to known truth and justice, and the jury may acquit him of the accusation. Man is fallible, and often allows his judgment to become perverted for the sake of policy.

Christ is infallible, and when we appear before the great court of justice in heaven, we will be judged impartially, and each receive a just sentence. Neither can we evade a trial there, nor escape the execution of God's law. We must submit to the decision of the great Judge, whether it be in our favor or against us.

In view of our near approach unto eternity, will not all who have set out to serve the Lord, be more diligent in searching his law,

to ascertain our duty, and exercise more care in obeying in all points? And you, dear friends, who have not yet begun to serve the Lord; what are your hopes for the life beyond? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

New Enterprise, Pa.

"THE CUP OF BLESSINGS," 1 COR. 10: 16,—FERMENTED OR UNFERMENTED.

BY LEWIS W. TEETER.

My object in writing on this subject, is not to abuse any one for having his peculiar views on it, but to show that there is really not much in it, one way, or the other. It is however a matter that may "gender strife" if not carefully guarded.

The first argument we wish to present to prove that the cup of communion was not intended by the Savior, to be the unfermented juice of the grape only, or at least not exclusively, is drawn from the fact, that under the Gospel dispensation, the true worshippers of God are not required to meet in any special locality—not compelled to go to "Jerusalem, or this Mountain," as Jesus said to the woman, but instead of having them to go to Jerusalem to worship, there are but two restrictions given. The first is to meet in *His name*, "For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20.

The second is, to worship God in spirit and in truth, "God is a Spirit: and they that worship him must worship *him* in spirit and in truth." John 4: 24.

The above allusions prove conclusively, that anywhere and every-where, where two or three can meet together is a lawful place to meet to worship God. Now it is a fact well known, that the unfermented juice of the grape could not be obtained at a great many of those lawful places, while the fermented could be secured at any time and place.

The second argument * * * is drawn from the fact, that the sacramental, or communion services of the New Testament are not restricted to any special day or month of the year, but regardless of any special period. Paul says: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 26." This leaves the time of participating in the communion at the option of the saints; if they would choose to *shew the death of the Lord* two or three times in a year, they could do so, but could not do it with unfermented juice of the grape. My third argument * * * is drawn from the rule governing *types* and *anti-types*. For example, it is insisted, that because the Jews were required to remove all leaven from their houses, previous to the holding of the Passover, that therefore we should not use the fermented wine, or juice of the grape, making the *fermentation* of the wine the *antitype* of leaven, and *leaven* the *type*.

This is inconsistent, first, because leaven is a life-giving ingredient, which is put into

the bread by the baker, while the fermentation of the juice of the grape is a product of its own and is therefore a part of itself.

It is inconsistent, secondly, because according to the rule of types, and antitypes, in the dispensations of God, the antitypes are always more spiritual than the types, but in making the ferment of wine, the antitype of leaven, one is just as literal as the other. For example, Moses was a type of Christ, Christ was more spiritual than Moses. The ark of Noah was a type of the church. The ark was a literal house, but the church is a spiritual house. The Paschal lamb was a type of Christ, but Christ was more spiritual than the lamb. So the antitype of leaven must arise above something literal. The legitimate antitype of leaven would be, as Paul says: "the leaven of malice." This would be an antitype more spiritual than the type.

My fourth argument would rather favor fermented, than unfermented juice of the grape. It is drawn from the fact, that Christ selected it as a fit emblem to represent his blood.

It must be admitted that blood is the seat of life in all animals, "For it is the life of all flesh; the blood of it is the life thereof. therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof." Lev. 17: 14. "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh." Deut. 12: 23. Blood is the life of all flesh. Now we argue, that since Christ selected the fruit of the vine as an emblem to represent his blood, it must have the characteristics corresponding to those of his blood, else it would not be a proper representative of his blood.

1. In point of state, the unfermented as well as the fermented are representative: they both are liquids. The blood is a liquid. 2. In point of color they both represent blood. They both are red. 3. In point of purity the fermented, is a better representative than the unfermented. 4. In point of permeation, that is, the power of diffusing itself through a body, or circulation through an object, the fermented will represent blood better than the unfermented. 5. In point of stimulation, the fermented is a better representative than the unfermented, for since blood as we have seen is the *life*, it follows therefore that blood is highly stimulative. Fermented fruit of the vine would therefore be the most fitting emblem, for it is more stimulating. Stimulation is life.

The argument simply that the fermented is a stimulant is not sufficient to reject it on that ground, for many of the articles of blood are highly stimulating, and if taken to excess, will produce drunkenness, sickness and even death, but to use them in *moderation*, they will prevent the very effects produced by intemperance, which are strength, sinew and life.

It is sufficiently implied, that the partaking of the cup in the communion, should consist of a small sip. When Jesus introduced the cup, he gave it to the disciples and said,

"Take it and divide it among yourselves," and "Drink ye all of it." Hence the quantity taken by each, must have been small. Paul gives as one of the qualifications of an elder, "Not given to wine," 1 Tim. 3: 3, that is, not allow wine to overcome or predominate. Of deacons he says, "Not given to much wine," 1 Tim. 3: 8. He does not say, that he must totally abstain from its use, but intemperance is forbidden. Paul further instructs that the aged women be not given to much wine, * * * "That they may teach the young women to be sober, etc," Tit. 2: 2-4. The aged men also, to be sober, grave, temperate, "Young men likewise exhort to be sober-minded." So then, elders, deacons, old men, old women, young men and young women, are forbidden much use of wine.

Again Paul instructs Timothy to "Use no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." 1 Tim. 5: 23.

Whatever it might have been that Paul meant, he wanted him to use only "little" wine. Upon the whole it looks very safe to me, to get the purest fruit of the vine, whether new or old, that we can get. It should not be rhubarb, or any other, but it should be the product of the vine; neither does it look to be the most consistent to prepare it as some propose, that is, to take raisins and put water on them and press them, for certainly this would not be the fruit altogether of the vine, but crude water and a slight mixture of grape only.

But I think pains should be taken, to procure as purely the fruit of the vine as possible, and let it be fermented or unfermented, for it is not reasonable that anyone should take enough to intoxicate him, and if any one were inclined to strong drink it would be a time to use his self-denial.

In the former dispensations, the blood of animals was the type of Christ's blood. The blood of animals had all the ordinary properties of Christ's blood, but his blood was pure, and more spiritual, for he was God and man united. But since the antitype has come, and is to be represented by the fruit of the vine, it looks as if nothing else should be mixed with it for sacramental use.

Now I have given freely, but kindly, my views on the above subject. I will say, in conclusion, that if we can always be worthy communicants, so that we may never eat and drink condemnation to ourselves, and make a proper discernment of Christ's body, we shall do well.

We may pay too much attention to minor matters, to the neglect of the more important ones.

Hagerstown, Ind.

DEATH.

BY S. T. CARPENTER.

DEATH is one of the fixed facts of our mortal being, a law of our fallen nature, a part of our physiology, and however fearful may be the thought, or gloomy the reflection, it must come to every one of us, and there is no possibility of evading it. With these

facts before our minds, we now ask, How came it so? Paul answers, "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

Man, as he came from the hand of his Creator, was perhaps the most surprising effect of creative power, comprising in himself the various peculiarities, capacities, and susceptibilities of a physical, intellectual and moral nature. Closely allied to his Creator and the shining hosts of heaven, created in the image of God, and by Him pronounced good, and very good,—intellectual, immortal man stood at the head of God's creation, the fit representative of heaven and earth. Every pulsation of his righteous heart was in perfect harmony with the will of his God, when the pure, the virgin soil of Paradise was first pressed by his foot, and its ambrosial fruits first plucked by his hand. He seemed formed only for delight, created only for enjoyment, no sin vexed him, no fear, no care, no anxiety annoyed him, but all was peace, love, and perfect satisfaction, as he basked in the smiles of his beneficent Creator and shared gratefully the bounties of his hand. But man's happy situation in the Paradise of God, his distinguished relationship to the throne of Jehovah and the hosts of heaven, his high susceptibilities, capacities, abilities and prerogatives comprise but a small part of his history. "Sin entered into the world and death by sin."

In viewing his fallen condition, we are confronted with a dark and totally different picture,—a picture in the contemplation of which man's historian (though divine) might weep, a chapter he doubtless would gladly have given to oblivion. But "Sin entered into the world and death by sin." And in the midst of this fair world, upon which the eye of God once looked with rapture, where all was beauty to the eye, music to the ear, and joy to the heart, death erected his sable throne, unfurled his dark banner, and dragged to the tomb, the conquered millions of earth, and in the execution of the dreadful sentence, "Dust thou art, and unto dust shalt thou return," he has relentlessly robbed earth of her families and time of his generations, up to the present time.

For six thousand years, earth has been the burying ground where the people of all ages have moldered back to dust, in undistinguishable equality and ruin. Yes, sin brought death into our world, and all our woe.

Death is the result of a separation of parts, and when man, by sin, was separated from his God, death was the inevitable result. The flaming sword, wielded by angelic vigilance and power, kept him from the tree of life, which could have secured his physical immortality, and now he is left, fearfully left, to ruin and decay.

Death is indeed an evil, rendered still more fearful by uncertainty as regards time and manner. It may come at any moment, to the young or old. Youth, health, vigor and buoyancy, furnish no assurance of longevity. At any moment we may be called to share the

joys of Paradise, or join in the wailings of the damned. The least thing in the hand of God is sufficient to deprive us of life; small indeed (if any) is the instrumentality required.

Christ has said "I am the life." John 11: 25. And were he to withhold his life-sustaining power but for a moment, we must die, "For in him we live, and move, and have our being." Acts 17: 23. Death closes the scene of human probation. God of the living—judge of quick and dead—how solemn the thought! Even while we write, the dark shadows of the tomb may be gathering about us, and while you read, the cold dews of the Jordan may be fast settling over you. Support us then, Power of powers supreme, and enable us to prepare for that solemn hour.

We are all being borne resistlessly onward by the ever-moving train of hours, days, weeks, months, years and ages, hurrying on to the grave. At best it cannot be long till death will be a present and fearful reality with every one of us. Worldly honor, wealth and power will not exempt us, as the poet says,

"The tall, the wise, the reverend head,
Must lie as low as ours."

But death is not the fell extinguisher of human hope and destiny. As we have seen, sin brought death into our world, "But where sin abounded, grace did much more abound." Rom. 5: 20. The grace of God is brought to light in the gospel; in fact, the whole plan of human redemption is one stupendous display of the unmerited grace of God. "Christ" "hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10. While "the wages of sin is DEATH, the GIFT of God is ETERNAL LIFE through Jesus Christ our Lord." Rom. 6: 23. Christ says, "Because I live, ye shall live also." John 14: 19. This is the key note in the song of salvation, and solves at once the problem of immortality. If our life be "aid with Christ in God," our immortality is as sure as is his, for "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11. In view of these facts, the Christian (with the illustrious apostle) may well exclaim in triumphant challenge, "O death where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 55-57. To death he may say with the prophet, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Mic 7: 8. To him death is great gain, for it terminates at once the scene of human trial, temptation, pain, woe, uncertainty, disappointment and care; in death he exchanges the cross for the crown, lays this throbbing dust aside with all the disabilities and frailties of mortality, to put on an immortal diadem of deathless glory and to share the beatitudes of eternal recompense, in the kingdom and habitations of the redeemed.

In death the Christian performs his last earthly act of obedience, submission and

resignation to the will of God, feeling as he passes calmly down into the chilling stream, that it is a privilege to depart, and be with that loving Savior, who died for him. He now can say with the poet:

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

Virgil City, Mo.

CROSSING JORDAN.

BY B. C. MOOMAW.

MANY beautiful and instructive lessons are hidden in the symbolism of the Old Testament Scriptures.

These Scriptures were given by inspiration, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness. Many historical incidents are susceptible of this divine unfolding and illumination, if we only have the hearing ear, and the understanding heart to rightly apprehend their teaching.

Let us see what we can see in the wonderful narrative in Joshua 3 and 4, where the children of Israel, after their long wandering in the wilderness, pass over the Jordan into the land of rest. This is commonly, and perhaps rightly, understood as a symbol of the Christian church; first, its tribulations, its wilderness experience; secondly, its triumphant entry into the heavenly Canaan.

But as a type of the individual Christian experience, we may gather from it more practical lessons, and more profitable instruction. We will not speak much of the long, tedious journey over the burning sands. Let it represent the pilgrimage of the Christian toward the land of promise. He starts right. He turns his back upon Egypt, its luxuries and its bondage. He renounces the world; he believes the promises of a rest, and an inheritance in a goodly land. He passes through the baptismal flood, where all his deadliest foes,—his sins,—which had been pursuing him like an armed host, are overwhelmed, so that they trouble him no more. They are "cast into the depths of the sea." Micah 7: 19. He rejoices at his great deliverance. His first love fills him and makes him sing for joy.

But the first hardships of the pilgrimage discourage him. Spiritual enemies annoy him. The journey, which he thought would be path of roses, by living fountains, becomes hedge of thorns, or a parched and desolate waste. Idols, which he thought were behind, are suddenly found in the camp.

Sinai thunders in his ears, and makes him fear immediate judgment. He is sore chastened, for "whom the Lord loveth chasteneth, and scourgeth every son whom he receiveth." Yet all this time manna feeds him, and waters from the cleft rock quench his thirst, and God's presence is with him as a pillar of cloud by day, to hide him from temptation; or as a pillar of fire by night to illuminate his darkness.

He seems sometimes to be going far away from the Canaan of his hopes, yet he

really drawing nearer, and in due time reaches the banks of Jordan. But here a new perplexity confronts him. The turbid river is overflowing all its banks, and how shall he pass it. Surely all its waves and its billows will go over him.

To many of God's children, death, viewed from a distance, appears like a river of dark waters, overflowing all its banks, sullenly and silently sweeping everything away upon its irresistible tide. He hesitates and trembles at the dreadful prospect. But the command comes to go forward; he cannot disobey it. He nears the mighty river and touches its brink, when lo! the waters divide before him and make him a path to the other shore. Far above him they stand in a marvelous heap. Mountains of wave and billow lift up their towering summits to the skies. Wondering at this miracle of power and mercy, he reaches the middle of the river, and lo! there stands the *Ark of the Covenant*.

Now the mystery is explained. It is God's covenant in Christ which has robbed death of its terrors, and divided its overflowing river, so that the redeemed may pass over dry shod.

"O death, I will be thy plague. Oh, grave, I will be thy destruction." "O death where is thy sting; oh, grave where is thy victory?"

God's covenant in Christ has destroyed death, for he died under the law in our place, so that we are no longer under the law, exposed to its sentence of death, but under grace, and ordained unto life. "He that liveth and believeth in me shall never die."

The Ark passed on to the middle of the river,— its deepest part, and stood still, until all the people had passed over.

So those who trust in God will find him, when death comes, in the deepest, darkest part of the dreaded river. Why should you fear? Behold Jesus, the mediator of the new Covenant has gone on before you, and stands right in the middle of the river to shield you from its billows, and to illuminate the darkness with the bright shekinah of his sweet presence. Do not regard the waves; look only to the Covenant,—to Jesus, and your feet will scarcely touch the chilly waters until they shall recoil from your presence, and leave only a shining path to glory. Until all his people pass over, the Ark of the New Covenant will stand in the midst of the Jordan of death, and divide its angry waters.

But what do the children of Israel find on the other shore? Golden harvest. They crossed in the harvest time. So when the child of God gets to the other shore, the Canaan of everlasting rest, he finds that it is just in the harvest. Boundless fields of golden grain stretch out before him. There was disappointment, and death, and desert, on the other side, but here how rich the soil, how fragrant the flowers, how green the pastures, how fresh the living fountains, and how bountiful the golden harvest! He is given his share of the goodly land, and stands in the lot of his eternal inheritance.

But what is this great field of ripe grain inviting him to reap, and garner, and enjoy?

It is the increase of his prayers; you see they all *come up*: none of them can fail. "Ask and ye shall receive," such as were not fully answered on earth were simply transplanted here, and this is the harvest which they bring you.

But what are these vineyards and olive groves, and spreading palms so beautiful, and laden with luscious fruit? They are the deeds of love and charity, which you planted along the way of your pilgrimage. There was no suitable soil for them on earth, so they were just transplanted here, and they offer to thee their wealth.

But what are these gardens and flower beds of amaranthine glory, glistening in the dew and sunlight of eternal morning? They are thy tears shed in the penitential hour, or for the waywardness of thy heart, or over the grave of thy loved ones. For every tear behold the seven-hued rainbow of peace, and joy, and beauty; flowers, fadeless as heaven's own light, and beautiful as the blush of her radiant sky.

But what is this wonderful palace, so bright, that I have to shade these immortal eyes to gaze upon its heavenly architecture; and who is this company trooping toward me over the jewelled pavement? That palace is built of gems, which you gathered for Christ from among the stones and rubbish of the world; and these are the loved ones which you buried with breaking heart. Behold! they come, swift as the light, and beautiful as immortality, to give the happy welcome. But this scene is too sacred for mortal eyes.

As the curtain falls, and the glory fades from view, a voice comes like the ringing of marriage bells. "Harvest." Welcome home!

FROM C. H. BALSBAUGH.

YOUR favor is here. I am happy to know that you are one of those whose meat and drink is to work for Jesus. We should aim at nothing less than renewal of souls in the image of Emmanuel. The outward in religion must not be allowed to obtrude into the front in our efforts to turn sinners from darkness to light, and from the power of Satan to God. It is not simply reformation that the natural heart needs, but radical renovation and revolution. We have many intellectual conversions to our views of the symbolical and ritual sides of religion; but this touches not the core of the matter. To be born again is the central, absolute condition of salvation. Religious forms are valuable only when they are natural and spontaneous expressions of the new life implanted by the Holy Ghost. We must be thoroughly baptized by the life and love and power of Jesus in order to be qualified to influence and win souls into the Kingdom of God. Mighty and persistent and prevailing prayer invariably accompanies all work that results in abiding effects in promoting the cause of Christ.

Not only does the world need to be awakened, but the church itself demands a deep revival of the life of grace, from Dan to Beersheba. We have too much doctrine and ordinance and tradition and tithing of mint

and cummin, and too little direct, clear, pungent, heart-felt preaching of Christ. I notice every-where that there is too little dependence on the illumination and power of the Holy Ghost in our public and private efforts to win souls. We are too distrustful of the invisible and effective ministry of the Paraclete whose office it is to unfold all the exhaustless treasures of Grace hid in grace for the edification of the church and the redemption of the world.

My dear sister, let us not underrate our privileges as the children of an Almighty and infinitely-loving Father. All power in Heaven and earth belongs to our Elder Brother, and it is at our disposal to our utmost capacity to use. If we stand and walk in the footsteps of Jesus, His wisdom and love and grace and power will be freely given us to represent God faithfully in all our relations and obligations. Self will and self-pleasing must be utterly annihilated before God will let loose His mighty power in our souls for our own sanctification and comfort, or for a decided work of Grace in those around us.

Pure, sincere, constant, believing prayer has wonderful power with God. "Ask what ye will; I will do it." So says Jesus. How few are humble and open enough to take Him at His word, and make vast and startling requests, and persist in them with unwavering confidence of success! If some of our evangelists would think less of their own powers, or want of power, and spend more time in supplication and weeping, and besiege the mercy-seat with the strong crying and tears that characterized the pleadings of Jesus, God would graciously and gloriously respond. I know men of fine attainments and commanding oratorical powers, whose preaching is pitifully barren of spiritual results; and other brethren who have heavy tongues and common brains and no learning, but whose knees are always sore and their eyes moist, and their tongues and hearts aflame with the fire of Pentecost, who, with one tearful gaze and five words plough through hearts deeper than their self-dependence; co-laborers with their glittering mind-intoxicating rhetoric. God in Christ, and both in the Holy Ghost, and faith and prayer are the mighty powers that save souls and overturn the gates of Hell.

The more thoroughly our mental capabilities are cultured, the better, provided that we retain all the dependence and simplicity of ignorance. When knowledge puffeth up, the Holy Spirit leaves our house unto us desolate. Faith and prayer that God will honor must honor God. The one must be absolute and the other incessant.

I am very grateful for your stamps. They are all gone, and demand for hundreds more. Act out in all the details of life this sublime thought, Christ is mine and I am His.

Union Deposit, Pa.

JUST as a mother grieves over her child's weakness and faultiness, but still loves him most tenderly, so God cherishes us, notwithstanding all our frailty.

FLORIDA NOTES.

BY J. H. MOORE.

ABOUT twelve miles west of Keuka is an old village, called Hawthorn, where people have lived and prospered nearly fifty years, and where may be found many delightful orange groves. I happened in that town a few days ago, while the Baptist Association, for the State, was in session. When I passed the church they were eating dinner in the grove near by. I was recognized and introduced to the leaders of the meeting, who had never learned what our people believed. It took but a moment to outline to them our faith and practice. When the meeting convened at 1 P. M., I entered and took a seat near the center of the house. When the meeting came to order, the Moderator called on me to lead the prayer. This over, he told the people that he desired to introduce to them the Rev. Moore, of the German Baptists, and requested me to rise, that the people might see me. I believe this was the first time, in all my life, that I was stood up before the public to be looked at. Well, I found them very kind, intelligent and in real earnest.

At this meeting I noticed several things that I wish to mention.

The Moderator did not strain his voice calling the meeting to order, and keeping order. He held in his hand a small mallet, and it required only a slight rap on the table to bring the meeting to order, or get the attention of the people. He kept the business moving with very few words, and an occasional rap on the table with his little hammer.

When the women's work came up, a good deal was said about the work of a sister Bailey, who had died. I gathered from the remarks that she was a zealous worker among the women, had formed Sisters' Bands, and raised a good deal of money in that way to help poor, fallen women. Her death was greatly lamented, and one said, he wondered where they could find another sister to take her place. The Moderator remarked that the sister and children had, in a few months, raised over \$600. All the speakers urged the sisters to continue the good work that their noble sister Bailey had commenced among them.

The Association has also employed a minister to travel over the State and devote his entire time to preaching to the children. He is the man for the place, and knows just how to talk to the children. There is nothing foolish about him; his entire talk is solemn, and full of good, sound sense. He, perhaps, does as much good as any preacher among them in the State. He is known every-where as Uncle Hall; and is loved by the children of every class. He opens his meetings with singing and prayer, then reads a portion of Scripture, and proceeds to explain it to the children, after illustrating the lesson by relating his experience with little boys and girls. He works up a warm feeling among the children by telling them how Jesus suffered and died for them, then closes by, ap-

pealing to their awakened convictions, asking them to love Jesus, read the Bible, obey father and mother, and be good to everybody. Then he asks all the little folks, who are willing to try and be good boys and girls, to come forward and give him their hand. That is about as far as he goes with them. He generally makes a good impression. His meetings are full of simplicity and solemnity.

The work of the Association reminded me very much of our District Meetings, save that they gave more encouragement to their sisters to work than we are in the habit of doing. I hope we may yet devise ways that will enable our sisters to do a still greater work than they are now doing. They are willing, and capable, but need encouragement.

From the beginning the woman has been a help-meet, and that is still her place in the church. See Phil. 4: 3. She is not required to do rough missionary work, or endure the hardships of a preacher's life, but is to work as a helper in the gospel in any class of work suited to her sex and strength. She can work in the

SUNDAY-SCHOOL,

edify the saints in public or private, as occasion and propriety may dictate, read the Scriptures to the people, lead in song and prayer, look after the lambs and little ones of the flock, help gather in the fruit of the vineyard, and the milk of the flock to be used in the spreading of the gospel, serve as a spiritual help-meet, generally, in looking after the more delicate parts of housekeeping in the church of God, look after the condition of poor and unfortunate women, and labor to bring them to the gospel light, gather in food for the hungry, clothes for the naked, and comfort the sick and distressed.

The world is full of work for the women. Let them do all they can, and have all the encouragement the church can give them. Let them come together and devise ways and means to do more and better work for lost humanity. God made them to be spiritual as well as physical helpers. Let man not hinder their work. Tell them to bring the people to meeting and Sunday-school, to admonish proud and erring sisters, to look after and encourage the young members, to gather in all the money they can for the spread of the gospel, to look after the unfortunate, poor, sick and distressed, and you will see in the church new life and prosperity never before equaled in America.

It takes the earnest life and sunshine of a woman's work in the church to give the needed refinement, purity and home-like feeling. Do not be afraid to trust her in any kind of church work requiring skill and tenderness. A wise housekeeper can find much work for earnest sisters, and, like Paul, will often use them as helpers in the gospel.

Keuka, Fla.

ACCORDING to Christ's example, we should rather prove with deeds that we are Christians, than with words.

THE SWORD THAT CUTS.

BY M. M. ESHELMAN.

"Whatsoever is born of God overcometh the world." —1 John 5: 4.

CHRIST kept the line between the church and the world distinct and well-marked. He, by his doctrine, set them apart; and what he separated let no man join together.

The tendency in these times is to wipe out the line and bring the world into the church. The world furnishes the fashions and amusements for the church, or something called Christianity, while this so-called Christianity boasts itself in something called primitive orthodoxy. This effort on the part of the two is, by some, called enlarged Christian liberality, which is very popular. Instead of the church influencing the world for good, the same old world marches on as a whitened sepulcher, and the line between two distinct orders of human beings is fast passing away. "Sheep and goats feed in the same pasture, and there is consequently not much apparent difference between their respective qualities of wool." Furthermore, "the dromedaries of Midian are coming into the camp of Israel because the needle's eye has been enlarged." Progressive euchre, bean jugglery, mum-socials, necktie parties, religious flirtations, roller rinkism, and every imaginable gambling device is resorted to, to replenish the treasury. The voice of professing saint and heartless sinner is heard alike in the revelry and worldly hilarity.

"Now abideth these, lucrative devotions, devotional gratification, and gratifying amusement, but the greatest of all is false charity." The affair is to be grand. That there may be no doubt of the success, the managers have secured the Roller Rink. — That large and commodious building is controlled by members of the — church, in good standing. The festival is opened by prayer, followed by gratifying amusements. Heaven have mercy on such gross delusions! The world overcoming Christian faith instead of faith overcoming the world!

Is there any difference between the indulgences sold by Popery in the darkest day of the dark ages, and the indulgences of modern Protestantism? No wonder God permits Robert Ingersoll to become a scavenger for the churches to rake up the coals that emit the sulphurous odor of corruption and worldliness. The true incense, the piety, the goodness, the self-denial, the humility, the faith which works by love are driven out, smitten, derided by so-called professors of holy Christianity. These are swords that cut. Jeremiah says, "Thy bruise is incurable, and thy wound is grievous." "Oh, thou backsliding daughter!" Isaiah says, "His watchmen are blind; they are all ignorant they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his own quarter." Isa. 56: 10, 11.

Is not this a picture of this age of grace? Ministers blind to gospel simplicity—refuse to bark, but revel with the crowd—indolent, greedy, not knowing the power of godliness, but seeking gain, loving popularity and slumbering in the sins of the multitude. No wonder infidels are multiplying, skepticism flourishing, and vice and wickedness sweeping thousands into the lowermost hell. Not until the line between vital Christianity and the world is restored will this awful rush into the whirlpool of sin be checked.

Christian, what are you doing? Are you standing on the corner of fear, mourning, or are you out in the broad arena of separateness from the world, striving to overcome by your faith? Where art thou?

A REPLY TO BRO. A. HUTCHISON.

BY E. ROHRER.

WHERE is the place in which Isaiah says, that the way is so plain and clear that "the wayfaring men, though fools, shall not err therein"?

I will just say to my much-esteemed brother, that the above was only a misquotation. I wrote from memory; I should have referred directly to Isa. 35: 8, and written correctly. I am glad that Bro. H. has called my attention to this error. I will try and be more careful henceforth. I agree with you, Bro. H., that there are a great many people misled by misquotations and erroneous preaching of the gospel. But I cannot quite agree with you when you say that Isa. 35: 8 does not apply to the Christian warfare here. I think it is just the way, the plain, true Christian needs to travel upon, here in this life. It will also fit all along the history of Christ's kingdom. Let us read Isa. 35: 8: "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

The prophet Isaiah, in uttering these words, had direct reference to Christ's kingdom, or the gospel dispensation. The prophet, in looking forward through the mist of the future for over seven hundred years, uttered these words as characteristic of the gospel way of salvation. The prophet says this way "shall be for those: the wayfaring men, though fools, shall not err therein."—This clearly indicates to me that this highway of holiness was intended for the Christian to travel on here, and that it was not only intended for a few wise and learned men to travel on, but for the great mass of mankind, whether learned or unlearned, wise or simple. Therefore I understand Isaiah to mean that the way is plain, clear and tangible, so that no man can be mistaken therein. We should get on this narrow highway at the first station, Matt. 4: 17; Mark 1: 15, and pass quietly and obediently through all the stations, which are many. I might name some of them here, but I will refrain. Jesus said, "I am the way," John 14: 6. No lions are on this way; they are all on the oth-

er way. No such roaring lions and ravenous beasts, like Bro. B. C. Moomaw tells us of in MESSENGER No. 44, page 693, are on this narrow highway of holiness, but they are all on the lower broad way, that leads down into the lake. When our blessed Savior was extended on the cross, he cried with a loud voice in his death agony, and said, "It is finished. The way of redemption is completed. Come, ye ransomed, and walk thereon."

My dear brother, if we never meet here on the earth, I hope that, when the warfare is over, and the victory won, and the crown obtained, we may meet and walk together with the redeemed in the courts of heaven.

NOTES AND JOTTINGS.

BY I. J. ROSENBERGER.

ON our late visit to Iowa, we found the Brethren connected with, and surrounded by a very large German element that needs more attention. Brethren Paul Wetzel and Geo. Ashenbrenner are able German expounders, and they ought to spend more of their time in the work than they do. Bro. Peter Forney, of Garrison, also speaks readily in the German. Our mission boards and tract work ought to give the German increased attention. We have noticed with pleasure that additions to the church from the German element almost universally make faithful members. At the feast at Garrison we met with Bro. Snyder, our German editor. Had a pleasant talk; glad to hear that the interest of the paper is growing, but it is not yet what it ought to be. It is strange to us that our German congregations do not more faithfully patronize our German paper; for instance, eastern Pennsylvania.

In passing through Chicago, we visited a number of the Brethren in the city. Sorry to find that our Brethren's Mission there is not doing more than it is. The success that has attended the feeble efforts that they have made, ought to prompt them to put forth greater efforts. Chicago, unlike many other cities, has a great many members' children living in it, and many others who were raised under the influence of the church, are familiar with the church's principles; hence, to see and hear the Brethren seems very home-like.

On our way home, as our train was pulling out of Cedar Rapids, a stir originated in the front part of our car. It was reported that some one was fainting. A physician was called, who named the trouble, disease of the heart. The patient was a corpse in ten minutes. On inquiry, I found the deceased to be the Rev. Brested, of the Baptist church, from near Davenport, Iowa. He had been in attendance at the Baptist Convention at Cedar Rapids, the week previous. The terrible shrieks of the suddenly broken-hearted widow, as they rang through the car, while it went hurrying on, ere the dawn of day, awakened, we confess, a very peculiar sensation. Surely, "our life; it is even a vapor that appeareth for a little time, and then vanisheth away."

We have brethren and sisters who are doing a great deal of work in the church, evangelists who leave their families for weeks, and even months, toiling early and late. For this I am glad, but am sorry that some of this work is done on the compromising plan. I here state that all persons added to the church on the compromising plan are simply candidates for this modern world progression. And churches that rule on this plan are simply anterooms, preparatory departments to the same kind of progression. Be not deceived! The Methodists, the Disciples, the United Brethren, the Evangelical, and a host of others went that way. Our Progressive Brethren only recently set sail, and what an astonishing distance they have gone upon the broad sea of unrestrained pride and fashion! Let us take warning!

BOOK AND TRACT WORK.

BY S. W. HOOVER.

WE would say to our literary contributors, and all of the dear brethren and sisters everywhere, who contemplate writing for the "Work," that we are much in want of *good, live* articles for leaflets and small tracts. — Most of the articles we have on hand, although of excellent authorship, and the subjects well chosen, are too large for leaflets, and either too large or too small for tracts, best adapted to the present wants, means and resources of the Work.

We can cover a larger territory, and reach more readers, at less cost, with small tracts, than we can with large ones. The masses of the people, whether in towns, cities or country, will read small tracts, while they would lay larger ones aside. This fact becomes the more apparent when we take into account time, and the hurry of general business affairs, that engage the time and attention of most people, in a country like ours.

Articles intended for leaflets should contain not less than 325, nor more than 375 words. For a three to four-page tract, from 1100 to 1400 words. These sizes are most needed at this time. We name the above figures mainly for the reason that we have adopted a somewhat uniform-sized page for all tracts.

Give us live essays, sharp and to the point, something that will penetrate, enlighten the understanding, open the way, and carry conviction direct into the soul; hence let them come well filled with love, truth and the Holy Spirit, the "sword that cuts and the fire that burns." The demand for publications put out by the "Work" is steadily increasing, especially so of small tracts for free distribution.

Now let us hear from "YOU," please. Select the subjects you wish to write upon, name them to us, either by letter or postal, and we will tell you whether they have been chosen by another or not. We think this a better way than to publish a list of subjects, which we do not approve of at this time.

Dayton, Ohio.

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Mt. Morris, Ill., - - - Dec. 7, 1886

"HE that giveth to the poor lendeth to the Lord."

"NOT grudgingly or of necessity, for the Lord loveth a cheerful giver."

"BLESSED is he that considereth the poor; the Lord will deliver him in time of trouble."

"THE liberal soul shall be made fat, and he that watereth shall also be watered himself."

"THEN the disciples every man according to his ability determined to send relief unto the brethren which dwelt in Judea."

"FOR if there first be a willing mind it is accepted according to that a man hath and not according to that he hath not."

ARE we, dear brethren and sisters, doing our duty in this matter of giving to the poor and to the work of spreading the gospel of Christ? If not, why not?

THE Scripture clearly sets forth that every Christian *must* give; that all Christians must give according to their *ability*; and that all must give cheerfully and with a glad and joyous heart.

THIS kind of giving insures God's choicest blessing. It is a giving that impoverishes not but enriches the soul and places treasures in Heaven where moth and rust corrupts not, and where thieves cannot steal.

No one should hesitate to give because they have but little to give. The small amount cast into the treasury by the poor widow entitled her to a place in God's word, whilst the large sums of the rich were passed by unnoticed by the Divine Master. It is the mites after all that make up the great sums of the money raised for the Lord's work.

EDITORIAL NOTES.

ONE was baptized at Silver Creek, near this place, last Sunday.

ON the 28th inst., 305 attended Sunday-school at the Chapel.

IN No. 43, page 636, read Walnut Valley, instead of Walnut county.

WE have on our desk a large number of excellent essays, which will appear in due time.

BRO. J. P. NOFZIGER has changed his address from Oxford, to Mascot, Harlan Co., Neb.

BRO. J. F. NEHER changes his address from Monmouth, Crawford Co., Kan., to Mangona, Barber Co., same State.

BRO. Amick has been on the sick list for a day. He is better again, and occupies his usual place in the office.

BRO. David R. Richards, of Beach Grove church, Ind., writes that Bro. L. Holsinger held a series of meetings for them. Fifteen were added to the church.

BRO. W. B. Sell has been holding a series of meetings near Brooklyn, Harrison Co., Mo. Eight were received by baptism.

BRO. ENOCH EBY's address will be Beattie, Marshall Co., Kan., until Jan. 1, 1887. At last report from him he was at Newton, Kan.

BRO. SOLOMON C. SMITH, of Eaton Co., Mich., reports a good love-feast in their church. One was added to the church by baptism.

BRO. Vaniman's tract, "The House We Live In," has been translated into Danish by Bro. Hope, and we are getting out an edition of it in that language.

FROM Bro. D. J. Shafer we learn that brethren John Forney and Jacob Trostle were expected to begin a series of meetings near Onico, Kan., Nov. 23.

BRO. JOHN STUDEBAKER, of Troy, O., says that the members of the Lost Creek church very much desire to have a minister move among them. They will assist a minister in getting a home.

BRO. I. J. ROSENBERGER closed the meetings at Garrison, Ia., on the 24th inst. They had a good meeting, and thirty-two souls were added to the church. Surely the Lord is blessing the people!

BRO. H. W. STRICKLER, of Loraine, Ill., informs us that he still has a supply of his Pocket Concordance on hand, which he will send out at the rate of ten copies for ten cents. Address as above.

WE are glad to learn that the health of our dear old brother, Eld. Samuel Murray, of River, Ind., is somewhat improved, and that he is able to do some work for the Lord. May the Lord make his last days the best of his life!

BRO. Quinter expected to visit among, and preach for, the Brethren in Mechanicsburg, Pa., during the last week.

ABOUT 170 students are enrolled at the College for this year. Others are coming in, and the school is enjoying a season of prosperity.

BRO. Landon West's address appears in the Almanac as Alexandria, O. It should be WEST Alexandria, Preble Co., Ohio. Those who desire to have his address can write this in their Almanacs.

BRO. Hope returned to Mt. Morris on the 1st inst. The Brethren at Ames, Iowa, desire him to spend some time with them before he goes to Kansas. Sister Hope is with her father, Chr. Nielsen, Jewell Center, Ia.

WE have just printed for the Brethren's Tract Work five small tracts, or leaflets. The titles are as follows: "Saving Words," "Why Am I Not A Christian?" "What Do We Need?" "Pause and Think," "Right And Wrong Way." These leaflets are for general distribution, and are strong appeals to the unconverted. Order them from the Book and Tract Work, Dayton, Ohio.

BRO. D. M. MILLER, of Milledgeville, Ill., has been laboring in the mission field in Wisconsin. At last reports he was at Bon, Richland Co., where quite an interest in the doctrine of the Brethren is manifested. Bro. Miller is distributing a number of copies of the missionary MESSENGER among the people. He goes from Bon to Menominee, Dunn Co., same State, where he will be met by Bro. David Eby, of Lena, Ill.

BRO. L. H. DICKEY, of Alvada, O., writes: "Yesterday the saints at Rome held their Thanksgiving meeting; at the close took up a collection to apply to the poor fund. Bro. Daniel Shively, of Indiana, commences a series of meetings in the Southern part of the Rome district. Eld. J. P. Ebersole has been confined to the house for several weeks past with two broken ribs, the result of a fall. He is improving slowly; is otherwise well."

SISTER Sarah E. LaRue, of Granger, Texas, says: "We think on Sunday morning, if we could only go to meeting, what food we might receive for our souls, but we have no preacher but the MESSENGER, and we thank God for the words of encouragement it brings to us every week. May God bless those who have the work of preparing it, and those who write for it. Dear brethren and sisters, pray for me and my family, that we faint not by the way."

BRO. W. G. COOK, of Alpena, Dak., says, "Our love-feast was a feast indeed to all present, and one long to be remembered. Had excellent order, a large audience and good attention. The meeting is being continued by Bro. William Horning and Bro. David Rowland, the latter from near Lanark, Ill., and the former from Aberdeen, Dak. Bro. and sister Rowland will remain here a few days. All are in unity and love. Pray that the cause may advance here!"

READ Bro. John Wise's letter in this issue, and ponder well the facts it contains, in regard to Sunday-school work. We rejoice that away down in Kansas the brethren are to have an evergreen Sunday-school—one that the frosts of winter cannot kill out.

BRO. GEO. GISH, of Drury, Rock Island Co., Ill., sends for some missionary MESSENGERS, and says that they have a good meeting house near them, in which to hold meetings and he would like very much if some of the brethren would visit them and preach for them. Let some of our brethren visit this field and report progress.

BRO. DANIEL SHOCK says the chances are good for building up a *lively church* at Bijou Hills, Dak. We made him say "*large church*." Well, if they succeed in getting lively members into the church, it will soon grow to be a large one. Lively members make large churches out of small ones, and dead members small churches out of large ones.

EVERY congregation in our Brotherhood owes a duty to the general mission and tract work of the church, and that duty is to arrange that each of its members may be solicited to give to the work of spreading the gospel. Every elder who has the oversight of a church should see to it that this work is no longer neglected under his charge.

HE that dies to sin and is planted into the everlasting kingdom of God, gains life eternal. In this case death is great gain, for it is the beginning of a new life and of a new growth in the spiritual kingdom of Christ. So, too, the death of the physical body is great gain to those who obey Christ. It is the beginning of an eternal life of growth and of service in the home of the blessed. We only begin to live when we die.

I AM in receipt of a statement of my arrearages for the MESSENGER. I see some are giving up the MESSENGER for tobacco, but I have quit tobacco for the MESSENGER.

Yours, ———.

The above letter has the right kind of a ring. The writer puts into the balance on one side tobacco, on the other a good, religious paper. With him the paper outweighs the tobacco, and as he must give up one or the other, wisely determines to sacrifice the desire of the flesh to the higher demands of his intellectual and spiritual nature. He has made a wise choice.

GOD has provided a way for our escape from the consequences of sin. That way was opened by the blood of the Lamb. As the Israelites escaped from the hand of the angel of death by the application of the blood of the paschal lamb to the lintels and door posts of their dwellings, so we may escape from the power of the second death by making use of the blood of our Lamb, for "the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1: 7. God is satisfied with the blood outside, and we should be satisfied and happy with God's Word inside.

BRO. Jacob Swinger, of the Lamotte church, Crawford Co., Ill., writes of an enjoyable feast held Oct. 15. A number of brethren from other churches met with them and assisted in the work. The members rejoice from the fact that a trouble they had has been satisfactorily settled, and Bro. J. P. Horning was reclaimed.

THE missionary number of the MESSENGER is being sent out rapidly, and it will doubtless reach many people who have never heard of our church. Those who order it should be careful in distributing it. Let this number of the MESSENGER go out to those who are not acquainted with our doctrine. If our agents want sample copies to distribute among our people, so that they may induce them to subscribe for the paper, we will furnish them with some other number. We want the missionary number to go outside of the church.

A SOLDIER was converted, and, being used to the words of command given him by his officers, he gave in his own words an account of the work of grace in his heart. He said, "The Lord Jesus gave me the command to 'HALT!' and I stood still and said, 'Lord, what wilt Thou have me to do?' Then came the command, 'Right About, FACE!' and I knew that I must turn my back upon the world and give up everything for Christ's sake. Then came the command, 'FORWARD MARCH!' and I began to go forward, obeying all the commandments of the Captain of my salvation."

BRO. Howard Miller, writing from Lewisburgh, Pa., requests us to say that he will not be able to fill any of the appointments for which he has arranged in the future. — The reasons are that, while laboring in the Germantown and Philadelphia churches, the membership of the two bodies agreed to have him come and preach for them for a time, and as it was entirely unsolicited and unexpected, it appears as though the hand of the Lord was in it, and he has accepted. He will, therefore, be compelled to cancel all other engagements. His address, until further notice, is Lewisburgh, Union Co., Pa., but he is in active service at the present in his new field of labor.

BRO. JAMES T. QUINLAN, 1315 Light St., Baltimore, Md., writes that they have moved to a place where they have much more room, and he now has about 100 boys in his school. They are to have preaching on the first Lord's day of each month. Brethren B. C. Moomaw and Jacob Hedrick, of Virginia, Jacob Shamberger, Solomon Stoner, Amos Caylor and D. D. Bonsacks, of Maryland, and Jacob Snyder, of Pennsylvania, are to preach for them during the winter. Bro. Quinlan requests that all money orders be made payable to him, at Station C, Baltimore, Md. The general post-office is four miles from his home. He also requests that only money orders be sent, as postal notes are sometimes lost, and payment of them cannot then be made.

HEAD faith believes that Christ died for sinners, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." James 2: 19. Heart faith believes that he died for ME, and accepts him as the Savior, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10.

WE have in course of preparation for the MESSENGER a series of historical sketches of our brethren who took a prominent part in the work that led to the organization of our church in Germany, as well as those who labored so zealously in the great pietistic movement in that country from 1680 to 1720. Prominent among those who labored and suffered for the cause of primitive Christianity, was Bro. Ernst Christoph Hochman, whose name is not generally known to our Brethren. This man of God was a co-laborer of Alexander Mack, Sr. Together they traveled over a great part of Germany, and preached the Word of God, their labors extending as far as Holland. Together they suffered for the cause of Christ. Bro. Hochman was many times beaten with stripes and oft imprisoned for the cause of the Master. The story of his life has never been fully given to our Brotherhood, and it cannot fail to interest as well as to instruct. We shall also publish some sketches of our pioneer brethren in America. These articles will appear in the MESSENGER in the early part of 1887, and we believe they will be of great interest to our readers.

BOOK AND TRACT WORK.

FROM our brethren who are managing the Tract Work we learn that the demand for tracts is constantly increasing, and that calls for tracts for free distribution are coming in from all parts of the Brotherhood; and that whilst this is true, the receipts of money for the last quarter fell a little below the amount received for the previous quarter. It requires money to print tracts, and the brethren in charge of the work should be supplied with all they need. No one need fear that the funds intrusted to them will be injudiciously used. The brethren who compose the Committee are men of known integrity and business ability, and understand how to invest money to get the best returns from it.

Our Annual Meeting asks every church in the Brotherhood to appoint solicitors for the Tract Work. If this important duty is attended to, and the solicitors do their work properly, the treasury of the Tract Work, as well as the missionary treasury, will be well filled. Let this work be attended to at once, so that tracts may be sent out to all parts of the world. We have the truth as it is in Jesus. Our church is founded on the eternal Word of God. Let us not hesitate to give liberally of the means with which God has blessed us, to give to the world our faith and practice as a church.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

More Rejoicing.

ANOTHER series of meetings closed in the Olive Branch church, near Ames, Ia. Nine were added by baptism, and a number more are standing near the kingdom. The meetings closed too soon. The sheaves were not all gathered, and it is always to be feared some will be lost, should the harvest be deferred. W. R. Deeter, of Indiana, conducted these meetings. He is a man of great argumentative power and executive ability. His labors were much appreciated by all. The cause here is greatly strengthened. God bless our Brotherhood. GEO. W. THOMAS.

From Buffalo Valley Church, Pa.

ON the last day of October, Bro. S. Shonewalter and I began a series of meetings in the west end of Buffalo Valley church, assisted, toward the last, by Bro. J. L. Beaver. We kept up the meetings over two Sundays, and every evening during the week, and at the close of the meetings we had the pleasure of receiving two men and one lady—all heads of families—into the fellowship of the saints, by "being planted together in the likeness of his death," through baptism, with us, into the spiritual kingdom of Christ on earth. We believe that more will follow, if kindly and persistently invited to do so.

P. H. BEAVER.

A Sad Accident.

ON the morning of Nov. 18, the house of James Johnson, one fourth of a mile north of Landesville, Ind., was the scene of a terrible casualty. The household consisted of James Johnson, wife, two sons, three daughters, and a young blacksmith named John Turner. The latter awoke in the morning about 4 o'clock to find the room filled with smoke, and the house on fire. He hastened to Mr. and Mrs. Johnson's room, shouted "fire," and then started to the rescue of the two young ladies up-stairs, but the flames were raging at the head of the stairs. He shouted to them and returned, but was somewhat burned. A neighbor, hoping to rescue them from their window by means of a ladder, saw the oldest girl fall into the stairway in the midst of the flames. The youngest girl ran back to the room and covered herself over with the bed clothes, and thus perished in the flames. The rest of the family had just time to escape in their night-clothes. The building burned rapidly, and in a short time the roof and floors gave way. There were no facilities for extinguishing the flames at hand. The heavier timbers were gradually consumed, and the two bodies were reduced to ashes. Searching among the blackened embers a few hours later, there was found but a pitiful remnant of the two girls who, but the day before, had enjoyed health and had the world before them. A few particles of the larger bones were all

that remained. The occurrence is one of the most appalling that has ever occurred in this country, and will cause a thrill of sympathy wherever it is read. The family is of high standing, and the two girls, aged respectively twenty and eighteen years, were intelligent and refined. The friends and neighbors met in the evening, and a new house is rapidly being built.

J. W. TINKLE.

From Paola, Kansas.

A SERIES of meetings was commenced in the Wade's Branch church, of Miami Co., Kansas, Oct. 26, and continued until Nov. 3. The preaching was done by elders John Finny and Jacob Trostle, of Abilene. They are both well known to the Brotherhood as able preachers, and they fully sustained their reputation while here. As a result of their labors among us, four made the good confession and were baptized. A son and daughter of Eld. George Myers were among the number.

D. N. LONGENECKER.

Notice.

BRO. J. H. Moore's article, "The Gospel Tree," in No. 41, of the GOSPEL MESSENGER, has induced me to write a few lines which I have been hesitating about for some time. Since we have purchased our home, a short time ago, the children have been anxious for planting-time to come, as each one intends to plant a so-called "missionary tree." I have been thinking about asking every member, and the members' children especially, to join us, either plant a tree this season or set aside one already planted, and give the proceeds to the missionary cause of the church. Bro. Moore, can we not make your call to the Florida members, a general invitation? The trees need not all be orange trees, but that which prospers best in each community. May God bless every effort to extend his cause, and may many gospel trees mark the advancement of the church in the missionary work, in the coming year, is my prayer!

L. B. SHANK.

In Memoriam.

ANNA HOOVER, daughter of Wm. Hoover, was born near Morrison's Cove, Penn. Her parents moved to Stark Co., Ohio, in the year 1874. She was married to Samuel Gants in the year 1824, with whom she lived happy until death claimed him, in 1846. They had sixteen children, eleven of whom attained to manhood and womanhood. Her husband's death left her with a family of helpless children to train; this she succeeded in doing, faithfully and well, being well beloved and revered by them all.

In 1867, she moved to Ligonier, Noble Co., Indiana, to be near her children in the West. She remained in this county most of the time, being with her daughter, Mrs. Miller, in Chicago, three years of that time. She spent nearly sixteen years near and with her sons, Adam and John Gants, by whom she was kindly cared for. She thought, living in a home of her own would be pleasant and

one was provided for her where she lived the past two years, being kindly waited upon by her daughter, Mrs. Kate Miller.

She acknowledged her love and confidence in the Savior, and became a member of the German Baptist church, near Mt. Union, Ohio, in 1856. Upon her removal to Indiana, she soon found the church of her choice and united, by letter, with her Brethren of like faith. She lived a noble, Christian life, and when the death angel came to call her home, the love and respect of her children smoothed her pathway to the grave. Trustingly, she died Nov. 14, '86; aged seventy-nine years, five months and twenty-seven days. Services were held in the Lutheran church, conducted by elders G. T. Swigert and Joseph Weaver.

We interred the mortal remains of our mother in the Ligonier cemetery, but

"Our faith looks up to thee
On, lamb of Calvary, Savior Dying,"

In whose presence, we feel our dear mother to be.

ADAM GANTS.

In Memoriam.

IN December, 1885, notice was received by us, of the death of our worthy sister, Minerva Chaney, of Pricetown, Highland Co., Ohio, and a member of the White Oak church, of that county. With the notice came a request to come and attend the funeral, when convenient. The family being severely afflicted and circumstances not favoring an early meeting, we did not meet until Sunday, Aug. 8, 1886. A large assembly met that day at the Harwood Chapel, near the family residence. The thought expressed in John 11: 25 was presented by the writer as the best afforded for the occasion. The thought of an escape from death, while yet in health and life, is one worthy the attention and acceptance of all men.

This noble sister sank peacefully to rest on Sunday evening, Oct. 11, 1886; aged sixty-three years, seven months and ten days. She was the daughter of George and Margaret Rader. Of her life I can give but little more, as I feel that no mortal hand or tongue can describe her afflictions fully. Bodily affliction of her husband imposed at an early day, a heavy burden upon this servant of God, but it was borne until the close of her work here with all the patience of a saint. The husband (being afflicted with paralysis since 1850, and twenty-five years helpless) is unable to feed himself, and, of late years, to speak; yet he lives. It is impossible for me to describe the burden borne. The children, one son and three daughters had been reared to maturity by this mother, amid the constant care of the father, and all this without a murmur or complaint. And with no one have I met, who manifested more patience in the burdens of life, or who seemed to rejoice more at the spread of Truth, or who was more willing to aid the cause of the Master, than was this mother in Israel. Firmness in purpose, cheerfulness, patience, humility and zeal, were qualities in this soul, which gave it victory over all the ills of life. I feel that when this believer has passed her day in good cheer and with zeal for the work,

surely not one of us should murmur at our crosses, but we should look up and thank God and take courage. Nothing short of the spirit of God can impart to us the comfort needed. Our wish and hope still is, that the father, son and daughter, yet left in this afflicted family, may see that the faith of this mother, and the spirit manifested by her, is also the guide and the comforter for them, and also for all others. LONDON WEST.

From Black River Church, Mich.

I WAS invited to attend a communion meeting in the above-named church, and also requested to write something in regard to it, for the MESSENGER. The meeting was appointed for Oct. 20, but before the time came some trouble arose, so that a church-meeting was held at the appointed time for the communion. When the parties all came together, we had the difficulty settled in less than an hour. I then insisted upon them still holding their feast as I had to return on the 22nd. They went to work, sent out word, and a goodly company came together and we had a good and interesting little meeting. The next day a sister made application to be baptized. There are three ministers here in the second degree and about thirty members, easy to be recognized. May the Lord bless them, is my prayer. DAVID RUPEL.

From Mt. Joy Church, Pa.

OUR love-feast is now counted with the things of the past. Brethren John S. Holsinger, John H. Myers and D. D. Horner were present at our feast. Bro. Holsinger came to us Oct. 30, and commenced meeting the same evening, and continued until the evening of Nov. 7. Our feast was Nov. 6.

The brother held forth the Word with power and zeal. Two were baptized, and there is another applicant; this makes eighteen or nineteen in all, during the present year. May the good work continue, is the prayer of your brother in Christ!

I heartily endorse what sister Martha Beery says about prayer-meetings. I do think that this meeting cannot be too strongly urged upon our brethren and sisters. I think every congregation of the Brethren church should, at least, have one place for prayer-meeting, once or twice every week. May God help us all to work out our soul's salvation, and at last may we receive a crown on the sunny side of sweet deliverance!

J. M. RITTER.

Kecksburg, Pa.

Marsh Creek Items.—No. 13.

ACCORDING to previous announcements, three meetings were held before the love-feast which occurred Nov. 6. The attendance of members was larger than at any former love-feast, since the meeting-house was enlarged. Several congregations were represented by their ministers. The meetings before and after the communion were well attended, and a commendable interest was manifested. We trust the seed sown, will

ripen into a golden harvest and that many precious sheaves may be gathered into the garner of the Lord. Eld. James Quinter came to our help, and preached seven sermons; he also made a number of visits which were greatly appreciated.

The health of the members is generally good, but diphtheria, that dreaded malady, is prevailing in Gettysburg. Quite a number of cases are reported, and several deaths have occurred. Public schools are ordered to be closed for three weeks.

Your correspondent has good prospects for a fair increase in the subscription list of the GOSPEL MESSENGER.

B. F. KITTINGER.

Boys' Bible School.

The receipts since last report were as follows:

Elder J. S. and D. Esther Holsinger, Alum Bank, Bedford Co., Pa....	\$5 00
J. B. Miller, New Paris, Pa.....	2 00
Frank Trostle, Maple Grove Sunday-school, Plympton, Kan.....	1 91
Etta Hoff, Wannapa, Noble Co., Ind..	1 00
E. W. Hollopeter, Rockton Sunday-school, Rockton, Clearfield, Pa....	1 10
Josiah Ashenfelter, Salem, Oregon...	50
Margaret Ashenfelter, Salem, Oregon.	25
E. H. Stauffer, Garrison, Iowa.....	1 00
J. H. Rosenberger and wife, Spitzer, Ohio.....	1 00
Lower Fall Creek Sunday-school, Anderson, Ind.....	1 91
Ephraim Lichty, South Waterloo, Ia.	10 35
A. H. Snowberger, Majencia, Huntington Co., Ind.....	1 66
L. W. Rinehart, Medford, Carroll Co., Md.....	1 00
Lizzie Hoffa, Melrose Sunday-school, Grundy Centre, Ia.....	6 00
B. C. Moomaw, Green Forest, Va....	2 00
Mrs. Daniel Vaniman, Virden, Ill....	1 00
Sister L. Shindel, Funkstown, Md....	1 00
Sarah E. Kepert, Nora, Jo Daviess Co., Ill.....	5 00
A brother, Roanoke, Ill.....	5 00
A sister, Royersford, Pa.....	1 00
Mt. Morris Sunday-school, Ill., through D. L. Miller.....	11 00
Donations in money at love-feasts....	15 75
Total.....	\$76 45

DONATIONS.

The Brethren's Book and Tract Work; one box "Path of Life;" "Turn to the Right;" "Plan of Salvation;" "Sermon on Baptism;" "Come Let Us Reason Together;" "The House We Live In;" and one Chart. We will send for more in a few days, as we have five dollars to be devoted to tracts, by a brother, of Roanoke, Ill. Many thanks for the box and chart. Four copies, "Europe and Bible Lands," for Christmas gifts for the boys, from D. L. Miller; Bible for the boys, from Experiment Mills, Pa.; twenty *Quarterlies*, Brethren's Publishing Co., Mt. Morris, Ill.; thirty one-cent stamps and eighty *Young Disciples*, by Elizabeth Fyock, Purchase Line, Pa.

EXPENDITURES.

6 8-foot benches.....	\$9 00
Hauling benches.....	1 00
2 6-foot reversible back benches.....	6 00
Rent.....	5 00
Three dozen Bibles.....	9 00
Nine Brethren's Hymn Books.....	5 40
One Quinter's "Trine Immersion"....	1 25
Twenty-nine boys' fare to love-feast..	15 15
One "Bible Story".....	7 00
Scrubbing rooms.....	1 00
Blank book and stationery.....	83
One suit of clothes.....	5 75

Total..... 60 13

J. T. QUINLAN.

1315 Light St., Baltimore, Md.

From Lewistown, Pa.

ON Aug. 29, I left my dear husband and family for Lena, Ill., to comfort our daughter while her husband spent the remaining days of his life. He, Noah Rudy, lived three days after my arrival. It is hard to part with one loved so dearly, but when the Lord says "Come unto me," all should be quite willing to give their consent to the loving command.

After spending about three weeks with my daughter, I was ready to return home, but decided when so near, first to visit Mt. Morris. I must say that I spent a very pleasant time with the brethren and sisters at that place. I visited the school; was in the elocution class, Bible class and chapel exercises. I was much pleased with the recitations as well as the surroundings of the place.

I well remember when I first met brother and sister Sharp. They united with the church in our congregation and are now connected with the school. I was very favorably impressed with them as well as with the whole church. I believe they are doing good work and with it they maintain their simplicity to a commendable degree. I was not with them over Sunday. I was very sorry I could not stay longer. SARAH HOWE.

From Upper Twin Church, Ohio.

WE had our communion on the 13th inst. which is now among the past. It will long be remembered as a refreshing shower of grace which we believe all enjoyed and also received some benefit. The Brethren that were with us, dealt out the Word of Life freely and plentifully, so that both saint and sinner had a portion in due season, and, especially we, of the household of faith, were cited to our duty and encouraged to go on with the good work of our Master and to hold out faithful to the end. Hence we say to the dear Brethren, Go on with the good work you are engaged in until the Master will say, It is enough, and your reward will be great in heaven. May we all so live that we may be counted worthy to obtain the crown and enter into that rest that remaineth for the people of God.

While we have our seasons of rejoicing and sunshine, we also have our troubles and sorrows and cloudy days to go through. We of Upper Twin, have had our trouble for the

past year to go through, but we hope the Lord will deliver us out of them all, and we believe bright days are dawning. May they be many awaiting us, and may we all enjoy them.

SOLOMON NILL.

Notice.

ACCORDING to previous arrangements with our dear brother, Conrad Kahler, we commenced a series of meetings, in the Canton District Center meeting-house, the evening of Oct. 28, and continued until the evening of Nov. 9. During this time seventeen were added to the church by baptism, four of the number came over from the Pedobaptist ranks. On the day baptism was administered, the father of the one followed his daughter to the church and said, "If she will be baptized, it will bring me with sorrow to the grave. If she will be lost on account of her baptism, I will go with her." In the afternoon, on the same day, he got the preacher in charge to come to his house and used his utmost endeavors to pacify her, by trying to make her believe that some of the plain commands and ordinances need not be practiced, but all the efforts of the father and preacher proved in vain and could not give her peace of mind. She came to the conclusion that it is better to hearken unto God than man. No wonder that the tender-hearted consciences of many are disturbed when they read and hear of the bright examples of the Christians in apostolic times, going out to the water, finding it in its native place, going down into it, being buried in baptism, coming up out of it, and, as a result, the body is washed with water. Think of those who have been sprinkled in the house and that with a few drops of water!

The Canton church is a well-disciplined body, presided over by Eld. Conrad Kahler. His co-laborers are brethren Werrick, Clapper and Kahler, Jr. All these are live workers in the cause of Christ. I had my home principally with Bro. and sister Peter Snyder, where I was well cared for and which is indeed a home for the Brethren. My association with the saints was pleasant and will long be remembered, and, hope, will be renewed on the other shore.

"How sweet the hours have passed away,
When we have met to sing and pray;
How loath I've been to leave the place,
Where Jesus shows his smiling face."

SILAS HOOVER.

Thornville, Ohio.

From Antietam Church, Pa.

THE semi-annual communion meeting of Antietam congregation was held this fall, at the Wely meeting-house, near the southern boundary of our church district, and quite close to the residence of our late lamented brother, Eld. J. F. Rohrer, the honored bishop of our congregation for many years. Sister Rohrer, his widow, still resides at the old home place, though she is in very feeble health.

The love-feast was held Oct. 12, and was well attended by the ministry and laity of

this and neighboring congregations, although it came at a very busy season of the year for the farming community.

The bishop of our church, Eld. Jacob F. Oller, and all his co-laborers in the ministry, were present.

Among the ministering brethren from a distance we noticed elders Jacob Blough, Daniel Eckerman, Jacob Hollinger, David Foglesanger and Isaac Riddlesberger, from this State; Amos Caylor and Geo. Hoover, from Maryland; also several other young ministering brethren, whose names we did not learn.

The meeting was an enjoyable one, and one long to be remembered. At this place a very successful Sabbath-school is conducted by Bro. Mitchell Stover, a young and active deacon of the church. His labors are appreciated by the community at large, as well as by the Brethren. His pupils are gathered in from every persuasion.

The membership of Antietam congregation is about 450, nearly one-half of which reside in Waynesborough, where the Brethren have a commodious church-house, in which services are held every Sunday night, and every four weeks, at 10 A. M. Some twelve or fourteen years ago, our present elder, Bro. J. F. Oller, organized a Sunday-school, though under adverse circumstances, but, by persistent effort, it was kept up, not only during the summer months, so common at many places, but during the whole year.

At this time it is in a very flourishing condition. Bro J. F. Emmert, one of our deacons, is the present very efficient Superintendent. He is assisted by a large corps of active teachers, all of whom are members of our church.

Since the organization of our church, which dates back to the middle of the eighteenth century, the following-named churches have been organized within its limits: Welsh Run, Back Creek, Falling Spring, Ridge, Beaver Creek and Manor. The once large district is at present cut down to a small territory, though densely populated. The names of the elders of the Antietam church, since its organization, in 1752, are as follows: William Stover, Daniel Stover, Jacob Holsinger, Jacob Fahrney, William Boyer, Henry Kooniz, Jacob Price, Joseph F. Rohrer, Jacob F. Oller. The names of the present ministry are as follows: Eld. Jacob F. Oller, Jacob Suider, D. M. Baker, B. E. Price, Caleb Correll, T. F. Imler. Some historical recollections might be given of our church in connection with the above, but at present this may suffice.

D. H. FAHRNEY.

In Memoriam.

THE subject of this memoriam is deserving of more than a mere passing notice. — George W. Holler, son of George Holler, elder of the Lower Miami church, six miles south-west of Dayton, Ohio, passed away peacefully on Nov. 11, aged thirty-five years, six months and twenty four days. Deceased united with the church Nov. 14, and was baptized by Eld. R. H. Miller. He had an ac-

tive mind, and was much devoted to the cause, an earnest, energetic worker in the Sabbath-school, as well as in all other church work. He manifested a zeal for and in the kingdom far above many others, physically much stronger than himself. He was an invalid for about thirteen years, and during all this time bore his afflictions with patience and fortitude, seldom or never uttering a complaint.

Bro. George was very exemplary in all his habits and conduct, socially, morally and religiously. His life was characterized with warm affection, sympathy, temperance and judgment, having the good will and esteem of every one. His presence in the church, in the family circle, and throughout the community, will be greatly missed. Shortly before his death he called for the elders of the church and was anointed with oil, as directed by James 5. He passed away in the full assurance and triumph of a living faith.

SAMUEL BUCK.

From Woodland Church, Ill.

OUR meetings have closed. We baptized seven, and have hopes of reclaiming two, who had become cold. Bro. M. Claar preached for us; he is not afraid to declare the whole counsel of God. Our church is the better for his having been among us. We built a new meeting-house in the northern end of our district, and, although not quite paid for yet, we feel satisfied that our Brethren will do their duty, and hence trust and hope — We pray God for Israel, that they all may be saved.

CYRUS BUCHER.

Astoria, Ill.

From Pettibone, Tenn.

OUR District Conference, which convened with the dear brethren and sisters at Limestone, Nov. 5, closed to-day. Bro. G. C. Bowman was chosen Moderator, brethren Jesse Crosswhite and F. W. Dove, Reading Clerks, and J. B. Pence, Writing Clerk.

A considerable amount of business came before the meeting and was transacted in a fraternal manner. The good spirit seemed to dwell richly in the hearts of the old "veterans of the Cross." There were no apparent signs of disunion among our members, but, on the contrary, the church has been better disciplined, since the two contending forces made slight inroads into our ranks, and captured one or two of our unwary members.

Two ministers of the Old Order faction, of a sister State, met with us each day, taking back seats and paying the strictest attention to all the proceedings.

Good reports came in from all parts of the District, that the ark of the Lord is slowly, but surely moving along. Brethren Brauscom and Jones brought glad tidings from North and South Carolina. The meeting furnished them with means to assist them in building a church-house, and to extend their labors in the vineyard of the Lord.

Brethren J. M. Bowman and J. E. Klepper had good reports from the southern portion of the District.

Altogether, our meeting was a success, and when we had to part with our brethren and sisters, we could not help wishing that such meetings would come oftener and last longer.

Elder F. W. Dove was chosen delegate to the next Annual Meeting, and David Berrick, alternate. The next District Meeting will be held with the Brethren of the French Broad congregation, in Jefferson County.

Nov. 7, 1886.

A. G. CROSSWHITE.

From Martinsburg, W. Va.

BRO. S. M. McCANN paid us a visit, and preached about thirty sermons for us, the immediate result of which was that five were received into the church by baptism, and one reclaimed. Bro. McCann is now laboring in Frederick, Md. I hope the Brethren will try to keep him in the mission field, as he is a worker, and holds forth the Word with power.

Our second love feast will be held at our church at Vauclevessville, five miles east of Martinsburg, on the B. & O. R. R., Dec. 11, at 2 P. M. I hope that we may have a feast that will edify and strengthen us, and also build up the walls of Zion, lengthen her cords and strengthen her stakes.

Nov. 25, 1886.

E. P. MACONAUGHY.

From Ervin, Ind.

OUR series of meetings closed Nov. 23. Bro. I. J. Rosenberger came to us Nov. 5. Our meetings throughout were interesting, and the Word was preached with power. It had the desired effect; twelve precious souls came forward with a desire to go with the people of God. Ten were baptized, and there are two applicants.

Notwithstanding the strong fortifications that were thrown up against our meetings, the strength of Israel's God was greater, and through his servant, they had to fall. There was a general awakening, and many more felt that they were far from home; they were made almost ready to return.

Nov. 24, 1886.

DANIEL BOCK.

Glorious News.

WE have just closed a very interesting series of meetings in the Slate Creek church, Kan. The brethren decided to hold a series of meetings, using the home talent. The meetings commenced in the evening of Nov. 6; and on the 21st we repaired to the water, where nineteen willing souls were buried with Christ by baptism. The same night, one more declared his determination to forsake sin, and serve the Lord.

During the meeting, one sister, who thought she had wandered far enough from the church, made application to be restored, making twenty-one in all, added to the church, during our meeting. A large per cent of them were Sunday-school scholars. Seven young sisters of my class in Sunday-school, were among the number.

To those who assisted us in building a meeting-house here in the Slate Creek congregation, I must say, God bless you all!

If we had not had a meeting house, we could not have held our protracted meeting. The school-houses would have been too small to accommodate the people. We had large turn-outs, and excellent order. We closed last night (the 25th), with a good attendance.

The baptismal scene was witnessed by a large concourse of people. Seventy-six vehicles, and about 500 people went to the water. It was something new here, and created a great curiosity.

We expect to continue our Sunday-school through the winter. The school is flourishing; the older members take a great interest in it. Brethren, pray for us, that we may feed the lamb!

JOHN WISE.

From Beaver Creek Church, Md.

OUR love feast is in the past, and, truly, a "feast of fat things" it was. It was held Oct. 23 and 24; the weather was clear and warm, and all that could be desired. Elder Jacob Hedric, of Virginia, was with us and officiated. In his usual, pleasant way, he held forth the Word of Life, aided by about fifteen ministering brethren, from adjoining congregations. From 275 to 300 brethren and sisters communed—the largest number that ever communed at this place.

Although our church has only been built about four years, the strong wind of last week blew in the triangular part of the gable, crushing through the floor of the preaching room. It broke a great many joists, which will necessitate the tearing off of about a quarter of the plastering to replace them. As soon as this is completed, we intend to hold a series of meetings.

Hagerstown, Md.

WM. A. ANTHONY.

From Myersdale, Pa.

By request, I submit the following as a report of the contributions to the Home Mission fund, of the Western District of Pennsylvania, for the first six months of the present year:

Plum Creek.....	\$ 8 52
Red Bank.....	5 00
Rockton.....	3 40
Bro. Wise, Ryerson's Station.....	2 00
Conemaugh.....	2 00
Rockton.....	3 10
Sister Miller, Ligonier.....	40 00

C. S. GRIFFITH, Treasurer.

The Brethren's Reading Circle.

ANOTHER month has passed, and still there is room on our books for recording more names. The success of any good enterprise must depend upon the number of those who share in the benefits it affords.

There is an urgent demand for a greater number of intelligent, reading people. Especially ought our ministers to be men of broad, general knowledge, and thorough acquaintance with the Scriptures. How can these attainments be reached without reading?

If our Circle offers courses of reading, such as call forth the endorsement and support of

such brethren as James Quinter, Daniel Vaniman, James Evans, J. S. Flory, B. F. Moomaw, S. Z. Sharp, J. G. Royer, and a number of others whom we might name, why should not many others, who are the more in need of its benefits, respond to our invitation to join our ranks?

There are yet a few old members, whose names have not been entered upon the second year's roll. We trust we may hear from them soon. Information cheerfully given on application to Brethren's Reading Circle, Box 20, Mount Morris, Ill. —From *Golden Dawn*, of November.

From Stuttgart, Arkansas Co., Ark.

THE good seeds that have been sown here are beginning to show signs of life. I think several would unite with us if they had any assurance of an organization, but that takes time, patience and perseverance. I am now trying to arrange to open up a meeting at another place—the next town south-west of this. I believe that if we could put in one year's faithful work here, we could have an organized church, the Lord blessing our efforts. But it cannot be done in a week or two. I have not yet decided when I shall leave. Remember us, when all goes well with you.

JAMES R. GISH.

Nov. 26, 1886.

From Andrews, Ind.

I WISH to offer a suggestion to the Brethren of Indiana. As sister Sarah Saunders, of Indianapolis, is asking for preaching in that city (as it is the capital of our State), I suggest that we make it a State enterprise, and establish a preaching point there. I will make a trip there once or twice a year, if other brethren from other parts would volunteer to go, or otherwise were appointed and sent out by the several districts. Please let the matter be worked up until our coming District Meeting.

A. LEEDY.

From Rock Run Church, Elkhart Co., Ind.

BRO. A. H. PUTERBAUGH has been with us one week, holding forth the Word of Eternal Life. No immediate accessions were made, but the meetings were very interesting and the church much built up. The meetings closed too soon, but Bro. Puterbaugh promised to be with us again. May the Lord bless the work of all our evangelists!

S. BURKETT.

Millersburg, Ind., Nov. 25, 1886.

From Brooklyn, Iowa.

WE closed a series of meetings on the evening of Nov. 21. Bro. C. Long, of Dallas Co., Ia., preached for us ten days. There was a good interest manifested. During our meetings the weather was fair most of the time. Three were added to our church since our last report; two by baptism, and one by letter. We still try to carry on the good work and keep up a good interest.

Nov. 28, 1886.

J. S. SNYDER.

From Montgomery Church, Pa.

WE have enjoyed a series of meetings held by Bro. J. M. Mohler, who came among us Oct. 22. He labored zealously for the Master's cause until Nov. 1. We were made to rejoice to see five precious souls come out on the Lord's side, and be baptized for the remission of their sins, to walk in newness of life. Three were reclaimed. Oh, how we rejoice to see sinners come to Christ! We think others were almost persuaded, but, like Felix of old, said, "Go thy way, when I have a convenient season I will call for thee."—The word was preached with power. May we all profit thereby, and be more earnestly engaged in the service of the Lord. May God bless the labors of our dear brother everywhere, and all his dear people.

LYDIA A. SPICHER.

From Pleasant Valley Church, Va.

ON Saturday, Nov. 6, sister Anna Ritchie was buried at the Valley church. Services by Eld. Isaac Long, from 2 Tim. 6: 7, 8. No doubt our loss in this world is her gain in the next. How pleasant it is, when death comes, to be ready to say as our sister said, "For I am now ready to be offered," etc. On the following day, two very young sisters united with the church. They were led into the ice-cold stream, whilst we stood on the bank, shivering. There are many more counting what it will cost to live a Christian. May they think for a moment what it might cost to live a sinner. It may cost their soul, which is worth more than the whole world. For what is a man profited if he shall gain the whole world and lose his own soul? Peace and love exist in our church.

G. F. GARBER.

From Hickory Grove Church, Ohio.

THE Grove church has had her melancholy seasons, her clouds, sorrows and reverses, as most all churches of our Fraternity have had, or do have yet. She has, by prayer, perseverance and God's help, emerged from that darkness and gloominess in which she was enshrouded, and peace, harmony and prosperity again prevail, as far as we know. May God's great name be praised and magnified for all this! Thus you see, in consequence of the harmonious feeling, our council-meetings are attended with pleasure. I have frequently observed that when brethren and sisters can labor together as the mind and judgment of one man, church work is rendered not only a pleasure, but a profit.

At our recent quarterly council-meeting, the church found it necessary to transact some very important business, consisting of two promotions from one degree in the ministry to another, and one election to the office of deacon. We feel that our brethren who have thus been called by God, through the church, to act in more important spheres, are worthy of their calling. Our esteemed brother, Henry Gump, who labored faithfully in the second degree of the ministry for the advancement of the cause of our blessed Mas-

ter, was promoted to the office of bishop. — May the good Lord abundantly bless him, and enable him to ever labor and act in unison with the spirit and tenor of the gospel, and ever have an eye single to the furthering of the great work of salvation, not only in the Grove church, but in the church at large. May he feel the importance of leading the flock aright.

Bro. Jacob Coppock was called from the first degree of the ministry to the second, and Bro. Jacob Snell to the office of deacon. May God bless them and help them to faithfully and impartially discharge the many duties now belonging to them, while acting in those new capacities.

May none of us forget that, while our officials have duties and tasks to perform, that are often laborious and many times somewhat unpleasant and embarrassing, so have the laity certain duties and responsibilities, which heaven requires them to perform. — May we all be more zealous, more devoted, that we may finally enjoy that better, nobler and higher life in another sphere of existence. Our membership is, I presume, about one hundred and twenty. Our official body is composed of seven brethren, three ministers and four deacons. The names of officials are as follows: Henry Gump, Jacob Coppock, Jacob Frantz, Jacob Hawver, Jacob Denlinger, Jacob Snell and the writer. We are contemplating having a short series of meetings in the near future, by Eld. Jeremiah Gump, of Indiana. DAVID S. FILBRUN.

From the Southern Mission Field.

WE left our home Oct. 19th, according to previous arrangements; arrived at Cairo, Ill., on the morning of the 30th. Met Bro. S. S. Mohler, of Missouri, who was awaiting our arrival; also Bro. John Smith and wife, from Michigan. After fraternal greetings, we were soon making arrangements for moving forward. We took the transfer boat down the Ohio, and up the Mississippi River to Bird's Point. There we took the St. Louis, Arkansas and Texas R. R., or Cotton Belt Route, to New Madrid Co., Mo. Stopped at Ferrenburg's Switch; were met by the brethren and conveyed to the house of Bro. W. A. Ferrenburg, where we were kindly received. Commenced meeting the same evening (the 30th); closed on the evening of Nov. 10, with fourteen additions by baptism. Effected a partial organization of the church; had one council-meeting, followed by their first love-feast. About twenty-five communed. They number about twenty-two, with, I think, good prospects for more. They much need a resident minister to care for the work, as they are all young in the church, and inexperienced. The prospects are good, if the work could be cared for and followed up. We will try and stop with them on our return.

On the 11th, we bid farewell to many of the brethren and sisters at the station, and at 2 P. M. took the train for Stuttgart, Arkansas Co., Ark., a distance of about 200 miles; arrived about midnight. Friday we made an appointment by announcing it at school, and

commenced meeting the same evening. To most of the people here the doctrine and practice of the Brethren are something new. For the first few meetings, attendance and attention were rather indifferent, but they are improving. Whether there will be any visible results or not, we cannot say at present. There are five members here, three brethren and two sisters.

This is a much better country than I expected to find in Arkansas, and with the nice prairie and abundance of timber, I would much prefer this country to western Kansas or Nebraska. Here is a mild climate, cheap land, short winters, good, fair fruit country, and I think pretty healthy. I cannot see why the Brethren should not possess at least part of this Sunny South, and help to build up the church here. In a place like this we need orderly member, good workers, who are willing to live the doctrine, spend and be spent for the cause of Christ. The most special need here is a faithful minister to start the work right, and establish the church on solid principles.

Last night, the 17th, we had a small, but a very pleasant communion, for the special benefit of the members here. The attendance was small, as we had but little room. — Since here we had some rain and a little snow, but to-day is clear. We have meeting at Stuttgart to-night. Bro. Mohler may leave in a few days; if he does, we have not decided what course we will take, or how matters will develop, but will inform you soon. Brethren wishing a milder climate, should come and see for themselves. They can get fair land from \$4 to \$20 per acre. Remember us in your prayers!

JAS. R. GISH.

Stuttgart, Ark.

MATRIMONIAL.

ROYER-MILLER.—At the residence of the bride's parents, Eld. B. F. and Katie Miller, by the undersigned, Mr. Charles D. Royer and Miss Anna Miller, of Alpena, Dak. WM. G. COOK

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

TROUTMAN.—In the Yellow Creek church, Stephenson Co., Ill., of diphtheria, Dora Belle Troutman, aged 5 years, 11 months and 15 days. Services by the brethren, from Jer. 31: 15-17. D. B. EBY.

MARTINDALE.—Near Rounn, Ind., Nov. 19, of membranous croup, Ora, infant son of Dale and Ida Martindale, aged 7 weeks and 3 days. Services by Bro. Benjamin Neff, from 1 Cor. 15. JOSEPH JOHN.

SWARER.—In Huntington, Ind., Oct. 1, of congestion of the lungs, Sallie, daughter of George and Sue Swarer, aged 4 years, 4 months and 3 days. Little Sallie has left her twin sister Katie and gone to live with the angels. Services in the Evangelical church, by Rev. Fisher, from the words, "Suffer little children to come unto me." SARAH SHOOK.

BLOUGH.—In the Quemahoning church, Somerset Co., Pa., at the home of her son-in-law, Joseph Cable, Dec. 13, sister Franie Blough, widow of John Blough, deceased, aged 90 years, 11 months and 12 days. Services by the brethren, from Rev. 14: 13.

E. J. BLOUGH.

STOUDER.—In the Union Center church, Elkhart Co., Ind., Oct. 9, Bro. Jacob Stouder, aged 30 years, 7 months and 2 days. Services by A. Miller and the writer, from Rev. 14: 13.

BOLLMAN.—In the Bremen church, Marshall Co., Ind., Nov. 9, John Bollman, aged 71 years, 7 months and 13 days. Services by John R. Miller and the writer, from Amos 4: 12.

MOYER.—Near Wakarusa, Ind., Nov. 13, Nettie May, child of friend Daniel and Lena Moyer, aged 2 months and 13 days. Services by Noah Metzler, of the Menonite church, and the writer, from Matt. 18: 1-3.

JOHN METZLER.

PRICE.—At Beatrice, Nebr., Nov. 14, William B. Price, of Odell, aged 51 years. The large concourse of people that followed him to his last resting place, showed the respect many had for him. Thus another co-laborer's voice lies silent in the grave. He leaves a wife, one son and one daughter to mourn their loss, but we hope our loss will be his gain.

ARCHY VANDYKE.

BURGER.—In the Black River church, Vanburen Co., Mich., Nov. 12, of consumption, sister Maria, wife of Bro. Henry Burger, and daughter of Bro. Daniel and sister Funk, aged 29 years, 6 months and 24 days. She was baptized Oct. 22, and was anointed before her death. Services by the brethren.

A. B. WALLICK.

MILLHAM.—In the Abilene church, John Anderson, son of Bro. Joseph and sister Elizabeth Ann Millham, aged 13 years, 7 months and 11 days. He dropped dead while in the field husking corn. Oh, what a loud call. Services from Matt. 24: 42-44, to a very large congregation of sympathizing friends.

D. J. SHAFFER.

OLLER.—At Waynesborough, Pa., Oct. 15, Josie A., son of Samuel J. and Samantha F. Oiler, aged 14 years and 17 days. Services by Jacob Snyder.

WARNER.—In the South Bend church, Ind., Nov. 9, Allison Clinton, son of Bro. Jacob Warner, aged 29 years, 9 months and 14 days. Services by Jacob Hildebrand.

REYNOLDS.—In Pine Creek church, Marshall Co., Ind., Nov. 19, sister Elizabeth Reynolds, aged 87 years, 3 months and 18 days. She was a member of the church for a number of years, and was highly esteemed by all. Services by Amos Peters and Jacob Hildebrand.

HOUSE.—In the Union City church, Darke Co., O., Oct. 6, sister Sarah E. (Rogers) House, aged 38 years, 3 months and 1 day.

The friends met at 11 A. M., and drove twelve miles to Fort Jefferson, by 2 P. M., when a large assembly met in sorrow. Near this point the deceased sister was reared, and all seemed to share in the loss of both family and church. The thought presented in Ps. 39: 4 was used by the writer.

MINIX.—In the bounds of Upper Twin Creek church, Preble Co., Ohio, Nov. 1, friend William Minix, aged 65 years, 7 months and 9 days.

The deceased was a worthy citizen of Preble county, and had, for a time, expressed himself as desirous of uniting with the church, but the troubles seen in the last few years had rendered it a question he felt unable to decide. His request was that both denominations should take part in the services at his funeral. John Garber, of the Resolution Brethren, and the undersigned attended at the Wheatville church, Nov. 3, and presented to a large and waiting audience the first thought presented in 2 Cor. 5: 1.

LONDON WEST.

HARSHMAN.—In the Union Center church, Elkhart Co., Ind., at the residence of his daughter, Oct. 12, Bro. Christian Harshman, aged 81 years, 4 months and 10 days.

Grandpa, as he was familiarly called, was paralyzed and sat in his chair for sixteen years, waiting for the call of the Master. His health had been failing for the last year. He was born in Frederick Co., Md.; and died in the full hope of meeting his companion, who died in consequence of an accident some eighteen years ago. Services by brethren Alex. Miller and Daniel Shively, from Job 5: 26.

CANDACE WARSTLER.

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Mail Exp's

STATIONS.

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2m12

NOTICE.

I have received many letters from those to whom I have sent tubes and trumpets. Some of the writers express themselves as being very much pleased with the trumpets I sent them; but the general complaint seems to be in regard to holding the trumpet to the ear. I kindly ask the patience of all, as I did the best I could. I will not send out any more trumpets until I secure an attachment to hold the trumpet while in use. By that means it could conveniently be used by Sabbath-school teachers and others.

JOHN STUDEBAKER, Troy, Ohio.

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THIS is undoubtedly the most convenient as well as the neatest blank-book for the purpose, ever issued. The book contains a stub for reference. Price per book, bound substantially, 50cts, post-paid. Address Brethren's Publishing Co

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Time Table.

PITTSBURGH, FT. WAYNE AND CHICAGO RAILWAY.

SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.

GOING EAST.

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THE GOSPEL MESSENGER.

"Set for the Defense of the Gospel."

Entered at the Post-Office at Mt. Morris, Ill.,
as Second Class Matter.

Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Dec. 14, 1886.

No. 49.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

THE CHRISTIAN LIFE.

LIFE has its barren years,
When blossoms fall untimely down;
When ripened fruitage fails to crown
The summer toil; when nature's frown
Looks only on our tears.

Life has its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Instead of praise.

Life hath its valleys too,
Where we must walk with vain regret,
With mourning clothed, with wild rain wet,
Toward sunlight hopes that soon may set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tassled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous reaping, bread and pure rich wine;
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blest, answered prayer,
Sweeter for waiting long, whose holy air
Indrawn to silent souls breathes forth its rare
Grand speech by joy distilled.

Life hath its Tabor heights;
Its lofty mounts of heavenly recognition,
Whose unveiled glories flash to earth munition
Of love and truth and clearer intuition.
Hail! mount of all delight.

NOTES BY THE WAY.—NO. 5.

BY A. HUTCHISON.

I HAVE been thinking a good deal, of late, about a good many things, and among the things about which I have been thinking is this: What use will the Lord make of a professor who is cold? or, is there such a character as a cold Christian? I see in Rev. 3: 15, where, in speaking to certain persons, the Spirit says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." Now, the question with me is, What use can be made of one who is cold? As to the lukewarm character, the language is very clear and decided, "I will spew thee out of my mouth." If such is to be the treatment of the one who is lukewarm, what must be the condition of the one who is cold? Yet it seems that the Master would rather have them cold than lukewarm.

This we know in church work, that it is very unsatisfactory to undertake to do anything with a class of members who are undecided, and seem not to know just what they want or what to do. It is much more pleas-

ant to hear members speak out promptly, even if they stand opposed to whatever is before the meeting. When they speak out, then you know at once how the case stands. But when they are undecided, you are out at sea, without rudder or sails. I have thought that this is somehow the sense in which we are to look at the case alluded to.

The Master wants us to be in earnest, and decided. If we are for Christ, let us say so; if not, say it. We cannot be for Christ and Belial too. I fear there is a great deal of lukewarm service rendered, and it is sickening to Christ. We ought to rally our forces a little more diligently, for the time is short and the days are evil. Jesus says, "He that is not with me is against me; and he that gathereth not with me scattereth." Luke 11: 23. Then we see there is no place for the middle man, or lukewarm man.

If we are not for Christ with our might, we had better be cold, and not try to deceive either God or man. You know that we ourselves cannot endure a hypocrite; then how can we expect to pass ourselves on to our Master unless we are true? For he knows us altogether. The reckoning time will soon come, and it will be either joyous or grievous, as we are cold or hot.

Our last left the writer with the Master's servants in the Mulberry Grove congregation, in Bond Co., Ill. While the weather was very unfavorable, yet we had some pleasant meetings. One young man decided to become a soldier in the Lord's army. The better judgment of others said he made a wiser choice than they did. Soldiership under the Commander-in-chief means a great deal more than many conceive of. It means to bear the cross; it means to be unlike the world. The soldier is known at a glance, and the fight he makes will tell whether he is a good soldier. A soldier who does not wear the marks of a soldier is very timid. A stranger, even a preacher, comes into the congregation, and if he sees the evidence of soldiership, he knows how to meet them and how to greet them. But if there are no means by which to distinguish the Father's children from the world, we are at a loss. Such disciples themselves are backward, and often hesitate in coming up to speak to the stranger.

Brethren and sisters, I want to meet you all properly, and therefore say, let us all show our true colors, and then fight valiantly the fight of faith. We have a great work to do.

In the Mulberry Grove congregation, we enjoyed a very pleasant love-feast, and from the quiet which prevailed one would natur-

ally suppose there was a very good class of people there, who knew how to behave in the house of the Lord. This congregation has its prayer-meetings regularly, and such meetings may be made a great power for good. The Lord bless every lawful means of grace!

On the morning of the 22nd, we took our leave of the Brethren at the Grove, and came to this place (Hazel Dell), in Cumberland Co., Ill., where there are only a few members. Bro. James McBride is the only brother that we have met; his wife is also a member. So it can be safely said we are with the isolated.

This, in itself considered, may not be very bad, but this is one of the places where the cause of the Master has been made to suffer by the unfaithful, under the cover of a sheep's garment.

Brethren, do not pull the wool off the sheep's garment simply because a wolf will put it on once in awhile, for he will soon show his nature, and then he will be shorn close enough, and run off and hide in another church. That was done here.

THE BRETHREN'S CARD.

BY LANDON WEST.

BE it known unto all men, that there is a people who, as little children, accept the Word of the New Testament as a message from heaven; who teach it in all its fullness, baptize believers by a trine immersion, with a forward action, and for the remission of sins; who lay hands on those baptized, asking upon them the gift of the Spirit of God; who follow the command and example of Jesus in washing one another's feet; in taking the Lord's Supper at night, and at one and the same time; in greeting one another with a holy kiss; and in taking the communion or sacrament at night, after supper, as did the Lord, and tarrying one for another; who teach the doctrines of Christ, peace, love and unity, both of faith and works; non-conformity to the world in its vain and wicked customs; non-swearing; anti-secretism; doing good unto all men; the anointing and laying on of hands on the sick; and the giving of the Word of Life, the common salvation, unto all men without money or price.

Dear reader, for the above we contend and earnestly, and you, with all men, are invited to hear, to examine and to say whether this be the faith once delivered to the saints or not.

WHEN a man has no desire but to speak plain truth he may say a great deal in a very narrow space.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

FEAR NOT.

DREPER, Father, grow the shadows,
Darker still, the night comes on;
Every human hope departing,
Now I look to thee alone!

Hopes that I had fondly cherished,
Thou hast laid in ruin, low;
Props on which I leaned, have failed me,
Like a broken reed and bow.

Father, wilt thou surely lead me,
Through these days of fear and gloom?
May I know that thou wilt keep me,
Till I reach my heavenly home?

Over all the distant moor-land,
Stretching, dark and cold, away—
Say, my Father, wilt thou lead me?
Shall I never lose my way?

Hark! I hear a voice of cheering,
Sounding through the gathering night:—
"Fear not, for I have redeemed thee;
I will be thy guide and light!

"Only follow when I call thee;
Let no face turn thee aside!
Not a foe shall dare to harm thee
While I am thy constant guide!"

Father, full of all compassion;
I will take thee at thy word,
Meeting danger and temptation,
In the strength of Christ, my Lord.

Selected by Emma Rush.

CLOSE COMMUNION.

BY JOHN FORNEY.

THE communion of the body and blood of Jesus Christ, is an ordinance instituted by Christ himself, for the benefit of his true, believing children, that as often as they eat of that bread, and drink of that cup, they shall do it in remembrance of him. Paul said, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. * * * Not discerning the Lord's body." 1 Cor. 11: 25-29.

Close communion seems to be consistent with the practice of the church of God. We will treat the subject under two heads, namely consistency and inconsistency. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven." Matt. 7: 21.

Hence it is highly necessary that a man examine himself. "But," says one, "how shall I examine myself? Are my feelings a safe guide, by which to make the examination, or must it be done by the light of the gospel rule, as laid down by Jesus Christ, in his example? Must I discern the body of the Lord from the body of the world?" Most assuredly, by the gospel. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: and comparing themselves among themselves, are not wise." 2 Cor. 10: 12. "But according to the measure of the rule

which God has distributed to us—a measure to reach even unto you." 2 Cor. 10: 13.

Then for me to be consistent, I must examine myself, and see that I am in the faith of the gospel, and be sure that I discern the body of Christ from the body of the world, that I came out from the world, and was baptized by that one spirit into that one body, or as Paul says, have been baptized into Christ, and so have put on Christ.

Am I a new creature? Do I walk in the footsteps of Christ? Am I transformed from the world, or am I conforming to the world? Let each of us ask ourselves, and answer the following questions: Do I swear by any oath? No. Do I belong to any oath-bound, worldly, secret organization? No. Do I wear costly array, gold, pearls, or braided hair? No. Have I a mind to take up arms, and slay my fellow-men, if war should take place? No. Is it right for a man who is a Christian, to give his wife a bill of divorce, and marry another? No. Is it right for a brother in Christ, to sue his brother at law? No. Have I a right, if one smite me on one cheek, to smite him in return? No. Have I a right to resist with physical power? No. See Matt. 5.

Do I believe that it is necessary for a man, in order to be a Christian, to believe and obey the whole gospel, and to be a consistent member of Christ's body? I do believe that all the ordinances of the gospel must be obeyed, and that the ordinances of feet-washing and the Lord's Supper, must be kept in connection with, and on the same night of, the communion, as Christ has instituted it.

To be consistent members, we must know that we are at peace with one another. There must be union, before we can have a communion, and if we cannot be in love and union with our brother, whom we can see, how can we love God, whom we do not see?

Therefore, it is every member's duty to examine himself, to know whether we are like-minded, as Christ was, to do the will of the Father in heaven.

I will now give a few reasons why we hold what is called, close communion. The first reason that I will give, is the example of Christ. He did not invite other religious sects, when he instituted it, although they had gathered thick at Jerusalem at that time. Our second reason is, we are a people who profess to believe in non-swearing, non-resistance and non-conformity to the world, as very sacred principles, and, to be consistent, we cannot hold a man in church fellowship, who refuses to believe in the above Christian principles of the spirit of Christ. "For if any man has not the spirit of Christ, he is none of his."

Paul said, "Be ye not unequally yoked together with unbelievers;" and again, "Put out from among you, that wicked person." They were not to eat with him. Peter said, "Spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you." 2 Pet. 2: 13. "These are spots in your feasts of charity, when they feast with you." Jude 12.

One reason, therefore, for our not inviting members of other denominations to commune with us, is, that they hold men in fellowship, who belong to worldly, oath-bound, secret orders; others, having two living wives or husbands, and some who advocate the war principle, instead of peace. How inconsistent would we be, were we to invite those from other churches, whom we could not hold in fellowship in our own church!

Now let us look a little deeper into this important matter, and see where it would lead to. When we open the door to invite others who do not believe, and who practice so much differently from us, we sacrifice all our sacred peace principles, as well as the sacredness of the holy ordinance of baptism by trine immersion, the ordinance of washing the saints' feet, the supper and the salutation of the kiss.

We virtually say that we believe they are right in their belief, and, to be consistent, we must also commune with them when they invite us. Now, what shall you do, my brother? Will you say to your Methodist brother, "I bade you God-speed yesterday, and surely we must be brothers to-day; you sanctioned my way, and I will now take dinner with you, as you took supper with me, the other night?" Can you eat in faith, and then say by your actions, that you do not believe that feet-washing and the Supper have a place in the church of God?

Have you wilfully acted the hypocrite, believing that what you did in your church, was not right? Do you not now see your inconsistency? You may look at it any way you please, and you cannot fail to see that in doing so, we should be acting inconsistently.

Abilene, Kan.

UPON THE MOUNT.

BY LIZZIE H. DELP.

"AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." Matthew 17: 1-3.

Jesus often spent the night upon a lonely mountain, or desert place in communion with the Father. So, though he was wearied with the labors of the day, yet he called three of his disciples, and they retired to spend the night in prayer. They begin the ascent of Mount Tabor. Their path first leads through fertile fields of golden grain. As the slope grows steeper, they pass on more slowly through forests of oak and terebinth. They reach the utmost height, and gaze upon the beautiful scene.

Mount Carmel in the north-west, casts its lengthening shadows far up the plains of Esdraelon. Eastward rise the highlands of Gilead and Bashan, undulating as the billows of the sea. The sun is now beneath the horizon, and there, in the far west, the waves of the Mediterranean shimmer and glow like molten gold. North-east lies Tiberias, "the pearl of seas." Scenes of the most historic interest, of wild and desolate grandeur are before them, but they have not

come here to enjoy the fine view. The "Man of sorrows" would spend the whole night in prayer.

Twilight has faded away, and the mountain is shrouded in darkness. The evening dew falls like rain upon the Savior of the world, pleading with the Father. And suddenly a flood of heavenly glory irradiates the Mount, and the Savior is glistening in robes of white. Then, when the very presence of God overshadowed them, Peter said, "It is good to be here." There are times when we can feel as they did. We realize the presence of the Comforter very vividly. The Lord fills our hearts with such a happiness and peace, that the place where we had in some degree a foretaste of Heaven. Let us thank God, that now and then, we find such "a rest upon the way."

But the tabernacles were never built on the mountain, one for the Master, one for Moses and one for Elias. Their hearts were thrilled by the voice which had come out of the cloud, and they were ready to do more for the Master, whose mission was not yet completed. And so they came down from the Mount and resumed their work at once. He healed the demoniac boy, so that "they were all amazed at the mighty power of God."

In the sanctuary, where we meet with others of like precious faith, and Jesus is in the midst of them, then, while our "hearts burn within us," we almost lose sight of the trials that are to fit us to enter Heaven, where we can only praise the Lord. Here are the sighing and weeping, but we lose sight of this while on the Mount. The full realization only comes to us when we go back to the multitude, and take up our life-work. Our stay on the "Mount of vision" should enable us to return to the valley with a more serene faith, a patience more sublime, to do and to suffer for Jesus' sake.

THE KISS OF CHARITY.

BY M. M. ESHELMAN.

- "Salute one another with an holy kiss."—Rom. 16: 16.
 "Greet ye one another with an holy kiss."—1 Cor. 16: 20.
 "Greet one another with an holy kiss."—2 Cor. 13: 12.
 "Greet all the brethren with an holy kiss."—1 Thess. 5: 26.
 "Greet one another with a kiss of charity."—1 Pet. 5: 14.

THERE is but *one*, and by no possibility can there be more than *one*, Christ for the one "husbandry" of God. Now, since there is but *one* Christ for the *one* church, it follows that the only possibility of its *existence* is by the one set of laws introduced and promulgated through that one Christ. In their unity those laws are known as "the gospel of God" (1 Thess. 2: 9), or "the gospel of the grace of God." Acts 20: 24.

Now, it is a well-grounded fact that every law in that one gospel must be in perfect harmony with every other law in that gospel, otherwise there would be confusion. Further,—since there is but *one set* of laws in the spiritual universe for the one spiritual body or church, and since every law in that

spiritual realm is in harmony with every law therein, it follows that, when one law is broken, the harmony of our *existence* in Christ is also broken. This being true, condemnation follows as a result.

The *one set* of laws, ordained by Christ for the control of the members of his body, contains the express command "Greet one another with a kiss of charity."

To observe from the heart this divine injunction, with all other requirements in "the gospel of God's grace," tests our faith, proves our affections, moulds the human will by Christ's, enlarges our views of the beneficent Creator, subjects us to his rule and government, renders us favorable to his benignant pleasure, and educates our conscience into passivity to the divine, sovereign supremacy.

Saluting each other with an holy kiss is not a *cause* but an *effect*. It is the outward expression of the conformity of the heart to that *part* of the one law of God as expressed by the commandment. The Christian greets the Christian, not on the ground of human merit, but on the merit of Christ who gave the commandment by the apostles.

To accept this commandment, as well as all others in the one gospel of Jesus, is but the result of a change of views, a change of heart, a change of relationship. Whereas ye were in darkness now are ye light. The condition of completeness—of perfection and sanctification—is to be in accord, in perfect harmony with Christ's will. His will says: "Greet one another with a kiss of charity."

The one law of the Spirit says, "Pray without ceasing." Every other commandment is in harmony with this command. The principle of interpretation that brings this requirement into actual practice and observance among Christians, does not exclude the command, "Greet one another with an holy kiss." By what principle is the former to be brought into the church and the latter excluded? Who can tell? If not to be excluded, why not, by all professing Christians, practiced? Can we be in harmony with harmonious laws by excluding from our practice a *part* of those laws? If one law of the divine set cannot be broken without unhinging all others, can Christians be in harmony with that set of laws unless they put themselves under *all* of them?

And now abideth the command in the gospel of God's grace, "Greet one another with a kiss of charity."

Belleville, Kan.

DID JESUS WASH THE DISCIPLES' FEET AFTER SUPPER?

BY LEWIS W. TEETER.

I shall try to show in this article, that there was but *one* point of time in the course of events, that it was possible for feet-washing to be done at the time of the instituting of the Lord's supper and the communion, and that time is before supper. The first point of conflict with the idea, that Jesus washed the disciples' feet after supper, is the pointing out of the traitor, which took place while Jesus

and his disciples were sitting at the table, eating. It is a fact that Jesus was washing the disciples' feet, when he came to Peter, who refused to have his feet washed. After some conversation with Peter, Jesus said: "And ye are clean but not all." John 13: 10. This shows that at the time of feet-washing, it was not known who the traitor was; therefore feet-washing occurred before supper. If feet-washing had occurred after supper they would have known it. "After he had washed their feet, he took his garments and was set down again." This language clearly shows that he did not sit down to *another* meal, but the language, "*was set down again*," clearly conveys the idea, that he sat down where he was seated before, and that was at the supper, for he rose from supper.

The other evangelists say: "And when the hour was come, he sat down with the twelve," (here John inserts feet-washing). Now while he was seated at the table, he said to his disciples: "Verily, verily, I say unto you that one of you shall betray me." Then the disciples looked one on another, doubting of whom he spake. This language still clearly shows, that the disciples did not yet know who was the traitor, but Jesus gives them a sign: "He it is, to whom I shall give a sop when I have dipped it, and when he had dipped the sop, he gave it to Judas Iscariot."

Now they were still at the table, for John says, "Now no man at the table knew for what intent he spake this unto him." John 13: 28. Mark says: "It is one of the twelve that dippeth with me in the dish." Mark 14: 20. Matthew says in substance the same. All this looks more like they were eating, than that they were not eating, does it not?

Again Matthew records: "And as they did eat, he said, Verily I say unto you, that one of you shall betray me." Matt 26: 21.

Mark records: "And as they sat and did eat, Jesus said, Verily I say unto you, *One of you which eateth with me shall betray me.*" Mark 14: 18. These two passages, with that of John 13: 21, all have reference to *one* and the *same* event, for Judas was made known only once, as a traitor. It would have been impossible to have made him known twice. Therefore the *sitting* and *eating* alluded to by Matthew and Mark, were the *same event* as the supper spoken of by John. And John speaks of the table thus: "Now no man at the table knew," etc. This shows that they were at the table, and *dipping into the sop*; and the giving a sop "when I have dipped it" shows, that they were eating, and the language of Matthew and Mark, "*as they did eat*," that is, while they were eating, and "*as they sat and DID EAT*," and the language of Jesus himself: *One of you WHICH EATETH with me*," etc. "*Eateth with me*," is in the present tense, and shows that they were eating while he was talking.

But it is argued in GOSPEL MESSENGER No. 44, page 691, that Jesus and his disciples first partook of the daily supper. Secondly, that Jesus washed the disciples' feet. Thirdly, that they celebrated the Jewish Passover, and that in connection with it, Jesus instituted the communion.

We have already slightly alluded to the fact, that the occasions referred to by Matthew 26: 20, Mark 14: 17, 18, Luke 22: 14 and John 13: 4, are one and the same event, because,

1. The traitor is made known, according to all of them. Luke simply says there was a traitor at the table, but it is sufficient to show that it was the same meal.

2. If Jesus had attempted to keep the Jewish Passover, he certainly knew that it was not according to the law to sit and eat, for the law pointedly says, that it should be eaten standing. You remember Mark says: "and as they sat and did eat."

3. According to the law, they were forbidden to go out that night. They went out into the Mount of Olives.

4. It is clearly, and positively true, that the time that Jesus and his disciples partook of that supper, was not at the time specified by the law, hence, it would have been a violation of the law. And in support of himself Jesus says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18

I fail to see any virtue, and much less any legal authority for Jesus to observe the Jewish Passover before its legal time. But this amounts simply to a paradox, for to attempt to hold the Passover before the lawful time, would destroy its own virtue as the Jewish Passover, for its design was to commemorate the departure out of Egypt, which took place on the 14th day of the month Abib. If it were before the legal time, it would not have been a legal anniversary of that event. More than that, Jesus was under no obligations to observe the Passover this year, for it was impossible for him to observe it at the legal time, and also meet his type in point of time.

But it was altogether lawful and possible for him to inaugurate another, and a new institution the night before, and not conflict with the law, or any existing principle.

But it was necessary for him to die on the 14th of the month Abib, at the going down of the sun, so that he could meet, and take out of the way, his type, which he did, hence he did not observe the Jewish Passover this year.

Again, if it had been necessary for Jesus to have violated the legal time, in order to observe it, it would strongly indicate that the wisdom of God was not sufficient for the occasion, or that God had made a blunder, either of which ideas, we dare not entertain for one moment.

The second point of conflict with the idea, that Jesus washed the disciples' feet after supper, is founded on the fact, that the succession of events follow in such close connection, that it is impossible to find time, in which the washing of feet could be done after supper. (a) Immediately in the close of the supper, "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat." Matt. 26: 26. This Matthew tells us, Jesus did, "as they were eating," Mark tells us: "And as they did

eat Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat, This is my body." Mark 14: 22

The expressions: "As they did eat," and "as they were eating," connect so closely, the breaking bread with the supper, that it is impossible for any other event to intervene—impossible for feet-washing to come in here.

(b) The connection also between the breaking of bread and the giving of the cup, was so close, that it was not possible for feet-washing to come in here. Matthew says in immediate connection with the eating of the bread, "And he took the cup," etc. Mark uses the same language in the same close connection. Luke says: "Likewise" (that is like the bread) "also the cup, after supper."

Paul says: "After the same manner" (that is, the cup, like the bread, which he spoke of just before) "also he took the cup when he had supped," etc., 1 Cor. 11: 25. We understand clearly he took the cup the next thing after he had "supped," or had eaten supper.

(c) The next events were singing of a hymn, and going out into the mount of Olives. This closes that first great communion meeting in the upper room.

But it is a fact, that Christ washed his disciples' feet the same night in which he was betrayed. He was betrayed the same night that he ate the supper with his disciples, and instituted the communion the same night that he ate the supper.

But there is just one point of time in the course of these events, that it is at all possible for feet-washing to come in, and that time was just after there was a supper, and just before the eating of it. This I say is the only time, if we want to do justice to language and circumstances, for the washing of feet.

Now I will state the infallible rule by which we can always arrive at the proper construction of the Scriptures, if it is at all possible to apprehend them. It is this: "Take the Scriptures in their connected sense." Then, if it follows that some preposition or phrase edges itself up somewhat oddly, we must let the circumstance become the interpreter, and bend the preposition or phrase to suit.

Now in reference to the Greek preposition *ek*. Its ordinary sense is: from, out of, by means of. Either of the first two senses are not objectionable, but convey the idea as given in King James' Translation, and also that of the Revised Version, but to make it still more accommodating I state this remark, that prepositions in Greek are only auxiliaries to assist the case-endings in expressing the various relations. Hence, the same preposition seems to have at times a force, very unlike its ordinary meaning. For example, *para*, with genitive case, is rendered from, but with the accusative *to*. These variations are the effect of the cases, which it assists. This is according to Prof. A. Harkness, on the preposition.

I will also state his rule: Place, after verbs of motion, second case under that rule, as follows: "The place from which the motion proceeds, is expressed by the

genitive with a preposition." And he gives as an example the following, "*Pheugousin ek tes agoras*" Rendered, "They flee from the agoras." Now notice the language of Jesus, in John 12: 32; "And I, if I be lifted up from the earth, etc." "The original is: "*ek tes ges*,"—"from the earth." Likewise also the language of John 13: 4, "he riseth from supper," etc., original: "*egeiretai ek tou deipnon*."

In all the above citations, *ek* rendered from, conveys the most proper idea, but even to admit the rendering "out of," it would not make bad sense in the latter case; even then it would not prove that Jesus had eaten the supper before he washed the disciples' feet, but it would convey the idea of close association with the supper.

The German version is also alluded to, the peculiar form of the word "*Abendessen*," must not be understood in the sense of a verb, but, as a participial noun, hence is but the name of the meal, and is the same meal called *Abendmahl* in the 4th verse. It will be seen by careful examination, that all between the first four words of the 2nd verse, and the beginning of the 4th verse, should be read parenthetically, as it is inserted as explanatory only, as follows: "*Und nach dem Abendessen, (omit) stand er vom Abendmahl auf.*" "*And supper being ended,*" (omit all to the beginning of 4th verse) "*he riseth from supper, and laid aside his garments,*" etc.

Now I kindly submit the above, and close with the language of Alexander Mack, when he, with the rest, washed feet after supper, but when a brother came among them who understood the Greek, he explained it to them. Then they changed and washed feet before the supper. Mack says, "For I feel assured, that when the matter is examined quite impartially, and love and peace are preserved, it will be easily seen and understood, that it is so, as we have shown above, that Jesus arose from the ready-made supper, and washed his disciples' feet, and then did sit down and eat, and while eating, Jesus revealed the traitor, who thereupon went out. And after this Jesus instituted the breaking of bread, and thus the Scriptures are brought in harmony, and the types of the patriarchs before the law, and those under the law all correspond with it."—Mack's Appendix.

Hagerstown, Ind.

THE GREAT WANT OF THE CHURCH.

BY I. J. ROSENBERGER.

IN our visits among the churches, it is quite common for those with whom we meet to recite to us their wants.

We meet with those who tell us, that their want is a house in which to worship. If they only had a house to worship in, the cause they think would prosper. Others tell us if they only had better speakers, that would interest the people more, and draw crowds, they could get along, while others tell us, what we want is more members to give us strength and influence. At another place

the want is singing, or some one to lead in singing.

The above that we have named, with others that we might name, are wants, minor necessities of the church. But you notice that our title is, the *great* want of the church, and that we designate as being a *good official body to control, govern and transact the business of the church.*

I frequently meet with those who oppose the church, not her doctrine; but their opposition grew out of some injudicious manner or act, in the business done by the church. When a member commits a wrong, it is only too common for Brethren to commit another wrong in adjusting that wrong. Upon the two wrongs the church becomes divided, and a loss of love follows.

Deacons constitute important factors in the official body; they are frequently employed in visiting the weak and sickly, and to aid in restoring the fallen. When they go to visit the erring, they should carefully see whether they are proper persons to go. The result of a visit frequently depends on who does it. The injunction "Let all things be done to edification," includes the visits to erring members. Members have been driven away frequently by visits from improper persons. Many persons are failing in business, not because they have not made any money, but because they failed to take proper care of the money they had made.

Just so a very common lack to-day, is in our official bodies not taking better care of of the members they have already under their care.

I urge every-where, a better care of those first that we already have in the church. Hence we repeat, that the great want of the church to-day is a judicious, official body who, in love, frequently consult each other; and carefully digest their plans, with a view to restore the fallen, bear with the weak; thus keeping peace and love within Zion's gates.

CHRIST OUR EXAMPLE.

BY D. C. BURKHOLDER.

THE example of Christ should be studied by all his followers. He came to save sinners; he came to destroy Satan's work of darkness; he brought life and light through the gospel. Since he left us so many good examples, will we not earnestly endeavor to follow him?

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11: 29. What a beautiful example to imitate! They began to tempt him in various ways, called him a wine-bibber, and a babbler, and when he performed his miracles they said he did it through Beelzebub, the prince of devils. Behold Christ in the night in which he was betrayed; the band came and seized him as a thief or a murderer, took him and tried to get him condemned for blasphemy, and accused him, saying: "This fellow said, I am able to destroy the temple of God, and to build it in three days." Matt. 26: 61. This

was not correct. Like many to-day they construed his language to suit their carnal purposes.

They smote him, and even spit upon him, but he calmly and quietly, without retaliation, bore it all, for he came to be our example. When nailed to the cross, hear him exclaim, "Father, forgive them, for they know not what they do." What a noble disposition, and one every Christian should possess, even toward their enemies.

The prayer Christ taught his disciples breathes out the very essence of a forgiving spirit. Christ suffered injustice, yet amidst all his sufferings he never shows a desire for revenge. How many professors of religion to day would offer up a prayer for a band of wicked men, were they to be treated as was Christ? The number would be very small; for a great many, and even ministers, say, it is right to defend yourself; it is right to go to the army, and fight for your country. Did Christ ever go to a military parade? Did he ever shoulder a gun? No, he is our example, and if we want to be Christians, we must follow his steps.

But a great many professors say, We cannot follow Christ's steps. Surely we can if we have the spirit of obedience within us, for wherever we are to take Christ for our example, it is always specified in God's word.

Sometimes we think we have been wronged, injustice meted out to us, evil spoken of; our names have been reproached and we get angry, forgetting sometimes to take Christ for our example.

Christians should live so that reproaches might not come, but if they should come, we should endure them with meekness and patience, and if we manifest any other disposition, we are not as a light unto the world. But if we profess to have the spirit of Christ, we must follow his example. Then if we are wronged by man as Christ was, I think we could look up to heaven as Stephen did and say "Father, lay not this sin to their charge."

Although we cannot live as pure as Christ did in all things, we ought so to live that when we are persecuted we may feel confident that we do not deserve it from the world. We should ever remember that Christians will be persecuted more or less; the Bible tells us so.

"If the world hate you, ye know that it hated me before it hated you." It is a great comfort to know when we are persecuted, that our Savior endured persecution before us, and we should rejoice that we are counted worthy to suffer for his name.

We should be willing to take up the cross and follow him as our great example in all things. Christ stood firm for the truth. When Satan tempted him he said, "It is written." Hence he should be our example in this respect. Let us ever be in readiness to refer to the written language of our Savior. There is power in the word of God.

Let us show our obedience to Christ by doing the commandments of God, and then we have the promise of eternal life. Let us take courage, knowing that our trials are no greater than those who have gone before.

The grace that sustained them will also sustain us; God's ear is ever open unto the prayers of his people. Soon our pilgrimage will end here below. Time is short, compared to eternity. Let us then follow Christ's examples, that where he is we may be also, and enjoy the rest that remaineth to the people of God.

Fannettsbury, Pa.

ETERNAL LIFE.

Few mercies call for more thankfulness than a friend safe in heaven; a friend who bore the image of the First-born so plainly, that you doubt not he has joined the Church of the First-born in heaven: a friend who fought so good a fight, and kept the faith so well, that you now can see him wear the crown of glory. It is not every one that overcometh. Some ran well, but have been hindered; and when you think how uphill is the road, and how many are the adversaries; how heavy, too, the encumbering weights, they are well off who have reached the goal. Some worldly men are thankful—and rightly thankful—if their friends have gone down with stainless names to honored graves. But this is poor cause for gratitude compared with yours, who have had friends that went up with white robes to immortal crowns. You yourselves have sometime been thankful when, after days of eager waiting, and nights when the rioting tempest kept you anxiously wakeful, the telegraph announced the vessel home which conveyed your brother or your son. And afloat in this world's water—embarked in that profession of which so many now make shipwreck—often beyond your eye—perhaps beyond your influence—with all the cross currents of interest and passion to contend with—with the great gulf stream of worldly-mindedness bearing in on them, and winds of fierce temptation—the power of the air assailing them; the best moment—for it is the moment which should supersede many vexing thoughts, as it answers many prayers—is the moment that brings them home. However pleasant in his life a Jonathan may be, yet you have much to be thankful for who have a friend dear as your own soul—a Jonathan in heaven.

HOW STAND YOU?

NEARLY all differences of religious opinion could be readily reconciled, if men were really interested in finding out the truth. The trouble is that most people have what they are pleased to call an opinion, which is simply a conclusion arrived at, without an investigation of facts, or any mental operation at all, and when they read, it is not for the purpose of ascertaining whether this belief is correct, but to find some way of defending a position they have unwarrantably assumed. Such individuals are generally beyond the reach of reason, and the best way to deal with them, is to let them severely alone.

THE kindest thing heaven has done for a man, is denying him the power of looking in to the future.

CHARITY.

BY J. S. MOZLER.

WE may have written on this subject previously, but by special request we take up the subject again. The subject of charity is so far-reaching that, if we would write an article on it every day in the year, we could hardly exhaust it. Doubtless there are persons whose ideas respecting charity are quite limited, who hold that charity is simply the result of our impulsive nature, and is confined to giving alms to the needy. To give alms to the needy, from proper motives, is, indeed, an *evidence* of charity, and is only an *evidence*, and not the *principle* itself.

Charity is a principle that enters into the whole field of Christian life, and sweetly tempers every attribute of our being with heavenly grace. Charity is to the heart and mind much as oil is to the wheels, journals, gudgeons and shafts of a vast machine. — When these are well oiled, the machine runs quietly and smoothly, without a jar. But, if the oil is out, the boxing becomes dry, and the vast machinery begins to creak and grind and cut the metal at every point of contact, doing more damage in an hour running dry, than in a whole month, or perhaps a year, well oiled.

So, when every fiber of our minds and hearts is imbued with the principle of charity, the whole complicated machinery of the inner man runs quietly, smoothly and harmoniously. When that is the inner condition of all, then the work of the church also runs smoothly and harmoniously. But when there is a good deal of grumbling, or discontent, we may rest assured that some of the wheels are running dry, and the stock of charity is running low.

It is also possible to arrive at great attainments, spiritually, and to give much to the poor, and still be destitute of charity. Paul, in 1 Cor. 12, refers to the various gifts and their uses in the church, but at the close of that chapter says, "Yet show I unto you a more excellent way." Then follows his beautiful description of charity in chapter thirteen. He begins by saying, "Though I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." The apostle would have us understand that the gift of tongues, without a motive to do good to others—charity—is nothing but mere sound; also, that the gift of prophecy, of mystery and knowledge, and of great faith were nothing, only as resulting from the principle of charity.

Further, it is possible to bestow all our goods to feed the poor, and still have no charity. This may seem strange, yet, in a sense, it is true. The apostle informs us that, whether we exercise in the gift of tongues, or of prophecy, or mystery, or knowledge, or in bestowing our goods to the poor, we should do so from a principle of love in our hearts, endeavoring to do good, to benefit the human race (leaving ourselves out), having in view, wholly, the present and eternal well-being of others. This is chari-

ty, and any other motive in the exercise of the above gifts is not charity, though in appearance somewhat like charity. We must make the condition of those whom we would benefit, our own,—bear their burdens. The tender chord of our hearts must be touched with the infirmities and necessities of others. Then we can exercise gifts and give to the poor from a principle of charity, and eventually realize that it is more blessed to give than to receive.

True charity makes our relationship to one another exceedingly dear and precious. Without this bond of perfectness, Christianity is cold, dead and formal. Good Lord, ever deliver us and the church from such a condition! The charitable man regards every person kindly, believes all others to be good, until they are proven to be otherwise. He looks upon the failings of others with as much allowance as the nature of the case will admit of. In making up his mind respecting the misconduct of any one, he puts the best construction upon it the case will permit. He is slow to believe any bad report, concluding that, perhaps, it is not as bad as reported. He takes no pleasure in circulating bad news, even if true. It pains him in his heart to even refer to the failings of others.

The *uncharitable man* puts the worst possible phase on the failings of others. He is not over-scrupulous about magnifying them. Like the vulture that feeds on carrion—the very filth of the world, so there are minds that live, and delight to dwell upon and recite to others, with eagerness, the filth and scum of human depravity. Such are strangers to charity. We believe that half the troubles that meet us on life's weary road are the result of a want of charity. But, while there are minds that seem to delight in corruption, we rejoice in the fact that there are other minds that are pure, that delight in purity. Like the peaceful, gentle dove, that feeds upon the pure grain, and loathes the filthy carrion, so these pure minds are so fully imbued with the spirit of purity and charity that all things to them seem pure.

Let us not mistake *false* for *true* charity. True charity sometimes leads us to duty, which, for the present, may be somewhat unpleasant, but is nevertheless necessary to save an erring one.

If my brother commit an error, charity demands that, in the spirit of meekness, I tell my brother of his wrong. If I refrain from doing so, for fear I might displease him, I am manifesting *false* charity towards him. If, in addition to this, I talk of my brother's failings to others, I act *doubly false*, and in the end may become the greater sinner of the two.

True charity not only means that, in the spirit of meekness, we admonish one another when we are likely to go astray, but it also means that we make sacrifices for each other in order to retain our Christian fellowship in the bonds of peace. We may differ on some minor point of Christian life or doctrine, and if we persist in our differences, our peace

will be destroyed, and we act uncharitably towards one another.

Paul said to the Romans (14: 15), who differed as to what they should eat: "But if thy brother be grieved with *thy* meat, now walkest thou not charitably," that is, if one brother would persist in eating meat, while his weaker brother thought that herbs were the proper diet for the Christian, and each one would persist in his way, their walk towards one another would be uncharitable. Better make some sacrifices, especially the stronger brother towards the weaker one, and thus retain the bond of Christian charity unbroken. So it should be with us, whether in eating or drinking. One might drink some wine without hurt to himself, but, if, in so doing he should offend his brother, it would surely be his duty, from a principle of charity, if from no other motive, to refrain from drinking. Equally so in the matter of dress. In this extravagant and fashionable age of the world the matter of dress has assumed colossal proportions—such proportions that no Christian should attempt to imitate. If, in our dress we should pass the line of Christian propriety, and thus offend our brother or sister, and persist in our way, as the Roman brethren were inclined to do, we would surely act uncharitably towards them. But, if, in our eating, or drinking, or dressing, or in any other way, we grieve each other, we should freely consent to make the necessary sacrifice, so as to retain confidence in each other, and thus show that charity for one another we all so much need.

Since, in the discussion of this subject, we were led to the matter of dress, we will offer a few additional remarks on that part of our subject. The doctrine is taught in some localities that the matter of dress is indifferent, so far as Christianity is concerned, no matter how fashionable, and that to allow members to dress as they please is charity. We remark that, instead of that being *true* charity, it is simply giving license to sin by gratifying the lust of the eye. This is but another species of that *false* charity that is so apt to supplant the true. True charity is ever on the side of truth and right, no matter how great the sacrifice in order to get there.

But, while it is charitable to make sacrifices for each other, we should not be too exacting of one another. We may watch each other too closely, and want concessions made almost constantly. We suppose if we were to watch closely we might find some little fault with each other every day. If all these minor failings were to be noticed, there would be endless confusion. We need to make considerable allowance for the weak side of our nature, and conclude that we are all imperfect before God; and be sure we have the beam out of our own eye first, before we judge one another too closely. With this mind before us, we can spread the broad mantle of charity over each other's weaknesses, and do no wrong. This is doubtless what the Apostle Peter means, when he says, "And above all things, have fervent charity among yourselves: *for charity shall cover a multitude of sins.*" 1 Pet. 4: 8.

INTEMPERANCE.

BY JACOB RIFE.

In presenting this subject, we are led by a motive of benevolence, not only to individuals and families, but to humanity itself. It is a well-established fact that intemperance is one of our greatest national and social evils, and most fruitful source of pauperism, crime, social disorder and domestic wretchedness, deepening our moral degradation and filling our prisons, poor houses and asylums with its victims, involving not only the moral and financial destiny of millions in this country, but sending to the grave, annually, over eighty thousand of our fellow-beings. Lives are as precious if taken away by the process of a month or a year, as by that of a day. "There was an irrepressible conflict between freedom and slavery," and there is now a similar conflict between temperance and intemperance, and one will before long rule our nation. If intemperance, through the liquor traffic, in its moneyed interest rules, I fear it will ruin our free institutions, which would be in danger by the rum power, opposed, as it is, to the Bible, Christianity and the Sabbath.

Intemperance countenances the liar, respects the thief and esteems the blasphemer; it defames benevolence, scorns virtue and slanders innocence; it brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. It kills peace, ruins morals, blights confidence and slays reputation, then curses the world and laughs at the ruin it has inflicted upon the human race.

There is a grandeur in the temperance reform that commends itself to the hearts of the pure and calls up the noblest energies of the soul, its benevolence, its sympathies, its warmest love, and promises healing to the nation, and peace, comfort and hope to the drunkard's home. There is no moral question of such vital importance to the church and to the country, in which the ministers of the gospel, professors and educational teachers are so imperatively required to labor earnestly without fear or favor, that the minds of the young may be trained in the interest of temperance, for one of the most substantial defences to public crime is the silence of professedly good people, failing to oppose with true, moral courage the crime and influence of intemperance.

The temperance reform is a work of time, that requires patience, moral courage and grace. "Temperance is a Christian virtue," and let it be held in remembrance by every Christian that intemperance is a fatal and destructive foe to the advancement of the Christian religion. It entices both old and young from the path of rectitude and right, by its fascinating charm. It captivates the heart and dethrones the judgment and understanding, and, before the danger is discovered, escape is almost hopeless. The victim floats smoothly and gently down the current until he approaches the awful abyss. The current becomes irresistible, he feels the trembling, he is hurried to the brink of

death, he is swallowed up in the vortex and lost forever. Is the charm irresistible? Can nothing be done by Christians to prevent it? Yes; let them beware that they never countenance or indulge an intemperate brother. Let them administer correction with the hand of brotherly love and friendship. Let the admonition be honest, faithful and Christ-like.

We want to impress this thought on the minds of our young friends, that they shun the social cup as they would the deadly viper. It is not by the sight, or the influence of the drunkard that the young are induced to drink, but by the enticement or example of the respectable part of community, through social drinking and treating. There are those of social drinking customs filling important positions, and others of good standing in society, who partake more freely than many drunkards who die in disgrace. Their influences have caused many young men to take the social glass, and many of the best-talented men have fallen victims to the intoxicating bowl, and filled a drunkard's grave. We pity the beautiful girl, the noble and refined lady who has to become associated with a hot-breathed, foul-mouthed, beastly husband. We pity them more when they have a family of little children to care for, with all the influences and drawbacks of a drunken husband.

Kind reader, permit me to relate one circumstance that came under my own observation. One of my nearest neighbor's girls became attached to a man who was a drunkard from his youth, and she married him against the wishes of her parents and friends. She loved him, and with that love expected to reform him and make a sober man of him, but her hopes were all blighted. For thirty long years he lived a close neighbor, and I know their circumstances and conditions. There were eight children born to them, and the trials and sorrows that this wife had to undergo with those little children and a drunken husband, no one can tell, only the wife who has passed through such an ordeal. All that could be made or gathered up by the struggling wife, the husband would spend for whiskey. The children would shiver with cold and cry for bread. Had it not been for the charities of the neighbors and friends, they could not have stood the storms that blew around their lonely cabin. With her little babe in her arms, she often sat by a few coals of fire at the lonely hours of midnight, waiting the arrival of a drunken husband. In the midst of the abuse given her, she fulfilled her promises made at the marriage altar, with the hope of reforming him, but all her hopes were blasted. He eventually filled a drunkard's grave.

I hope the reader will pardon my zeal for the cause of humanity. I am pleading for the disconsolate mothers, the helpless orphans, the broken-hearted and the disappointed wives. I pray God that the time may speedily come when such reveling drunkenness and misery may cease.

Boston, Ind.

THE LORD'S PRAYER.

BY FANNY MORROW.

The first two words in this remarkable prayer are enough to remove all exclusive, selfish feelings from the mind; and bring the whole human family—who have learned to use the petition—into fraternal relationship. "Our Father,"—how the true child's heart swells with filial love and adoration, while the lips are uttering these familiar words, and a current of love flows from heart to heart, and up to the Eternal Throne.

"Who art in Heaven," high above the earth;—seated in his lofty habitation above, and yet—*our Father*.

"Hallowed be thy name." Here a flame of holy, sacred reverential love is kindled, when the soul is fully imbued with the spirit of true worship, which is the highest joy that mortal man can possess.

"Thy kingdom come." Loyal subjects desire to be with their king in his kingdom.

"Thy will be done in earth, as it is in heaven." Loyal subjects desire to see the will of their sovereign fully carried out. Any signs of rebellion or self-will, are tokens of disloyalty. None can say from the heart in distressing circumstances, Thy will be done—unless, under the influence of the Holy Spirit, they possess the grace of God, which fills them with that love which is a part of the nature of God, and which makes them ever, while upon this discordant earth, desire the harmony of heaven.

"Give us this day our daily bread." Food for the body, food for the soul.

O, God we ask, "Forgive us our trespasses as we forgive those who trespass against us." At this point many heart-searching questions have been asked by sincere travelers, or learners in the way of life. In a state of nature we resent all injuries, and are inclined to return evil for evil; but grace so changes these feelings, that to forgive is easy; although our hearts may be deeply wounded by unkind treatment from those we have considered brethren and friends, we shall have grace given us, fully to forgive, if we tarry to receive it. When we have gained that ground, I think we may say without boasting, we have taken a long step upward and onward toward the shining city.

"Lead us not into temptation, but deliver us from evil." Yes, we are short-sighted creatures, we know but little of the danger on our way; but thine omniscient eye can see all things every-where, so we need to ask to be delivered from these things which distress and destroy. Especially deliver us from the temptations of the evil one.

"For thine is the kingdom, the power, and the glory forever and ever; amen." These closing words are full of perfect confidence and trust. O, that all who have learned—or shall learn to use this sacred prayer, may be delivered from formality, and be enabled to use it in spirit and in truth; and so may all finally be brought to the mansions of light, to the full enjoyment of thy kingdom, Lord! Amen.

Osborne, Kansas.

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Mt. Morris, Ill., - - - Dec. 14, 1886.

BRETHREN S. J. Harrison and Ira Eby, of Lanark, visited us last week.

AFTER Dec. 15, Bro. Michael Claar's address will be Claysburg, Blair Co., Pa.

BRO. I. J. Rosenberger, at last report, was at Majencia, Ind., holding a successful meeting.

BRO. Daniel Vaniman, when last heard from, expected to begin a series of meetings in the Sugar Creek Church, Sangamon Co., Ill., on the 2nd, inst.

SISTER Katie S. Kessler, of Monrovia, Frederick Co., Md., gives us some good news. From June 13th to November 27th they have had thirty-two additions to their number. Bro. D. B. Arnold, of West Virginia, preached for them nearly three weeks, and they have had a precious season of rejoicing.

BRO. E. H. Stauffer, of the Big Grove church, Iowa, says: "To-day, Dec. 4, the brethren and sisters met in quarterly council. Our communion meeting will be held Dec. 25, commencing at 2 P. M. But little business was before the meeting. We expect Bro. John Seibert, of State Center, to be with us on the 18th. to hold a series of meetings. All are invited to be with us at our feast."

BRO. J. D. Trostle and John Forney, of Kansas, have been out in the mission field for several months. Five were baptized.—Bro. T. says: "Reached home last Monday, and intended to leave to-day, for Washington county, but Bro. E. Eby was brought to us by Bro. J. D. Shirk, yesterday, unexpectedly. His wife, son and daughter-in-law came with him. Had a good meeting last night, and to-day the latter was buried with Christ in baptism. It was an occasion of rejoicing. Bro. Eby's time is limited, and tomorrow we leave together; he goes to Topeka, and I to Washington."

We learn that Bro. J. S. Mohler has been holding meetings at Adel, Dallas Co., Iowa. Hope to have a good report of them soon.

BRO. J. R. Gish is still at Stuttgart, Ark., laboring in the mission field. He has been at work since Sept. 20, attending meetings nearly every night, and is nearly worn out. May the Lord bless our dear brother in his arduous labors.

OUR Sunday-school *Quarterly* for the first quarter of 1887 will be ready to send out in a few days. The lessons for the quarter are to be found in the Old Testament. We study the creation of man and learn of the Creator. We see how sin entered into the world and learn of its dreadful consequences in the murder of Abel and the punishment of Cain. We learn of God's dealings with men, of the promise of hope, the ark of safety, the call to a better life and of the gracious provision for a sin-cursed earth. These lessons will be found full of interest, and by a careful study of the Old Testament we can the better understand the New. We hope our Sunday-schools generally will introduce the *Quarterly* into their schools. Send in your orders at once. Single copies, 10 cents; ten copies or more, 5 cents.

CHRISTMAS.

For more than thirteen hundred years the 25th day of December has been kept and observed as a festival, among many of the churches professing Christianity, in memory of the birth of Jesus Christ. Other professing Christians, who have not observed it as a holy day, or festival, have come to regard it as a day when it is proper to hold religious services, and to exchange hearty greetings, a day of rejoicing, and of good cheer.

There is, however, no good warrant for saying, that the 25th day of December, our Christmas day, is the date of the birth of our divine Master. There is this difficulty in the way of accepting it as the day of the nativity. December is in the height of the rainy season in Palestine, corresponding with our winters in this country, and so cold and inclement is the weather there during that part of the year, that neither flocks nor shepherds could have been out at night in the fields of Bethlehem.

During the first centuries of the Christian era, no given date was accepted as the day for celebrating the birth of Christ. Chrysostom speaks of it as having been observed on the 6th of January, but by the fifth century, the 25th of December had been, by common consent, agreed upon, and accepted as the one day in the year set apart to be observed as Christmas. The conclusion was not reached because the day named was the correct one, but probably because the Christians desired to supplant the great heathen festival called the Saturnalia, and which occurred on December 25th.

Some writers have quite erroneously held that our Christmas day came to us from a heathen source, claiming, as a proof, that it is held on the very day on which the Pagan festival was observed. This claim is, however, far from the truth. The early Christians quite naturally desired to keep one day green in their memories as the birthday of their blessed Lord, and they doubtless laid more stress on the keeping of the day than on the success of selecting the exact date of the event. And so, when they united on the 25th day of December, they established a date which has since then been observed in all parts of the world, and at the same time supplanted the observance of a heathen festival.

To them the exact date of the birth of the Lord was unknown, and it was doubtless well that it was so, for they might have come to worship the day instead of the Savior, and they selected a day best suited for their purpose. It was exceedingly fitting, too, that the great carnival day of the heathens should be supplanted by a day kept in memory of the birth of the Son of God; for his teachings and doctrines are eventually to supplant and entirely overthrow the darkness of heathendom.

To us the day should be one of praise to the God of our salvation, and we are glad to know that in many places our Brethren assemble on Christmas day to worship God and to sing, with joy in their hearts, hymns of praise to him who has redeemed them from sin. A Christmas spent in this way will bring with it many blessings. It is also a good time in which to remember the poor. By common usage the day has come to be a time for giving gifts, and for the hearty greeting of friends. On this one day of the year, many a sad heart is cheered, and many a poor home is made brighter and happier by the Christmas offering. Kind hands and loving hearts may thus scatter blessings all around them. Let us, while we are enjoying the good things with which our kind Father has blessed us, not forget the poor on the coming Christmas day.

We have no word to say against a lawful observance of Christmas day, but we must have a care lest our giving and feasting be carried to excess. We may give to those from whom we expect a gift in return. Such giving may not be wrong, but we get all our reward in this world. If we give, expecting nothing in return, then will our Father above see to our reward. There is also a tendency to spend money for useless gifts. This should be avoided. If all money that will be spent uselessly in this way, in the next two weeks, were given to the poor, or to the missionary work, what great good might result from it!

Another evil to be guarded against on Christmas day is that of eating and drinking to excess. Some make the day one of revel-

ry, feasting and drinking until gluttony and drunkenness result. We are glad that we have no need to warn our people against drinking to excess, but eating to excess is also a sin. Let us, then, be careful that we do not make of this memorial day of the birth of our Savior a day of revelry, of feasting and gluttony, but let us rather keep it as a day unto the Lord.

QUERISTS' DEPARTMENT.

1. A Question Concerning the Time of the the Believers' Marriage to Christ.
2. Questions Concerning Conscience.

Bro. James Quinter:—

We read in the book of divine inspiration that the bride is the Lamb's wife. When are his people married to Christ, in this life or the life to come? Please give your views in the MESSENGER.

Corington, O.

THERE is no illustration given in the Scriptures of the relation of the church to Christ, that is more expressive, or full of suggestive and comforting truth, than that referred to in the query—that of the marriage state. This illustration is used in the Old Testament to convey an idea of the endearing relation that God looked upon the Jewish nation as standing in to himself. In the New Testament the same illustration frequently occurs, showing the relation that the Christian church stands in to Christ.

In regard to the time when the union between Christ and the church, which is compared to a marriage, or the spiritual marriage between them, takes place, we would say that it appears pretty plainly to us from the Scriptures that it takes place in this life. The following texts of Scripture seem to show this: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7: 4. This evidently refers to a union between Christ and believers in this life. — The marriage relation which took place between God and the Jews, also plainly occurred in this life, as will be seen from the following passages: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3: 14. "For thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy one of Israel; the Lord of the whole earth shall he be called." Is. 54: 5. The union which takes place between Christ and believers upon their conversion, and baptism into him, is the marriage union which takes place between them. As this union takes place in this life, so must the marriage.

While it seems to be plain, from the passage we have quoted, and more of the same kind could be quoted, that the marriage between Christ and believers takes place in this life, there are some texts which seem to

convey the idea that this marriage will occur in the future. Of this character is the following text: "And I heard, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb." Rev. 19: 6-9. Now, as the above passage in the book of Revelation evidently refers to the future, it might be thought, looking at this text, that the marriage of Christ and his people must be yet future. There is, however, no contradiction in the passages quoted. As we have seen, it is plainly taught that Christ and believers are united together as if married in this life. But the marriage feast, or "marriage supper of the Lamb," and the glorious manifestation of the union between Christ and his church, or to all the faithful as a body, will not take place until the second coming of our Lord at the beginning of the millennial. Then the marriage of Christ and his church will be celebrated by "the marriage supper of the Lamb," though the marriage between individual believers and our Lord had previously taken place.

Bro. Quinter:—

Will you please answer the following queries from a Bible standpoint, and also from the standpoint of reason: 1st, What is conscience? 2nd, Is it a safe guide? 3rd, Is it susceptible of education? 4th, Has the carnal mind a conscience? Please answer the above for the satisfaction of many.

A. J. PEEBLER.

1. The following is a tolerably plain view of conscience: "Conscience may be described as that part of our mental constitution which makes us the proper subjects of religious and moral obligation and responsibility; or, in other words, the human mind in its relation to God and duty. It is a part of the constitution of man, that, as he makes, and cannot but make, a distinction between propositions as true and false, so he makes, and cannot but make, a distinction between dispositions and actions as right and wrong; and as he cannot but count what he thinks to be true to be worthy of belief, and what he thinks to be false to be worthy of disbelief; so he cannot but count what he thinks right worthy of approbation and reward, and what he thinks wrong of disapprobation and punishment; and he cannot do what he knows to be right without the pleasurable feeling of self-approbation, nor can he do what he knows to be wrong without the painful feeling of self-disapprobation. These seem to be the acts or states of the mind to which we give the general name of conscience. It is as the apostle expresses it, the having 'the work,' the office of law so 'written in the

heart,' so woven in his nature, as that without a written law he is as a law to himself, his thoughts accusing or excusing one another." *Brown on the Epistle of Peter*, p. 453.

2. Conscience, while man was holy, was a safe guide. And when man is truly converted, and when acting under the influence of the Holy Spirit, his conscience would guide him aright. But, as he may not always be under the influence of the Holy Spirit, and as we are admonished to "try the spirits," and not to believe every spirit, 1 John 4: 1, we cannot regard conscience as a safe guide, and we must appeal to the divine rule in the gospel to ascertain whether or not we are right in regard to all things for which a rule is therein given. Paul adhered strictly to the dictates of his conscience. His language before the Jewish Sanhedrin is as follows: "And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God, until this day." Acts 23: 1. And yet he was a sinner, notwithstanding, as his own language shows, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. 1: 15. So it appears it is not a safe guide.

3. That it is susceptible of education, is evident from the case of Paul given in the last paragraph. While he was a bigoted Jew and a persecutor, a blasphemer, and injurious, he did what he did "ignorantly in unbelief." 1 Tim. 1: 13. His conscience was in darkness and ignorance, as was his whole mind. But when he became enlightened and educated under the teaching of Christianity, he saw his error, and repented, and became a Christian. His conscience, as well as his entire mind, became educated. Conscience, therefore, is susceptible of education. A Pedo-baptist will feel guilty and condemned if he has not had his children baptized. A Baptist will not have his infant baptized, because he feels that it would be wrong for him to do so. This difference in their view in regard to infant baptism, is owing to the different education which they have received; and which of the two received a right education, and which had a right conscience, must be decided by the Christian Scriptures.

4. The carnal mind has a conscience, but it is not properly enlightened or quickened. It is evident, from the following testimony, that carnal people, or such as are carnal, have a conscience, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2: 14, 15. However sin may derange and defile the mind, it cannot destroy any of the powers of the mind.

J. G.

NOTES FROM OUR CORRESPONDENTS.

"As cold water is to a thirsty soul, so is good news from a far country."

—Sister Sarah A. Miller, of Lewistown, Logan Co., O., says they closed their Sunday-school on the 14th ult. The attendance during the summer was very good, both old and young taking great interest in the school. "We had a pleasant love-feast on the 16th. Two have recently been added to the church by baptism."

—Sister Susan Ikenberry, of the South Waterloo church, Iowa, writes as follows: "Our Sunday-school closed two weeks ago. We had an average attendance of 140. A good interest was manifested. Bro. Rosenberger was with us during a series of meetings this fall. Five were baptized. The meetings lasted one week. We were sorry they could not be continued longer."

—Sister Nancy A. Fackler, of the Mohican church, O., offers some words of encouragement to the members of the church. They are enjoying many inestimable privileges. They meet from time to time to worship God, and the Lord is blessing them. How thankful we should be to him for what he has done for us! Let us obey him, live close to him, ask him for more of his love, and in the end, if we are faithful, we shall enjoy eternal life.

—Bro. C. C. Root, of Kingston, Mo., says, "Our series of meetings, including our communion, on Nov. 12, have closed. Elder G. A. Shamberger was at the helm the last ten days of the meetings. Such plain preaching as we had during these meetings, must bring souls of all classes to a serious consideration. Two souls were made willing to come out on the Lord's side, and were baptized. Others went away sorrowing and waiting for a more convenient(?) season."

—Bro. W. T. Forney, Hawkeye, Dixon Co., Neb., is isolated from the Brethren, and has but few church privileges. He thinks if they had a minister located there, much good might be done to the honor and glory of God. "I send nearly all the MESSENGERS out as missionaries, after reading them myself. People are eager to get the paper. It supplies more Scriptural food, than any paper I have ever seen. My prayer is that God's blessing may follow the MESSENGER in 1887, as it has in the past."

—Bro. Solomon C. Smith, of Sunfield church, Eaton Co., Mich., gives a short history of that church. He moved among the brethren there and found a welcome in his new home. There has been cause for discouragement, owing to the existence of the opposing elements, but the church is still laboring for the cause of the Master. They have had the aid of the surrounding churches in their meetings. Since March last, four have been added to the church by baptism, and two, who had gone away from the church, came back again. This should encourage us, and make us feel thankful to God for all that he has done for us. May he help us all to be faithful!

—Bro. Anthony Capp, of Hiram, Va. West Co., O., writes that there is a small band of members living in that county. They live in harmony, and have a good house in which to worship. They have meeting every four weeks, but have no minister located among them. They would like to have this lack supplied. They have a good country, and it is improving rapidly. He closes by saying, "We were formerly with the Old Order Brethren, but, thank the Lord, are now back again in the church with which we first united."

—Bro. J. A. Trimmer, of Gove City, Kan., thinks that they have excellent opportunities in that part of Kansas, for those desiring to secure cheap homes. Homesteads can be bought for from \$100 to \$500. There are now a few members in that vicinity, but many more are gathering in. Already about 100 members have moved into Gove County.

—Bro. J. W. Ritchey, of Pioneer, Ohio, reports that they closed their Sunday-school Nov. 28. Bro. Noah Long superintended the school. They had an average attendance of fifty-four, and had a good interest in the work.

—Bro. Jacob Fahl, Fanettsburg, Pa., sends us an essay against a salaried ministry. The church opposes paying a stated salary to our ministers, and Bro. F. aims to show that this position is right. He favors missionary work, and believes in raising money for that purpose, but he thinks care should be used in this matter. He refers to the apostolic method of doing missionary work, and would like to see that system prevail throughout the church. "Let our ministers go out and work for the Lord, taking nothing with them, but take such things as are given to them, so the danger of paying a stated salary to our ministers may be avoided."

—Bro. J. B. Early sends us a report of their Sunday-school. They organized at Sugar Creek, Ohio, April 25, with Bro. Nathaniel Vore, Supt. The average attendance during the season was 177. The largest number in attendance at any one time, was on Sunday, June 13, when 266 were present. The *Brethren's Quarterly* and *Young Disciple* were used in the school. During the Second Quarter, they used 150 *Quarterlies* and 150 *Young Disciples*. They found these to be of great help in the school. Total expenses for the season, \$38 00; contributions received, \$38 40.

—Bro. W. R. Cline, of the Dorrance church, Kan., reports that they are making some progress in the Divine life. One has recently come out on the Lord's side. Others should also do so. They held Thanksgiving services Nov. 25, to thank the Giver of all good, for mercies given. Brethren John Brower, J. Harnish and William Hymnes did the speaking, from Rom. 8:17. Their elder, John Newcomer, has been sick, but is improving in health. The members there are principally from Pennsylvania, Maryland and Virginia. Bro. Cline says, "We left Virginia last Spring, bidding farewell to parents and friends. It was hard to part, especially with the dear mother, but our parting is only

for a season. If we are faithful, we shall meet in heaven, when God will wipe all tears from our eyes."

—Sister Eliza J. Manning, of Piqua, O., writes of the death of the last one of her five darling children. In five years the Lord has called them all to himself, and the mother, in her loneliness, looking up to God with a sad, but trustful heart, can say, "Shall we sorrow for the little ones who have gone home before the evil days of sin come to them? No; God has only taken them back to himself, and now, when sadness comes over me, I think of my little ones as angels in heaven, and say, God's will be done, and then the dear Savior helps me bear the burden, and so I rejoice, for,

"When I pass the dark, dark river;
When the cares of life are o'er;
When the loved ones come to greet me,
As I reach the other shore;

"When the mother clasps her daughter;
When the father meets his son;
When the children greet their parents,
When their mortal course is run;

"Five there'll be among the number,
Waiting for my coming there.
And I know the name they'll call me,
Is the name that now I bear—

MOTHER."

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

Notes from the Mission Field.

AFTER arrangements with the dear Brethren at Marcus, Cherokee Co., Iowa, I finally was permitted to meet with them to assist in holding a series of meetings. The weather being very fine, we had a good attendance from the start, although in the midst of corn husking and thrashing grain. Truly we had a warm and good meeting. One feature I heartily approved, and that was, nearly all little boys and girls assisted in the meetings. I saw them using hymn books, and could hear their well trained voices ringing out their praises to God. I soon found out, by inquiry, that that this did not just happen so, for the Brethren in charge of the Sunday-school, which is kept up the year round, encourage every little child to take part in singing. I am afraid that in many places this good practice is sadly neglected. How dull and lifeless a meeting is when a few of the older ones of the congregation are expected to do the singing.

The meetings were continued from Oct. 23 to Nov. 3. Five dear ones became willing to accept the dear Savior. Several more were almost persuaded. I shall always cherish the warm affection and strong attachments I formed for the dear hearts composing the little household of faith at Marcus.

Nov. 4, Bro. Henry Lehman conveyed me to the home of Bro. Jos. W. Trostle, Woodbury county. Owing to not having limited my time at Marcus, there was no appointment out at Bro. Trostle's place of meeting when I arrived. As the Brethren at Aurelia, Cherokee county, thirty-five miles north-east of here, had appointed Nov. 7 for the dedi-

cation of their new house of worship, and Bro. Trostle and I had been invited to assist at the services, we concluded not to begin a series of meetings in Bro. T's congregation until our return.

On the 7th dawned a most beautiful day, and the new house at Aurelia began to be filled with worshippers at an early hour. By the time for services, about all the available space for seating was occupied. Bro. Trostle did ample justice upon the occasion in his very applicable discourse based on the thoughts contained in Isa. 2: 2, 3. There was preaching also in the evening, to a large and attentive audience.

On the morning we traced our course back across the beautiful country to Bro. Trostle's home. We left an appointment to begin a series of meetings there on the 8th, which we did. Being in the very busiest time of corn gathering and thrashing, the attendance was somewhat small the first two nights, but the interest soon began to grow, until we had a large audience for a new country. The prospect for an ingathering of precious souls soon began to be manifested.

The meetings closed on the evening of the 14th, and, although, seemingly, there was as warm a reception of the gospel by the unconverted as I have ever seen, for some cause all, with one consent, made an excuse, and refused to come to the great marriage supper. My heart was sad, to think of going away from that place without the pleasure of seeing those noble young hearts reclaimed from the power of sin, and made more noble and precious and useful by their consecration to the service of God. Certainly there are the materials and elements here to build up a large and strong body of believers, if they can be persuaded to adopt the Christian life.

Being the first series of meetings ever held in that vicinity, after all it may not seem so strange that the effort was barren of conversions. The dear members are zealous for God, and were seemingly edified, and mutually we were all made stronger in the high calling.

In Bro. Trostle's part of the country, as well as around Marcus and Aurelia, I found one of the finest farming communities in the north-west, and land is still cheap.

From Bro. Trostle's I went to Galva, Ida Co., where I was to be met by the brethren from Aurelia, to commence a series of meetings at their new house, on the 17th. Had meeting in the M. E. church in Galva. On the night of the 15th, a severe snow-storm of forty-eight hours' duration put a sudden stop to our meetings, also to all railroad traffic. At this point I lay snow-bound for six days,—no train, no news, no travel.

On Sunday we attended Sunday-school in the M. E. church, and was asked to preach after the school was dismissed, which I did. By request, I addressed the people again in the evening. Here I find warm and loving hearts, as at all other places, that would embrace the whole gospel if taught it kindly and patiently, with that same persistent effort that characterized the early ministerial

work of the church in apostolic times. As it was impossible to get to Aurelia (twelve miles north) without a good deal of delay, I took the first train on the 22nd for home, where I had some 115 colonies of bees, still out on their summer stands, which were to be put into the cellar as soon as severe winter came. After a ride of ten hours I was out of snow drifts, which were from one to fifteen feet deep, to where there were none at all, and the grass still looking green and fresh. Found the loved ones at home well, but learned that death had removed four old neighbors in my absence. To-morrow we meet here for thanksgiving.

D. E. BRUBAKER

From Rush Creek Church, Ohio.

THIS arm of the church is seldom heard from, and why, I cannot say, but I presume it is simply because no one writes. It is not because there is anything very special to report at present that I write, but to inform the Brotherhood that there is still a church organization here. This church, like all others, has had its seasons of joy and prosperity, and its days of sorrows and trials. During the division troubles they were sorely tried, and lost many members, but the few faithful ones are still going on in the Master's cause, remembering that "we must, through much tribulation, enter into the kingdom of God." Evidently much good could be done here by some of our evangelists. There seems to be a special desire, both on the part of the Brethren and others, who heard Bro. Quinter preach in former days, to have him come among us. Bro. Quinter, could you make it suit to give us a call sometime this winter?

There are three ministers in our church, two of whom, brethren Levi Stoner and Jesse C. Beery, are young in the work, as well as in years. They are, however, willing workers, and are doing much to help the cause along. The other is Bro. Daniel Hart-sough, who has served the church for many years, and is still one of its main stand-bys.

On Saturday, Nov. 20, the church met in council at the Darbon Run meeting-house. Bro. I. D. Parker, of Ashland, Ohio, who has the oversight of this church, was present and presided over the meeting. There was a considerable amount of business brought before the meeting, and, on the whole, all passed off pleasantly.

Bro. Parker preached here on Saturday evening and Sunday morning. On Sunday evening he preached in the M. E. church in Bremen. The house was full, and evidently good impressions were made.

WM. BEERY.

Lancaster, Ohio.

From Quinter, Kan.

THIS is Thanksgiving Day, and ere I close my eyes for sleep, I will write a few lines for the MESSENGER. We think of many things that we should be thankful for, and among these is our safe arrival at Quinter, Tuesday,

Nov. 17. Never shall I forget that day, as we traveled twenty-one miles in one of the worst snow-storms that ever swept over this western country. Had it not been for the railroad to guide us, we might have been lost, and perished in the cold. Since the storm we learn that both man and beast perished in the storm. We have great reason to be thankful, but we must believe that the prayers of our dear brethren and sisters were heard for our safety. May God be thanked and praised forevermore.

Last Sunday was my first to attend meeting at Quinter. I was pleased to see so many out, although their faces were strange to me, but I rejoiced to see such an interest manifested in the work for the Master. Several weeks ago six young persons united with the church by baptism. To-day services were held in the Hall; had a very good turnout. After meeting, a collection was taken up for the poor. What a good thing, had it been carried out all over the land to-day! How many hungry ones might have been fed and naked ones clothed!

LIZZIE HILARY.

Echoes from the Highway.

--Nov. 14, we attended the appointment near Santa Monica. Bro. Magie preached us a good sermon. He, with his family, lately moved from Kansas, and is living in Los Angeles.

--The Brethren at Covina will soon have their meeting-house ready for occupancy.

--Emigration to Southern California has begun to manifest itself in an unusual degree. The country is improving at a rapid rate. Real estate transfers in the city and county of Los Angeles average half a million per week.

--Our first rain for the fall season came on Nov. 20. Now nature will soon put on a more extended garb of green. The orange crop is above an average, and, as a partial failure is reported from other orange sections, good prices are anticipated.

--We are glad to see the aggressive movement all along the line, by our ministering brethren, and that many souls are being saved from sin and united to the church.

--From recent letters we glean precious news from our old field of labor, in Fayette Co., W. Va. In October, brethren Jacob Thomas and Samuel F. Sanger held a series of meetings in the church there, with the result of seventeen additions to the church,—mostly young people. May the Lord abundantly bless them and the church there.

J. S. FLORY.

From Wichita Church, Sedgwick Co., Kansas.

ON Saturday, Nov. 13, the church met in quarterly council for the purpose of adjusting matters pertaining to the general welfare of the church. The principal matter before the meeting was the holding of a choice for a minister and deacon. The choice for minister was Bro. Theodore Young, and for dea-

con Bro. Peter Long. May the Lord bless them, and enable them to become active workers in the vineyard. N. HIGHBARGER.

Notes by the Way.

AFTER having spent ten days at Wolcott, Ind., preaching in the Disciple church, to a fair-sized, and seemingly interested audience, circumstances at home made it necessary that we spend a few days with our family, during which we did what we could to make them comfortable through the winter, while we are out performing our ministerial duties.

Friday, Nov. 12, we attended the communion meeting in the Huntington church. We had a pleasant meeting, and, while the ministerial force was not as large as at some places, it was ample and strong. The evening services were led by Eld. J. H. Wright, assisted by brethren J. S. Snell and D. Hodgden. After the services were over at the church, we repaired to the house of an aged brother who is now in his eighty-first year. He was very much afflicted, and for a couple of weeks had been suffering very much. By his request we held a little communion season with him. We then anointed him with oil in the name of the Lord, after which he said, "I am perfectly satisfied."

The next morning we asked him, "Grandfather, how do you feel?" The answer was, "Better than I have for two weeks!" Brethren may put their own construction on this anointing question, but I am satisfied that it does the body good as well as the soul.

Nov. 19, we arrived at Burnettsville, Ind. We commenced meeting on the evening of the 19th, continued one week, and closed with a good interest, and one applicant for baptism. There are others who are "almost persuaded." We had the pleasure of meeting Eld. Joseph Amick and wife, of Mt. Morris, at this meeting.

We are now at Edna Mills, engaged in the work of the Master, having commenced here the 27th inst. May the Lord give us grace and strength to perform his work acceptably, that his name may be honored, in the salvation of souls! May he stand by all of his faithful ministers and workers everywhere, in my prayer! J. C. MURRAY.

Notes and Jottings.

ON the evening of the 16th of Sept, we commenced our labor of love with the saints of Waterloo, Ia. While the cause here has seemingly met with its full share of reverses, there do not seem to have been seasons of refreshing to dispel the clouds, as in many other places. We were pleased to find so many Joshuas, both young and old, as we did. The interest and attention of the congregation, were encouraging. Brethren Martin Beechly and Lewis Pifer are the ministers in charge, and earnest workers for the cause.

The brethren of South Waterloo urged us to pay them a visit. As the interest of the church in the city, and the church of South Waterloo, are so closely allied, and as we concluded to devote our time to the especial in-

terest of the membership, we decided to visit South Waterloo. We commenced service in their house, five miles south of the city, in the evening of the 27th.

The church was planted here in the early settlement of the country, by a few families of members, emigrating from Somerset County, Pa. Around this nucleus were gathered members, from time to time, by baptism and by letter, until in size and influence the Waterloo church became one of the leading churches in the West.

It may be remembered that a number of years ago there were meetings held in different parts, during which large numbers were added to the church. We are glad to note that some of these additions are now bright lights in the church. But many of them, unduly persuaded, were allowed undue latitude, and under a lax church government, were well fitted to make the church much trouble, in the time of her late storm. While those meetings caused tears of joy, they are calling forth to-day, a corresponding amount of sorrow. Waterloo is one these churches. We were pleased, however, to find so large a body of plain members as we did, and we were glad to note that their growth and prosperity is encouraging.

We had a pleasant conference with a number of these young members, in a private house, Sunday afternoon. The meeting was a solemn one, and we received encouragement. This is the home of Eld. Elias Beechly, who, though advanced in years, is still active, and was in regular attendance at the meetings. Bro. Elias has labored much for the cause; he has raised a large family, all in the church, save one, who has withdrawn. Nature indicated that his sun is soon to set. May his evening be calm!

Bro. S. H. Miller is also an elder. The mantle of care that has fallen on his shoulders is great. We were glad to see that he feels it as such. Bro. Samuel, please remember James 1: 5. They have a large and flourishing Sunday-school. We held a children's meeting on Sunday, before the regular services. We closed here with six additions.

We commenced the meetings at Garrison, Benton Co., Ia., Oct. 5. Their feast, on the 9th and 10th, seemed to be not only a feast, but a love-feast. On the evening of the 12th came the time to close; in order that we might attend appointments at the feasts of Roann, Ind., on the 14th, and Mexico, Ind., on the 16th. Although much disappointed, we felt that the interest of our meeting necessitated us to notify the above-mentioned brethren that we could not be with them. On the 19th, we again intended to close, but finding five more applicants, we announced that the meetings would be continued. The next day we had the pleasure of receiving twelve. We closed Sunday, the 24th, with four more additions, making in all thirty-two during the meeting.

The meeting at Garrison was pleasant, and we hope that eternity may reveal that it was a profitable one. We found the plain principles of the church were well accepted. We took our leave on the 24th. On our journey

homeward we thought over the many pleasant associations formed during our long visit. We arrived home on the 25th, and found all well. Praise the Lord for his preserving care! I. J. ROSENBERGER.

From Oaks, Pa.

ON the 9th of November, I went to Harmonyville, and assisted Bro. J. P. Hetrio in a series of meetings, remaining about ten days. The meetings were well attended, and especially enjoyable to myself, and seemingly so to the people in general who attended them. I hope and pray much good may yet result from these meetings. There were over twenty—I do not know the exact number—that came out on the Lord's side. I long for a special out-pouring of the Spirit upon the more eastern churches. I am in receipt of very pressing invitations to come and hold series of meetings in different localities, but as my hands are full as it is, I can only hope and pray for the success of the good work, elsewhere.

The MESSENGER comes laden with good things. In point of literature and spirit, there is a marked improvement—so much so that I am prompted at times to make use of the pen again. But perhaps no one would be better or worse for my making use of the pen. Well, if the urging—and it amounts to a regular scolding at times—continues much longer, I shall certainly do what I have not done for quite a while—WRITE.

J. T. MYERS.

From Prairie Creek Church, Ind.

I HAVE been reading a few numbers of the MESSENGER, which were handed to me by a brother. I find a great deal of good reading matter in them, and much good advice to parents and to church members in general.

I had been a member of the United Brethren church for about six years, during which time I never felt perfectly satisfied. The longer I lived among them, the more dissatisfied I became. Although while with them, I had the privilege of living in a way that suited my carnal nature better, there seemed to be a longing desire within me, for something more perfect—more Christ-like.

I love the United Brethren, and can say I have enjoyed many happy seasons with them, but something seemed to tell me it was not my place, and that by staying with them, it would be impossible to obtain the peace which this world cannot give. The Bible taught me that I must observe more closely the commands contained therein.

I felt much convicted, awhile before changing church relationship, but could not get the consent of my mind to make a full surrender and consecration to the Lord, until last spring, while a series of meetings were being held at our school-house by Bro. G. L. Studebaker. I, in the language of the poet, "resolved to try," for I felt that "to stay away, I should forever die;" so I united with the Brethren.

Dressing by the rules of the Brethren Church, was what kept me away so long. I

now think of how foolish I was. It is almost heart-rending to see how many mothers are unwilling to have their children governed by plainness of dress and non-conformity to the world. Sin brought pride into the world, and I believe that pride will take more people to a world of woe, than anything else. But when we find ourselves in the ark of safety, should we not be interested in the souls of others? And in whom more than those who are near and dear to us by the ties of nature!

Last spring we organized a Sunday-school in our school-house, which lasted until the latter part of September. I was appointed Assistant Superintendent, and a good part of the term the school was left in my care. Notwithstanding my inability, I tried to govern the school the best I could. I had charge of the smaller children's class, and, the latter part of the term I served as Secretary also. Our school was not very largely attended, but a good interest was manifested by some. Several Sabbaths we were few in number, and no teacher being present, I arranged all in one class, and tried to teach both young and old.

I attended every Sunday of the season, and in my weak way, tried to do the best I could. Perhaps not much good was accomplished, but my prayer is that a few seeds may have been sown in the children's hearts, at least, if not in those of older ones, that will bring forth fruit, to the honor and glory of God.

JOSIE RATLIFF.

Montpelier, Ind., Oct. 25, 1886.

A Question Answered.

I NOTICE in No. 45 of the MESSENGER, a question which I will try to answer in part, having been appointed a member of that Board. I can only answer for myself, as I have not had the pleasure of meeting with the rest of the Board. I shall only speak of the work in the south-eastern section of the Middle District of Pennsylvania.

We first commenced at home (the Lower Cumberland congregation), by appointing nine or ten solicitors to gather funds for the purpose stated, and we are glad to know that they have made an effort, and succeeded beyond what we expected. We instructed them to make quarterly collections, and also to send in what they collected at the end of every quarter. This plan we have adopted in the Lower Cumberland congregation.

We had the pleasure of attending the love-feast of the Back Creek brethren, in Franklin Co., Pa. While there we had the pleasure of meeting with a number of ministering brethren, and several elders of the different congregations in that section. Some of these churches had not been represented at the District Meeting. During the meeting, we took the liberty to call the attention of these brethren to the missionary work of the Middle District of Pennsylvania. We furnished to all we could, the minutes of the District Meeting, and explained the purpose of the same as well as we could. We also gave them the address of the Treasurer,

so that they may remit the funds collected to the proper person. We asked them to collect quarterly and remit, as the Lower Cumberland congregation had been directed to do.

DANIEL LANDIS.

Nov. 23, 1886.

From Elkins, Grant Co., W. Va.

IN G. M. No. 39, page 621, is an article from Bro. G. W. Mathias, of Illinois. He and I were school-mates. In the Lost River congregation I was made to feel the need of a Savior, and can bear testimony to every word of Bro. M's. statement in regard to the Brethren's need of help at Howard's Lick. If we had all such sacrificing brethren as elders John Cline and Whitmore, the "Go ye" would receive more attention,—the purse strings unloosed, and the gospel banner unfurled to millions of starving and benighted souls. Let us "be living epistles, known and read of all men." The Brotherhood has been doing much for Christ, while we might have done much more. We have never had a meeting-house in our congregation, but we are now building one, by the aid of neighboring churches. Hope to be able to complete it this fall. May we all "war a good warfare!"

RAPHAEL BAKER

From Herrington, Kan.

As our clerk has been very poorly since our organization, I will give the readers of the G. M. an item of news from our church. We will hereafter be known as the Herrington church. We organized about two months ago, with forty-five members. Our territory will be comprised of all of Morris County, and a part of Dickinson County. After the usual organization ceremonies, Bro. J. D. Trostle, of Plympton, Kan., was chosen as our elder (he lives in the Abilene church), Bro. Geo. R. Browning, our Clerk, and Sister Sabina Browning and Sister Hattie Smith, Solicitors for the missionary work.

We now have three ministers, who are T. J. Nair, H. J. Smith and Samuel Forrer; we have also three deacons—John Kuop, Sam'l D. Shirk and Wm. Shotto. The good work is still going on. One has been added by baptism since our last meeting. We extend an invitation to all, who will come in the order of the Brethren, to preach or locate amongst us. We have many calls that we cannot fill. We have here a fine town and a good country. May God bless all the brethren and sisters, and give them all a happy Christmas!

T. J. NAIR.

Der Bruederbote.

THE December number of *Der Bruederbote*, our German paper, published by Bro. Snyder, is a missionary number, and contains most of the articles published in our missionary number Nov. 23, 1886. This will be a good way to spread our doctrine among the German element of this country. Bro. Snyder has a quantity of extra copies of that number, which he will send out free to any

one who will address him as below. Brethren and sisters, do all you can to get this paper into the hands of your German neighbors and friends, and try and get them to subscribe for the *Bruederbote*. Bro. Snyder has sacrificed a great deal during the last five years, in order to keep up the German paper, believing that the time is nearing when a great work can be done among the Germans. Every brother or sister, who sends him one or more subscribers for his paper, will aid him very much in bearing the burden of running his paper. Many of you can do something for Bro. S. His address is Grundy Center, Iowa.

From the German Settlement, W. Va.

WE commenced a series of meetings Nov. 12, and closed on the 25th. Our home ministers did the preaching. They preached with power, and warned sinners to forsake their evil ways and come to the living God. The brethren and sisters were greatly edified and built up, and were made to rejoice to see precious souls gathered into the fold. Six were made willing to forsake sin and serve God. May they hold out faithful, until life's end, and as they grow in years may they grow in grace and in the knowledge of a once crucified Redeemer, who shed his blood on Calvary's mount for the sin of the world. May they fight the battles of the Lord manfully. Brethren and sisters, watch and pray, that the adversary of souls may not lead us astray, for he comes in so many different forms in these days, that we cannot watch enough. We get the MESSENGER and *Young Disciple*, and I love to read them both.

RACHEL WEIMER.

From Beach Grove Church, Ind.

BRO. Levi Holsinger came to us and greatly encouraged the church. Ten were baptized, and two more applicants next Lord's day; three were reclaimed; in all, fifteen precious souls. We think many more will come. On Saturday the dear brother was called home by a telegram, stating the illness of his child. To be successful, the church must become united in solemn prayer to God for poor sinners, and just as soon as God sees we want sinners saved, he will help the preacher, and God will bring in the sinners. Then the church is ready to give God all the glory. May God bless Bro. Holsinger and his family.

DAVID R. RICHARDS

From Red Oak Ridge Church, W. Va.

OUR communion occurred on the 20th and 21st. Bro. Eller and Bro. George Hutchison were our ministering brethren. We had a good meeting. The little band here numbers only about thirty-two members. We have no preacher here; we are under the control of the Monroe church. We should like to have ministering brethren visit us, as we are much in need of help.

CYNTHIA KAHLER.

New Hope, W. Va., Nov. 23, 1886.

From Amberson Valley, Pa.

RECENTLY husband and self made a little visit to the above Valley, some ten miles from Fannettsburg. The Brethren had been preaching there years ago. Then there was a little time that their visits ceased, but of late years the interest has increased, and the number of members is gaining. During this summer six have been added by baptism,—four living in Amberson Valley, and two from the upper end of Path Valley, but all within the limits of the Perry congregation, although eighteen or twenty miles from the main body. This is the place of which Bro. J. B. B. spoke in his report of his visit here.

While in the valley, we made our home with Mr. Harman Piper and his pleasant family, which is truly the Brethren's home. Mr. Piper is a man of more than ordinary intelligence, fully in sympathy with the church, and yet he lingers just outside, looking longingly within. It is a great pity that a man possessing such a mind, and capable of doing so much good, and exerting such a good influence, should not use all his powers on the side of right—in favor of the church he so much loves. He has been a careful reader of the MESSENGER for years, and is well posted on the workings of the church, and seems to be as much, and far more, interested in the paper than many who are members of the church.

I very much enjoyed hearing him converse so freely in regard to what he had read, and the acquaintance he seemed to have formed with the different contributors. Such a man is a power for good in any community, and when the influence is thrown in favor of the church, doubly so. Although well up in years, he might yet be spared to do a great and good work, as many look to him as an example. He hopes to see the day when there will be an organized church in the Valley. We all, in these valleys, look forward to an organization, and a minister located here. The cause demands it.

On Sunday morning, Oct. 30, we wended our way to the school-house, which was, as usual, crowded with interested listeners. — Brethren Abram Rohrer and Edmund Book were present, and dispensed the Bread of Life. Bro. Rohrer reasoned, like Paul, of temperance, righteousness and judgment to come. In the evening the congregation was large, and Bro. Book addressed us from these words, "Why cannot I follow thee now?" — Such intense interest as the people of Amberson manifest in hearing the word preached, is not found every-where—even in places where they have more advantages. Notwithstanding the brethren had announced their meeting five weeks previous, one was started on either side at the same time, one three miles above, and the other two miles below. Is it not strange that the labors of such illiterate people as the Brethren (as they are termed sometimes), should be so feared?

Bro. Book was called away on Monday, but Bro. Rohrer preached a telling sermon on Monday evening. We left on Tuesday, well pleased with our visit to Amberson, but

have been informed that the meeting continued during the week, and that the attendance was good; also that one of the other meetings closed for the want of a congregation. This shows the Brethren are gaining. We sometimes hear them charged with being uncourteous. It is unjust. It is prejudice to the truth that causes such charges. On account of inclement weather, the meeting was closed for the present.

It is apparent that Path and Amberson Valleys need more preaching. We should have a minister among us, and we hope the time is here when these neglected fields will receive more attention. It is too much for the Perry or Back Creek church, but we should all feel an interest in enlarging our mission fields. There are now twelve members connected with the Amberson colony, while a number of others are interested, and say it is the church of their choice. Here there are nine, twenty-one within a radius of twelve miles. Other churches are putting forth every effort at these places to destroy the earnest efforts of our Brethren, but they are beginning to realize that the doctrine these humble men preach is gaining, much to their dissatisfaction. In behalf of the members in these valleys, I earnestly ask the Mission Board to remember us. There is a work to be done. Souls are inquiring for the truth, and we should all do our part towards having it disseminated. We believe we have the best and safest doctrine in the world, but what good will that do if we make no effort to have lost souls enjoy its benefits? Time is rapidly passing, souls are daily going from time to eternity, and yet we are indifferent. Then

"Come, labor on!
Who dares stand idle on the harvest plain?
While all around him waves the golden grain,
And to each servant does the Master say,
Go work to-day,
Come, labor on!
The laborers are few, the field is wide,
New stations must be filled—new wants supplied;
Redeem the time, its hours too swiftly fly,
The call is, Come!

The MESSENGER of Nov. 16, records one hundred and eighty baptisms. This shows that the church is not idle, and that the mission work is going forward. It also shows that new fields are being entered with good results. Bro. Koontz tells us of the eighteen ministers being at their love-feast, here in our own county, too, while we were wishing for some one to hold meetings, and there are places not ten miles distant where the Brethren have never preached. For instance, there are three congregations that extend to Chambersburg, a growing town of ten thousand, situated in the beautiful Cumberland Valley, and yet I never heard of the Brethren preaching there. There may be a few members there. Let that be as it may, there are lost souls there, as well as every-where, and to them the message should be sent, inviting them to the gospel feast. We are not afraid to go to Chambersburg to buy and sell. I know brethren who rise up early to reach the markets there, and it is right; it shows diligence in business, but why is it,

when it comes to matters of so much greater importance, we are so slow? Might it be because we are not interested? We hope not, and that soon an effort will be made there too.

The departure of one of the earnest workers is chronicled—Bro. S. T. Bosserman. I heard him preach a series of sermons in the church at Lanark, Ill., and thought him to be a devoted, active minister. He seemed much interested in the welfare of the young, and tried to impress them with the beauty and advantage of early piety. His social qualities and kind disposition drew around him many friends, who greatly deplore his death. We can hardly realize that one so useful must be taken from the harvest field, but so it is, and it is our duty to imitate the virtues of the departed, and finish our work which is given us to do. Death is no respector of persons. But,

"It is little matter at what hour of the day
The righteous fall asleep. Death cannot come
To him untimely who has learned to die.
The less of this brief life, the more of heaven,
The shorter time, the longer immortality."

WEALTHY A. BURKHOLDER.

Fannettsburg, Pa.

From Cartersville, Va.

OUR love-feast occurred Saturday evening, Nov. 13. Brethren George Graybill and T. O. Denton, of Botetourt Co., Va., came on Friday evening; remained until Tuesday morning, when we had to take the parting hand. It is sad to part with each other, especially those whom we dearly love, but when we have the hope of meeting them again it is not so hard; and if we are not permitted to meet again on earth, we can meet in heaven, where there will be no parting or separation. When we were seated around the table, it reminded us of the evening on which our Savior and the apostles partook of that great supper on the same night in which he was betrayed. How happy we will be when seated around the throne of God, where we can partake of that great feast which will be prepared for those who love and obey the law that is laid down so plain in his Holy Book! His ways are so plain, that a way-faring man, though he be a fool, cannot miss it. There will be love and union which will not only last awhile, as it does here at our feasts, but it will last forever. Is not this encouraging? Let us all work for this! I, for one, want to do all the good I can, and work for the Lord, that I may gain that home with my Savior and loved ones who are waiting on the other shore to welcome me home.

May God speed the day when we can have a leader—one who will work, that souls may be brought to Christ before it is too late. This has been my prayer, and I feel that it shall be answered when God sees best. I will try and do my part, and be patient. Let us all be faithful! Watch! Work! Pray! Brethren and sisters, pray for us! We would be happy to have some ministering brethren come and preach for us. It would be very little out of the way for those coming from

the West to Virginia, to stop off and preach for us. You would lose nothing, but would be greatly benefited. The Lord will reward his children who work for him. Come again, brethren, you who have been laboring for us. Come as often as you can.

FLORIDA J. E. ETTER.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

KEYTON—In Beaver Creek congregation, Rockingham Co., Va., Nov. 22, sister Sarah T. Keyton, aged 77 years, 4 months and 22 days. She was a sufferer for many years, but bore her affliction with Christian fortitude. Services by Eld. Martin Miller and S. F. Sanger. **WILLIAM T. EAVKY.**

BASHOR—Near Withoit Springs, Ore., Nov. 21, Robert Alason Bashor, aged 36 years and 4 months. He leaves a wife and one child to mourn their loss. **M. M. BASHOR.**

KING—Nov. 20, Gracie May, infant daughter of Bro. Samuel and sister Katie King. Gracie only survived the deceased mother 2 months and 21 days. In that dark and painful night, when she was severed by the death stroke, she cast in her dying anguish a lingering look upon the child she bore. Now both lie mouldering in the tomb. Services by the brethren. **GEO. D. ZOLLERS.**

ROTHROCK—In the Cumberland church, near Greenup, Ill., Oct. 12, Bro. David Rothrock, aged 83 years, 2 months and 19 days.

He was born and raised in Mifflin Co., Pa.; moved to Stark Co., O., about 52 years ago; moved to Cumberland Co., Ill., about 32 years ago. I have been personally acquainted with him, and lived neighbor to him for over 30 years, and know him to be honest and upright in his dealings with his fellow-men. He was a member of the Brethren church for about 59 years. He passed away with a full hope of eternal glory. Services by Eld. D. Troxel, from Rev. 14: 13. **JAMES MCBRIDE.**

COCHRAN—At Beverly, Lincoln Co., Kan., Nov. 10, of typhoid pneumonia, Effie J., wife of William H. Cochran, aged 20 years, 5 months and 22 days. Husband and a little boy one year old are left to mourn their loss. Services by Eld. Henry, of the Baptist church, from Eccl. 12: 7. **SUSAN COCHRAN.**

WINGER—At Longmont, Colo., Elva May, daughter of Bro. H. H. and sister Winger, aged 1 year, 5 months and 9 days. Services by the writer, from the words, "Be ye also ready," to a sympathizing congregation. Many tears were shed when we talked of the prospect of the future world. **G. W. FESLER.**

SHULIZ—In the Salimony church, Huntington Co., Ind., March 4, 1886, Bro. Samuel Shuliz, aged 66 years, 5 months and 19 days.

He was born in Huntington Co., Pa., Sept. 15, 1819; was married to Nancy Paul, by Eld. John Hoover; in 1839 moved to Indiana; in 1841 to Henry Co.; in 1845 to Huntington Co., where he lived until his death. He leaves a wife (a dear widowed sister) and seven children, (all of whom are in the church but one) and many relatives of the Shuliz, Hoover and Rinn family, to mourn the loss of a brother and friend. Services by the brethren. **SAMUEL MURRAY.**

EIGENBRODE—Near Mechanicsburg, Frederick Co., Md., Nov. 29, sister Elizabeth Eigenbrode, aged 75 years, 6 months and 9 days. Services by the writer, assisted by Bro. D. R. Saylor, from 2 Sam. 14: 14. **GEO. A. HOOVER.**

CUMMINGS—In the Blue River church, Wayne Co., Ind., Aug. 4, of consumption, sister Sarah Catherine Cummings, aged 21 years, 6 months and 14 days.

She was young in the cause of the Master, but was an exemplary member. She, with a few brethren and sisters, celebrated the sufferings and death of our loved Master when she was no more able to raise her head from the pillow. She also called for the chairs of the church and was anointed. She leaves a mother and sister to mourn their loss. **C. K. ZIMMERMAN.**

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WESTWARD.				EASTWARD.			
Way Passenger.	Fast Line.	Mail Train.	Pacific Express.	STATIONS.	Sea Shore Express.	Mail Train.	Mail Express.
A. M. 11 30	A. M. 11 14	A. M. 11 00	P. M. 11 25	Philadelphia	P. M. 11 15	A. M. 11 25	A. M. 11 25
8 05	2 15	11 00	2 55	Arrive. Leave	11 50	1 10	1 10
A. M. 8 15	P. M. 2 35	A. M. 11 20	A. M. 3 10	Harrisburg	P. M. 11 40	P. M. 1 10	P. M. 1 45
8 33	...	11 37	...	Arrive. Leave	11 22	6 50	10 28
8 43	...	...	...	Marysville	11 13	6 41	...
8 53	...	11 50	3 39	Cove	11 05	6 31	10 15
9 23	...	12 13	3 41	Duncannon	10 36	5 57	9 58
9 36	...	...	4 11	Newport	10 27	5 46	9 43
9 47	...	...	...	Millerstown	10 17	5 34	9 35
9 59	...	...	...	Thompsonstown	...	5 22	...
10 02	...	...	...	Tuscarora	10 06	5 19	...
10 08	...	...	4 37	Mexico	10 01	5 14	9 20
10 15	...	12 47	4 43	Port Royal	9 56	5 08	9 15
10 40	4 14	1 07	5 04	Mifflin	9 34	4 44	8 51
10 52	...	...	...	Lewistown	9 23	4 31	...
11 07	...	1 28	5 27	Anderson	9 11	4 18	8 27
11 37	...	1 52	5 54	McVeytown	8 44	3 51	8 00
11 53	...	...	6 07	Mt. Union	8 31	3 37	7 47
12 06	5 14	2 14	6 20	Mill Creek	8 20	3 25	7 37
12 20	...	2 27	6 33	Huntingdon	8 05	3 10	7 22
12 40	...	2 48	6 54	Petersburg	7 40	2 43	6 59
12 58	...	2 56	7 07	Birmingham	7 35	2 36	6 54
1 20	6 18	3 14	7 27	Tyrone	7 17	2 18	6 16
1 40	6 25	3 30	7 45	Bellevue	7 00	2 00	6 20
P. M. 6 45	P. M. 3 35	P. M. 8 05	A. M. 8 05	Arrive. Leave	A. M. 6 55	P. M. 1 45	P. M. 6 00
...	...	...	...	Altoona	...	...	...
...	...	...	...	Leave. Arrive	...	...	...
...	...	...	...	Pittsburg	...	6 55	1 00

Philadelphia Express East leaves Pittsburg daily at 4:30 P. M.; Altoona, 9:05; Tyrone, 9:33; Huntingdon, 10:12; Lewistown, 11:14; Harrisburg, 1:00; and arrives in Philadelphia at 4:25 A. M.

CHAS. E. FUGH,

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The following schedule went into effect on the Huntingdon and Broad Top Mountain R. R. on Monday, May 10th, 1886.

LEAVE SOUTH.			LEAVE NORTH.		
Mail	Exp's	STATIONS.	Exp's	Mail	
P. M.	A. M.		P. M.	P. M.	
6 35	8 35	Huntingdon	8 20	12 30	
6 45	8 50	McConnellstown	8 19	12 19	
6 52	8 55	Grafton	8 05	12 15	
7 02	9 06	Marklesburg	5 55	12 05	
7 10	9 15	Entriken	5 45	11 55	
7 15	9 21	Beaver	5 39	11 49	
7 22	9 29	Cove	5 33	11 43	
7 35	9 41	Saxton	5 20	11 30	
7 48	9 55	Riddlesburg	5 06	11 17	
7 58	10 00	Hopewell	5 03	11 11	
8 05	10 10	Piper's Run	4 52	11 02	
8 15	10 21	Tatesville	4 41	10 50	
8 21	10 30	Everett	4 33	10 43	
8 25	10 35	Mt. Dallas	4 30	10 40	
...	...	Bedford	
P. M.	A. M.		P. M.	A. M.	

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Time Table.

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SCHEDULE IN EFFECT MARCH 1, 1886.

CENTRAL TIME.			
GOING EAST.		GOING WEST.	
Chicago	8:00 A. M.	Chicago	8:00 P. M.
Peoria	7:45 " "	Peoria	7:45 " "
St. Louis	7:30 " "	St. Louis	7:30 " "
St. Paul	7:15 " "	St. Paul	7:15 " "
Minneapolis	7:00 " "	Minneapolis	7:00 " "
Duluth	6:45 " "	Duluth	6:45 " "
Superior	6:30 " "	Superior	6:30 " "
Chicago	6:15 " "	Chicago	6:15 " "
Peoria	6:00 " "	Peoria	6:00 " "
St. Louis	5:45 " "	St. Louis	5:45 " "
St. Paul	5:30 " "	St. Paul	5:30 " "
Minneapolis	5:15 " "	Minneapolis	5:15 " "
Duluth	5:00 " "	Duluth	5:00 " "
Superior	4:45 " "	Superior	4:45 " "
Chicago	4:30 " "	Chicago	4:30 " "
Peoria	4:15 " "	Peoria	4:15 " "
St. Louis	4:00 " "	St. Louis	4:00 " "
St. Paul	3:45 " "	St. Paul	3:45 " "
Minneapolis	3:30 " "	Minneapolis	3:30 " "
Duluth	3:15 " "	Duluth	3:15 " "
Superior	3:00 " "	Superior	3:00 " "
Chicago	2:45 " "	Chicago	2:45 " "
Peoria	2:30 " "	Peoria	2:30 " "
St. Louis	2:15 " "	St. Louis	2:15 " "
St. Paul	2:00 " "	St. Paul	2:00 " "
Minneapolis	1:45 " "	Minneapolis	1:45 " "
Duluth	1:30 " "	Duluth	1:30 " "
Superior	1:15 " "	Superior	1:15 " "
Chicago	1:00 " "	Chicago	1:00 " "
Peoria	12:45 " "	Peoria	12:45 " "
St. Louis	12:30 " "	St. Louis	12:30 " "
St. Paul	12:15 " "	St. Paul	12:15 " "
Minneapolis	12:00 " "	Minneapolis	12:00 " "
Duluth	11:45 " "	Duluth	11:45 " "
Superior	11:30 " "	Superior	11:30 " "
Chicago	11:15 " "	Chicago	11:15 " "
Peoria	11:00 " "	Peoria	11:00 " "
St. Louis	10:45 " "	St. Louis	10:45 " "
St. Paul	10:30 " "	St. Paul	10:30 " "
Minneapolis	10:15 " "	Minneapolis	10:15 " "
Duluth	10:00 " "	Duluth	10:00 " "
Superior	9:45 " "	Superior	9:45 " "
Chicago	9:30 " "	Chicago	9:30 " "
Peoria	9:15 " "	Peoria	9:15 " "
St. Louis	9:00 " "	St. Louis	9:00 " "
St. Paul	8:45 " "	St. Paul	8:45 " "
Minneapolis	8:30 " "	Minneapolis	8:30 " "
Duluth	8:15 " "	Duluth	8:15 " "
Superior	8:00 " "	Superior	8:00 " "
Chicago	7:45 " "	Chicago	7:45 " "
Peoria	7:30 " "	Peoria	7:30 " "
St. Louis	7:15 " "	St. Louis	7:15 " "
St. Paul	7:00 " "	St. Paul	7:00 " "
Minneapolis	6:45 " "	Minneapolis	6:45 " "
Duluth	6:30 " "	Duluth	6:30 " "
Superior	6:15 " "	Superior	6:15 " "
Chicago	6:00 " "	Chicago	6:00 " "

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Entered at the Post-Office at Mt. Morris, Ill.,
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Vol. 24, Old Series.

Mt. Morris, Ill., and Huntingdon, Pa., Dec. 21, 1886.

No. 80.

THE GOSPEL MESSENGER.

H. B. BRUMBAUGH, EDITOR,
And Business Manager of the Eastern House, Box 50,
Huntingdon, Pa.

BRO. W. A. Gaunt has been preaching for the Brethren at the Manor church, Md. Of the results we have not learned.

BRO. C. H. Walker, of Berlin, Pa., reports church work moving along slowly, and says that they enjoy peace and quietness all along the line.

BRO. Quinter, at this writing, is preaching for the Brethren in Mechanicsburg, Pa. The place is within the limits of the Lower Cumberland church, and they have a goodly membership in the town.

BRO. E. F. Good, from Ashland, Ohio, gave us a short call. He is on his way to Lancaster county, his old home, and where many of his friends reside. He reports church work in a good condition and the cause prospering.

WANTED.—An assistant in the cooking department of the Normal College at this place. A sister who has some experience in this kind of work can find employment by addressing the steward, John G. Keeny, Normal College, Huntingdon, Pa.

BRO. Geo. W. Keedy and wife, of Keedysville, Md., are visiting in this place with their son-in-law, John E. Keeny. His family has the pleasure of reading the MESSENGER, *Golden Dawn* and *Young Disciple*. This is right. Give the boys and girls a chance.

BRO. Jas. A. Sell opened a series of meetings in Martinsburg, Pa., on Sunday evening, Dec. 5. The Plum Creek Brethren have a good and comfortable church at that place, and we hope that, by the efforts that are now being made, the membership may be increased.

BRO. Brice Sell is preaching for the Brethren in Hill Valley, Aughwick congregation. Bro. Sell's evangelistic labors are growing into favor, and we hope to hear a favorable report. The weather, however, during the first part of the meetings, was very unfavorable.

BRO. Jacob Snyder, of Waynesboro, Pa., is conducting a meeting at Fannettsburg, Pa. This is the home of our esteemed brother and sister Burkholder, who are so perseveringly laboring for the building up of a church at that place. We hope that their labors may be blessed with success, and that their brightest prospects may be realized.

BRO. John H. Stiffler, appointed Treasurer of the Middle District of Pennsylvania, for the reception of funds to pay monthly installments on indebtedness of Altoona meeting-house, informs us that the payments are coming due, and no money to meet them. Now we do hope that the churches of the District will take hold of this matter at once and send in their quota, which is from \$1.50 to \$2 per month. This is a very small amount, so small that no church can offer an excuse for not paying, and we hope none will think of doing so. This matter must be attended to at once, or the house will have to be sold, which would be a lasting disgrace to the District and to the whole church. Attend to it NOW.

WE occasionally get very pathetic letters from parties who claim that they have been unjustly dealt with, and, as our sympathies always go out towards the oppressed, we are often made to wish that we had the power of thorough investigation, as we would love to ferret out all unfair dealing, especially when done in the name of Christianity. While we do not suppose that unfair dealing is often practiced, yet it is possible that such cases may happen, as our prejudices are sometimes aroused against certain parties, and, as a prejudiced mind is always blind, it is a very easy matter to give wrong judgment while under such influence. While it would be impossible for us to come to safe conclusions from the affirmations of the oppressed parties, yet we want them to understand that we are not prejudiced against them, and are not unwilling to give the benefit of any doubts we may have in regard to the truthfulness of the charges urged against them. But there is one thing that we would have such parties understand, and that is, the innocent party can never stoop to low, mean and unchristian actions in their defense. Such a course is a strong evidence that the spirit of wrong-doing is present, and only awaits an opportunity to make itself manifest.

WHAT ARE WE DOING?

THIS is a question that comes to us very frequently, especially as the year is drawing to a close. All of our labor, care and turmoil are not, and should not be in vain. The wear and tear are so great that we cannot afford to be indifferent to it. It is altogether natural for us to look at our doings and see what is being accomplished. We are anxious not only to make ends meet, but are desirous of laying something by—of gathering and enlarging our stock in trade, whatever that may be. The farmer would not feel encouraged to continue in the calling, if, at the end of the year, he found a shortage—if, after all his labor, he had less than when he began. That he may determine this, he, in his own way, makes his annual inventory, that he may know just what he has been doing. So it is in all callings in life. To all, the same question comes up and is considered, and we are encouraged or discouraged in accordance with the results.

In thinking over our church work, as individuals, the same question confronts us, if we have enough religious concern for a desire in this direction. We are sure that it is sufficiently important to demand our attention, but our desires for labor, in this direction, are not always commensurate with our duty. God has called us to a field of labor. Action, not idleness, is the demand, and as we must feel this, the question comes to us with peculiar force, What are we doing?

Our possibilities are great. We are not called to labor without the opportunities. The "acres of diamonds" are strewn all around us. All that is necessary, on our part, is to go to work. Go where the Master leads. Follow the footprints deeply imbedded all along our pathway in life. All along, from the starting to the end, the opportunities are plainly set before us. Are we striving,—are we finding and are we gathering? What are we doing on the great arena of life? Are we spiritually, as financially, making ends meet—going ahead and redeeming the time?

As the year draws to a close, let us occasionally take a retrospective view and see if we are filling

our mission—whether we are laying in store something that will be considered worthy of the Master's acceptance. We have our examination services prior to our communion seasons. Why not have our annual examinations in regard to our Christian labor? We feel that they would be of great service to us all. They would show us how little we do, and give us renewed impulses to labor more perseveringly to come up to the true standard of Christian labor.

When we look at the church, as a whole, and ask what we have been doing, the answer seems so small that we have to feel discouraged. The leaven don't seem to be working. Either there is not enough of it, or there is a fault in the distribution of it. We are sometimes disposed to excuse the smallness of the results, because Christ has said, "The way is narrow, and few there be that enter in thereat." If in this we find any cloak for our do-littleness, it is because our field for comparison is too small. The lump is not part of the United States, neither does the whole constitute the lump, but the whole world. And that this great lump may be leavened for Christ, the leaven must be mixed all through. That this may be done, we have a great work before us, but the possibilities we have in our power. All that is necessary, on the part of the church, is to say "Go ye" in the right way, and the work can be done. We have the best of backing, because the earth is the Lord's with the fullness thereof, and he is our Father, and a father that gives bountifully to those who use it to his glory,—and what is his glory is our good.

LAMARSVILLE.

THIS is the home of our esteemed brother, James A. Sell, who has charge of the Duncansville church. The church is one among the oldest of the District, and at one time was under the charge of D. M. Holsinger, who has gone to his reward. Since he left, it has been under the charge of the present elder, and, like most of the congregations of its age, has had some ups and downs. But, on the whole, the church has prospered and maintained its integrity.

Geographically, the congregation is divided,—about one-half of the membership residing in the vicinity of the old church, and the other part in the vicinity of Lamarsville. With this part are all the ministers. Bro. Sell has as assistants his two brothers, Brice and David, both active and energetic workers in the good cause.

Having appointed a series of meetings for Lamarsville, where they have a comfortable church-house, we were invited to assist in conducting it, but could not go until the latter part of the meeting. Bro. J. W. Wilt being present at the first part.

On our arrival at the depot we were met by Bro. Jas. A. Sell, and taken to his very pleasant home, wherein we lodged during the meetings.

The weather being unfavorable, the congregations were not as large as they otherwise would have been, but, considering the circumstances, they were well attended, especially towards the close. On Saturday evening they had a love-feast and communion, which was well attended, and it was a very pleasant and quiet service. Bro. J. W. Wilt was also present, and officiated on the occasion. Services continued on Sunday morning and closed in the evening. Our short stay with the Brethren at this place was quite pleasant, and we highly prize the new acquaintances made.

ESSAYS.

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.

TO A YOUNG MINISTER IN CHRIST.

BY N. HIGHBARGER.

Go, brother, speed thy mission
Throughout the broad, broad land
Gird on the Christian armor,
Nor ever idle stand.

Go in thy youth and vigor,
Nor heed vain earth's renown,
Spend all thy strength for Jesus,
And bright will be thy crown.

Go not with pomp and splendor,
In fashion's proud array,
But with a meek, pure spirit;
Oh, wrestle, watch and pray!

Go speed thy holy calling,
And crush each error low,
For Jesus is thy Captain,
He'll help defeat the foe.

Go, rouse the sleeping sinner,
Show him the shining way,
And bring all back to Jesus,
When from the fold they stray.

Go, brother, then, and hasten
To preach the Word of Love,
Teaching the commandments,
Thus all God's truth to prove.

And when thy arduous labor
For Christ on earth is done,
Oh, may thy crown be star-gemmed,
And shine bright as the sun.

OUR PRIVILEGES.

BY LAURA A. VANIMAN.

WHILE studying my Sunday-school lesson (John 20: 19-31) in the *Sunday-School Times*, I was forcibly impressed by the notes and applications there given. I felt they did me much good, and shall quote them, hoping they may strengthen and give new light to others.

A. F. Schauffer, D. D., in his *Teaching Hints*, instructs the teachers to "impress upon the class the persons to whom, and the places in which, Jesus appeared between his resurrection and ascension." He notes the importance of it; then says:

Having thus gone over the proofs of Christ's resurrection, let the teacher turn again to the especial case of Thomas. Call attention to the fact that, by reason of his absence from that Sunday meeting of the apostles, Thomas remained under the cloud of unbelief for a long week. While others were rejoicing, he continued in gloom. We do not know, of course, whether his absence from that meeting was voluntary, or not. The fact remains, however, that his failure to be there was probably a real misfortune to him. This experience of Thomas is one often repeated. Many a disciple loses much because he has been unable, or unwilling, to meet with his brethren in the house of God. There is much talk, in these days, about meeting God anywhere and every-where; and many who never go to church claim that they worship God in nature, and hear sermons in brooks, and the like. Our own belief is that such persons do not really worship God in nature, but rather worship nature as God, and that the sermons they hear from brooks are exceedingly watery. Churchless piety is an exceedingly rare article, and to find a Christian worker who rarely goes to the prayer-meeting is almost impossible. Could we only look underneath the surface of things, I doubt not we should see that many a human destiny is decided by one prayer-meeting. The influence

of the Holy Spirit has there been so felt by some that it has been brought to a decision for all eternity. Had that prayer-meeting been neglected, it is possible that no choice for God would ever have come to that individual. Thomas's absence from that meeting kept him in darkness for a whole week, and the neglect of our privileges has often been the ruin of individual souls. One very stormy night, when very few ventured out to the prayer-meeting, those who were there were surprised to see a certain colored brother walk in. Some one asked Thomas why he came so far in such bad weather. His answer was, "I came because, if the Lord were present with a blessing, and Thomas were away, what a loss that would be!"

Thomas has been severely censured for doubting.

Now let us understand that for some people faith is easy; for others, it is unutterably hard; and we must not judge men severely. It is better to soothe them than to reproach. It is unwise to grow bitter and suspicious, or to appear shocked, when our grown-up sons and daughters begin to think for themselves, and ask questions which are heterodox.

The story of Thomas suggests for our observation the fact that the presence and companionship of praying men is a good help to faith, and the absence of it frequently gives the reason of one's doubting.

It has been a quaint but familiar use of this incident, which in the days gone by has made it the basis of many an exhortation concerning neglect of prayer-meetings by the members of the church. Thomas's name of "the missing disciple" is almost as well known as that of "the doubting disciple." There is always strength in the countenance of an earnest assembly of praying men; Thomas lost that, at all events.

I take special interest in speaking of the prayer-meeting. I shall always be grateful to my Father in heaven, that the Brethren at Mt. Morris have and encourage a regular prayer-meeting of the church. It was there where my Christian associates said words of encouragement to His followers, and conviction to sinners, that I received my immediate inspiration and desire to tread the road to Zion. Along the path we find the prayer-meeting a fountain of living water, which moistens our tongues and gives strength to our languid spirits. We always come away refreshed, renewed.

At our prayer-meeting, a week ago, an invitation was given for sinners to come home. Three came. Oh, how our hearts did rejoice! The influence was such, that, before Sunday, six more had courage and strength to say, I will be Satan's slave no longer; I will arise and go to Jesus. God, grant more such prayer-meetings!

THE MYSTERY OF ETERNAL LOVE.

BY C. H. BALSBAUGH.

TRUTH alone saves, because God is the Word, and the Word is Truth—not an abstraction, but an Eternal, Self-existent Person, a Perfect, Symmetrical Embodiment. Truth and Life are synonyms, and Life and God are synonyms, and faith, life, truth and God mean the same thing. To believe, as the Scripture saith, is to be as God is. The Son was the Father's Image from everlasting, and through this Unbeginning Reflection of Jehovah, Man and Angels and the Universe were created. God has a Coeval, Coequal Fellow, an Absolute, Infinite Counterpart in the only Begotten, and in this Image of Himself Man was originated. This is

why the Logos could and did become Incarnate.

Man is more Godlike than the Angels, in that he is the most representative being in the Universe. He embraces in his constitution the inorganic, the organic, the animal and the Spiritual. In his original status and ultimate destiny, Man is the masterpiece of Jehovah. Were not God Tripersonal, He would now and in the eternal future be alone, as He had been in the eternal past. But God was never in utter solitude. He had ever his equal in Himself, and His perfect satisfaction in His Equal—a plural Unity from all Eternity. He needs a Mediator not only to redeem but to create. The Bible abundantly testifies that God never did the least thing save through the Logos. By the Mediator and for Him are all things. The Father is Glorified in and by the Son. As He is Originator, so He is heir and Upholder of all things. John 1: 3; Heb. 1: 2; Col. 1: 16, 17.

The Archetype of the Universe, angels and man included, is found in the essentially triple constitution of God. Were Jehovah Mono-personal, there could be no other intelligence to know and adore Him. Emmanuel is not a mystery superadded to the Universe, but the Source and Explanation, the Creator and Disposer of all that is. We know not how great and potential we are constitutionally, nor how degraded, marred, and hideous by sin. We must measure ourselves in both respects by the Incarnation and the Cross. God becoming Man, and the Godman dying—this solves the enigma of humanity and sin. We are verily gods by the necessary terms of our God-derived being; and heirs of corruption, shame, and perdition, and children of the devil by our dereliction from original rectitude. The world and its sub-human organizations were pronounced very good by the all-wise, omnipotent Maker, and Man was Godlike enough to be lord of all, and have dominion, not only over the patch to which his moral ordeal was restricted, but over the vast terrestrial estate of God. But one breach of fealty put the whole creation in an abnormal relation, and set everything groaning under the grinding wrench and dislocation of evil. Rom. 8: 22.

Not only man but the world itself was redeemed in the Person of Emmanuel. In Him we have a New Man, a New Family, New Heavens and New Earth. "Behold, I make all things new." Man and the earth go together. The ground is as great a mystery as its occupants. God did not reveal to us the secret of its origin. "He that built all things is God," but whence he derived the materials wherewith to frame the mighty architecture of creation is too sublime a puzzle for human knowledge.

This material globe came into existence with a purpose no less grand than to be the theater of the highest exhibitions of the Divine Love, Wisdom and Power. Man was earth-inbreathed with Divinity. When he sinned, the ground was cursed for his sake. The Logos came—the Eternal Pattern of

Humanity in the Godhead was made flesh, and dwelt among us, and those whose eyes are single behold His glory, the glory of the Only Begotten of the Father, full of grace and truth. This Divine Man was made of a woman, was dependent on the ground for His sustenance, took into His Sacred Personality all the cursed materials of humanity and earth, and realized in Himself as Man for us all that God intended man to be from the beginning. In the Incarnation lies the reason of all that constitutes Christianity in its essence and form.

A Triune God calls for a triune immersion, and 1 John 2: 6 is the inspired Commentary of John 13: 14, 15. God was not dwarfed when he became a Man, but man was elevated to his normal position and relations. — What kind of liberty, and how much belongs to us, is seen in what Christ was and did as God's Ideal of Humanity. The blind, ignorant, passionate, selfish conflict now going on in our midst was perfectly solved more than eighteen centuries ago in the Incarnate Logos. The vigorous, puerile beating of the air by so-called reformers, does its work in utter forgetfulness of God's purpose and method in the infleshing of Emmanuel. The Universe, and the world, and the church, and the individual are the outgrowth of the creative Medium in the Godhead, and the Mediator is "the brightness of the Father's glory, and the express image of his person."

The Christian is the very Christ in all His essential, eternal elements. "Let us make man in our image." Constitution and character were identical. Their rupture is sin and damnation. Their restoration is salvation. This was effected in the Incarnation. It is a fatal delusion to maintain that to be born of God does not include our humanity in its totality. If we are anything *but* Christian, we are just so far carnal, and so far sinful, and so far in peril of damnation. We do not this or that, dress thus or so, wear our hair in a particular style, as though our demeanor had no deeper basis than ecclesiastical authority, or "voluntary humility." The whole *outcome* of Emmanuel was—Emmanuel. His entire exterior was a vital, necessary product. So with the Christian.

Our every possible expression of life rests in the fact that we are incarnations of the Image of God—duplicates of what was in, with and like God from everlasting. We are not our own, and all the nobler and freer and happier because body, soul and spirit are possessed, directed, filled and sanctified by the Holy Ghost, whose office is to work in the Divine essence and peculiarities and lineaments according to our ever-widening capacities.

In Gal. 2: 20 we have the profound philosophy and striking realization of the whole intent of the Incarnation. "The life I now live in the flesh," has just such significance as would settle all our difficulties if we were not too blinded by pride and self-will to see it. The cross will eliminate the wretched bombast that now passes for advanced religion, if we only submit to its rigorous but righteous and beneficent claims. In Rom.

12: 1, 2, we have the explicit relation in which the infleshing of God places us to self and the world. And in 1 Cor. 10: 31, we have a definite and complete periscope of "the life hid with Christ in God." All this shows how little that is worthy of acceptance is signified by what is claimed the higher Christian life by those who ignore the absolute dominance of God over body, soul and spirit. God in the flesh is Christianity, and it means to-day for every Christian what it meant for Emmanuel in His thirty-three years of Terrestrial Experience. "Be not deceived, God is not mocked." "Marvel not that I said unto thee, Ye must be born again"—born of God, be made partakers of the Divine nature. God is love.

Union Deposit, Pa.

SELECT NOTES.

BY J. B. LAIR.

WHAT poor, erring mortals we are! Some time ago, when we read an article from the pen of an Illinois brother, we thought we had discovered an error or two. We thought we knew enough about our Bible, to know that those were misquotations, and we proceeded with our "objections." But after the "objections" were published, and we began to ponder over them, we soon found *our error*; and then here comes the brother in his own defense, giving chapter and verse, and we have nothing left us to do, but to say, "I am the man" who erred, and ask the brother's indulgence and forgiveness, and we shall try to profit by the experience.

Two things we have learned, however:

1. We find we do not know as much about the Bible as we ought to know.

2. That we are indeed nothing but poor, erring, fallible mortals, not worthy of any self-reliance.

I wish to say this much, however, in reply: In Gen. 5: 2, where our translation reads, "and called their name Adam," if I mistake not, reads in the original, "*and called their name Man.*" Hence my idea of a mistake.

But may we have the forgiveness of the brother, the prayers of the saints and the grace of God to sustain us in future life, is the desire of your brother.

"I have set the Lord always before me." Psalm 16: 8. Have we done this, as David did? Have we the Lord always before our faces? I fear some of us—yes, many of us—have not. Had we the Lord always before us—his fear and glory—we would refrain from doing things that we do. Our manner of life would be different; our conversation often, would be different, and our aims and aspirations would not be what they are. We get the *world* before our faces, and we rush on blindly into the vortex of unfathomable difficulties from which we are not able to extricate ourselves, until we are swallowed up by the demon, filthy lucre. Strange that professors profess much godliness with their mouths, while their acts prove that they have nothing before their faces—no aspiration but worldly popularity.

Had we Jesus continually before our faces we would not do anything to mar the feelings of our brethren, but should we fail—and offend, how ready would we be to retract, and be reconciled. We would not hold self in esteem above others, we would not look down over ourselves with complacent satisfaction, and feel that there was nothing wrong with us—while we would see all wrong with our brother.

We must have the Lord continually before our face, make Jesus the man of our counsel, make ourselves of no importance—esteem others at least as good as ourselves, before we can be the accepted of the Lord. And here comes Queen Victoria, commending Parliament for making arrangements for the importation of *wine*, from Spain into her domain. We should have expected something better of a woman, at least.

The saloon-keepers of Atchinson, Kan., tried to blow up the house of the lawyer that prosecuted them. They will rule or ruin.

Two men recently got drunk, lay in the sun, took "heat fever" and died, while another young man, proposed to drink as much liquor as his companion could pay for, drank eleven glasses and fell dead.

Eight students of Harvard College, got on a spree, and had a row; one was struck on the head, and is now a raving maniac. And still the work goes on. The government has now allowed beer to be sold at the Soldiers' Home, Dayton, Ohio. It is hard to believe that our government would become accessory to the spread of the curse of the nation. Is it possible, that any one that has ever named the name of Christ, would aid or abet in the spread of the vile demon? Can any one be a Christian and not oppose it?

The Christian (?) world has become so habituated to worship, and so well trained in worship, that many can sit upright and gaze about, while the minister delivers the prayer. It is astonishing what indifference and even disregard is shown by so many in time of worship. There is a fault somewhere, and I would not be surprised to know that it would rest upon the minister. It occurs to me, that if the ministers would teach properly, and make the proper effort in that direction, the matter could be remedied, I am certain it could. Let us try.

We find people every-where, who seem to think that the *Bible* is not much better than other books, and that the religion of the Bible is no better than the morals of the world—as they please to state it—and that Christians are but little, if any better than "other people." Such people fail to notice that all their boasted morality comes from the Bible; in rejecting the Bible, and accepting morality, they accept the tree, but reject the roots. Have such people overlooked the facts in the history of the world, as not to know that wherever the Bible has been taught, crime and immorality have decreased in the same proportion that the Bible has succeeded?

Compare the United States to Africa, and let the moralist explain why the United States

is a blessed place to live, and Africa a wilderness infested with savages. Come closer home. The man that has sat in the jury where men have been tried for their lives, can answer whether or not these men have been men who have read and obeyed the Bible,—whether the thief and drunkard have been Bible-taught or not. Let moralists tell us what makes good people. Do people go to the ball room, to the grogshop, to the theater, to the fair, to the show, or any such places to learn goodness, piety or even morality? If *goodness* is found anywhere else than in the Bible, pray tell where, oh where!

"For as many of you as have been baptized into Christ, have put on Christ." Gal. 3:27. "Put on Christ?" What does that mean? I mean, what does that mean *to us*? Have we "put on Christ?" If we were baptized *into him*, we surely have "put on Christ." But *how did we* "put him on? Did we "put him on? Did we put on Christ after our own notion? Are we making Christ serve *our* end, or are we serving the ends whereunto we must, in order to *live in Christ*? Have we put Christ on our backs? Have we put him on our tongues? Surely not, or our conversation would be more holy. Have we him simply in our heads, or have we Christ in our hearts?

There may be reasons to fear that we do not "put on Christ" just right. If we get Christ only on the back—I notice that we get a substitute, and with all our talk about the substitute, we can get along without Christ—without even mentioning his name. And when we get Christ on our tongues only, we can say a great deal about Christ, but we can get along without *doing anything*,—it is all talk, and when we get Christ in our heads only, we may still talk a great deal and know more, but aside from knowing, we do not manifest much of Christ, it is all knowledge and no feeling.

But when we have Christ in the *heart*, the head, all over, and through us, in short, when our lives show that we are thoroughly Christed, then it is, indeed, that we have put on Christ, and that he lives in us, and we in him, and he in God. Then are we dead, and our lives hid with Christ in God.

It seems to me that I read once, something like the following, "All boasted wisdom out of Christ is folly: all imaginary righteousness out of Christ is guilt; all assumed sanctification out of Christ is sin; all fancied redemption out of Christ is slavery." All of this I believe.

Religion stands upon two pillars: "What Christ did for us in the flesh, and what he performed in us by his spirit." Most errors arise in an attempt to separate these two. Is it possible for us to be Christians as long as there is any *self* in us? Must not all *self* be gotten out, before Christ will take possession? Is it possible for Christ and *self* to dwell together? A *selfish Christian*. How does that sound? That certainly would not be a proper expression, and yet how much selfishness do we see manifested. Some seem to think that because they do a thing,

it is not near so bad as when some one else does it, and if their relations do a certain thing, however bad it may be, there must be ever so much forbearance shown towards them. Is this Christ-like? Is not this selfishness in the highest sense? What a pity we cannot get above the world, above the evils of the world, *above* poor little erring *self*, and *live Christ*! Until then it will be impossible for *us* to enjoy that peace which our Master gave us (unless selfish ends beget us peace). Until then the church will never enjoy that peace which was intended for her to enjoy. Had we the mind of Christ, as it is intended we shall have, we would not be the "least bit" selfish, nor ever disturb the peace of the church, nor anybody.

I am glad that plainness and uniformity are gaining ground, but I am still of the opinion that the principle is not properly understood. Just so long as non-conformity and uniformity are held up as the principle which begets Christianity, just so long will an error be taught. Plainness is an outgrowth of Christianity, a result of a change of life, an *effect* and not the *cause*.

How can people be Christians until they understand the principle? We must understand the principle before we can solve the problem, and we must understand the principle of Christianity before we can live it. I have never seen a thoroughly Christed soul make trouble in the church, but I have seen many professors riding hobbies, and always riding them into difficulty, too. It does seem to me yet that if we fully understood cause and effect, we could get over, at least, some of our difficulties.

Plainness is nothing but effect; never was nor ever will be, and whenever we teach it as *cause*, we are getting the cart before the horse, and any one may know the awkward position. My word for it, if we could get everybody thoroughly converted into complete submission to the dictates of the Spirit of God, living that holy, humble life that must and does characterize every Christian, then the dress trouble will vanish, indeed much other trouble. O how sadly we need conversion, how much we need still to be taught at the school of Christ, before we arrive at a full stature of manhood in Christ!

"These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, a false heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6: 16-18.

Olathe, Kan.

THAT "CONFLICT."

BY LEWIS W. TEETER.

ON page 678, of No. 43, of GOSPEL MESSENGER is the interpretation of the above caption. Truly, "without controversy, great is the mystery of Godliness." I have thought that as a general thing the faithful minister

of the Gospel dips more deeply into this mystery, and consequently tastes more of it. It is bitter all the way down there, as well as sweet. I want to say to that brother in "conflict," that he is not alone, but that there are more such, who have their necks fastened to the yoke with a bow, and keyed,—bound to work, that is, preach, or do worse. This looks hard; in one sense it is hard, but it is argued that our ministers have not yet suffered the persecutions and trials like Paul or Peter, or even our brethren since the Reformation. That is true, but such treatment would not be tolerated in America, and in some other countries. But we want to remind those that the persecutions and trials of those days were general to all classes of professors of Christianity. The private brother or sister was persecuted as well as the minister, but, naturally, the minister being more actively engaged in the work, suffered the most persecutions.

Likewise at the present day, all the faithful members of the church suffer more or less persecutions, but the minister, who is more prominent in the work, suffers the most persecutions. Therefore there is really no force in that argument.

The private member cannot say, that the minister has an easier time of it than anciently, for it is certain that the private member has also an easier time of it. But the excellent exhortation of Paul is due to-day as it was then, "Bear each other's burdens, and so fulfill the law of Christ."

Now for a comparison: so far as living is concerned, private members and ministers are just alike, they both must eat and be clothed. Many of them have families to maintain, all pay taxes alike, the flour, corn groceries, wood, clothing, is all the same price for the preacher as it is for the private member. The preacher must attend all the meetings, no difference how far it is, how rainy, or muddy, or hot, or cold, or how tired; furnish his own horse and buggy if he can; keep up all repairs and horse-shoeing, and pay his toll. The private member can stay at home if things do not suit, and save his buggy, horse and harness, etc. In week days and sometimes several times in a week, the minister is called to preach funerals, and leave his work in any shape. The private member does not need to go to funerals if his work does not suit. (?) The minister must go to all the council-meetings. The private member does not need to go if his work is not just in the right shape. (?) The minister must buy his own books, if he wants to post up, pay the subscription price of his paper, if he wants one. The private member does not need anything but the Bible, (?) and he can get it cheap. But when will the minister read his books? He does that mostly while the private member sleeps. If money is to be raised for any purpose, the preacher is expected to do his portion with the rest, and in many places, if he does not lead off, there will be but little money raised.

Now I think that the above is not an over-drawn picture.

Again, a minister is in a good business, by

which he can make his own living nicely, but his many calls at home and abroad, take him out of his business so much, that his business is neglected and suffers; this continues until he loses his custom. Some one else in the neighborhood sees he is absent much of his time, and sees it is a good business, makes it *his* business, and the poor preacher is left without patronage.

But the everlasting, "GO AND PREACH MY GOSPEL" keeps ringing in his ears, as the earnest prelude to duty, and the dreadful "Woe is me, if I preach not the gospel," as the desperate sequel.

In the midst of all of this pushing and pulling power, he is moved to action, and whilst *out*, actively engaged in preaching and mission work, he hears, now and then, a slight tingling in his ears,—it is not an uncertain sound,—he knows well enough what it means, he tries in vain to rid himself of it, but in spite of anything, "as the truth lives," it comes again and again. Finally he gives way under its pressure,—his sympathies are moved, his mind is disturbed, and preaching is a burden; he feels only like "half a man." His countenance downcast, some kind brother or sister, seeing his odd demeanor, asks him, "What seems to be the matter?" He tries to evade the question, but after repeated inquiries into his troubles, he finally gives vent to his long-nursed cogitations and says: "Brother, I will tell you the whole trouble, I have a family which I love, as I love myself, and I know that they are not comfortably provided for, and Paul said to Timothy, 'But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.' 1 Tim. 5: 8. And I am here, trying to preach the very faith that my actions at home are denying, and to preach against infidelity, and at home they have just cause to say that I am *worse* than an infidel." 'Charity begins at home.' How can a man preach under such circumstances?"

The time comes to go home; sometimes nobody says anything about expenses. If anything is said, the word "expense" is intended to mean railroad fare. He had hotel fare, too, but he feels a delicacy to include that in the expenses; sometimes those expenses are met and sometimes not. Now it is right to pay their "expenses," but the word "expenses" means more than railroad and hotel fare only. It generally causes expenses to leave home in good shape; it again happens often, that there were other expenses in his absence. He has taxes to pay. If he has borrowed money,—which many preachers have,—he has his interest to pay, but when and how will he pay the principal! "Owe no man anything," strikes the preacher as well as others, and reminds him of his obligations.

Paul says, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" I have now presented an array of "conflicts" that attend and cross the path of the preacher. In conclusion, I will say to the minister in conflict, Do the best you can, and if the support is not suffi-

cient to supply home interests, the best that I can do is to go home and stay there till, by my own work, home is supplied. That is the way *I* have to do. If I am not doing right, somebody tell me. I learned a good while ago that we cannot have things just as we would like, so we will just have to take them as they come, look on the bright side of them and go on our way rejoicing.

Jesus says, "The poor have the gospel preached unto them." Now, how shall this be done, if it is not done as intimated above? So far as the evangelists of the church are concerned, how shall poor churches have the labors of them unless wealthy churches will assist them? It should be beneath the dignity of any minister to refuse to go to a poor church, simply because it is poor. That is true, but I fancy I hear some say, Ah! you preachers must have more faith. I ask, Would it not be a good thing if private members and all had *more* faith?

Now, what I have written, I have written for the general good of all, that the gospel might have free course, that the ears of many, who are sitting in utter darkness might yet be saluted with the sound of gospel salvation, and to prevent the binding of willing hands to preach the gospel with poverty's chain.

Hagerstown, Ind.

WHAT IS TO BE MY AIM IN LIFE?

BY D. ARNOLD GARBER.

THIS subject is one worthy of consideration, and we should at all times have its importance before us. The success and failure of our lives depends upon ourselves.

We have to row our own boat on our voyage, across the tempestuous sea of life. We may steer our frail bark successfully, or become careless, and perish among the breakers.

The ladder of fame is available to all, but to reach the top, we must climb,—climb till we are above the clouds.

The thread of life must be woven into a fabric that will endure to eternity. Let us look well to the work we do, for it will have to pass the scrutinizing eye of the Master.

In youth we must lay the foundation on which to build the superstructure of a perfect manhood. If we lay a solid foundation and build with choice material, our life will be a structure of an enduring character.

There is a work laid out for us all to do; let us learn to do it well. Live for something and for something worthy of life.

It is the ambition of one who knows something at least of what the Lord Jesus Christ has done for him, and something of what the Lord Jesus Christ is for him, so to live that he may please such a Savior.

Let us live that our aim may be to think and speak and act in a manner that will receive the approbation of our Master at the second advent. Let us look for that blessed hope, the glorious appearing of our great God and Savior, Jesus Christ. One would rather, in that day, see the smile of the Lord

flashing glory upon him, and hear the plaudit of the Lord, "Well done, good and faithful servant" (Matt. 25: 23), than to own all the riches and kingdoms of the world. We should make it our aim, whether at home or absent, to be well-pleasing in the sight of God.

Roanoke City, Va

YOUR SOUNDINGS.

A sailor comes along, unfastens a brass screw, and lets down a lead with a long string tied to it. "What are you doing?" "I'm taking the soundings, to see if there is any water in the hold. We have to do this every four hours. In this way we can find out if there is any leak." Numbers of people never think of taking their soundings from one year's end to the other. They never seem to know that they have sprung a leak, and that the water is gradually and silently filling the hold. If it had been some great wave of sin that had come sweeping over the decks, washing the boats and putting out the fires in the engine-room, then they could not have helped seeing it. But it was only a leak, and that, too, under the surface, where nobody could see it. Yet at last the ship was lost. The beginnings are small, but the endings and consequences, who can tell? A little temper, a little pride, a little vanity, a little self-indulgence in food, clothes or sleep, a little bitterness in speaking or writing, a little joking and jesting, a little slander, a little murmuring and discontent.

HE whose chief anxiety is to reach heaven is not worth much for practical service here, on earth. And he who is not fit for any place on earth, is certainly not fitted to enter heaven. The way to get ready for heaven, is to fill one's place here on earth. Jesus Christ is the Savior of those who trust themselves to him here and now. If, however, one refuses to do and to endure lovingly in the service of Jesus in the life that now is, he must not expect to be taken into heaven in order to have another opportunity of making the same refusal there. He who is in the loving service of Jesus will be ready to stay on earth or to go to heaven, just as Jesus thinks best.

IT is a singular fact that our opposition to an undertaking is because it conflicts with our personal interests, and not because it is wrong. On the other hand, we sanction the doing of many things, not because they are right but because in that way we receive pecuniary benefit. We know that it is not very complimentary to say that our conduct is impelled by no higher motive, but on no other hypothesis can we explain the strange doings of men prominent in public life.

FAITH AND REASON.—Faith may sometimes exceed reason, but not oppose it; and belief may be often above sense, but not against it. Beware, therefore, not only of an implicit faith, but of being tied up to reason, when faith is required.

NOTES BY THE WAY.—No. 4.

BY A. HUTCHISON.

THE Lord says, "Come now, and let us reason together." Isa. 1: 18. The object of this conference seems to have been for man's good, and that he might the better comprehend what the Lord proposed to do with, and for him. How striking the contrast between this, and that which we meet among the professed friends of Jesus now. They meet, and if they get into conversation on a religious subject at all, it is by accident, or from the force of circumstances; and if they strike a point where they hold views differing, they very soon propose that we "agree to disagree." And this is only too readily accepted. Can any one tell me what is to be gained by such a compromise as that? Why not say, Come, let us reason together? Perhaps we can be benefited, for we may both be wrong. But it is about a moral impossibility for both to be right.

Well, you may wonder why we strike such a theme as this in these Notes. But it is because I am so frequently met by those who differ with me on points of doctrine, and especially where there is a proposition to hold meetings jointly with others, or what is more commonly known as "union meetings."

In our past experience, we had a proposal from a minister of one of the other churches, like this, "We want you to preach with us in our meeting. But we do not want you to say anything about the validity of water baptism by any mode, nor anything about feet-washing, the supper, or the holy kiss." He adopted that easy way of suiting himself to the situation of things by saying, "Upon these points we can 'agree to disagree.'" But I fail to see how any men can hold to a doctrine of such trifling import, as to agree to silence any part of it for the time being, and afterward take it up again. This may seem narrow and as some put it, "bigoted." But I prefer to say "Come now, let us reason together." By this way, both may learn something,—but by "agreeing to disagree" never. If I am in an error, I want to get out of it as soon as possible. And if another is in error, I would be glad to help him out of it.

Well, our last closed with our return from the work in the Mound church, Bates Co., Mo. We came home and enjoyed the home circle a few days, and in this time we were visited by five of the young members from the Mound church, and these were the children of brethren Adam Lentz and Jacob Blocher (both formerly of Illinois), and with them was one of Bro. B's daughters, who was not yet baptized. She was baptized at our place Oct. 31st, and the six young disciples went on their way homeward, rejoicing.

Our work is a good deal like our meat is sometimes "a streak of fat, and then a streak of lean."

We bid farewell to the little family at home on the morning of the 4th of November on our eastward mission. The first point at

which we made a stop was in Cooper Co., Mo. Here is where Bro. Witmore had opened up a work something near a year ago. There are but three members here, Bro. John and sister Elizabeth Plank, and their son, Noel.

Our congregations were not large, and the interest not as flattering as at some places. I cannot "agree to disagree" where the great principles of the Master's cause are at stake. The work is not easy when there seems to be no place to make a lodgment of what you try to tell.

This morning we looked out on Illinois soil (or rather snow), for the ground is covered with snow. I am now writing in the house of Bro. J. P. Lilligh near Mulberry Grove, Bond Co., Illinois. Will commence the work for the Master this evening.

Those wishing to reach me by mail after the 1st of December, until further notice, will address me at Gettysburg, Darke Co., Ohio; in care of J. Katherman. I will stop next week at Greenup, Illinois.

Nov. 12th.

THE BLASPHEMING AGAINST THE HOLY GHOST.

BY JOHN FORNEY.

THE above is a subject that has arrested the mind of many Bible students, and caused them to say, Have I made myself guilty of this unpardonable sin? I have known persons who became so hemmed up in their mind on the subject that it caused them great mental distress and derangement of mind, because the archenemy of souls has taken the advantage of them in their weak hour of temptation and distress.

I am often asked the question, What must a man do to commit the unpardonable sin, and must everlastingly suffer for it? By special request I will answer through the G. M., if the editor allows me space.

1. The blaspheming against the Holy Ghost consists in this: A man, having a full knowledge of the good works of Jesus Christ which he performed when here in the world,—healing the sick from all manner of diseases, and driving out devils by the legions,—who turns himself maliciously against Christ's good works and opposes him, as did the Jews, when they charged him with having done all by an evil spirit,—Beelzebub, the prince of devils. Matt. 12: 24; Mark 3: 22.

2. That there is no forgiveness with God for such blasphemers, is clearly expressed by Christ in the chapter referred to: "Because they said, He has an unclean spirit." How reasonable and how easy to understand why there is no forgiveness for such blaspheming! "There is none other name under heaven given among men, whereby we must be saved." It is only in the name of Jesus Christ that we are authorized to preach repentance and remission of sins. If a man willfully denies the works of Christ to be from God, ascribing them to the prince of devils, where is any other power under heaven to call that man to repentance? There is none, and without repentance there is no forgiveness.

Paul says, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." No; God has only one sacrifice for sins, and that is his only Son, the Lord Jesus Christ. He has sacrificed his life and shed his blood. Paul says further on, "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10: 26-29.

Now, when we sum up all that we have on the subject, we see very clearly that the characters here described have become entire infidels, rejectors of Christ's atoning merits, and hence have no more feeling or inclination to have any share in his sacrifice, for they can see no beauty in him that they should desire.

3. For such rejection there can be no remission of sins, but punishment must ensue, as we see in the case of the Jews for their rejection of Christ and their blasphemy against the Holy Ghost. Read the history of their suffering in the destruction of Jerusalem under Titus, by the Roman soldiers. Such suffering and tribulation has never befallen any nation. Christ said, "Such as was not since the beginning of the world to this time, nor ever shall be." Their tribulation and vagabondry has not entirely ceased yet, but its severity seems to have ceased about 1779, according to history.

From the above we see that the words of Christ are fulfilled to the letter in the case of the Jews. Whenever a man has to suffer or pay the penalty for any violation of any law, then he surely cannot claim forgiveness for the same. We all understand, that if we transgress any law of our country, we cannot look for forgiveness, for we have no such promise. But how long or how severe the judge will pass the sentence, the transgressor has to learn when it is given. The Jews' suffering was surely long and hard, and yet they will not believe Christ.

Nebuchadnezzar's suffering was not so much for his exaltation above the God of heaven, but he had to spend at least seven years with the beasts of the field, to eat grass as oxen, until he learned to know the Most High God. So I might go on and give examples of the Bible, but let this suffice. The sooner the gainsayer learns to know God, and to yield obedience to his will, the better for him. I want it understood that I write this for the good of the living sufferer, that he may profit by it.

4. I have not met one man yet, in all my travels, who made inquiry of the Scripture treated in this article, and was guilty of the blasphemy of the Holy Ghost, or who had trodden the Son of God under foot, and counted the blood of the covenant an unholy thing. No; that kind of a character does not concern himself about it, but those who feel concerned about this matter so deeply are always such who feel their sinfulness, and do

believe in the atonement Christ made by his blood. But the devil wants them to believe that their sins are too great to be pardoned. Oh, how lost and sin-stricken they feel! It is encouragement that they are in need of, to believe the saying of Christ, "I came to seek and to save that which is lost." You feel now that you are lost, therefore you are the very person Jesus is ready to save, if you only can take courage and come to him in your heavy-laden state. No matter if your sins are red as blood, they shall be white as snow; if as crimson, they shall be made white as wool. Stop and sin no more. Jesus says, "Neither do I condemn thee." John 8: 11. "I thank my God that Jesus Christ came into the world to save sinners, amongst whom I am chief." I hope what I have written will relieve some poor sufferer.

Abilene, Kan.

CORRESPONDENCE.

From Stuttgart, Ark.

WE are still at work, doing what we can, with our limited strength and ability. To-night we preach at Stuttgart; to-morrow night we commence meeting at Fairmount, a small town about six miles north, at a new place where there are no members. Here we had no acquaintances, but since we are to preach the gospel to every creature, whether they will hear or whether they will forbear, we went to work. At Stuttgart we begin to see some little signs of life. Some speak favorably; some are beginning to fight it. The dry bones are beginning to move, so that they rattle a little.

Last week we had two meetings about eight miles south; closed in consequence of bad weather and dark nights. Then went south-west to the next town, Goldman; had four meetings, with fair attention; then returned to this place and had some meetings. I often wish that some of our brethren who think that those sent to do missionary work enjoy only pleasure trips, could be with us, to taste some of its sweets and comforts, such as wife and I have enjoyed, being out at meeting and doing the preaching almost every night since about Oct. 20, through rain and shine, wet and dry, light and dark! Yes, ease and pleasure; try it, dear brother.

At this writing my companion is afflicted with severe pain, something like rheumatism, and can scarcely get up or down. I cannot tell whether she can go with me to the next meeting. If not, I go alone; yet not alone, I hope the Lord will go with me. In all this I still have some comfort, to know that we have many warm hearted brethren and sisters, whose prayers and sympathies are going up to God for us. By his divine grace our motto shall be, "Work while it is day." To the Brethren north who want to go to a milder climate, I would say, Come and see. Here is a mild climate, good fruit country, plenty of raw prairie, plenty of timber; land cheap—good bargains can be had in partly improved farms; buildings very good for a new country. This section is just beginning

to settle up with northern people. All who seem to have any thrift or enterprise are well pleased. There are some who will never do any good any where, and those are not satisfied. In the timber and on the bottoms there is some fever and ague, as in most all new countries. This is not so much the case on the prairies, and I think when the land is properly improved, it will be healthy. Just now is the time we need a few families of good, substantial brethren to help organize a church and start the work. We want orderly brethren and sisters, who are willing to help push instead of clogging the wheels and putting on brakes. To all who would come this spring, I would say, Come quickly, as farming commences in February.

Permit me to say to Bro. John Smith, of Michigan (as I have not his address), who met us at Cairo, I think this is the place he was hunting, and if he had seen this country, he would have made this his home, for his wife's health. But I want to say to all, Don't look for more than a new country can afford. The railroad from Cairo to Texas (Cotton Belt Route) runs through Stuttgart, which is a nice, little town. No saloon is in it, and all is quiet and peaceable.

JAS. R. GISH.

From Blue River Church, Ind.

THE ark of the Lord is still moving along slowly. Eight precious souls have recently been added to our number. Sometimes those whom we least expect, will come first. Bro. Leonard Hyre, our elder, held a week's meetings at an out-of-the-way or backwood school-house, where people hear but little preaching, and are generally poor. Though the weather was bad and roads rough, people came to meeting. The immediate result was four received by baptism, and one reclaimed. I believe if the Brethren would go outside of their church and hold meetings, the borders of Zion might be much enlarged.

C. K. ZUMBRUN.

Notice!

To the Brethren and Friends of the Southern District of Illinois, and all others not living in the District, whom this may concern:—

At our last D. M. it was resolved that the Orphans' Home be discontinued. For the benefit of those not having a copy of the Minutes, I will insert part of the Resolution:

"The Trustees of the Brethren's Orphans' Home, of the Southern District of Illinois, shall, as soon as practicable, sell all the Orphans' Home property to the best advantage, and return the original amount donated, without interest, to all donors who will claim it, and will so report to next D. M., through the Secretary of the Board of Trustees, R. W. Hufford, Cerro Gordo, Ill. All money not thus claimed by the time of next D. M., shall be paid over to the Missionary Committee of the Southern District of Illinois to be used for missionary work of the District."

The Trustees have fixed the time for Sept. 1, 1887, so that they will have sufficient time to balance accounts. Claims coming in afterwards, must look to D. M. for remittance.

The farm has been sold for the sum of \$4800. Household goods, farm implements and stock were sold at public sale, which amounted to \$462.50.

By order of Board of Trustees,
R. W. HUFFORD.

A Few Thoughts.

As "Thanksgiving" occurred the second day of the winter term, I concluded to spend it and the three following days with a friend in Iowa, near the town of Garwin.

Traveling a short distance in a freight train coach, I had opportunity of seeing more than ever before, how drinking will cause men to lose all sense of right and propriety.

In the family which I visited the mother is a member of the Disciple church, the remainder of the family are non-professors. Owing to many of the people, who live there, being of the latter class, and those who are not, belonging to different denominations, they do not have regular religious services, except one sect, which does not keep the Christian Sabbath.

The mother expressed to me her sadness, that her children were growing up in a community where the influences thrown about them favored reckless pleasure, instead of morality and religion. They told me that one Dankard lived in the neighborhood, and that a large congregation of them lived some ten or fifteen miles to the west. Then I thought, what a pity it is, that the church does not send workers over there to preach the gospel in its purity, and rescue the perishing. Then I thought, such a state of affairs is not confined to Iowa, but may be easily found in Indiana, and, I suppose, almost every other State.

Again I thought, how necessary it is that all of us whether we be ministers or "least in the kingdom," let our light shine at all times, and especially among strangers, that when the minister does come, there will be sheaves ready to gather. Work as did the Gadarenes. Matt. 8:33; 15: 29-31.

SALOME A. STONER.

Mt. Morris, Ill.

From Canton, Ill.

On last Saturday the Brethren of the Coal Creek church held their quarterly council-meeting. Peace and harmony prevailed during all the business transacted. Before closing, Bro. D. B. Gibson gave us a talk on mission work, and before parting, each brother and sister present put their names down in a book, with the amount they intend to give during the coming year for tract, home and foreign mission work.

BENJ. ROHRER.

No man will be lost simply because he is a sinner, but because he will not accept Christ.

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Mt. Morris, Ill., - - - Dec. 21, 1886.

BRO. Enoch Eby's address will be Beattie, Kan., until Jan. 1, 1887.

OUR next Annual Meeting will commence on the 18th of May, 1887.

READ the notice of the school at Mt. Morris, on the last page of the MESSENGER.

BRO. Levi Eby has been holding a series of meetings in Johnson Co., Kan. We hope to have a full report from them soon.

IN the money report of the Middle District of Pennsylvania, published in G. M., No. 47, read Snake Spring church, instead of Jacob Koontz.

BRO. J. M. Mohler has been holding meetings for the Brethren of the Summit church, Somerset Co., Pa., recently. Have no report, as to results.

THE Brethren at Pine Creek, Ogle Co., Ill., expect to begin a series of meetings early in the new year. They have some hopes that Bro. S. S. Mohler will be with them.

BRO. Daniel Vaniman writes from Auburn, Ill., as follows: "We closed a week's meetings in Sagar Creek church, Sangamon Co., Ill., Dec. 12, with six additions by baptism, and more are near the kingdom."

IN this time of holiday feasting, how many hearts will we make glad by giving them something to add to their comfort and happiness? The poor—we have with us always, and we can do them good when we will.

OUR dear, old brother, Samuel Murray, of River, Ind., under date of Dec. 8th, says, "Bro. I. J. Rosenberger is with us, holding meetings. Eleven were baptized yesterday, nearly all young people; one dear old sister above seventy years. The meetings are still in progress."

BRO. Orr and his wife were called to Lanark last week by the serious illness of sister Orr's father, Bro. Daniel Kingery.

BRO. Edmund Forney, of Pine Creek, Ogle Co., Ill., visited us last week. He preached at Silver Creek on Sunday morning and in the Chapel in the evening.

IF any of our readers have a well-preserved copy of Winchester's Lectures, which they wish to sell, they may find a purchaser by addressing David Kimmel, McLouth, Kan.

BRO. Hope returned from Batavia, Ill., on the 13th inst, where he had been holding meetings a week. He reports interest good, and that some are standing near the kingdom.

FROM Olney, Mich., we learn that the Brethren are in the midst of an excellent meeting. Four have been baptized, and others are almost ready to join in with God's people.

BRO. J. Shultz, of the Lost Nation Church, Iowa, informs us that Bro. John Gable preached for them Nov. 28th. They had a good meeting and were sorry that Bro. Gable could not remain with them longer.

THE Brethren in Denmark have organized themselves into a district, and have also appointed a District Missionary Board. Eld. Nielsen, of Sindal, is Foreman of the Committee, and Bro. Olssen, of Malmo, is Secretary. They have appointed solicitors, and will do what they can to help carry on the mission work in Europe.

BRO. M. M. Eshelman, of Belleville, Kan., says, "Bro. Peter Whitmer, of Missouri, is with us preaching, and the home ministers are also holding a series of meetings nine miles from the meeting-house. At both places the interest is excellent. A constant stream of gospel work is crowding us, and there is no time for ease or idleness."

BRO. D. H. Replogle, of Rogersville, Ind., says, "George L. Studebaker was with us and preached sixteen sermons in the Buck Creek Church. The immediate result of these meetings was ten additions by baptism and we think that if Bro. Studebaker could have stayed longer, many more would have been added to the fold, as George preached the Word with great power. To God belongs all the glory."

SINCE the beginning of the present school year, Sept. 1, 1886, twenty-four members of the school family at this place have united with the church. We do not speak of this in a boastful spirit, but that others may rejoice with us in the conversion of sinners. Our chief concern is that these young men and women may go out from here bright examples of true Christian life, and earnest workers for the cause which they have espoused. To God we give all honor for his goodness to us.

BRO. R. K. Berkeybile held a series of meetings in the new meeting-house at Salem, Nebr., recently. Three were added to the church by baptism.

BRO. D. E. Price, with sister Price and Nannie, started last Wednesday for Beatrice, Nebr., to visit their daughter and son-in-law, Bro. John Young and wife. Bro. Price will do some preaching for the churches in Nebraska. His address will be Beatrice, Nebr., until Jan. 1, 1887.

AN eminent man who labored much, and was physically worn down by work, was frequently importuned by his family and friends to take a rest. He replied, "When I am not doing something useful I feel that I am like a thief, stealing the time God has given me for work and improvement." If this man's words be true, we have many thieves in the world.

WE are glad to note that there is much activity among the churches. In many places series of meetings are being held, and at others arrangements are under way to begin meetings early in the new year. We hope that every church in our entire Brotherhood will make some extra effort this winter to bring souls to Christ. Let a forward move be made along the whole line upon the ranks of sin.

LAST Sunday, the horses attached to a wagon, loaded with students going to the meeting at Silver Creek, took fright and ran away. Those in the wagon were thrown out, and some of them badly bruised. Sister Mamie Clemmer was injured severely about the head and face, and Bro. Negly had an arm dislocated at the elbow. All are, however, doing well, and we feel thankful that the accident did not result more seriously.

FROM Bro. S. A. Walker, Sec., we have the following notice. It came too late for our Correspondence Department, hence we insert it here: "A special District Meeting of North-western Ohio was held in the Seneca church, Nov. 19. The sum of \$5001 having been subscribed for a home for the poor and orphans of the church, the meeting proceeded to further consider the work. The board of solicitors was continued, and a receiver appointed in each church; also a locating committee with instructions to report at next District Meeting."

OUR readers have received the MESSENGER regularly and on time during the entire year that is now closing. Every week the mail sacks have been packed, and ready, on time for the mail train. Some of the credit for this promptness is due to our efficient Mail-ing Clerk, Bro. S. M. Eshelman. He handles all the papers, keeps the subscription list in order, and knows the post-office address of more of our readers than any other man in the Brotherhood. In fact, on this point he is a kind of a cyclopedia. Very often we receive letters without the writer's address. Bro. Eshelman is referred to, and usually is able to tell the address.

ELD. Martin Neher informs us that they expect to begin a series of meetings in the Osage church, three and a half miles northwest of Monmouth, Kan., on Christmas Day. All who will come are invited to the meeting.

BRO. L. A. Plate, our active and energetic foreman, has labored faithfully in the MESSENGER office for many years. He has charge of the type setting and printing department of the office. He is full of energy, and is a hard worker. The work sent out from our book and job department, under his supervision, compares very favorably with the best work done in our large cities. In fact, we receive work from the city of Chicago, and have, during the past year, completed several large jobs from that place. Those desiring neat and tasty work, should send to this office for estimates.

OUR prayer-meeting on Thursday evening, the 9th inst., was a very interesting one. The subject considered was that of "Rest." At the close of the meeting, six of the students expressed a desire to unite with the church, and to labor for the eternal rest which Christ has promised to all who follow him. So great was the interest manifested at this prayer-meeting, that the brethren thought well to continue the meetings for a few evenings. This was done, and on Friday and Saturday evenings six more came out on the Lord's side. On Sunday, ten were immersed at the Silver Creek meeting-house. At the close of our Sunday-school, on the same day, another dear young man, tired of sin, came forward and asked to be received into the church, and on Monday he was baptized at Silver Creek. Others are deeply impressed with the importance of serving the Lord, and we believe many more will join in with the people of God.

TO OUR READERS, CONTRIBUTORS AND AGENTS.

THIS issue of our paper closes our work for 1886, so far as the MESSENGER is concerned. Our next issue, if we live to send it out, will reach our readers during the first days of the new year, 1887.

During the year that is now closing, we have labored to the best of the ability given us to send out a paper worthy the name it bears, a paper that might merit your confidence and patronage, and be a source of comfort and help to all who read it. That we have made some mistakes, we are quite ready to admit. It is human to err, and editors are no less human in this respect than other people; but we are glad to know that the paper has given pretty general satisfaction.

We have had, in the course of the year, many kind and encouraging words from our readers. These were appreciated, and were helpful to us, and we thank those who remembered the editors in this way. We have also had help from those who have called our attention to our mistakes, and have in this way assisted us in correcting them. An

old adage says, "Our best friends are those who tell us of our faults and help us to correct them." We have, therefore, to thank those who have watched over us during the year for our good.

Our paper has been well supplied with original essays and correspondence. We have had many more essays than we could publish, and we carry several hundred over into the new year. We are indebted to our contributors for the labor they have expended in this direction. To them we owe much of the success that has attended our work. We have aimed to give the best on hand to our readers. In this we no doubt have also erred. Some essays that have not been published are doubtless as good as many that have appeared. We here used our judgment, but we do not claim perfection. We thank our contributors most heartily for what they have done, and we believe our readers will join us in a hearty vote of thanks to you all. We trust you will continue to give us your best thoughts during the coming year for the MESSENGER.

To our agents we are also greatly indebted for the success of the paper in the past. You have worked faithfully for us, and we thank you for your labors in extending the circulation of the MESSENGER. But for you our work would not have been so successful. In order to publish a paper, we must have subscribers, and our agents have assisted us greatly in obtaining them.

To our readers, contributors and agents, one and all, we extend a hearty, fraternal greeting. We hope that our pleasant intercourse and very satisfactory business relations may continue through the years to come. Let us labor together faithfully for the good of the cause we have espoused, and in the end, when we have finished our work as editors, contributors, agents and readers, we shall reap the reward of our labors. And now, with the hope that we may be spared to greet you all in the new year, we wish you, under God's blessing, a joyful Christmas and a happy New Year.

THE CLOSING YEAR.

So swiftly does time speed its onward flight that, ere we fully realize that we are entering upon a new year, we are at its close. Thus, like a swift, fleeting shadow has been the year 1886 to us. It opened as the morning, bright and fair, and full of promise; and now the gathering darkness of night appears, and, in a few brief moments, this year of grace will be swallowed up in the vortex of eternity. And so year after year passes away, swifter than the weaver's shuttle, and when the days of the years of our lives are numbered, be they few or many, they shall be as a mere span, a vision that vanishes away ere we can point to it, appearing for a moment, like a snowflake in a river, "a moment white, then gone forever."

The feet of earth's teeming millions are pressing onward, eagerly and swiftly, to the same end,—THE GRAVE and ETERNITY, words of solemn and portentous import. They come to all alike, and to each of us they say, "You are our prey. Eternal fate has sent forth the decree. You must come to us."—And no one can say them, Nay. Death and the grave are the common lot of humanity; and then—ETERNITY. The question comes to us, then, with all of its meaning, Where will we spend eternity? We can decide this for ourselves. An open door is set before us. "Enter and live" is written over its portals. Hard by is another door, with this ominous motto set over it, "Who enters here leaves all hope behind." Our time for choosing is the fleeting present. Soon it will be gone. As swiftly as has passed the closing year, so run the sands of our life away, and when the end comes, then the time for choosing will be gone forever.

The year that is closing has brought joy and comfort to many hearts. Peace and prosperity, health and happiness have been graciously given to many homes among our readers, and God has abundantly blessed us all. Many sons and daughters have been born into the church of the living God, and we have been made, time and again, to rejoice in the God of our salvation, and to praise the Lord whose mercies endure forever.

Sorrow and sadness, sickness, pain and death have also invaded the homes of some of our readers. The eyes wet with the tears of grief, the sable garments and the sad heart speak of an empty chair, a vacant room and of a bereaved heart. A kind father, a loving mother, a dear brother or sister has gone to the grave, and home is desolate. A darling child, the joy and comfort of fond parents, has been taken away, and the empty cradle tells its own story of a sad-hearted mother mourning over her darling, the very joy of her life. But from the hearts of the bereaved ones goes up to God a sweet resignation to his divine will, and the comfort comes in the words of the divine Master, "Blessed are they who mourn, for they shall be comforted."

To-day we stand upon the brink of the grave of the old year, to-morrow we shall hail the birth of the new year, but before the old year passes away forever, let us examine ourselves as to our purposes and aims in life. What have we learned by the successes and the failures of the past? Have we, as Christians, made the best use of the time that God has given us, and that has now gone forever? As we look back over the years that have fled, can we not all see mistakes that we wish we had not made? In view of this, how about the future? Shall we profit by the mistakes of the past, and labor more earnestly and faithfully in the time to come than we have in the years that are gone?

OUR VISIT TO SEVERAL CHURCHES IN THE EASTERN PART OF OUR DISTRICT.

WHILE we travel considerably among the churches, it sometimes happens that for a length of time we do not visit some of the churches that are not so far from our home as we do those that are most distant. This is not because we do not feel like visiting those churches first alluded to, or because we are not invited, but it happens from other causes, and we can hardly tell why it so happens.

Having received invitations in the fall from several churches in the eastern part of our district, to attend their love-feasts, we felt like complying, and promised to do so, if no Providence hindered. And we were permitted to meet our engagements.

The first meeting of the kind above named was in the Lewistown church. This was on the 3rd of October, but the meeting commenced on Saturday evening, the 2nd, and concluded on Monday morning. The meeting here was a very enjoyable one. The general order was good, and the meeting was quiet, solemn and refreshing. All who participated in the services seemed happy in the service of the Lord. So it always should be. And so it always will be, if the followers of Jesus go to those solemn meetings to wait upon the Lord for the renewing of their strength, and if they wait upon him humbly, prayerfully and sincerely. That is a great promise that is contained in the following Scripture: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10. Oh, if we had larger views of God's gracious purposes toward his people, and larger hearts to receive his blessings, how much larger would be our enjoyments!

Bro. Jacob Mohler and his companion, sister Mohler, were too frail to be present at the evening services. Sister Mohler was not present at any of the meetings. And while they both would have liked very much to attend the meetings, they submitted to the deprivation, experiencing, we trust, that our God is no respecter of places as well as no respecter of persons, and that whosoever the child of God seeks his Father's presence, it will be found. This is true, and it should not be forgotten by those who are deprived of the public means of grace. These aged pilgrims are

"Nearing the bound of life,
Where falls the burden down;
Nearing to where they'll leave the cross,
And where they'll gain the crown."

They reside with their son-in-law, Bro. William Howe, the elder of the Lewistown church. And they altogether constitute a

very pleasant family. And many brethren enjoy their Christian hospitality, especially at communion seasons. It is in this church that Bro. J. M. Mohler has his residence, but he was not at home at the time of the meeting we are noticing; he was away preaching. He travels and preaches a great deal, and his labors are not in vain.

We also visited the Lost Creek church. Here we held the A. M. in 1885. The communion meeting was held on the 12th of October. We commenced meeting on the evening of the 9th. The meetings were well attended, and considerable interest was manifested. The meeting on the night of the communion was very large, but very quiet and solemn. We spent four or five days very pleasantly with the Lost Creek Brethren in worshiping together with them, and in visiting several families. The occasion seemed to be an enjoyable one to all who were present. Those seasons of holy worship and Christian fellowship, associating in the minds of those who attend, sacred places and sacred things, should leave a spiritual savor, upon the minds of the brethren and sisters, of long continuance.

On Wednesday morning, the 3rd of November, we left home to fill an engagement previously made, to spend a few days in the Marsh Creek congregation, in the vicinity of Gettysburg. The communion meeting was appointed on Saturday, the 6th. But the Brethren wanted a few meetings before the communion, and we consented to spend a few days with them, and we were permitted to do so. The weather before the communion was very fine, and the meetings were very well attended, and much interest manifested. The communion was on Saturday night. It rained at night, and it was not at all pleasant to leave the meeting-house. But all who desired to leave did so. But notwithstanding the night was very wet, the house was filled, and the attention and seriousness of the meeting were very commendable. To the brethren and sisters the meeting was refreshing. It was also large. We mean the membership of the church present. There were about a dozen ministers. We remained with the Brethren of the Marsh Creek church until Tuesday morning, the 9th.

We enjoyed our visit to the Marsh Creek church, and our communication with the Brethren very much. We had good meetings, and pleasant visits to several of the families of the Brethren. Our time being limited, we could not visit as many of the families as we were requested to do, and as we would like to have done. We remember our interviews with the Brethren and their families with pleasure, and their kindness with gratitude.

L. O. Pfoutz, a grandson of Eld. David Pfoutz, is now the elder of the Marsh Creek church. We visited this church about forty-five years ago, in company with Bro. Um-

stad. This visit was made on our first preaching tour that we took. We had not visited the Marsh Creek church since the time we first visited it, until we made the recent visit, that which we are now noticing. And we met very few that remembered our first visit. There are but few of those now living who were members when we made our first visit to this church. Eld. David Pfoutz was then living, but he long since closed his labors on earth, and is now, we hope, enjoying with the faithful of his generation, the rest provided for such,

"A rest where all our soul's desire
Is fix'd on things above—
Where fear, and sin, and grief expire,
Cast out by perfect love."

A younger generation now constitutes the church, and other laborers are prosecuting the work from which he ceased, having been honorably released by the Lord of the vineyard in which he worked. So passes the world away. And hence the language of Solomon, "One generation passeth away, and another generation cometh," Eccl. 1: 4; and the great thoroughfare of human life is by turns vacated and occupied by multitudes of succeeding pilgrims. And let those of the present generation not forget that they, too, are passing away, and may they be as faithful as the faithful before them have been.

Being so near the memorable Gettysburg battle field, and having a little leisure time, we accepted the kind offer of Bro. B. F. Kittinger, a promising brother who was put into the ministry some time ago, to take us to the battle field. His brother Jacob, another active member of the church, accompanied us. We spent three or four hours very pleasantly together in making observations of the sights on the place that has become so noted in the history of our country, and is becoming more so every year, as a good deal of money is being expended in improving it.

As we walked over the ground that has been made memorable by the battle in which over one hundred thousand men were engaged, and which was probably the turning point in the great rebellion, turning it to the success of the Union army, we contemplated the scene with feelings of sadness. It was indeed a sad thought, to think of the great number of lives that were sacrificed on that ground. And we could think of nothing connected with the terrible conflict, that could altogether relieve our mind of sadness.

We had no idea of the rough and rocky character of the Little and Big Round Top hills or mountains upon which the most destructive part of the battle to human life was fought. It is a very rocky place. In walking over the ground we found many monuments erected. They indicate the places where different regiments fought, and where different officers were killed or wounded. — They also contain some history of the regiments to the honor of which they have been

erected. Many of the monuments are very fine specimens of sculpture, and have been brought from a distance, and cost large sums of money.

In moralizing upon the scene, we thought that this is the way the world honors its heroes. And with such honor many of the world's heroes are satisfied. But while courage, self-denial and patriotism are to be admired, they are to be most admired in Christian soldiers, when contending in a Christian way for true Christian liberty, and when they become martyrs in the conflict. Such heroes will be honored, though not with granite or material monuments. The following sentiments of the poet express the holy ambition of the Christian:

"Would bounteous heav'n indulge my pray'r,
A nobler choice I'd frame,
Than here to be esteemed great,
Or gain an earthly name.

"But in the book of life divine,
May God inscribe my name;
There let it fill some humble place
Beneath the slaughter'd Lamb."

J. Q.

CORRESPONDENCE.

"Write what thou seest—and send it unto the churches."

From Cerro Gordo, Ill.

WE, the Brethren of Cerro Gordo church, have preaching in town and try to work for the Lord, as best we can. One more was added to our number last Sunday, by baptism. General health is good here. Crops of all kinds are good. Everything is in good order; hence we see that the Lord has blessed us on every hand. Let us ask ourselves the question, How much can I spare for the Lord, that his work can prosper? We see in the MESSENGER that so many calls are made and cannot be attended to, because the treasury does not contain sufficient means. I would advise all our brethren and sisters that use tobacco to stop and save that money and send it to our treasurer, it will do much toward saving souls.

JOHN METZGER.

From Santa Fe, Finney Co., Kan.

WE left our old home in Kingston, Mo., Nov. 9, for south-western Kansas. We arrived at Nickerson, Kan., on the 10th, where we all stopped with Bro. Daniel Miller. In the evening, my husband and son-in-law boarded the train for Garden City. They left my daughter and myself among the brethren at Nickerson. We attended meeting at the Salem church, on the 12th, and had the pleasure of hearing Bro. Forney preach a very interesting sermon.

We were very kindly treated among the brethren here. We again took the train on Monday morning, for Garden City. We arrived there in the evening, from whence we were taken by private conveyance, twenty-eight miles south of Garden City, to Santa Fe, our future home. It was after night

when we arrived at our destination, tired and worn out. We felt refreshed next morning, when we arose to take a view of the vast plain, and I must say it is impossible for me to say how beautiful it is.

We will try, however, to give a few facts concerning Finney County. The soil is of a rich, sandy loam, and of a remarkable productiveness, producing, in great abundance, cereals, fruits and vegetables. The water is soft, and can be had in great abundance, at a reasonable depth. We were surprised to find that we can live just as cheaply here as we can in the eastern States.

We wish to say to any of the Brethren, who desire to come West and look up a home for themselves, that there is yet some land here to be bought, but it is rapidly being sold. We are isolated from the Brethren, here, there being but a small number of them here, and no minister. We would be very glad to have any of our Brethren, and especially ministers, traveling west, to stop with us. I think this would be a good point in which to build up a church.

SUSANNA MOHLER.

In Memoriam.

SAMUEL WISE was born in Warren County, Ohio, Jan. 9, 1807. He emigrated with his father to Miami County, Ohio, in March, 1818, at the age of eleven years. His father being one of the first settlers on Harris Creek, gave the subject of our notice the experience of a frontier life, in the strongest sense. He was married to Barbary Shofe, Aug. 3, 1829. He moved to the Solomon's Creek church, Elkhart Co., Ind., in August, 1867.

In the spring of 1872 he moved to the Yellow Creek church, same county, where he lived until his Master said, "It is enough!" He died Nov. 1, 1886, at the advanced age of seventy-nine years, nine months and twenty-three days. His wife had preceded him to the spirit world fifteen years. They both united with the Brethren in 1831, and lived consistently until death.

In the fifty-five years that he was a member of the church, there was no complaint or accusation brought against him. He was ever ready to do his part, and his seat in church was very seldom vacant, when health would permit. He had made himself ready, and on being asked in regard to his spiritual welfare he said he was "only waiting for the call to come." He leaves one brother and two sisters to mourn the loss of a brother. Three brethren and one sister preceded him to the better land. At his death he had twelve children living, and four dead. Nine of his children were present on the funeral occasion. He had forty-three grandchildren living, and fifteen dead; fifteen great-grandchildren living and eight dead. We all mourn the loss of a kind father, but not as those do who have no hope.

The funeral services took place on the 3d of November, at the Union Center church, conducted by Isaiah Rairigh, of Michigan, assisted by John Metzler and John Nusbaum.

They spoke from Rev. 14: 13, to a large concourse of sympathizing relatives and friends.

A. A. WISE.

White Pigeon, Mich., Nov. 18, 1886.

The Movement.

THE present age is an age of progression and rapid movement. A few days ago, wife and I visited friends in Goshen, Ind. On Thanksgiving evening, having no place to attend the Brethren's meeting, Mr. Cunningham, my brother-in-law, and I attended services at the Hall, where a singular sect, who call themselves the Salvation Army, was holding forth. This sect is of late origin, and I was made to wonder what next under the sun would happen. They have a singular form of worship.

1. They represent a military power.

2. The male members of the sect are uniformed, with blue coats and brass buttons, with a badge on their person, on which are inscribed the letters, "Salvation Army."

3. The women have a peculiar head-dress made of straw, somewhat resembling, in shape, a lady's dress bonnet.

4. Their worship seems to be national.

5. Both men and women engaged in the services. They have but little preaching, but mostly engage in song service and testimonials. They have music, such as tambourines, horns and drums. Thus they will march through the streets, and attract large crowds of people. They claim that, if people will come to the altar, and be prayed over, their sins are all pardoned.

6. Their main point of doctrine is repentance and saving grace. All the acts of worship must have the atoning blood of Christ in it.

7. They have but little use for water baptism. During their meetings they make heavy calls on their congregations for money. In speaking of their ministers, they call them, "Captains," "Generals," "Comrades." Men and women are drawn into the ranks by numbers. These blind guides are leading the blind, and if so, both will fall into the ditch.

J. H. MILLER.

Milford, Ind.

From Prairie Creek Church, Ind.

OUR love-feast was on Oct. 15, and it was a feast indeed. The weather was beautiful, and the largest number of brethren and sisters that ever communed in our house was present. Eight congregations, besides our own, were represented. Ministering brethren present were Samuel Neher, J. C. Tinkle, Chas. Davis, John Eikenberry and Martin Whiteneck. Bro. Neher officiated. In the evening, before communion, three precious souls were made willing to repair to the river-side, where prayer was wont to be made, after which they stepped boldly into the water and were buried with Christ in baptism. Oh, what joy, to see neighbors and old school-mates coming to the fold. While the ordinances were being obeyed, an old man, having come a good distance, was seriously looking on, and at the close he boldly made

Our Visit.

SINCE our last, we have visited the following churches, meeting with them almost every evening in worship: Salem church, near Nickerson, in Reno Co., Kan., was the first point we visited, after Great Bend.

This congregation, in the last two years, has been divided and sub-divided, forming McPherson organization, with J. D. Trostle for their elder; Rice County, with Bro. Brubaker as elder, and Pleasant View, the eastern part of Reno County, with brethren Shepler and Hillery as elders.

Here the church has a good house to worship in, built principally by one sister, as the strength of the church, numerically, as well as financially, is not very great. The Salem church, with Bro. J. D. Trostle as its elder, has also a good house of worship. We were present at the dedicatory services of the Pleasant View church. We also attended a communion in the same place one week later. An excellent interest and spiritual life was manifested in all the meetings in these congregations. Here we also met our brother, M. M. Eshelman, of Republic Co., Kan., who remained a few days after the feast.

Next we visited the Newton congregation, which, by the way, has had her severe trials. We hope she will come out of the fire more pure. They have only Bro. Levi Andes as their minister. He has the work of at least three to attend to, the members being much scattered, and, consequently, having many meeting places.

We left this place for Peabody. Wife went on to Topeka to visit her son, while we were conveyed by the brethren, up through Marion County, to Abilene, Dickinson Co. We stopped with Eld. Jacob Shirk, son-in-law to Bro. J. D. Trostle. With Eld. Trostle we held some meetings here. One was baptized, and one stray lamb returned to the fold.

At Abilene we dined with Bro. Neilson, whose acquaintance we first made in Denmark, and we were glad to renew it again. We conversed with our dear sister, his wife, in our own language for the first time. Her health has been poor, but is improving.

From here Bro. Trostle went to his mission field in Washington County, while I went to join my wife at Topeka, which, after a two-nights' rest from our ministerial labors, we again left for Lawrence, to visit our wife's niece, the wife of Bro. T. Winey. We held three meetings in the Pleasant Grove meeting-house. We then went to Miami County, to the house of Bro. H. Lauver, our wife's brother, where I am now writing. We have meeting in the evening.

We stopped one night with L. H. Eby, our son, who lives twelve miles north of this. He is holding a series of meetings in the southern part of the Olathe church, Johnson Co. With him, we expect to return home next week, if the Lord will. My address, until Jan. 1, will be, Beattie, Marshall Co., Kan.; and, until the middle of January, or till further notice, Morrill, Brown Co., Kan.

In conclusion we would remark that from the condition of all the churches we visited in Kansas, we feel encouraged with the future prospects of the church, especially if the elders all do their duty as the Scriptures require. Our experience in the East should teach us to take evils in the bud, and thus control them more easily. The best way is to keep them out by proper gospel instruction. See Bro. Rosenberger's article in G. M., page 759. Better still, Rom. 12, and 1 Pet. 3.

THOUGHTS FOR CONSIDERATION.

Why do brethren, in giving the number of accessions to the church, so often say that "so many were Sabbath-school scholars," some adding, "in my class?" Are Sabbath-schools going to take the place of preaching, by and by? Look around and see.

Again: "I had meetings at such a place, with a good interest. There were no additions, but I think good impressions were made, and the church was much edified." Brother, let some one else tell that.

Also: What advantage is there in sacrificing church order to please self and the world? Read James 4: 4. ENOCH EBY.

Wade, Kan.

*The Sunday-schools are not to take the place of preaching, but that they may be made a powerful auxiliary in the work of bringing souls to Christ, is apparent to those who engage in the work. And we believe our dear Bro. Eby is of our mind on this question. We should be careful, however, in making reports, that we give God the honor for the conversion of souls, for he simply uses us as instruments; neither should we refuse to be used, even in a Sunday-school.—ED.

From Maxwell, Story Co., Ia.

To My Old Friends and Dear Brethren in Eastern Tennessee and Virginia:—

I AM contemplating a visit to my old home in Washington Co., Tenn., which I have not seen since we left it in 1853, thirty-three years ago. I desire, before returning, to visit the old home of my father, Joseph Brubaker, in Franklin Co., Va.

I thought that there might be churches, both in eastern Tennessee and in Virginia, that may desire to have preaching, and if they will please correspond with me early, I will try to arrange it so as to stay quite a little while. Otherwise after visiting and viewing the scenes of my infancy and youth, I would make a necessarily short visit, and return to other fields of labor.

I am not sure, but think I shall go south over the Illinois Central R. R., and I would be glad to stop over with some of the brethren in Central and Southern Illinois. By addressing me at Maxwell, Story Co., Ia., all communications will be promptly answered. I think of starting the latter part of January.

Dec. 10, 1886.

D. E. BRUBAKER.

From Milford, Ind.

BETHEL church, which embraces Milford and vicinity, held her quarterly council-meeting, Dec. 11. The annual visit was reported. Considerable business was discussed, but all was disposed of in a way that seemed to give general satisfaction.

This church was organized a little over two years ago, with a membership of 115 mem-

bers. Since that time the Progressives have organized a church at Milford, and have taken about a dozen of our members. We now have over 120 members, with fair prospects for the future.

W. R. DEETER.

Donations for the Poor.

Wm. Hines, Va.....	\$ 25
W. D. Lichty, Ia.....	1 00
W. Lugenbeebe, Kan.....	70
Cyrus Wallick, Ill.....	2 00
L. H. Dickey, O.....	2 75
D. P. Keefer, Ia.....	1 00
Benj. Stone, Ind.....	1 00
D. A. Chambers, Colo.....	2 00
Mary Hyre, Ind.....	1 50

Wolf Creek Budget.—No. 2.

MANY of our communion meetings might be more profitable and orderly if the most inexperienced speakers were not called upon to discuss the ordinances of the house of God during the evening service, in the presence of able expounders of the Scriptures who have had their say in the first service. Often, when these subjects are being discussed, some of the home ministers or deacons, in a low tone (sometimes not so low), will be giving instructions in different parts of the congregation, thereby diverting the attention from the speaker, and perhaps confusing him. "In this I praise you not."

Is it necessary, in rising to return thanks for the bread or cup, for every other one to strike his foot against the bench or drag it over the floor? Would it not be more in harmony with the spirit of devotion and the holy emblems to preserve order? God is a God of order. A hint to the wise is sufficient.

Fifty-two members of the Wolf Creek church drove some twelve miles to the feast at Lower Twin, and fifty-three came back. One of the number, who went thither an alien, demanded baptism, which was attended to the same hour. With gladness and singleness of heart he went on his way rejoicing.

The Wolf Creek Sunday-school held its twentieth and closing lesson on Nov. 17, with an attendance of 101. The interest throughout was good. The Superintendent was present at all the sessions, and never tardy.

Two services were held on Thanksgiving Day, one at the Big meeting-house at 10 A. M., and the other at the Eversole meeting-house, in the evening. Both were largely attended, and well entertained by brethren Horning and Erbaugh.

Had church meeting Dec. 2. One young lady was baptized. Arrangements have been made for holding a series of meetings at the extremes of the district. At Arlington, in December, by Bro. I. J. Rosenberger, and at the Eversole church, in January, by C. I. Frantz. Brethren S. Horning and G. Erbaugh were advanced to the second degree of the ministry. Charge explicitly and judiciously given by elders John Smith and George Garver.

JOHN CALVIN BRIGHT.

New Lebanon, O.

From English Prairie Church, Ind.

OUR series of meetings is in the past; commenced Nov. 6th. Had meeting day and night (with few exceptions) till on the evening of the 13th, when the ordinances of the church of God, the sufferings and death of our blessed Redeemer were shown forth. About one hundred and fifty communed. A large assembly was present at our communion, and splendid order prevailed during the evening exercises.

Before our communion, seven were added to the church by baptism and two by letter. Continued our meetings after the communion till the 21st of November, during which time thirteen more came out on the Lord's side, making in all twenty by baptism during our series of meetings. Bro. J. V. Felthouse, from Goshen, Ind., held forth the word of God with power during our meetings. May God bless his labors, and may he continue to wield the sword of the spirit till God will release him from his labors.

The church was made to weep for joy; fathers and mothers were made glad with exceeding great joy, to see their children come to Christ. And not only were the church, fathers and mothers made glad, but we believe that the angels in Heaven were made to rejoice, to see so many return to God and live. May they all, with us, hold out faithful in the good cause until death. N. H. SHUTT.

Brighton, Ind.

From Lanark, Ill.

DECEMBER 4 was the day of our regular quarterly council. Bro. Sharp, our elder, being absent, the resident ministers conducted the business. The meeting was announced for 10 A. M., and began at the time appointed. First Corinthians, chapter 5, was selected by Bro. S. I. Newcomer, as a suitable Scripture lesson for the occasion.

The main business of the meeting was to elect officers for the ensuing year. The following were chosen: Isaac Rowland, Treasurer; J. S. Snively, Secretary; David S. Arnold and Ira Eby, Ushers.

The sisters were then given an opportunity to take up a collection for missionary purposes. They raised \$6.10. Next a subscription paper was passed through the congregation, soliciting aid for the Arnold's Grove church, to assist in paying off her debt, incurred in building the new church, in 1881. Forty-eight dollars were subscribed. The Treasurer's report was next read and adopted. It showed that our quota of missionary funds has already been paid to the Treasurer, C. P. Rowland.

The next question before the meeting was, "Who can be obtained to hold a series of meetings for us this winter?" After considerable discussion, it was agreed that Bro. Sharp should ascertain who could be had, and report to the church for selection. From our embarrassment in this matter, and since protracted meetings have become a fixed institution in the church, it seems to me there should be a Board of Evangelization to facilitate, simplify and make more practical,

the work. This Board would ascertain who would devote themselves to the work of evangelization, where they desired to work, during what time, etc. This Board would also know of all their engagements, and the churches could correspond with it, and ascertain at once who could be had, and when.

I would also suggest that there be a department in the MESSENGER, in which a list of those doing evangelistic work, and their future plans, as far as laid out, be given.

The last matter before the meeting, was the selection of an elder for the ensuing year. Bro. Sharp has now served us two years, and was our unanimous choice for the third. Adjourned at 12: 15 P. M.

S. J. HARRISON.

From Quemahoning Church, Pa.

BRO. J. M. MOHLER came to us Nov. 3, and commenced the meetings in the meeting-house near Stanton's Mills. He continued every evening until the 14th. Four were received into the church by baptism, and two restored.

Bro. Mohler then came to our meeting-house at Sipesville. He commenced to preach on the 15th. On Tuesday afternoon, four young sisters were received by baptism, and on Saturday three young brethren were baptized. He closed here on the 28th.

He started for the Shade District, where he is to preach one week, proceeding from there to the church called "The Summit," near Somerset. He will commence to preach here on the 6th of next month.

Though the weather, during our meetings, was, most of the time, very unfavorable, we had good and attentive congregations. Bro. Mohler handled his subjects without gloves. He preached with power and the demonstration of the Spirit, so that none dared to question the truth of his assertions. We hope we may be permitted to hear him again. He gave both saint and sinner their portion.

J. P. MYERS.

Sipesville, Pa., Nov. 29, 1886.

Dedication.

On the 14th ult., I attended a dedication service at a new church, erected in the north part of Brothers' Valley district, Somerset Co., Pa. Held forth here several days; had good meetings; then went to Mechanicsburg, in the Summit district. Intended to spend about two weeks here and at Meyersdale, but was called off by the following missive from home, "Come home as soon as convenient; Hiram is sick of pneumonia."

I took the first train and found at Johnstown, that I had several hours' time. I intended to visit sister Sarah Kephart, but found her in her coffin. I stayed till after services at the house, and then took the train. I was delayed by a wrecked freight-train. Arrived at Indiana late at night during a heavy storm.

I called on our family physician, and learned that Hiram is convalescent. I rested for the night, and in the morning walked home. I found family well, though Hiram

was still very weak. I took a bad cold through exposure, since home, but shall try to recuperate, and may try again to respond to the calls, and redeem the promises, I had made, at some future time. This much for the satisfaction of those who are waiting to hear from me.

JOSEPH HOLSOPPLE.

From Kanawha Valley, W. Va.

By the request of the Brethren living in different parts of this Valley, Eld. Jacob Thomas and myself spent over two weeks in laboring among them. Our first meeting was with the church in Fayette Co., Oct. 23, at which time the feast was kept in sincerity and gladness. Services were held daily for about ten days, during which time "they that gladly received the word, were baptized." There were seventeen souls added unto them. Many of the faithful gave expressions of joy when their children and friends enlisted in the good cause.

During our stay there, brethren Arthur Duncan and Martin Sanger were elected to the ministry; John Rhodes and John R. Sanger were chosen deacons. May the good Lord help them magnify their respective offices. Bro. Thomas attended the feast in Raleigh Co., Oct. 30. One was baptized there. A good interest was manifested, with a desire for more preaching, which could not be granted at that time. Nov. 2nd, we left Fayette Co., for Charlestown and that vicinity. We held eight meetings about three miles from the city and one in the skating rink in the city, within a stone's cast of the capitol. This is comparatively a new field for our Brethren. There are only four members living there. They have very little preaching by the Brethren, but they are laboring earnestly for the advancement of the Master's cause. By their request, we appeal to the Mission Board of Southern Ohio, to send them some laborers, as the harvest is great. I should think, by a judicious effort, a good work could be done in Charlestown. For further information, address Bro. A. Haws, Charlestown, W. Va. The reason we refer to our Brethren in Southern Ohio, is, because of their advantage geographically. Feeling very thankful to the good Lord for his tender mercies over us, and to his children who labored so zealously with, and for us, and the good cause, we commend all to him who loves us.

S. F. SANGER.

St. Mary's Mission, Kansas.

Will the ministering brethren take a note of this? St. Mary's is on the U. P. R. R., twenty-three miles west of Topeka and we live four miles from there. A great many preachers travel over that road, going west, who might stop off and give us one meeting, at least. In this way we could get a great deal of preaching at little expense, as we have only six members here and preaching every four weeks. Thus the missionary cause could be carried on successfully. By dropping us a card, we will meet you at the train and return you, free of charge.

GEO. BRINDLE.

MATRIMONIAL.

STROCK—WARBLE.—At the residence of the bride's parents, Lanark, Ill., Dec. 2, by the undersigned, Mr. Martin L. Strock and Miss Hattie Clare Warble.
S. J. HARRISON.

FALLEN ASLEEP.

"Blessed are the dead which die in the Lord."

SEAS.—In the Johnstown church, Pa., Nov. 16, sister Susan Seas, aged 79 years, 2 months and 4 days.

KEPHART.—In the same church, Nov. 20, sister Sarah Kephart, aged 61 years, 2 months and 12 days.
DAVID HILDEBRAND.

FRANK.—In the Mohican church, near Lattasburg, O., Oct. 18, sister Elizabeth, wife of Bro. Samuel Frank, aged 90 years.

BOWMAN.—In the same church, Nov. 25, sister Jennie, wife of Bro. Jerry F. Bowman, and daughter of Bro. Samuel and sister Elizabeth Frank, aged 31 years.

BAKER.—In the same church, near New Pittsburgh, Wayne Co., O., Nov. 29, Bro. John Baker, aged 85 years and 2 days.
E. M. McFADDEN.

ZOOK.—In the Hopewell church, Bedford Co., Pa., of pneumonia, John William, son of Bro. Frederick and sister Savilla Zook, aged 19 years, 10 months and 6 days. This case is like hundreds or even thousands of others. May this be a solemn warning to others to not delay, but come while streams of salvation are flowing so free. Services by Eld J. W. Brumbaugh and D. S. Clapper, from Matt. 24: 44.
J. H. CLAPPER.

ZAHN.—In the Antietam church, Waynesboro, Pa., Nov. 22, Jesse Howell Zahn, aged 4 years, 3 months and 25 days. Services by Eld. B. E. Price. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."
D. H. FAHRNEY.

KLINE.—In the Greenmount church, Va., Dec. 4, of consumption, sister Lydia F., wife of Bro. Samuel M. Kline, aged 30 years, 3 months and 11 days. Services at the Linnville Creek meeting-house, by Eld. Frederick Kline and the writer, from Matt. 4: 4.
J. P. ZIGLER.

ANDES.—At Whitesville, Mo., Nov. 26, Willie D., son of friend George and sister Ida Andes, aged 7 months and 5 days. Services by W. Earle, from the words, "I am the resurrection and the life."
LYDIA E. TAYLOR.

GOOD.—In Waynesboro, Pa., Nov. 18, Ella N., daughter of Bro. Allen M. and sister Sallie Good, aged 1 year, 3 months and 20 days. She was suddenly snatched from the embrace of fond parents, to join the company of her brother and sister, on the evergreen shore. Oh, what joy it will be to meet our children over there. Services by J. Kuntz, assisted by Snyder and Oller. Disease, membranous croup.

MILLER.—Near Smithsburg, Md., Nov. 26, of Bright's disease, Jeremiah Miller, aged 37 years, 9 months and 9 days. Services by the writer, to a large concourse of people, from Ps. 90.
J. F. OLLER.

REYNOLDS.—At St. Joseph, Ind., Nov. 9, sister Reynolds, aged 87 years, 5 months and 13 days. Grandma had been visiting her daughter, and was returning home. Her niece was driving the team, when it became frightened and ran away, throwing grandma out, and injuring her, from the effects of which she died in two weeks. She was fully prepared for the change. She was a faithful sister, and loved by all who knew her. Services by Bro. Jacob Hildebrand and Amos Peters.
SAMUEL W. HARRAUGH.

COOL.—Near Sangerville, in the Beaver Creek church, Dec. 2, of diphtheria, Lydia J., daughter of Bro. Philip and sister Anna Cool, aged 20 years. Services by Eld. Jacob Thomas and others. We have a hope that our loss is her eternal gain.
L. M. C.

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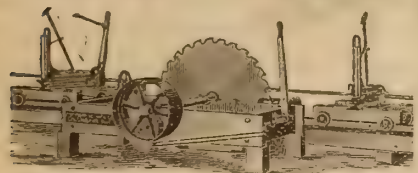
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8 05	2 15	11 00	2 55	Arrive..... Leave	11 50	1 10	1 10
8 15	2 35	11 20	3 10	Harrisburg...	11 40	7 10	10 45
8 33	...	11 37	...	Arrive..... Leave	11 22	6 50	10 28
8 43	...	...	...	Marysville...	11 13	6 41	...
8 53	...	11 50	3 39	Cove.....	11 05	6 31	10 15
9 23	...	12 13	4 01	Duncannon...	10 36	5 57	9 58
9 36	...	...	4 11	Newport...	10 27	5 46	9 43
9 47	...	...	...	Millerstown...	10 17	5 34	9 35
9 59	...	...	...	Thompsontown...	...	5 22	...
10 02	...	...	...	Tuscarora...	10 06	5 19	...
10 08	...	...	4 37	Mexico.....	10 01	5 14	9 20
10 15	12 47	4 43	...	Port Royal...	9 56	5 08	9 15
10 40	4 14	1 07	5 04	Mifflin.....	9 34	4 44	8 51
10 52	Lewistown...	9 23	4 31	...
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11 07	...	1 52	5 54	McVeytown...	8 44	3 51	8 00
11 37	6 07	Mt. Union...	8 31	3 37	7 47
11 53	6 20	Mill Creek...	8 20	3 25	7 37
12 06	5 14	2 14	6 33	Huntingdon...	8 15	3 10	7 22
12 20	...	2 27	6 43	Petersburg...	7 40	2 43	6 59
12 30	...	2 48	6 57	Birmingham...	7 35	2 36	6 54
12 58	5 52	2 56	7 07	Tyrone.....	7 17	2 18	6 16
1 20	6 18	3 14	7 27	Bellevue....	7 00	2 00	6 20
1 40	6 25	3 30	7 45	Arrive..... Leave	6 55	1 45	6 00
P. M. 6 45	P. M. 8 35	P. M. 8 05	A. M. 8 05	Altoona.....
...	Leave..... Arrive
...	Pittsburg....

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Mail Exp's		Exp's Mail
P. M. A. M.		P. M. P. M.
6 35 9 35	Huntingdon.	8 20 12 30
6 45 9 50	McConnellstown	8 09 12 19
6 52 9 55	Grafton	8 03 12 15
7 02 10 00	Marklesburg	5 55 12 05
7 10 9 15	Entriken	5 45 11 55
7 15 9 21	Beaver	5 39 11 49
7 22 9 29	Cove	5 33 11 43
7 35 9 41	Baxton	5 20 11 30
7 48 9 55	Biddlesburg	5 06 11 17
7 58 10 00	Hopewell	5 03 11 11
8 05 10 10	Piper's Run	4 52 11 02
8 15 10 21	Tatesville	4 41 10 50
8 21 10 30	Everett	4 33 10 48
8 25 10 35	Mt. Dallas	4 30 10 40
...	Bedford	...
P. M. A. M.		P. M. A. M.

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GOING EAST.		GOING WEST.	
Live Chicago	8:00 A. M.	Live New York	8:00 A. M.
Arr. Ft. Wayne	11:30 A. M.	Live Philadelphia	11:30 A. M.
Arr. Crestline	1:30 P. M.	Live Harrisburg	1:30 P. M.
Arr. Pittsburg	3:30 P. M.	Live Huntingdon	3:30 P. M.
Arr. Altoona	5:30 P. M.	Live Johnstown	5:30 P. M.
Arr. Huntingdon	7:30 P. M.	Live Altoona	7:30 P. M.
Arr. Harrisburg	9:30 P. M.	Live Pittsburg	9:30 P. M.
Arr. Philadelphia	11:30 P. M.	Live Crestline	11:30 P. M.
Arr. New York	1:30 A. M.	Live Ft. Wayne	1:30 A. M.
Arr. Chicago	3:30 A. M.	Live Chicago	3:30 A. M.

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